



## CHAPTER 4

### CHALLENGES IN THE MISSION FIELD

#### 4.1. Introduction

The Korean missionaries operate in their host mission fields having grown up in their own country and having been influenced by their own culture from birth. They naturally talk, hear, think, and act in terms of their own culture. When Korean missionaries enter a foreign country, they are faced with different circumstances. However as newcomers, they constantly make comparisons between their home and the host cultures. They repeatedly judge, criticize, reject, and struggle to adapt to the new situation. This forms part of a very natural adjustment process. When they serve the Lord on the mission field, they not only encounter many difficulties, but must also cope with people of different cultures.

David Harley emphasizes that,

Receiving churches also suffer adversely if missionaries are not trained properly for cross-cultural ministry. As one African church leader said to me, “These missionaries do not understand our culture. They are not interested in what we think or the way we do things. They simply want to do things the way they do them in their own countries.” Another African said that he had given up



trying to get some missionaries to listen to his views at all. “They’ve got their own ideas and nothing that we do or say will make them change their minds.” He then went on to comment on the innumerable evangelistic strategies that are flooding into Africa from the west. He described them as evangelical toxic waste (!) and went on to say, “These Christians do not bother to understand our culture, but they come to tell us how to evangelize our people.” (Harley: 1995:9).

In this chapter I will describe the research results stemming from the questionnaires I administered amongst Korean missionaries. I contacted them on three different occasions between 4<sup>th</sup> July, 2006 and 31st March, 2007.

On the first occasion I gave this questionnaire to the Korean missionaries when I attended a conference of the Korean Missionary Fellowship in Central and Southern Africa from 4<sup>th</sup>-7<sup>th</sup> July, 2006 at the Wigwam Hotel in Rustenburg; 35 questionnaires were returned. The second time, I distributed questionnaires by e-mail to all the Korean missionaries working in Southern Africa; 6 people responded. On the third occasion, I personally contacted the Korean missionaries who live in Pretoria and Potchefstroom; 8 completed questionnaires were returned.

Basically, this chapter comprises the questionnaires I utilised and the responses I received.

In terms of my findings, I will describe how the missionaries coped with the context,



and their acquisition of language and culture, meeting the expectations of the local people and churches as well as those of the sending churches in Korea, followed by the conclusion to this chapter concerning the missionary and his family.

## **4.2. Understanding the Context**

Each mission field is characterized by its unique context where the process of the development of the history and culture of each field through the ages is evident. As a newcomer the Korean Missionary must observe this context carefully. If this context is ignored, s/he will not achieve his/her ministry goal in the host country. Most of the Korean missionaries have grown up in a monolingual culture. Thus, the Korean missionary needs to learn as much as s/he can about the context of the host country before s/he arrives and must continue to learn in this regard while s/he is there. Consequently, Korean mission agencies should suggest that their missionaries study the context for a while before they begin their ministry in the field.

J. J. Kritzing (1989:50-64) helps us to understand the context in South Africa, in particular. According to him, a missionary should know these important basic variables in the host country: the degree of Christianization, the kaleidoscope of churches, the sociographic status of the population, socio-economic factors, and the degree of urbanization.

### **4.2.1. Understanding the context**

Thus, this gives rise to the questions:

- How does the Korean missionary understand the context on the mission field?
- What difficulties does the Korean missionary experience in understanding the context of his/her field?
- How do they overcome these difficulties in the context?

The table below provides a summary of answers received.

**Table 7: Understanding the context**

	<b>Understanding Positively</b>	<b>Less Understanding</b>	<b>No answer</b>
<b>Numbers</b>	30	6	13
<b>Percentage</b>	61.22%	12.24%	26.53%

How do the Korean missionaries understand the context? A summary of the findings of the questionnaire follows:

- I thought I had understood the culture, but as I worked among the local people, I encountered new difficulties concerning the difficulties of the traditional culture.
- The longer I live on the field, the more I am getting to understand the culture.
- I have had no difficulties in adapting to the culture and the context because I have had experience in other mission fields.
- I did research for a year before I began my ministry.
- I had a difficult time at first because I did not understand the culture very well. I am adjusting to it as I am living and working in the field.



- In the beginning, I started my ministry with a passion and a commitment to the great commission rather than having an understanding of the context, so I made many mistakes in my ministries.
- Even though I am different from the people, my attitude is always to learn from them.
- I have learned the word ‘patience’ on the mission field. I think that knowing the local people, the history, the geography and the culture is a life-long process on the mission field.
- I have studied the history of Christianity in the country to gain an understanding of its culture.
- I am trying to learn more about the culture.

As quoted above, Korean missionaries do attempt to adapt and understand the culture in which they work. They are continually in the process of understanding and adapting to it.

#### **4.2.2. Difficulties that the Korean missionaries face in the local context**

What difficulties does the Korean missionary encounter in understanding the context? I will summarise the findings of the questionnaire, obtained from the missionaries who responded.

- It is not easy to adapt to the culture.
- I felt that I had adapted to the culture after I studied it, but I have not found it easy to adapt to some cultures which I have experienced during my ministry.



- I have tried to adapt to a culture which has a different concept of time, food, and life style, but, I was disappointed by their lack of commitment.
- It is very difficult to adapt to cultural ways where people do not keep times, promises and schedules.
- I found the adjustment to local food very difficult.

As Kritzinger suggests, Korean missionaries should comprehensively learn the context of the country. They could use various methods and approaches in doing so. In his research, Patrick Johnstone found that the proportion of the Christian population in South Africa is 72.6%, and for other countries: Zimbabwe 61.7%, Zambia 75%, Botswana 62%, Malawi 81.1%, Mozambique 42%, and Madagascar 52.7% (Johnstone 1993). These findings include all denominations, even the independent churches. There is a higher percentage of churchgoers in South Africa than in any other Southern African country.

The “Independent Churches” are an extraordinary mixture. They follow their traditional customs rather than the Word of God, which offers a challenge to missionaries in this area. There is a great need for Bible teaching in the church in Southern Africa, as mentioned previously. Kritzinger (1989:113) states that “the priority in the mission should be evangelism, or socio-economic development, because of the poverty and unhealthy conditions of the specific situation. The mission could find itself in a pioneer situation, or work under the able leadership of indigenous Christians”. There is also a great need to train or re-train pastors and church leaders theologically, for pastoral ministry, counselling, home cell groups, home visiting, discipleship, leadership

development, church administration, and the children and youth ministries, because most pastors are not sufficiently well-equipped to carry out their pastoral ministry. In particular, the AIDS/HIV ministry is one of the most urgently needed ministries in southern Africa.

### **4.3. Language and Culture Acquisition**

Language is the basic tool of communication among people. Language learning is essential to the whole cultural learning process. Individuals who choose to minister cross-culturally but do not learn the language will always be excluded from a deep understanding of the local culture. The best time to engage in intentional cultural learning is during the first two years of ministry (A. Scott Moreau 2000). Dick Anderson, who was the International General Secretary of AIM (1978-1990), told a Korean missionary, “With a dozen Koreans in the mission, AIM saw the importance of adequate preparation before they left their own country. Most missionaries find their greatest challenge in adjusting to African culture, but Koreans in an international society experienced a more painful adjustment to westerners. They thought that colleagues regarded them as ‘too Korean’ and resented their lack of fluency in English” (Anderson 1994: 316). “Language is a very important symbol of identity for a people and mastering it is a sign of respect” (Lloyd-Sidle and Lewis 2001: 42).

Gailyn Van Rheenen also points out that missionaries must learn the language and culture of the people they serve in the host country.



People who grow up knowing only one culture and language are monocultural. Having had limited cultural experience, they are ignorant of the diversity of cultures in the world. They speak only their own language and think in the conceptual categories of their own culture. New missionaries, even those who have read and studied about other cultures, are frequently monocultural. They have not learned to speak the language of their host people and communicate in their thought categories. If missionaries are to identify with a new culture, they must first recognise that they are mono-cultural and must learn the language and culture of their host people (Van Rheenen 1996:97).

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

#### **4.3.1. The Korean missionary's language learning**

Korean missionaries who operate in various mission fields frequently interpret the customs of the host country from a Korean perspective. As a result, how do they overcome this difficulty? These missionaries need to learn two or more languages, usually English and the local language, which is very difficult for them. Most of them have studied English grammar at school and learnt English while in their twenties and thirties. However, they must overcome their difficulties for their ministry to be effective or dynamic over a long time.





