



## CHAPTER 5

# KOREAN SOLUTIONS TO SOUTHERN AFRICAN CHALLENGES?

### 5.1. Introduction

Korean missionaries must approach missions strategically employing a variety of methods in the field because times are changing. David Bosch (1993:511) remarked, “Missions is a continual process of sifting, testing, reformulation, and discarding. Transforming mission means both that mission is to be understood as an activity that transforms reality and that there is a constant need for mission itself to be transformed”. In 2004 SIM conducted a research project titled “Seize the Day”. Malcolm McGregor, the SIM International Director, commented,

The pattern of the modern mission movement founded 200 years ago was ‘from the west to the rest’- a premise that is no longer valid in view of today’s worldwide church. “Seize the Day” recognizes the new paradigm in mission, and we anticipate significant changes that will help shape SIM’s agenda for the future. We move forward in the 21<sup>st</sup> century. We believe God has provided a new wave for his purposes so that all the nations might believe and obey him (2005.03.01).

I consider this was the proper time to evaluate missions and missionary movements



worldwide in SIM because of its history over the past 100 years. This also presents a challenge and encouragement for the Korean missionaries to evaluate their missions activities in the field today in contrast to the history of modern missions over the past 200 years; this is a new era. Furthermore, this is an opportunity for the Korean missionaries to re-evaluate their accomplishments, the needs of the mission fields, and how they can achieve success in their ministry today.

What are the main challenges facing the church in Southern Africa today? There are four challenges, which will be outlined below.

Firstly, one of the main challenges facing the church in Southern Africa is that of shallow spirituality and faith. According to Johnstone and Mandryk (2001), of the total population in each country, there were 73.52% of Christians in South Africa, 79.98% in Malawi, 66.89% in Botswana, 71.85% in Lesotho, 82.70% in Swaziland, 71.71% in Zimbabwe, 85.04% in Zambia, 79.95% in Namibia, and 57.65% in Mozambique. According to these statistics, these countries appear to be Christian in nature. If these Christians were real children of God, they would influence and transform their communities. However, there are serious problems of crime, violence, poverty, and robberies in South Africa in particular. I think these social situations are closely related in the spirituality in South Africa. Yusufu Turaki refers to “Nominalism”. “Nominalism of second generation Christians is on the increase in Africa. Nominal second generation Christians are the major target of the Pentecostal and charismatic movement” (in Taylor 2000: 281). As a result of research carried out by Sung –jin June, a Korean missionary, only 3.5 % of the population attended church in the Khayelitsha



area in Cape Town (Report at Mission Strategy Seminar, Maselspoort Conference Centre 2007.4.3-5) Therefore, this presents a major challenge regarding mission to the Korean missionaries in Southern African countries. Early in 1905, there was a great revival in Korea which represented a breath of fresh air and transformed the country. There is a desperate need for such a great awakening in the Southern African countries.

The second challenge in Southern Africa relates to the church leadership problems. The African church displays weak leadership, especially in its modes of training and development (Taylor 2000: 280). Training of church leadership is an urgent priority in Mozambique (Johnstone and Mandryk 2001:458). As a result of the present research, 31.57% of the local people expected the Korean missionaries to be involved in leadership development or discipleship training (Chapter 4, table 12). The training of Christian leaders is a multi-faceted challenge. Although much is being done, much remains (Johnstone and Mandryk 2001:579).

Thirdly, the challenges in Southern Africa fall in the realm of socio-economic and political problems. The euphoria of the 'New' South Africa has worn off. There are too many African examples of demagoguery, decline, corruption and cronyism for there to be any complacency. The legacy of contempt, mistrust, fear, injustice, violence, intimidation and deep hurt has scarred the soul of the nation. The escalating crime wave has shocked the country. The major growth industry is security. Violent robberies, car hijacking and rape are commonplace. The country reports a murder rate over seven times that of the USA and few crimes end up with convictions. South Africa has become a pluralist society and Christians are no longer tied to the power structures



(Johnstone and Mandryk 2001:578-579). This situation in South Africa offers huge challenges to not only the Korean missionaries and all missionaries but also all Christians in South Africa.

The fourth challenge concerns African culture: how to present the Gospel of Jesus Christ, “clothing” it in the culture of Africa, but without compromising the content and truth of the message. The proliferation of the AICs in South Africa in recent times is a constant reminder of the necessity for the Christian Mission to take the issue of culture very seriously.