International mission agencies in fact require new missionaries to learn English as well as another local language in order to communicate effectively. For instance, SIM requires a new missionary to study language and culture for at least two years before he/she actively begins his/her ministry. GMS also requires that a local language be studied for at least one year before embarking on an active ministry. However, most of the Korean missionaries want to begin their ministry as soon as possible. Nevertheless they must be able to communicate the gospel understandably in the local language; they must also be able to feel at ease in the host culture (Beals 1998).

What level of language acquisition do the Korean missionaries possess? The table below offers an indication of this.

**Table 8: The Korean missionary's language level**

	<b>Poor</b>	<b>Good</b>	<b>Excellent</b>	<b>No answer</b>
<b>Numbers</b>	13	30	2	4
<b>Percentage</b>	26.53%	61.22%	4.08%	8.16%

As a result of my research, it appears that 61.22% of the Korean missionary's language acquisition is good, 4.08% have reached a standard of excellence, 26.53% are poor, and 8.16% did not reply with regards to their language proficiency.

However, in the questionnaire I did not draw a distinction between English and the local language. Therefore, if I had asked more detailed questions, the result might have been

different.

#### **4.3.2. The Korean missionary’s cultural adaptation**

Many of the Korean missionaries spend their 20s and early 30s engaged in their own university education, military service, theological education, and pre-field missionary training before entering missionary service. This unusually long period of preparation in their home country is disadvantageous in terms of intercultural adjustment, learning, and creativity, because those qualities are better acquired when one is younger (Steve S. C. Moon: <http://krim.org/2007/sub3-crc.html>).

Cultural adaptation, especially, is hard for Koreans who originate from a monocultural and monolingual nation. How do Korean missionaries understand and adapt to culture? In this section, I will describe how they understand and adapt to local cultures.

**Table 9: The Korean missionary’s cultural adaptation**

	<b>Very positive</b>	<b>Difficult</b>	<b>No answer</b>
<b>Numbers</b>	32	8	9
<b>Percentage</b>	68.09%	16.33%	18.37%

##### **4.3.2.1. How do Korean missionaries understand and adapt to culture?**

According to my research, 68.09% of the Korean missionaries have adapted to the local culture very positively on the field. Listed below are some of their comments in this connection.



- I am beginning to understand the culture and how to communicate the Bible to the local people.
- I have adapted to the culture positively but reject unbiblical culture.
- I would progressively like to make some changes from the local culture to a Christian culture, but this doesn't mean that I reject the culture.
- I think that we must respect the culture, but I teach them the biblical culture.
- I have experienced culture shock, but I would like to overcome it and adapt as a missionary.
- I would like to adapt to the culture but sometimes I find it [is] in opposition to the Bible.
- I had no culture shock, because I had already served in a European country.
- I am living with local people and try to love the blind kids at Copota blind School.
- I think the cultural adaptation is needed [in order] to [show] concern [for] the local people first [because a missionary must respect and learn the local culture from them].
- I am learning the culture while I am living with them.
- I think that the cultural adaptation is [important in order] to share each other's culture.
- I am trying to learn the culture.

**4.3.2.2. Difficulties which Korean missionaries experience in understanding or adapting to a new culture**



16.33% of the Korean missionaries find understanding or adapting to the local culture difficult. They remark,

- It is not easy to adapt to the culture.
- I felt that I had adapted to the culture after I studied it, but I did not find it easy to adapt to some cultures which I have experienced during my time of ministry.
- I have tried to adapt to a culture which had no concept of time, has unusual food, and a life style I do not understand, I was disappointed by their lack of commitment.
- It is very difficult to adapt to cultural differences which are not geared to keeping time, promises, schedules and adjusting to local food.
- Adjusting to local food was very difficult.
- When Korean Presbyterian missionaries establish a 'Korean Presbyterian Church', they did not recognize the local culture. So the people did not feel at home in the church.

#### **4.4. Meeting the Expectations of the Local People and Churches**

A mission strategy should not only be a one way process in the field. It should also comprise a process of interaction between the missionary and the local people. When a missionary arrives in a new area as a stranger and foreigner, his / her attitude towards the people is very important. We learn many valuable lessons from the history of missions during the time of colonization.

Above all, the Korean missionary should learn what the expectations of the local people and churches are, especially since the Korean missionaries often make mistakes in the field. This is caused by their background. As already noted, they want to begin their ministry straight away because they need to send reports back to their supporters.

#### **4.4.1. How does the Korean missionary understand the expectations of the local people?**

Above all, I wanted to know how the Korean missionaries understand the expectations of the local people and how they respond. Hence I asked the question, “How do you handle the expectations of the local people?” The following table depicts the answers received.

**Table 10: What the missionaries experienced in relation to the expectations of the local people.**

	<b>Financial support</b>	<b>Spiritual support</b>	<b>Partnership</b>	<b>Bible teaching</b>	<b>Church planting</b>	<b>Other</b>	<b>No answer</b>
	10	6	5	3	1	14	10
	20.40%	12.24%	10.20%	6.12%	2.04%	28.57%	20.40%

##### **4.4.1.1. Financial support**

What percentage of the black churches is self-supporting? This is a very important issue for missionaries to understand. When I handed over my church leadership to Rev P. Langa at Boitekong Africa Evangelical Church in 2004, the church budget was minimal.

Steve Parr, the associate field director of SIM South Africa at the time, and I agreed to support him for three years until the church was able to support the senior pastor financially. I felt that if the pastor concentrated on his ministry for three years, the church would be able to support him fully. However, the allotted time has passed and the church is still struggling to support him. This is not only a reflection of the commitment of the people attending the church but also of their limited income. In this respect one should be aware that according to the Census of 2001, there was an employment rate of 33.7%, while 24.0 % of people were unemployed and 42.3% were not economically active.

S.J. June, a Korean missionary at the African Theological College, carried out some research in Khayelitsha in the Western Cape of South Africa between 1<sup>st</sup> September, 2006 and 31<sup>st</sup> March, 2007. According to his research, there are 440 churches in the area with a maximum attendance of 40 people in each congregation.

The low numbers of members attending church and the high rate of unemployment, as well as the even greater number of people who are not economically active, adversely affect church budgets. Thus, 20.40 % of the Korean missionaries found that the local pastor or church members expect much financial support from missionaries. Participants responded in the following manner:

- The local people expect much financial support, but I support them in many practical ways rather than with money. For example, I sometimes share food on Sundays at a church.



- I give financial support to the building of a school or a church.
- I would like to find a way to help the local people to support their churches themselves.
- Even though, the local people expect financial support from a missionary, while I am working with them, I have an opportunity to share the Word of God.

In spite of these situations, the Korean missionaries must teach Christians to give. William R. Rapire (1999: 55) said, “One of the major observations I have made after living in Africa for more than four years and travelling to Africa over a ten year period is that missionaries helped create the dependency. Missionaries failed to teach the African Church their biblical responsibility to give. Without teaching on giving and a commitment by the African Church to practice this command, the church will remain dependent”.

#### **4.4.1.2. Spiritual support**

One Korean missionary remarked that “the local people who live in Cape Town don’t expect financial support from missionaries any more, they desire spiritual growth, and they look for help from the missionaries in the spiritual warfare in the face of the Muslim influence in their communities (Abraham June 2007.7.4)”. 12.24% of the Korean missionaries know that the local people expect spiritual support from them. They know that they need to train congregations from Scripture so that they are able to engage in spiritual warfare. They should also help pastors as they work towards church



growth, and devise educational programmes. One Korean missionary says, “I am trying to help the local people to see their expectations from a scriptural point of view”.

#### **4.4.1.3. Partnership**

10.20% of the Korean missionaries found that the local people want to work with the Korean missionary as a partner. I argue that this is a very sound policy for any field of ministry. Mission work is not a one way ministry, as mentioned above. One day, I spoke to a Korean missionary who said, “God made me effective in my mission service through the input of people” (J. L. Kim 2007.9.10). I will discuss this partnership more fully in chapter five.

#### **4.4.1.4. The Bible teaching**

Yusufu Turaki asserts, “The African church has a weak biblical and theological base. In other words, there is inadequate biblical teaching in the churches and Christian communities” (in Taylor 2000: 280).

Consequently, 6.12% of the Korean missionaries reported that the local people want to study the Bible. Bible teaching is therefore one of the most important ministry needs in Southern Africa. A Korean missionary remarked, “I am satisfied because the life style of the local people has been transformed”.





#### **4.4.1.5. Church planting**

Only 2.04% of the Korean missionaries considered that the local people expected them to become involved in a church planting ministry. However, as I have already mentioned in chapter 3, 32.93% of these missionaries are deeply involved in a church planting ministry, which demonstrates that the desire of the Korean missionary to plant churches differs from the expectation of the local people.

The responses in this regard indicate that,

- Missionaries feel that they must start a church and a crèche.

#### **4.4.2. The local people's expectations of the Korean missionary**

What do the local people expect from the Korean missionary? The answer to this should afford these missionaries insight before they take up their ministry. Before such a missionary begins his ministry, he/she should meet with the local people and ask them what he/she could do in their area in order to carry out an effective ministry. They might also ask themselves the following questions,

- Where could I begin to undertake my ministry?
- What kind of ministry would be a priority in this area?
- What do the local people expect of my ministry?
- What is the goal of my ministry in this area?
- How long will I carry out my ministry in this area?

When I conducted my research, I asked the African pastors and leaders of the AEC

churches in the Pretoria circuit several questions, in interviews between 15<sup>th</sup> July and 30<sup>th</sup> October, 2006 in Rustenburg, Soshanguve, Zithobeni and Limpopo. I obtained 19 answers as below.

#### **4.4.2.1. The advantage of having Korean missionaries work with the local church**

M. J. Lee, a lecturer at the University of Edinburgh, emphasizes that Korean missionaries have 5 advantages (*Kidok Shinmun*:No 1589):

- They are not Westerners;
- They exhibit great passion and commitment;
- They excel in church planting;
- They are involved in the world missions of the Korean Diaspora churches; and
- They live good spiritual lives.

The first question seeks to establish whether there were any advantages accruing from the activities of the Korean missionary in their area.

The following list summarises the responses of the advantages the Korean missionaries experience with regards to their work with the local church:

- They have contributed greatly to the expansion of the Kingdom of God and the teaching of His Word.
- They concentrate on their spiritual development.



- They are able to accomplish God's calling.
- They excel in reaching out to the lost people.
- They help in the teaching and growth ministry.
- They are good at developing the skills of the church members as well as of the leaders.
- They have built churches, and pre-schools.
- They supply food and clothes to crèches and Sunday school children.
- They help the churches to grow spiritually.
- They support the local pastors in the ministry.
- They are able to encourage and develop the leadership of the churches.

**4.4.2.2. What are the disadvantages of the missionary's activity in the mission field?**

M. J. Lee pointed out five disadvantages in the ministries of the Korean missionaries:

- They are not aware of their role and position in relation to a changing world;
- They must prepare their own mission strategy and missiology;
- They follow the system of capitalism, and their cultural sensibility is of a low calibre;
- There are often tensions among missionaries; and
- The programme of supervision is not very well organized or carried out.

I subsequently posed a question regarding what the local people see as the disadvantages in the ministry of the Korean missionaries.

**Table 11: The disadvantages in the ministry of the Korean missionaries**

	None	Communication	Spoil the people	No answer
<b>Numbers</b>	4	2	1	12
<b>Percentage</b>	21.05%	10.52%	5.26%	63.15%

The above table records the responses from the local people concerning the adverse effects of the ministry of Korean missionaries. 21.05% reported no disadvantages, 10.52% found communication to be a problem, 5.26% felt that their ministry spoils the people, and 63.15% did not reply. 63.15% replied that they do not know any Korean missionaries. However, the person (5.26%) who replied that missionaries spoil the people, said that “sometimes people attend [church] to relax, hoping that everything will be done by the missionaries”.

**4.4.2.3. What kind of ministry do you expect missionaries to be involved in, in your area?**

(Examples: Church planting, Evangelism, Children’s ministry, youth ministry, Discipleship Training/Leadership development, Charity ministry, Bible School etc.)

**Table 12: The ministries in which missionaries should be involved**

	Leadership/discipleship development	Charitable ministry	Church planting	Bible School	Children’s ministry	Youth ministry
N	6	5	3	3	3	2



P	31.57%	26.31%	15.78%	15.78%	15.78%	10.52%
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The local people expect the Korean missionaries to be involved in the following areas of ministry. 31.57% expected leadership or discipleship development, 26.31% preferred a charitable ministry, while 15.78% felt the need for church planting, Bible school and children’s ministry and 10.52% were in favour of youth ministry.

**4.4.2.4. What kind of ministry don’t you expect missionaries to be involved in, in your area?**

(Examples: Church planting, Evangelism, Children’s ministry, youth ministry, Disciple Training/Leadership development, Charity ministry, Bible School, etc.)

**Table 13: The ministries in which missionaries should not be involved**

	<b>All ministries are OK</b>	<b>Church planting</b>	<b>Bible school</b>	<b>Discipleship</b>	<b>No answer</b>
<b>Number</b>	5	1	1	1	11
<b>Percentage</b>	26.31%	5.26%	5.26%	5.26%	57.89%

Mohau Mofokeng, a pastor at AEC, suggests that, “Church planting is unnecessary because there are many Christian churches already in our region.” (Interviewed 2006.8.15) In the eyes of local pastors and leaders, the Korean missionaries are newcomers. They do not yet fully understand who they are, what they want and how to build relationships with the Korean missionaries.



#### **4.5. Meeting the Expectations of the Sending Churches in Korea**

In his book, *The Church is Bigger than you Think* Patrick Johnstone emphasizes that the Church was planned by God from eternity to eternity; it must retain God's vision for the world (Johnstone 1998). Mission is at the very heart of the gospel and the life of the church. Mission is not one of the many tasks the church is called upon to do: it is the very essence of the church itself. And, of course, in order to communicate the gospel meaningfully and to serve effectively as God's prophetic agent in calling for the conversion and transformation of people, societies, and cultures, the church must know the socio-cultural and historical contexts in which it lives and ministers (Van Engen 1996:11). Mission does not merely focus on those who are sent; those who serve as senders are equally significant (Neal Pirolo 1991:14).

David Bosch argues that "Mission refers to a permanent and intrinsic dimension of the church's life. The church is missionary by its very nature. God is a missionary God, God's people are missionary people. The church's mission is not secondary to its being; the church exists in being sent and in building up itself for its mission" (1995:32).

Korean churches have understood this and by their very nature put it into practice. This understanding of missions continually motivates them to be involved in world missions.

As I have already emphasized in chapter 2, Korean churches enjoy a rich heritage in missions. In 1912, the early Korean Church sent Ki pung Lee, one of 7 ordained pastors, to Jeju Island. This occurred after Western missionaries had been ministering in Korea



for only 20 years. From that time onwards, Korean churches have been carrying out the great commission by sending and supporting their missionaries financially, as well as with prayer and encouragement. Over the last two decades, Korean churches have sent more than 25 000 missionaries to countries all over the world. As suggested above, these churches expect to see fruit as soon as possible from the missionaries that they send out, because their reports influence church members to continue their interest in and support of the missions.

Even before a new missionary has had time to adapt to a new culture, or learn the language, their sending church is already asking: “Have you started a church yet? How many people are attending your church?” “How many people have you baptised?” When missionaries are the recipients of these questions, they feel pressurized to begin their ministry, and to submit a positive report to the church. In Korea there consequently seems to be a misunderstanding of the process needed to begin a ministry in a new culture.

In my case, while I was still studying a new language, my sending church asked, “When will you start your ministry?” I discussed this with the field director of SIM in South Africa, and wrote a letter in which I explained to the church that the missionary must learn the language and the culture before beginning his ministry. Only then did the church comprehend what I needed to do and waited patiently for my ministry to get under way.



Below is an explanation of what Korean churches expect from their missionaries. I will use my sending church, the Cheon An Presbyterian Church (CAPC) as an example. I shall employ “the seven I’s”, a concept which I borrowed from P. G. J. Meiring.

- Inspiration;
- Information;
- Interpretation;
- Involvement;
- Instruction;
- Investment; and
- Intercession.

#### **4.5.1. Inspiration**

Korean sending churches needed fresh inspiration for missions. The CAPC has been involved in Missions since 1984. This activity was inspired by Rev J. H. Lee after a discussion with Prof I. S. Kim.

The CAPC was established on 15<sup>th</sup> March 1955. Rev J. H. Lee was called to be the senior pastor at the CAPC in 1982 (*The CAPC Handbook* 2004). It was one of the smaller churches in Cheon An City, with approximately 30 members. Since the inception of the Church, he taught the Bible, emphasized prayer, encouraged Church members, visited homes and evangelized the local areas. Elder C. S. Han, one of the





church members, commented: “God blessed the CAPC every week. He drew people to the Church just like the Church at Jerusalem.” (Interview 2006.2.20).