This chapter comprises six subsections:

- The introduction;
- Development of a comprehensive mission which defines a comprehensive missionary programme: Kerygma, Diakonia, and Koinonia;
- Specific Korean missionary’s contributions and solutions: ;
- It identifies seven challenges facing Korean missionaries;
- It describes five qualifications of such missionaries; and
- Conclusion.

## **5.2. Development of a Comprehensive Mission**

Mission does not constitute a one-sided approach to ministry. David J. Bosch mentions 13 elements of an emerging ecumenical missionary paradigm in his book, “Transforming Mission”. His insight into missions elucidates the various ministries of



missions. He takes an ecumenical stand; however, he does not neglect the discussion of the evangelical approaches in missions. He provides an excellent balance on both sides. There has been much tension between the ecumenical and evangelical groups in Korea for the last three decades. But since 1990, political and social situations in Korea have changed rapidly. The evangelical group attempted to open the eyes of the people to what the Bible says about the poor, orphans, disabled people and street people.<sup>19</sup> The Korean churches faced their responsibility of using their ministries to address human needs.

On the other hand, the ecumenical group confessed their mistakes. They have not grown much for many years because they ignored the primary ministry of the Church in Korea. However, currently, both sides are now interested in holistic missions.

The Korean missionaries working in Southern Africa have experienced what has been taking place in the Korean churches for ages. Thus they have become involved in similar ministries in the mission fields because of their background. The Christian mission is a comprehensive ministry with various dimensions which can be distinguished through a holistic approach. The dimensions of this comprehensive approach are expressed in terms of the church's task of kerygma (proclamation), diakonia (ministry of service), and koinonia (communion and fellowship) (Kritzinger, Meiring & Saayman 1994:36).

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<sup>19</sup> The Korean economy was bankrupt, and controlled by IMF in 1997. Many companies closed, many people lost their jobs, families were broken, many people ended up on the streets. The Korean churches saw them and began to feed them. This was one of the main ministries of Evangelical churches.



Bosch (1993:511) mentions that “The Jerusalem Conference of the IMC (1928) coined the notion ‘Comprehensive Approach’, which marked a significant advance over all earlier definitions of mission. The Whitby Meeting of the IMC (1947) then used the terms kerygma and koinonia to summarize its understanding of mission. In a famous paper, first published in 1950, Hoekendijk (1967b:23) added a third element: diakonia. Therefore our approach to mission must be comprehensive and holistic. We merely wish to reiterate that mission entails everything that God Has sent the church to do in the world; it concerns God’s kingdom in its entirety, it deals with “the whole gospel to the whole world” (Lausanne II), so our scope is as broad as life itself (Kritzinger, et al. 1994:117).

### **5.2.1. Kerygma**

The Greek word kerygma can best be translated as proclamation, and is usually linked to the gospel or good news. In terms of the kerygmatic dimension we therefore refer to all the various forms of ministry of the word in mission: preaching, witnessing, providing literature, theological education, etcetera (Kritzinger et al. 1994:36).

The purpose of the church is to proclaim (herald) the gospel, calling people throughout the world to faith and emphasizing the power of the Word to effect spiritual change. The church is the repository of the Word on earth; indeed, it is formed by the Word when men and women respond to it in faith. The church is responsible for maintaining its witness. Preaching, therefore, is the centrepiece even of worship, and proclamation the focus of ministry (Snyder 2001:69).



In missions, our first obligation is to preach the Word, to spread the good news of Jesus Christ to the entire world. Meiring emphasizes that “this has been happening in Africa. Missionaries have devoted their lives to ‘preaching and teaching’ – and they continue to do so, coming from all over the world, and also from Korea. What is heartening is the fact that many indigenous Christians have joined forces, both within and outside the countries of their birth. Proclamation is a dynamic act that affects the whole life of the emissary. It is an ongoing, ceaseless task. It lies at the centre of the mission which God has entrusted to his people (Costas 1979).

The Korean missionaries proclaimed and preached the Good News through the churches they had planted, and trained pastors, leaders and new believers to become faithful disciples of Jesus. One approach of these missionaries is to build crèches or Sunday Schools as a channel through which to preach the Word of God. They also launched itinerant evangelism campaigns and engage in harbour evangelism as well as evangelism through sports training (Kahp-chin Chung 2006:83). They became involved in kerygmatic missions directly or indirectly in the field.

### **5.2.2. Diakonia**

The Greek word diakonia can be translated as service. The diakonal dimension of our mission approach therefore refers to the various forms of ministry and service in which the Christian community, in imitation of Jesus of Nazareth, places itself at the service of the whole world (Kritzinger et al. 1994:37).