For two years Rev Lee was very occupied with his ministry in his own church. One day, in 1984, he attended a seminar by Chuck Smith and stayed at the house of Prof I. S. Kim, the chairman of the OMF council in Korea. That evening Prof. Kim shared the meaning of missions to the world and explained to Rev Lee that the very heart of God desires to reach people from all nations (Matthew 28:19-20, Act1:8, and John 20:21). At this point God stirred Rev Lee’s heart to obey God’s great commission. Subsequently, as he studied God’s Word, he realized the meaning of missions from God’s standpoint. He became eager to attend mission seminars and conferences. Whenever he met any missionaries, he discussed the subject with them all night. From that time, he began to develop his own vision, which became that of the CAPC.<sup>15</sup> It offered a challenge to the church. In 1985, he began to support a missionary who had worked in North Korea, S Y Yang with CCC. The CAPC sent five missionary families and five single missionaries, and supported 67 missionaries from different mission agencies all over the world ([www.cheonan.or.kr](http://www.cheonan.or.kr)). When he was interviewed by an author at the Mission Institute in 1992, he commented that for “the CAPC to be involved in world missions is not a matter of pride or looking for praise from people, it is done in obedience to the Lord” (*World Mission* 1992. vol.13:29-30).

In Korea, the senior pastor is the key person in the church. The church is driven by his vision. The CAPC has been led by Rev Lee since 1982. His vision influences all church

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<sup>15</sup> The Vision of the CAPC is World Mission, Discipleship, Evangelism, Youth Work, Scholarship for Youth, Help for Human Needs, done by Prayer [[www.cheonan.or.kr](http://www.cheonan.or.kr)].

members to hold the same vision for God's glory. Above all, his vision was inspired by God and missionaries. The Korean church needs to receive news and information from the missions fields in order to motivate and challenge their church members.

Therefore the Korean missionaries should remember that they bear the responsibility to act as a breath of fresh air to missions in order to influence not only their sending churches but all Korean churches.

#### **4.5.2. Information**

It will be evident that Korean sending churches need to receive new information from the mission field on a regular basis. This will challenge the sending churches and other congregations.

Information is powerful. We live in a society which thirsts for information. The amount of information which a person, company or nation possesses and uses can make or break its progress. Churches and mission agencies are no exception. The correct data relating to the missionary and his ministry will motivate the home church to become more deeply involved in mission outreach. However, the wrong information may cause the church to lose interest in the work.

Even though I communicated the correct details to my sending church and supporters, I discovered that there was a lack of understanding and much ignorance about my work when some of the CAPC members visited the mission field in South Africa with Rev Lee from 9<sup>th</sup> -19th April, 2004. As soon as they arrived at the Johannesburg Airport, one



couple immediately went to the toilet, because they thought that we would not possess proper toilet facilities at the mission station. When they saw Pretoria and Rustenburg, they were surprised to see such a well developed country. One supporter said to me, “I never expected it. I expected to go to a bush area and stay with bush people”. He told me that I must send them the “correct information”.

The mission department of the CAPC receives all missionary newsletters which arrive from all its missionaries from all over the world. These are published in the weekly news papers at CAPC and regularly displayed on the notice boards, together with the photographs that are sent. The mission department distributes them to a 24 hour prayer team and small prayer groups, since it is felt that church members should know what is happening on the mission field. When missionaries go on their furlough they also provide reports on their ministry. The CAPC conducts a report back meeting at least once a month because many missionaries visit the church. This offers a very effective channel for receiving information about the mission fields. The CAPC also requires missionaries to write a letter four times a year. The CAPC members also learn about the different situations when they visit mission fields, attend mission conferences, and read informative books. In this respect Willis E. Garrett suggests that “the missionary program must be a year round program” (1991:4).

### **4.5.3. Interpretation**

The pastor carries the responsibility of interpreting the gospel of Jesus Christ just as the Lord did (Meiring 1994:51). Thomas G. Long mentions the important image of the



“herald as preacher” in his book (1989). The herald preacher carried out one clear task with two aspects: to attend to the message of the Bible and to proclaim it plainly. He must seek to be more faithful to the message that he receives from Scripture. Preaching is being a herald because that which it proclaims is the word of God, which in itself is dynamic (Long 1989:24-30). Rev Lee understands that God’s Word teaches about missions very clearly in both the Old and New Testament. His preaching always focuses on missions. The CAPC members have a saying about his preaching: “The title and text are different but the conclusion is always the same: World Missions”. Above all, he uses the prayer letters which arrive from missionaries as effective sources of examples in his message. He continually motivates members of the church to become involved in missions, because he knows that mission is not only his vision, it is the heart of God. For him God’s whole church must be involved in missions. When the church planned to erect a new church building, some of its members asked him to stop supporting the missionaries until the building was completed, owing to insufficient finance to complete the edifice. He persuaded the church to sacrifice itself for Christ, to remember his suffering, and as a result, after the church had prayed its members continued to support the missionaries (*World Mission* 1992. vol.13:30).

#### **4.5.4. Involvement**

Korean sending churches desire to take part in missions not only indirectly but also directly. Meiring points out the importance of involvement in missions as follows, “To involve the church members requires careful and thorough planning. Opportunities must be created for Christians to be involved in mission work. To enthuse men and women,



to call them to commit themselves to missions, without providing them with the opportunities to do something, borders on the unethical. It provides a guaranteed inoculation against all future missionary enthusiasm and involvement” (Meiring 1992:52). “Every department in Sunday school, every group, every general service should somehow reflect the privilege and responsibility of missions” (Garret 1991:4-5). My sending church, the CAPC, utilises various programmes to encourage participation in missions.

#### **4.5.4.1. Mission guest house**

Though Korean missionaries have been sent out by churches since 1980, the church has never provided accommodation for retired missionaries nor for those missionaries on furlough. When missionaries are on their “home assignment”, they feel like strangers; as a result they only stay in their home country for a short time before returning to the mission field without having had time to rest. However, in 2000, the CAPC prepared a Guest House which is now available for missionaries as the need arises.

#### **4.5.4.2. Visits to mission fields**

“A number of mission boards sponsor field trips for the purpose of allowing pastors and laymen to see the work first hand. Nothing so stimulates an active, vital interest in missions. Young people have the opportunity of going as summer missionaries and actually becoming a part of the work” (Garrett 1991:9). The CAPC has created a visitation plan for church members to visit the different fields twice a year for the



encouragement of the missionaries and to stimulate involvement in world missions. Rev Lee emphasizes the need for members to visit the mission fields and to be open to God's ministry in their lives. In fact, after he and various members had visited the mission field, the latter became a torch of prayer for missions.

#### **4.5.4.3. Becoming a world Christian**

Not all Christians can travel to the mission fields but they can become involved in missions at home through prayer, by giving financially, and by their wholehearted support. The CAPC members write letters and send special gifts to missionaries. Each family adopts one missionary, maintains contact and supports them throughout their term in the field.

#### **4.5.5. Instruction**

I will now introduce the mission education programme at the CAPC.

##### **4.5.5.1. The Layman Missionary Training Course ( LMTC)<sup>16</sup>**

The LMTC was introduced at the CAPC in 1999. The GMS (Global Mission Society in Korea) had assigned 1538 GMS missionaries all over the world by 2006. These missionaries were pastors, their wives and single missionaries. The GMS recognized the need to mobilize laymen to become involved in missions. The strategy of the LMTC is

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<sup>16</sup> The CAPC implemented this missions school in 1996 with courses being offered twice a year for church members. It merged with LMTC, a special programme at GMS (Global Mission Society in Korea (Hapdong), in 1999.



to obey the great commission and recruit laymen as missionaries to take the gospel to people in different countries (The CAPC 2002. Annual report for Cheon An LMTC). The CAPC encourages pastors, elders and church leaders to study through the LMTC.

#### **4.5.5.2. “Mission Korea”**

“Mission Korea” is a large biennial nation-wide conference of various youth agencies (IVCF, Joy Mission, YWAM, CCC, and others). Here thousands of young people have been recruited for short-term mission involvement by CCC, OM, YWAM and others (Johnstone 1993:338). The CAPC regularly sponsors young people from the church to attend “Mission Korea”. Most of those attending this conference commit their lives to service on the mission field. The CAPC supports them with prayer and encouragement, as well as financially.

#### **4.5.5.3. Short term mission trips**

One of the most important aspects of the programme is to involve people in missions. Many Korean churches and mission agencies plan annual short term mission trips. CCC, JOY, OM, and YWAM, etcetera challenge young people to dedicate their lives to missions for at least 3 years. They organize mission trips to different parts of the world. The CAPC encourages and supports young people to undertake these trips, which represent some of the most effective “mission education programmes” of the Church.



#### **4.5.5.4. Missionary reports**

These were instituted at the CAPC in 1984. Missionaries report the activity in the mission field, share their prayer items, challenge the church members, and thank the church for their prayer and support.

#### **4.5.5.5. Mission Information Room**

The CAPC opened the MIR in 1996. It contains a vast array of books on missions, magazines, video tapes, photos, and material from the mission fields, for the information of church members. The CAPC also makes this information available to other local churches.

#### **4.5.5.6. Missions department**

The CAPC's missions department is like a mission agency. Its members are: the senior pastor, the assistant pastor, two elders, and several deacons and staff members. They convene a meeting once a month, to make decisions concerning mission policy, the support of missionaries, and to discuss all mission matters of the church. Their role is to liaise between the church and the mission field. The CAPC urges the church members to attend mission conferences, MTI<sup>17</sup>, Mission English Camp, etcetera.

### **4.5.6. Investment**

The CAPC and Korean churches invest much money in missions. Today most mission organizations require a missionary to raise a certain basic amount for the purposes of

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<sup>17</sup> The Mission Training Institute in Korea has held a seminar to teach missions to church members twice a year since 1982.





support on the mission field. The missionary is supported by his / her sending churches or individual supporters.<sup>18</sup> Without this support it would not be possible for the missionary to carry out his /her ministry on the field, because the ministry relies on finance. Presently, the CAPC invests at least 12-16.50% of its annual budget, based on the giving of 1,000 members, for world missions. This is approximately US\$ 250,000. The Mission Department of the CAPC has motivated members to pledge at least US\$5 per adult, and US\$1 per child per month. This has been the practice on the second Sunday in December since 1985.

Below is a breakdown of the CAPC's investment of their annual budget over a 20 year period.

1983 : US\$ 2,350;

1988 : US\$ 36,0275 (2.93%);

1993 : US\$ 135,3625 (4.93%) ;

1998 : US\$ 154,166 (11.01) ;

2000 : US\$ 238,500 (16.40%);:

2004 : US\$ 257,500 (12.04%).

2007: US\$ 350,000 (17.5%)

This indicates that each church member on average gives over US\$ 257.50 a year. The CAPC mission giving did not cease, not even while Korea was controlled by the IMF. In 2000, the CAPC invested over 16.40 % of its annual budget in missions (*The CAPC Annual Report 2003*). This indicates that the CAPC members contributed a significant

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<sup>18</sup> GMS (Global Mission Society in Korea) requires a new missionary (2 adults and 2 children) to raise US\$ 2,400. If someone is willing to work with SIM (Serving In Mission), he must raise approximately US\$2,750 for 2 adults and 2 children.



amount of their money towards sending missionaries to the field. As George Miley states: “That is effective proof of the awesome potential for missions found in the local church” (Winter 1999: 729-732). It is important to mention the point that the church has made a decision to support a missionary until he retires. The church members are very proud to participate in missions as senders.

#### **4.5.7. Intercession**

Most congregations of the sending churches exercise real power in prayer. “Prayer is an offering of our desires unto God, for things agreeable to his will, in the name of Christ” (*Westminster Shorter Catechism* 1978). God promises one: “Call to me and I will answer you and tell you great unsearchable things you do not know” (Jeremiah 33:3). Bounds quoted Edward Payson’s words in his book “Power through Prayer”: “Prayer is the first thing, the second thing, and the third thing necessary to a minister. Pray, then my dear brother; pray, pray, pray” (Bounds 1971:13). Prayer is our life, power, and weapon for missions. Kritzinger emphasizes that “there is no other starting-point for faithful mission than prayer” (Kritzinger, Meiring & Saayman 1994:115). At the CAPC the most important ministry and basis of mission support is prayer. A missionary minded congregation is a praying congregation (Kritzinger et al.1994:53). There are special prayer groups: the Early Morning Prayer Devotion, the 24 hour prayer chains, the Prayer Mountain every Thursday, the Friday Prayer Meeting, and the Special Women’s Prayer Night when missions and the ministry of the CAPC are prayed for. Pastors, missionaries, and church members distribute their different prayer items to



these prayer groups, and pray continually until they receive an answer from God. Prayer is at the heart of the church's mission to obey God's commission.

One day, while I was learning English in England, I bought a car, and wanted to test it on the road. That day I was involved in a serious accident. Fortunately no-one was injured. Later I realized that God had protected us, because at that time there was a special women's prayer group praying for us, in Korea. I argue, therefore, that prayer is the starting point in missions and constitutes a dynamic weapon for carrying the gospel to all nations, tribes, and languages.

#### **4.5.8. Conclusion**

Steven C. Hawthorne, in his article concerning "Senders" in his book *Perspectives*, suggests six areas of support which senders can offer: moral, logistic, financial, prayer, communication, and re-entry support (in Winter 1999: 709). The CAPC as a sending church balances all six of these facets as a result of Rev Lee's vision and ministry, and the commitment of the church members to world missions. The CAPC is a mission-minded church where the church members want to be world Christians (Gaukroger 1996:5). One day, one of my supporters remarked to me, "I am so happy to support you, because this is the mission of my life on earth. God gives me strength to be involved in missions to the world. My family will support you continually" (Y. S. Cho 2006.2.20). Most church members are very glad to support world missions.

#### 4.6. Relationships with Local Churches and Organizations

I asked the Korean missionaries about their relationships with local churches and organizations because relationships form a very important role of their ministry in the field. The results are furnished below.

##### 4.6.1. Relationship states as regards collaboration

**Table 14: The Korean missionary's working relationships**

	Independently	Relationship with others	No Answer
<b>Numbers</b>	17	30	2
<b>Percentage</b>	34.69%	61.22%	4.08%

34.69% of the Korean missionaries operate independently, while 61.22 % work with others to create a relationship and only 4.08% did not answer this question. 61.22 % of the Korean missionaries collaborated with three different organizations in the field as follows:

##### 4.6.2. Is working with local churches problematic?

**Table 15: The position of Korean missionaries working with local churches**

	Very Positive	Problematic	Not working	No answer
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<b>Numbers</b>	10	29	1	9
<b>Percentage</b>	20.40%	59.18%	2.04%	18.37%

Of the 49 missionaries interviewed, 20.40% were positive with regards to their working relationship with local churches, but almost 60% had experienced problems. One person was not involved in a local church and answers were not received from the final 18.3%.

#### 4.6.3. Relationship with local pastors

What kind of relationship do you have with local pastors?

**Table 16: The Korean missionary’s relationship with local pastors**

	<b>Poor</b>	<b>Good</b>	<b>Excellent</b>	<b>No answer</b>
<b>Numbers</b>	0	35	10	4
<b>Percentage</b>	0%	71.43%	20.41%	8.16%

All missionaries who responded said that they enjoyed a good to excellent relationship with local pastors. This indicates that a trust relationship has been established in their view.

#### 4.6.4. Relationship with the national people

**Table 17: The Korean missionary’s relationship with the national people**

	<b>Poor</b>	<b>Good</b>	<b>Excellent</b>	<b>No answer</b>
<b>Numbers</b>	0	34	13	2
<b>Percentage</b>	0%	69.39%	26.53%	4.08%



From this table it is evident that the great majority of missionaries enjoy a good relationship with the national people. This demonstrates that they have made progress in their cross-cultural understanding.

#### 4.6.5. Relationship with fellow missionaries from other countries

**Table 18: The Korean missionary’s relationship with fellow missionaries**

	Poor	Good	Excellent	No answer
<b>Numbers</b>	0	32	9	8
<b>Percentage</b>	0%	65.31%	18.37%	16.33%

The majority of Korean missionaries enjoy good relationships with fellow missionaries from other countries. Those who did not reply operate in a situation where they have no contact with foreign missionaries.