The love of Christ, however, should not only be proclaimed: it has to be demonstrated. By its charitable service, by feeding the hungry, by giving the thirsty something to drink, by inviting strangers in, by clothing the naked and looking after the sick, by visiting those who are in prison, Christians follow in the footsteps of their Master, presenting Christ to the world in a way that reaches far beyond words, demonstrating to the world that the love of Christ reaches out to every need of men and women, both spiritual and physical. In the past, missionaries have understood this, erecting not only churches, but also schools and colleges, clinics and hospitals, cultivating farms and running printing presses (Meiring lecture at MTI: 2006.1.20).

Jesus had compassion on the poor, the sick and widows. The religion that God our Father accepts as pure and faultless is to look after orphans and widows in their distress (James 1:27). As the body without the spirit is dead, so faith without deeds is dead (James 2:26). Thus shall his people be incarnate in society, so as to participate in its transformation in terms of justice, peace, and freedom, injecting society with the values of the kingdom of God (Snyder 2001:69). Korean missionaries not only proclaim the Gospel but also practise their faith in the mission fields. They are involved in ministries such as charity, education, job creation, medicine, sports, and AIDS/HIV. They are continually looking for ways to proclaim the Gospel effectively.

### **5.2.3. Koinonia**





The Greek word *koinonia* can be translated as fellowship or communion. Missions has to do with *koinonia*, with the planting of churches and empowering the faithful, helping them to grow in faith and understanding, to become what Christ intends them to become. This work is never completed. New believers are to be gathered into the church, and buildings erected – not, in the first instance, buildings of brick and cement, but spiritual buildings, where young Christians who have just met the Lord, who are “chosen by God and precious to him, are being built into a spiritual house, to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet.2:4ff).

The commission of *koinonia* also asks from us that Christians should reach out to one another, enjoy one another, and speak with one voice when they proclaim God’s love; by their love for one another, presenting to the world a living testimony – and a practical demonstration – of the Gospel (John 17:20ff).

Timothy Kiho Park comments, “There is no doubt that Korean Christians have a strong evangelistic spirit. They want to plant churches and do missions. But too often their understanding of missions is limited to ‘soul saving’ and the ministry of the word. Korean missionaries need a better balance of both the ministries of the word and deed, without making a sharp separation between the two. To do this requires that Koreans think again about the place of God in missions, or the theology of missions” (*EDWM* 2000: 546).



Therefore, the comprehensive approach of the Korean missionaries worked out very positively in their ministry in the field. They are involved in koinonia: church partnership, discipleship, church building project ministries and building crèches.

#### **5.2.4. Leitura**

The Greek term *leitourgia* deals mainly with the public service rendered to God, especially through worship. This service can be rendered directly to God (e.g. Acts 13:2), or it can be rendered indirectly to God through serving one's fellow human beings (e.g. 2 Cor. 9:12). Liturgical service and diaconal service can be distinguished. Whereas diaconal service is the essential expression of the sacrificial compassion and solidarity of Christians with suffering or oppressed human beings, liturgical service is the expression of the Christian desire to praise and worship God for who He is (Kritzinger, et al. 1994:38).

One of the final goals of missions is the glory of God. Recognising the glory and manifestation of God's grace as our deepest missionary commitment and our highest missionary goal therefore leads to very specific consequences for our involvement in the world (Kritzinger, et al. 1994:2). All Christians must worship God in spirit and in truth (John 4:24). Apostle Paul emphasises that one should "offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship" (Romans 12:1). Therefore the Korean missionaries must worship God with all their heart and mind, not only personally but also together with all people whom they serve in the mission field. Moreover, they involve themselves in mission, obeying Jesus'



commandment to proclaim the Gospel of salvation to the nations, because of their Leitourgia, service of worship, and glorification of His name.

### **5.3. Specific Contributions and Solutions by Korean Missionaries**

What are the specific contributions that Korean churches and missionaries may offer?

The Korean missionaries in Southern Africa have made several specific contributions. Firstly, they have contributed a sacrificial life and ministry in the mission field. One of the features of the Korean missionaries is their sacrificial involvement in the many ministries in the mission field. As mentioned in chapters 3 and 4, they are involved in 17 ministries with commitment, compassion, and sacrifice. Above all, Korean churches support their sending missionaries financially, emotionally and with prayer. The Korean supporters carry a responsibility as senders. If they did not support their missionaries, the Korean missionaries would not accomplish God's mission in the mission field. Therefore God will reap the fruits of the ministry, not only of the missionaries but also of the supporters.