#### 4.6.6. Relationship with other Korean missionaries

**Table 19: The Korean missionary’s relationship with other Korean missionaries**

	Poor	Good	Excellent	No answer
<b>Numbers</b>	0	43	4	2
<b>Percentage</b>	0%	87.75%	8.16%	4.08%



When I asked the following question: What kind of relationship do you have with other Korean missionaries? 87.75% of the Korean missionaries answered “good”, and 8.16% of them answered “excellent”, while only 4.08% of them did not reply.

However, when I asked this question: “What were the worst experiences you had?”, then, ironically, 12.24% of the Korean missionaries answered, “Relationship with other Korean missionaries”. Their comments were as follows:

- I had serious conflicts with other Korean missionaries.
- I left my mission field because a senior Korean missionary used my visa situation to threaten me.
- There were rumours and complaints and misunderstanding about me from the other missionaries.
- I met many nasty missionaries.

These represent some of the difficulties of teamwork and partnership among the Korean missionaries. I will discuss this matter more fully in chapter 5.

#### 4.7. The Missionary and His Family

**Table 20: The most important personal problems of the Korean missionaries**

	<b>Spiritual Life of the missionary</b>	<b>Lack of training</b>	<b>Financial Concerns</b>	<b>Family concerns</b>	<b>Health problems</b>	<b>Sense of fulfilment /frustration</b>	<b>No problem</b>	<b>No answer</b>
N	11	0	4	15	2	9	3	5

P	22.44%	0%	8.16%	30.61%	4.08%	18.36%	6.12%	10.20%
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What personal problems does the Korean missionary face?

22.44% of missionaries cited problems with maintaining their spiritual life, while 0% felt that they lacked training. Financial concerns were a problem for 8.16% of the missionaries while 30.61% mentioned family concerns, 4.08% cited health problems and 18.36% felt frustrated and unfulfilled. According to results of my research, none of the Korean missionaries lacked training, however, ironically, 38.77% of the Korean missionaries responded that they encountered difficulties owing to a lack of training. This meant that they felt they needed retraining programmes in the field. There are many mission organizations, Bible colleges and seminaries which have developed “Missionary Retraining Programmes” such as the Asian Cross-Cultural Theological Seminary, KRIM, Chongshin University, Tentmaking Support Centre ([http://tscnet.info/tm\\_edu\\_4.htm](http://tscnet.info/tm_edu_4.htm)), and GMS in Korea.

**Table 21: The most important problems Korean missionaries must face**

		Numbers	Percentage
1	Spiritual exhaustion	32	65.30%
2	To have little time for prayer	24	48.97%
3	Lack of training	19	38.77%
4	Financial problems	20	40.81%
5	Family problems	9	18.36%
6	Health problems	24	48.97%
7	Frustration: little sense of	14	28.57%





	fulfilment		
8	Relationships	5	10.20%
9	Language	6	12.24%
10	Children's education	1	2.04%
11	Teamwork	1	2.04%
12	Misunderstanding of cultural differences	1	2.04%
13	Visa	1	2.04%
14	No answer	2	4.08%

#### **4.7.1. The spiritual life of the missionary**

It is essential that the Korean missionaries maintain their personal spiritual growth because one's spiritual life influences one's entire life and ministry. At no other point in ministry is there a greater struggle against so many odds. Satan is no fool. He strikes at the very vitals of the Christian life, hoping to cripple God's servant at the source of his / her spiritual health. Breathing the fresh air of the Word and exercising the soul in prayer are at the heart of the missionary's spiritual resources (Beals 1998). The missionary's whole life is the message. The life of Christ must shine forth from his or her life (Winter & Hawthorne 1983:812).

In this regard our physical health also affects our spiritual life to a great extent. A missionary is often subjected to unusual physical stress through the buffeting of



emotional and spiritual forces. We know that our bodies are very much a part of our stewardship.

22.44% of the Korean missionaries are concerned about their spiritual life. In response to the question: “What are the most important challenges that Korean missionaries have to face?” 65.30% of the Korean missionaries stated that they experience spiritual exhaustion. They also mentioned that to maintain a strong vibrant spiritual life requires regular devotions, a good balance of time, passion and the use of gifts. This will result in purity of faith, unity with God, knowledge of God’s will and a passion for missions. Stewardship also plays an important part of this growth process.

#### **4.7.2. Lack of training**

Two decades ago, Jin-Kuk Ju (1989) referred to a lack of adequate missionary training: “One of the most common problems is the lack of adequate missionary training to carry on their task properly in the field. In most cases they have little understanding about cultural validity, but regard their own as the best and it is the goal that they should persuade the people of the field to follow sooner or later”.

Table 23 illustrates how the mission agencies assist their missionaries. Although I originally thought that missionaries lacked adequate training, my research has proven the opposite. I have found that through the many training opportunities available in Korea, all missionaries are well equipped in many different aspects of mission work. From the beginning, Korean churches and mission organizations have required new

missionary candidates to obtain a diploma or degree from a recognized institute.

**Table 22: Types of Korean missionary training**

	<b>Theological Training</b>	<b>Missionary Training</b>	<b>Discipleship Training</b>	<b>Pastoral Training</b>	<b>Mission Field Training</b>
Numbers	33	22	28	13	19
Percentage	70.21%	46.80%	59.57%	27.66%	40.43%

#### 4.7.2.1. Denominational Missionary Training Institutes

The following table indicates where the Korean missionaries trained.

**Table 23: Number of Korean missionaries at each training institute**

		<b>Missionary training institutes</b>	<b>Number</b>	<b>Percentage</b>
1	Denominational Missionary Training Institutes	DMTI(Daesin),KMTI, MTI(GMS), MMTI(Methodist), Tonghap, Assembly of God, Jesus Korean Sungkyul Church, Korea Evangelical Holiness Church	18	36.73%
2	Interdenominational Missionary Training Institutes	ACTI, AIM,GPTI,GBT, GMTC,HOPE,KFH,KMOC, KWMTI	29	59.18%

		KHM, MTI, TIM, SIM, SM,UPMTC, WEC,		
3	Missionary Training through para-church organizations	CCC, ENM, UBF, YWAM.	9	18.36%
4	Bible Schools	Immanuel International Bible College, Mission School	4	8.16%
5	Mission fields	England, Philippines	5	10.20%
6	No answer		5	10.20%

36.73% of the Korean missionaries trained at a denominational missionary training centre; as follows:

- MTI at Global Mission Society (GMS):3 missionaries;
- KMTI at Kosin Presbyterian Mission (KPM): 3 missionaries;
- DMTI at Daeshin World Mission Society (DWMS): 3 missionaries;
- MMTC at Korea Institute for Mission Strategy: WMTI (Melodist): 1 missionary;
- Korea Evangelical Holiness Church: 3 missionaries;
- Jesus Korean Sungkyunl Church: 1 missionary;
- Presbyterian Church of Korea (Tonghap):2 missionaries; and
- Korea Assembly of God: 2 missionaries.

#### 4.7.2.2. Interdenominational missionary training institutes

59.18 % of the Korean missionaries trained at an Interdenominational Missionary Training Centre:

- MTI (Missionary Training Institute): 5 missionaries;
- GPTI (Global Professionals Training Institute):1 missionary;
- ACTI (Asia Cross-cultural Training Institute):1 missionary;
- KFH (Korean Food Hungry International):1 missionary;
- The Paul Mission International World Mission Training Centre: 3 missionaries;
- KWMTI: 2 missionaries;
- KHM (Korean Harbour Mission):3 missionaries;
- HOPE (Helping Overseas Professionals' Employment):1 missionary;
- OMF (Overseas Missionary Fellowship):1 missionary;
- GPTI (Global Professional Training Institute):1 missionary;
- TIM (Tyrannus International Mission):1 missionary;
- GBT (Global Bible Translation):1 missionary;
- GMTI (Global Missionary Training Institute):1 missionary;
- WEC (Worldwide Evangelization for Christ):1 missionary;
- AIM (Africa Inland Mission):1 missionary;
- SIM (Serving In Mission):1 missionary;
- UPMTC (Unreached People Missionary Training Centre): 1 missionary; and
- SM (Stump Mission): 3 missionaries.

#### **4.7.2.3. Para church organizations**

18.36% of the Korean missionaries trained at para church organizations as follows:



- DTS at YWAM: 5 missionaries;
- CCC (Campus Crusade for Christ): 2 missionaries;
- ENM (Every Nation Mission): 1 missionary; and
- UBF (University Bible Fellowship): 1 missionary.

#### **4.7.2.4. Bible schools**

Some were trained at Bible Schools:

- Immanuel International Bible College: 1 missionary;
- Mission School: 1 missionary; and
- Others: 2 missionaries.

#### **4.7.2.5. Mission field**

Five (10.20%) of the Korean missionaries responded that they had been trained in the mission field, four trained in England, and one in the Philippines.

#### **4.7.2.6. Evaluation**

Korean missionaries stem from various training backgrounds: Bible or theological training, experience in pastoral ministry, missionary training, and short term mission trips before they are sent to the mission field. More importantly, Korean churches and mission organizations have instituted their own missionary training centres or missionary training programmes because of their mission policies and strategies



established after 1980. The education and degree of training of Korean missionaries is very thorough.

David Harley emphasizes “holistic training” in setting up training programmes for missionary candidates for cross-cultural missions. He suggests six areas of connection namely, spiritual development, character formation, practical courses, ministry skills, as well as specific training for single missionaries, married couples and families. If the church is to make disciples of all nations, she must make use of the gifts of all her members, both men and women, single and married, and must provide them with comprehensive preparation for the missionary task. It is the task of missionary training centres to provide such holistic preparation (Bonk 1991:79-91).

Timothy K. H. Park observed, “With the explosion of growth in numbers of Korean missionaries since the early 1980s, too many missionaries have been sent without being properly selected or trained. There is an urgent need to give immediate attention to this deficiency in working with missionary candidates, moving them from their monocultural background to being cross-cultural people” (EDWM 2000:546).

### **4.7.3. Financial concerns**

#### **4.7.3.1. Financial need for missions**

When Jesus sent out his twelve disciples, he issued them with specific instructions, “Do



not take along any gold or silver or copper in your belts; take no bag for the journey, or extra tunic, or sandals, or a staff; for the worker is worth his keep” (NIV Matthew 10:9-10). However, as Meiring emphasizes: “missions run on money” (Meiring 1994:53). Money is one of God’s most useful good gifts (Cunningam 1988:33) and missions need it. There is no way around this fact. Missionaries require financial support which includes provision for salaries, health insurance, work funds, vehicle or transportation funds, children’s education, social security, travel to and from the area of service, retirement, and church buildings (Caldwell 1994:46).

#### **4.7.3.2. Money can be a barrier to the work of mission**

Money can constitute a barrier to missions. Zablon Nthamburi describes this as follows:

The missionary was, by local standards, a very wealthy person. People could not understand why, with so much wealth, the missionary seemed unwilling to share with those who were poverty stricken. In “The Gospel and Frontier Peoples”, John Mbiti describes African converts as beggars of Christian spirituality, ideas, cash, and personnel. As he puts it: African Christians still regard the missionary or his home church overseas as “omniscient” in all matters pertaining to Christian faith; as the “omnipotent” in money and wealth (Bonk 1991:xiv).

Ho-Jin Jun comments that “the Korean missionary movement prohibits winning a soul through money” (Ho Jin Jun 2003:19).

Some Korean missionaries offer their home in the field to their friends’ or relatives’





children or church members (from their sending churches) for the latter to stay at a fee. They make a profit from this practice in order to help to finance their ministry. They also feel they need to add to their income owing to a lack of financial support.

It may be worthwhile for children or young people to study in South Africa in order to prepare for their future. On the other hand, it is not healthy for the missionaries, because they have been assigned by the Korean churches to do mission work, not raise funds. The sending churches should supply their financial needs.. One of the senior Korean missionaries asserted, “It is one of the bad practices of missionaries and the Korean Missionary Fellowship must put a stop to it”. I concur with his opinion. Korean missionaries should learn from the rich legacy of “faith mission” missionaries during the last two millennia. Paul worked as a tentmaker, but his priority was his ministry.

Timothy Kiho Park noted,

It is sad to see how the abundance of finances has kept many Korean Christians from a childlike dependence on God in their ministry and from cooperating with other missionaries, denominations, and churches in their missionary efforts. Korean missionaries tend to use their finances to recruit nationals and new converts to work together in evangelizing and planting churches. However they may do so at the cost of corrupting these “innocent” people, a reality observed earlier by John Nevius (Moreau, Netland, & Van Engen 2000:547).

#### **4.7.3.3. Fundraising for missions**



Lack of financial support can affect the entire life and ministry, of a missionary. I posed the question: “What are the most important personal problems you have experienced?” to which 8.16% of the Korean missionaries answered “financial concerns”. I also asked another question: “What are the most important challenges that Korean missionaries face?” to which 40.18% of the Korean missionaries replied that finances were an issue.

The Korean missionaries who were sent independently by churches, assemblies, or para church organizations lacked basic support. Therefore, the Korean missionaries are obliged to raise sufficient funds to be able to survive and carry out an effective ministry in the field. I will quote William P. Dillon’s fresh ideas for a practical guide to raising support:

Step 1: Begin with your home church;

Step 2: Determine to whom you will go for support;

Step 3: Record and catalogue prospects;

Step 4: Mail your first prayer letter;

Step 5: Make appointments;

Step 6: Conduct the visit;

Step 7: Track support;

Step 8: Say thank you;

Step 9: Conduct a letter/ phone strategy;

Step 10: Expand contacts;

Step 11: Cultivate your support; and

Step 12: Resolicit support.

What other options are there? (<http://www.missionresources.com/fundraising.htm>).

- Send letters to all your friends or church members who might want to support you, describing your ministry;
- Increase your prayer time and ask God to meet the need;
- Learn to live by faith unless you are already living by faith;
- Operate a web site regarding your ministry;
- Apply to mission boards who might want to become part of their ministry; they might help you to raise funds;
- Apply to foundations that might support you – a small chance of help;
- Ask God to change your attitude about raising support;
- Make a video of your ministry and burden, preferably at the place you want to minister, and share it with people; and
- Print a missionary prayer card and send it to friend, church members, and family.

In the context of the Korean church, relationships between a missionary or missionary candidates and churches or supporters are one of the most important aspects when needing to raise funds. Most of the Korean churches have begun to support missionaries through relationships. Consequently the Korean missionaries build close relationships with their supporters, or potential supporter groups for the purposes of fundraising by the means described.

#### **4.7.4. Family concerns: wife, children**

The Korean missionaries must create a proper balance between family and ministry. When they arrive on the mission field, they face many difficulties such as language,

food, weather, people, and unfamiliar social mechanisms. On the other hand, missionary families spend a great deal of their time together in adjusting to a new host mission field. They should try to overcome all their difficulties jointly. However, this will take time. After their adjustment to the field, they should maintain their family relationships, continue growing spiritually, and continue their ministry faithfully. In the research carried out by the WEF Missions Commission as part of their Reducing Missionary Attrition Project (ReMAP), 26 specific reasons for leaving missionary service were investigated (Taylor 1997:251). According to this study, 22.5% of this attrition concerned family problems such as health difficulties, children's needs, personal concerns, outside marriage (that is, marriage to a local person), elderly parents and marriage or family conflict. These attrition rates provide an insight into how to anticipate and prevent difficulties in the field for the Korean missionary.

#### 4.7.4.1. Marriage status

**Table 24: The marital status of Korean missionaries in Southern Africa**

	<b>Marriage</b>	<b>Single</b>
<b>Numbers</b>	47	2
<b>Percentage</b>	95.91%	4.09%

On the whole, in my area of research, the percentage of married missionaries is much higher than single missionaries.

#### 4.7.4.2. Children



**Table 25: Status of the number of children in Korean missionary households**

	No children	1 child	2 Children	3 Children	4 Children	5 Children
<b>Numbers</b>	1	4	28	13	0	1
<b>Percentage</b>	2.13%	8.51%	59.57%	27.66%	0%	2.13%

In the families that I surveyed more than 50% had 2 children; apart from this the numbers ranged between no children to one family with 5.