The second contribution of the Korean missionaries is that they share their experience regarding acculturation and indigenization in Korea.

H.G. Kim (Workshop on the 4<sup>th</sup> conference at KMF 2006. 7. 4-7:24-28) explains (freely translated) that

The Korean church received the gospel from the West, knew Christianity. They knew that this religion is not just western, this is the truth of knowing God. They live according to the Korean lifestyle and become the church that obeys.



They learnt to worship God with Korean customs, wearing Korean clothes, and living in Korean house and culture. Above all, they have already known that if they just copy the West, they will lose the essence of the Christianity. The spirituality of Koreans is just in terms of the Korean style. Therefore the Korean missionaries know that wherever they go to missions field, they will respect the local lifestyle of the people and discover ways to evangelize. The Korean missionaries can help the local people to discover their own way, which creates indigenous churches.

The third specific contribution of the Korean church is that of theological education. Up to 40% of the Korean missionaries were pastor missionaries in Southern Africa. Most of them learnt theology at the seminaries or theological colleges in Korea. The questions that arise relate to the kind of theology the Korean missionaries would offer to Africa and whether Korean theology differs from that of the rest of the world. Rev H. G. Kim, a senior Korean missionary in South Africa, asserts that,

the Korean church will not only teach the replacement of western theology in Africa. The theological education of the Korean missionaries must focus on the spirituality of the Korean church which is a church that prays, a church that accepts the western and makes it ours, pastors with excellent spirituality, spirituality that loves the church, spirituality that gives to others, spirituality that [offers] missiological perspective (Workshop on the 4<sup>th</sup> conference at KMF 2006. 7. 4-7:25-28).



The Korean missionaries should create Bible schools that pray, Bible schools that worship based on the Word of God, Bible schools that teach love, Bible schools that teach the dedication of a pastor, Bible schools that fit the future churches, and Bible schools that teach churches to be involved in missions through the spirituality of Koreans. If we try to make the local people be leaders who are equipped with this spirituality, our ministry will be more effective than the ministry of the missionaries who came from other countries (Workshop at the 4<sup>th</sup> conference of the KMF. 2006.7.4-7).

The fourth specific contribution of the Korean missionaries is that of building up churches. They planted more than 600 churches and built over 150 church buildings with local pastors, indigenous leaders and themselves. J.H Cheon emphasizes that “when the Korean missionaries plant new churches they must [be] concern[ed] about that self-governing, self-supporting and self-propagation of the church on the mission fields” (5<sup>th</sup> Conference at KMF 2007.7.10-13). I will further describe this contribution in the next section.

### **5.3.1. Specific contributions of the Korean missionaries in the mission field**

The respondents to the present research indicate the specific contributions in their mission fields:

- A sacrificial commitment;
- Korean missionaries understood the local people well through our transforming experiences of the Korean church from a mission field to a sending field;



- Passion and a pioneering ministry in a dark area;
- Diligent passion for Biblical education in missions;
- Sacrificial and pioneering lifestyle according to God's calling;
- Had a closer relationship with the local people rather than the western missionaries;
- Servant leadership;
- Shared spirituality and historical experiences of the Korean Churches;
- Working in an area with unreached peoples after previous experience in the mission field;
- Worked with diligence;
- To expand the Kingdom of God;
- Build church buildings;
- Church planting ministry;
- Children's ministry;
- Education for the black people;
- Evangelism;
- Developed local leadership;
- Supported for the poor African churches financially;
- Local development;
- Prayer movement: early morning prayer;
- Leadership development; and
- Demonstrated a unique passion for the local people. However, the Korean missionary must not impose a Korean style on the field.

Some of the Korean missionaries responded that describing “the Korean missionary’s contributions is too early, because they felt that they had been active for only a few years” (J. Y. Song, J. T. Park: responses to questionnaire 2006)

However, the Korean missionaries have contributed in many ways such as those described earlier.

### **5.3.2. The challenges that the Korean missionaries face in Southern Africa**

I asked the Korean missionaries, “What are the five challenges that the Korean missionaries face in Southern Africa?” The results are tabulated below.

**Table 26: The challenges that the Korean missionaries face in Southern Africa**

	<b>Content</b>	<b>Number</b>	<b>Percentage</b>
1	Leadership / Discipleship training	16	32.65%
2	AIDS/HIV ministry (orphans)	12	24.48%
3	Bible School (Theological Education)	10	20.40%
4	Children’s ministry (Sunday school)	8	16.32%
5	Church planting (building project)	8	16.32%
6	Education ministry	8	16.32%
7	Church partnership	7	14.28%
8	Medical ministry	5	10.20%
9	Literature	5	10.20%
10	Job creation	5	10.20%
11	Poverty (Charity) ministry	4	8.16%
12	Local Development	4	8.16%
13	Family ministry	4	8.16%
14	Independent Church ministry	4	8.16%
15	Unreached people ministry	2	4.08%



16	Professional ministry	2	4.08%
17	Muslim ministry	1	2.04%
18	Prayer mountain ministry	1	2.04%
19	Chinese student ministry	1	2.04%
20	Korean Diaspora Church ministry	1	2.04%

The above table indicates the challenges that the Korean missionaries face in the mission fields. They knew about the five challenges were leadership development and discipleship training (32.65%), AIDS/HIV ministry (24.48%), Bible School (20.40%), children’s ministry (16.32%), church planting (church building project) (16.32%), and education ministry (16.32%). Above all, the Korean missionaries responded that they were involved in ministries that are very challenging for the Korean missionaries such as Muslim ministry, Prayer Mountain ministry, Chinese Student ministry, and the Korean Diaspora Church ministry.

I wanted to know what the Korean missionary’s contributions, problems, and solutions of their ministries were. I interviewed 6 Korean missionaries between 15<sup>th</sup> January and 31 January 2008, and posed the following questions, “What were the Korean missionary’s contributions, problems, and solutions on the fields?” to 11 Korean missionaries and received 9 answers from them between the 25<sup>th</sup> January and 3<sup>rd</sup> February 2008. The following paragraph is essentially based on these interviews.

### **5.3.3. The specific kerygmatic contribution and solution offered by the Korean missionaries**

Paul A. Beals (1995) argues that



Missionaries are among the most privileged people on earth. The Christ-centred message they proclaim has the potential to change individuals, families, tribes, villages, cities and entire countries. As gospel bearers many missionaries use their skills to heal the sick, to teach the unlearned, to liberate the illiterate, to translate the Word, and to relieve the hungry. These ministries manifest mercy and compassion that in turn open hearts and minds to the saving grace of God through faith in Christ.

I argue that Korean missionaries who operate in Southern Africa can be included here.

The challenges that the Korean missionaries face in Southern Africa include theological ministry (20.40%), children's ministry (16.32%), literature (10.20%), independent church ministry and unreached people ministry (8.16%) The specific kerygmatic contributions and solutions which the Korean missionaries put into practice will illustrate their accomplishments, their difficulties, and how they overcame their challenges in the fields.

#### **5.3.3.1. Theological education**

As indicated in the table 6, 14.28% of the Korean missionaries are involved in theological education. However, 20.40% of the Korean missionaries responded that the Bible School (theological education) was one of the most challenging ministries in Southern African countries. The following are the contributions, problems and solutions they encountered in their ministry.



#### 5.3.3.1.1. *Contributions*

The Korean missionaries involved in theological education mentioned the following examples of their contributions to this ministry.

- Gave people opportunity for theological education, trained the local pastors and leaders [in] the Word of God and pastoral counselling;
- Developed indigenous leadership;
- It is [a] shame to talk about contributions, but what I have done, I introduced them to the history of the Korean churches showing their aggressive growth and training programmes such as discipleship training and evangelism programmes;
- It was just at the beginning period of theological education. I had a dream to teach and prosper “African theology” from the grassroots upward. I wanted to help them understand what African theology was, and to open the door for those who were not educated to express their faith. But this was not easy because we shared what we learnt from the Westerners. I worried that when they learnt the Western Theology it would not work in their situation. I will wait until they find their own;
- Theological training was good for the local pastors or leaders who were not well educated in the poor black churches and the Independent Church leaders who followed their traditions. Also this was good for the role of a re-training of theology for the Korean missionaries whose target was “Evangelical Missions”;  
and



- The Independent Churches in Namibia read and interpreted the Bible in their own way without teaching from others. This was [a] meaningful time for them to recognize the importance of the correct interpretation of the Bible through the Bible School. However, I thought that the teaching of theology will only be possible some time in the future.

From these responses, I reached the conclusion that most of the Korean missionaries involved in theological ministry targeted the black pastors or leaders who were not well trained with regards to the Bible or theology. The Korean missionaries shared what they had with the local pastors or church leaders. They developed indigenous leadership, taught the Bible, church history, and administration, shared what the Korean Church had experienced, coordinated their future, challenged them to effective ministry, and encouraged them in their commitment to God.