**4.7.4.2.1. Identifying the difficulties of Korean missionary children**

Missionary children or “Missionary Kids” are also called “Third Culture Kids”, that is, people who have spent a significant part of their developmental years outside their parents’ culture. Missionary children build relationships with all the cultures they encounter yet they do not enjoy full ownership of any. Although elements from each culture are assimilated into the missionary children’s life experience, the sense of belonging is stronger in a relationship with others of a similar background (Pollock & Reken 2001:19). While the benefits of cross-cultural living are rich, a feeling of rootlessness may result as children move back and forth between two worlds: the world they become part of, and the world of brief visits to relatives and friends back home (Priest 2003:9). As H.K. Youn has commented, “Missionary children often have a struggle with identity and the emotional sorrow of frequent separation. Another big difficulty that missionary kids encounter is being separated from their parents from a young age if they are sent to boarding school. In fact, this is an experience which young children find very difficult to assimilate” (Youn 2006:10). Pollock insists that



missionary families face a variety of choices to make decisions regarding how to educate their children; every option has distinct advantages and disadvantages. Making the right choice for schooling is so crucial for missionary children (Pollock & Reken 2001:216). Therefore, it is important that missionary parents need to know the current educational options and policies for their children. Furthermore, Wrobbel and Plueddemann (1990) claim that the psychological and social development of missionary children is much lower than that of children who grow up in one culture (Priest 2003:9). This kind of “expert” knowledge of missionary kids suggests that they are faced with major difficulties in mission fields. Thus they need to be understood and their experiences need to be considered.

Therefore, the Korean missionaries must be concerned with identifying the difficulties of their children while they are serving in the field. This is one of the causes of missionary attrition.

#### **4.7.4.2.2. *Education of the Korean missionary children***

In 2003, Koreans spent \$284,421million on extra informal education. This indicates their passion for education. Koreans mainly invest in the latter. Most Korean missionaries are seriously concerned about the education of their children, even in the field. I consider that South Africa is one of the best countries in Africa as regards education, which is one of the reasons that 69.04% of the Korean missionaries who work in Southern African countries are serving in South Africa. Only 30% of the Korean missionaries work in ten other Southern African countries. This issue relates effectively and strategically to the missionary’s placement today. So the “MK’s”



education represents one of the important issues facing the Korean missionary movement today.

#### **4.7.5. Health problems**

The World Health Organization's definition of health includes physical, mental, and social wellbeing, but the biblical concept of Shalom moves beyond that, encompassing the issues of welfare, health, and community (Moreau, Netland, & Van Engen 2000:426).

When asked about the most important issues Korean missionaries face, 48.97% of the respondents cited health problems. The missionaries disclosed disease, accidents, and crime in the field. Therefore the Korean mission agencies must be concerned about their health problems. This is an essential need for all Korean missionaries so as to complete their long-term ministry and to prevent their attrition.

##### **4.7.5.1. Medical cover for employees of mission agencies**

The GMS, SIM, AIM, and Paul Mission fully cover the medical expenses of missionaries while they are serving on mission fields. The GMS adopted this practice from SIM and recommended it to other Korean mission agencies. Every year, GMS has entered into a new medical contract with an insurance company.



When missionaries go on furlough, these mission agencies require them to undergo a medical examination. There are approximately 110 hospitals in Korea which will carry out these medical examinations, such as E-land Clinic, Anyang Sam Hospital (<http://www.ayh.co.kr>), Kosin University Gospel Hospital ([www.kosinmed.or.kr](http://www.kosinmed.or.kr)), Ilsin Christian hospital (<http://www.ilsin.or.kr>), Hanse Clinic (<http://hanseclinic.com>), Sarang Clinic (<http://www.lcc.co.kr/index.html>), MMF Medical Mission Fellowship (<http://www.mmf21.com>), MCC (Mission counselling Centre) (<http://www.mcckor.com>), Christian TV (<http://www.c3tv.co.kr>), Junju Jesus Hospital ([www.gnkn.net](http://www.gnkn.net)). These hospitals offer a 10-50% discount on medical expenses to the missionaries.

#### **4.7.5.2. Mission agencies who do not cover their members**

However, several International Mission Agencies such as WEC, OM, YWAM do not cover medical expenses; since these agencies adopt a different health policy; therefore missionaries carry their own responsibilities for their medical expenses.

#### **4.7.5.3. Suggestions**

The Korean missionaries often face physical and mental problems in the field. Several Korean missionaries have experienced serious robberies, thieves, car accidents, and diseases there. Whenever these types of physical and mental obstacles have been experienced, they have become depressed. However, if they carry medical or life insurance, they may be given sufficient confidence to continue their mission work. For





example, a missionary family had undergone ten operations for physical problems and accidents, in the field during the past ten years, but their medical expenses were fully covered by the mission agency. This was helpful for this family and its ministry.

Therefore, the Korean denominational mission agencies, interdenominational mission agencies and international mission agencies must assist their missionaries in coping with health problems, and particularly the associated expenses.

#### **4.7.6. Sense of fulfilment or frustration**

Korean missionary S S Kang suggests seven areas of connection for the spiritual life of a missionary: “to have a personal prayer time as well as a time with the family, to meditate on the Word of God day and night, to have a family service regularly, to read spiritual books and to listen to praise tapes, to attend annual spiritual life conferences, to have rest apart from the work, to check on our identification everyday” (Sung Sam Kang 1998).

#### **4.8. Conclusion**

A global mindset requires learning across cultural and national boundaries. Korean missionaries consequently need understanding and encouragement from Christian brothers and sisters of other countries. A global mentality calls for working together, overcoming cultural limitations and organizational boundaries. These missionaries need



friends and partners in order to be the best practitioners of missions in the 21<sup>st</sup> century. A global outlook points to the promises and possibilities of mission innovation through advances in information communications technology. Korean missionaries would like a unified adventure into future missions as parts of God's multinational, multicultural, and multilingual teams (Steve S. C. Moon <http://krim.org/2007/sub3-crc.html>).

In conclusion:

Firstly, as a result of my research, it seems that more than 60% of the Korean missionaries positively understood the context of the country in which they are serving. Even though they grew up in a mono-culture, they tried to adapt to and understand the new culture. In addition, they were still in the process of doing so. However, the Korean missionaries still experienced difficulties in adjusting to a culture which has a different concept of time, for instance.

Secondly, in my research, I established that the Korean missionary's language acquisition was solid. However, in my questionnaire I did not make a distinction between English and the local language. If I had asked more detailed questions, the result might have been different. Also only a few Korean missionaries have joined international mission agencies, because these agencies require a high level of language proficiency. Therefore, if the Korean missionaries want to work more effectively in the field, learning the local language is one of basic tasks.

Thirdly, the Korean missionaries have adapted to the local culture very positively. They have made an effort to adapt to their host culture while serving in missions. However



they have experienced difficulties in adapting to cultural differences which were not geared to keeping time, promises, or schedules. They also found it difficult to adjust to the local food.

Rev D. J. Cho, one of the leaders of the Korean missionary movement, stated, “A Korean person is not accustomed to learning another difficult language and culture. So the disadvantages of the Korean missionaries are that they have a weak cross-cultural adaptation and do not build good relationships with other foreign missionaries”. (Presentation, GMS Mission Forum 2006.7.10-13)

Therefore the Korean missionaries must overcome language and cultural difficulties to attain a deep understanding of culture, effectively communicate and establish sound relationships with others.

Fourthly, the Korean missionaries have experienced problems in relation to the expectations of the local people regarding financial support, spiritual support, the Bible teaching, partnership and church planting. The local people also expect the Korean missionaries to be involved in the following areas of ministry: leadership or discipleship development, a charitable ministry, church planting, Bible school, children’s ministry and youth ministry. However the Korean missionaries experienced that the local people expect much financial support



Thus, the Korean missionaries must know what the local people want and need before they begin their ministry in the field. Above all, they must undertake research for a while.

Fifthly, since I have already written about the expectations of the Korean churches in this chapter, the Korean missionaries must build very close relationships with their sending churches and supporters. They must thoroughly know the expectations of the Korean sending churches. Churches which have sent their missionaries into mission fields want to hear what they are doing, what their difficulties are, and what their host mission field looks like. By responding accordingly, the missionaries can encourage their sending churches to become involved in missions in terms of the seven “T”s: inspiration, information, involvement, interpretation, instruction, investment, and intercession. In this way God can more effectively use Korean churches, Christians and missionaries to fulfil the great commission of Jesus Christ in Southern African countries.

Sixthly, as a result of my research I established that over 60% of the Korean missionaries worked with the local churches and organizations to establish good relationships in the fields. However, when the Korean missionaries worked with local churches, up to 60% of them faced problems with the latter. I argue that when they responded to the questionnaires concerning the understanding of context, language and cultural acquisition, they responded positively. But when they worked with the local pastors or indigenous people, they faced miscommunication and misunderstanding because they had not learned to accept a different language and culture properly.



Sevently, as I drew conclusions from the tables, the most important personal problems of the Korean missionaries were family concerns, maintaining their spiritual life, health problems, financial concerns, frustration and unfulfilled ideals.