However, they experienced much soul-searching in making decisions with respect to how they could assist the African churches, pastors, and leaders as well as how to develop African theology, and discover how they should work with the local people and the Korean missionaries.

#### **5.3.3.1.2. Problems**

The Korean missionaries involved in theological education offered the following responses concerning the problems they experience.



- There were difficulties in providing intensive training for the local pastors because most of them had a job, and there were many meetings and functions every weekend.
- The Korean missionaries supported the local pastors or leaders financially because they faced many financial difficulties.
- I had difficulties such as cultural differences, linguistic difficulties, and spiritual training for students because of differences in priorities.
- I experienced a trial and error period when I was involved in theological education because the Western theology is very academic and focuses on degree levels, but this was very difficult for the black to interpret and apply because of differences in culture and world-view.
- Theological education was based on team ministry which had the same vision, and worked together in partnership. But there were obstacles to a continual partnership such as lack of faith and lack of consideration of others, unjust disbursements, competition for vested rights, or matters of the right to own or to hold property.
- I had many difficulties when I was involved in theological ministry with the Independent Church's pastors and leaders such as language difficulties during the class; the unreached people had a very low education level, and they tried to interpret the Bible in the context of their own culture, so if they didn't understand something according to their own experiences, or they didn't accept what they were taught, this made it very difficult to understand the context of the Bible, to learn the correct message from the Bible, and apply it to their lives.



I found that the most common difficulties that Korean missionaries involved in theological ministry experienced were cultural and linguistic. Also, approximately, 70-80 % of the pastors had jobs and this affected the effective training of these men.

On the other hand, when the Korean missionaries worked together as partners, they encountered painful experiences in the team ministry. For example in 2002, several Korean missionaries instituted the Missionary Association of South Africa (MASA) which focused on theological training for Independent Church pastors and leaders in Pretoria. This ministry closed early in 2005. Why did they close it down within two years? There were several reasons which caused the split. Firstly, they only took about 6 months for preparation before opening. They appointed no specific leader of the group to influence the decisions of the members. They possessed no know-how or experience of theological education; in the running of the organization they encountered differences of vision; and there were other obstacles to continued partnership or teamwork, such as those mentioned just above. This showed us the difficulties that can be experienced in partnership or a team ministry. This case also provided insight into the difficulties of a team ministry. If the Korean missionaries desire a team ministry, they must solve these difficulties.

#### **5.3.3.1.3. Solutions**

The respondents offered the following solutions:

- To challenge part time pastors to be committed to a full time ministry;



- I learnt a local language firstly in their homes and work places, so I overcame cultural differences; above all, we took time to understand each other. As a result I solved the difficulties smoothly;
- The Korean missionaries need to share their vision with each other before team ministry can be successful. We must make the Africa[n] churches and Christians our priority rather than Korean churches or the Korean missionaries, and missions and missionaries must approach each situation putting evangelism first;
- Personally, I prayed humbly to God to prosper the team ministry like John the Baptist. He prepared the way for Jesus, even though he was more famous than Jesus, and his disciples left him and followed Jesus. He understood the will of God and obeyed him. I think that John the Baptist is a good model for all who want to establish a team ministry;
- I think that it is possible for them to understand through continual teaching and showing examples, that this is a matter of a process and not something to be forced.

I concluded that the Korean missionaries decided that to solve their difficulties, they must exhibit zeal, learn the local language and overcome cultural differences. Also they must consider the manner in which they could work together with other Korean missionaries as partners, local pastors and other Bible Institutions. Presently the Korean missionaries are collaborating with the SA Theological Seminary, the Nehemiah Bible Institute, and the African Theological College, using their syllabi and materials. However, the African Theological College is not registered at SAQA. Furthermore, the

Korean missionaries must learn from other institutions and their past experience of how to run a Bible school.

### **5.3.3.2. Children's ministry**

Most of the black churches are centred around adults. They do not care about the children. Sunday schools are not running properly in the churches. Even though they have a Sunday school, they only teach them very short stories during the service. Children are the grassroots and future of the church, therefore the missionaries challenge the local pastors or leaders the importance of the children's ministry.

#### **5.3.3.2.1. Contributions**

However, the Korean missionaries who are involved in the church planting ministry are interested in the children's ministry. They established "Day Care Centres" or crèches and Sunday schools in their churches. The children's ministry is one of the main ministries for the future, as I have already mentioned in chapter 3. The "African Leadership" continually establishes Sunday schools in the Western Cape area. The Korean missionaries who operated in Gauteng and North West Province have opened crèches and Sunday Schools at churches. This is a new mission strategy for the Korean missionaries. Their responses in this regard follow:

- Absolutely influenced the spiritual growth of the children through Biblical education;
- Meet them to develop their talents through various programmes;



- Helped their English through English songs and sermons;
- Challenge them to study through education subsidies;
- Taught life orientation at 6 primary schools in the black areas;
- Gave them the opportunity [to] change their thinking;
- Discussed and emphasised to the blacks the importance of the children;
- Helped Sunday schools at the local churches;
- After few years of the children's ministry, children grew up, became teachers and became involved in children's ministry. Above all, they transformed their schools and communities;
- Trained teachers and worked with them;
- Established a Children's Running Club;
- Loved children and shared the Good News; and
- Read the Bible and prayed together.

The Korean missionaries contributed in various ways to the children's ministry. They encouraged, challenged, guided, helped, and trained not only children but also teachers. They eagerly demonstrated God's love to children and communities. Above all, they opened pastors and church leaders' eyes to the importance of children for the church.

#### **5.3.3.2.2. Problems**

The difficulties the missionaries mentioned are listed below:





- Difficulty of recruiting teachers because teachers who were well trained left for the urban areas;
- Lack of understanding and passion of the parents and church members for the children's education;
- Obstacles of suitable times and places for Sunday activities;
- There were difficulties about miscommunication, misunderstandings between missionaries and teachers. Because when I asked the teachers to follow what I wanted as a missionary, then they don't understand what I said to them. So I found that I must understand the local culture and the people; after that I can involve them in my ministry or ask for their understanding of my ministry; and
- Lack of materials, teachers and information.

Most of the Korean missionaries involved in these ministries were not professional teachers or education experts. They were missionary's wives who started these ministries because they were committed and loved children. They do not even follow a specific curriculum or designated programme while they also face the obstacle of not knowing the local language. So, while they were involved in this ministry, they often experienced miscommunication, misunderstanding, and difficulties of education. As Eun-young Huh said, "the Korean missionaries have barriers of language and culture" (Interview 2008.1.21).

#### **5.3.3.2.3. Solutions**

What is the solution for the Korean missionaries involved in children's ministry? I discovered the following solutions suggested by the Korean missionaries:



- Emphasized the importance of the Sunday school in a Sermon and education;
- Expecting better education after the buildings were completed; and
- I want to be like the incarnate Jesus in the field. Jesus came to the earth. I must have patience and pray for proper accommodation as a missionary in the field. Above all, I must give up old thoughts and methods of ministry.

Therefore the Korean missionaries must possess good qualifications for effective ministry. I will suggest some ideas.

#### *5.3.3.2.3.1      Become a professional teacher*

The Korean missionary must be a professional teacher or educator in order to engage in the children's ministry. Even though they may be zealous for God and children, if they do not know the language, knowledge and culture, they will not achieve their goal. Language, in particular, is a basic tool of communication. The Korean missionaries must learn the local language or English so as to communicate freely with the children and teachers. To learn a language is a lifelong process. Above all, they need a rich experience of ministry and know-how. This is the key solution regarding children's ministry in Southern Africa.

#### *5.3.3.2.3.2.      Set up the vision and goals*

The Korean missionaries must set visions and goals for the children's ministry.

Joanna Bogunjoko (2006.09.17) emphasizes the following areas of such a ministry:

- Children being reached for Christ, built up in Christ and trained in ministry for Christ (spiritual);
- Children receiving quality education (mental);



- Children being cared for, their nutritional and health needs (physical);
- Children being defended against and rescued from situations that put them at risk (emotional); and
- Children being respected and living in meaningful relationships in their families, churches and communities (social).

#### 5.3.3.2.3.3. *Developing a curriculum and materials*

The development of a curriculum and materials is one of the solutions for this ministry. The Korean missionaries should therefore develop a curriculum and materials for the purposes of children's education in the African perspective. There are useful books and materials for Sunday school but most of these were written by Westerners for the white churches. This is not suitable for the uneducated or less educated. When the missionaries develop a curriculum and materials, they must take into account the context of the people.

#### 5.3.3.2.3.4. *Training for teachers*

Training for teachers is one solution for children's ministry offered by the Korean missionaries. Local teachers understand their world-view, speak the local language fluently, know the customs and habits and live in their communities. Even though training local teachers or leaders is a most important ministry, this is also the most difficult ministry for missionaries (Eun-young Huh 2008.1.21). There is difficulty in identifying the right person for this ministry. Hence the Korean missionaries must search for people who have the potential and ability to become faithful teachers. When they find such people, they must train them as disciples of Jesus and train them as



Sunday school teachers. After the Korean missionaries have done so, they must entrust their position to them and hand over the work, and be prepared to answer the question, “To whom will I hand over my job to carry on?”

This is the key role of the children’s ministry today.

#### 5.3.3.2.3.5. *Partnership with children’s ministry organizations*

The Korean missionaries must set up a partnership and network not only with professional children’s ministry organizations, such as Child Evangelism Fellowship (CEF) and Scripture Union (SU) but also among each other. These organizations offer an annual teachers’ training programme, have books or materials for children’s ministry available and can provide knowhow. A networking programme among the Korean missionaries and professional children’s ministry organizations is one of the ways to share their experiences and information.

### **5.3.4. The specific diaconal contributions and solutions offered by the Korean missionaries**

I have explained the challenges that the Korean missionaries faced in Southern Africa such as AIDS/HIV (24.48%), education (16.32%), job creation (10.20%), charity (8.16%), medical (8.16%), and local developments (8.16%). I will briefly document the specific diaconal contributions and solutions offered by the Korean missionaries below.



#### **5.3.4.1. Contributions**

The Korean missionaries contributed answers to the diaconal ministry as follows:

- Taught computer skills to young people;
- Educated children and young people;
- Encouraged children and young people to have a vision;
- Developed talents for children and young people;
- Provided water to community;
- Provided food, clothes and blankets to street people;
- Gave medical treatments to the sick;
- I started crèches and job creation in communities; I wanted to have these projects for the people rather than a financial contribution. I continued with the same heart and mind for 10 years as a Christian witness. Now the local people recognize us through these ministries;
- Local developments;
- Instituted a medical college;
- Built schools and a surgery; and
- Looked after AIDS orphans.

Specifically, Jong-yang Kim erected a medical college in Swaziland in 2007. Young-sim Baek built a hospital costing \$ 3 milion in Malawi.

#### **5.3.4.2. Problems**

The respondents encountered the following problems:



- They had limited ideas for creating local developments as a missionary;
- Even though missionaries had a plan to develop the local community, the local people had another plan. Hence this caused conflict;
- Lack of financial support; and
- Lack of experience and information.

#### **5.3.4.3. Solutions suggested by the respondents**

- Missionaries must know what the local people need; above all, we must listen to what they want;
- Work with the local churches, organizations and social workers;
- Gain information from the government; and
- Share what they need with supporters and raise funds.

The Korean missionaries involved in diaconal ministry have enthusiasm and love for the people, and tried to be effective in their ministry to the local people and with them. Several Korean missionaries registered as non-government organizations with the South Africa government (NGO): Korean Mission Board in Southern Africa, and Non Profit Organization (NPO); African Nation Mission; Immanuel Disabled Care Centre; and the Bambanani Youth Project. They worked with the local people to minister to AIDS orphans, widows, the poor, disabled people, and street people. Two NPOs, the Immanuel Disabled Care Centre and the Bambanani Youth Project, received around



R800,000 from local Government in 2006. (K. W. Gwon, S. H. Lee, responses to questionnaire 2006)

### **5.3.5. The specific contributions and solutions offered by the Korean missionaries regarding koinonia**

I found that the Korean missionaries in Southern Africa faced challenges regarding leadership development and discipleship training (32.65%), church planting ministry (16.32%) and church partnership (14.28%). I will describe the specific Koinonia contributions, problems and solutions of the Korean missionaries forthwith

#### **5.3.5.1. Church planting ministry**

One of the features of the Korean missionaries is the planting of churches. A South Korean missionary once commented, "There is a saying that when Koreans first arrive in a new place, they establish a church; the Chinese establish a restaurant; the Japanese, a factory" (KRIM 2004.11.08). The planting of the church, with various emphases and in varying degrees of importance, has always been an important goal of the missionary (Kritzinger et al. 1994:4) Their contributions and problems, as well as several suggested solutions which the Korean missionaries implement in the church planting ministry today, will be discussed next.

##### **5.3.5.1.1. Contribution**



The respondents mentioned their contributions concerning the church planting ministry:

- Proclaimed the gospel through the church;
- While I was training church members, I introduced various programmes of the Korean church to the [local] church, and encouraged them to have a vision and possibilities for their future like the Korean churches;
- I wasn't involved in church planting ministry but I saw many pastors or evangelists who planted churches. They were students at Bible schools. I prayed for them and mentored them in their church planting ministry. Also I supported them when they built their church buildings;
- I had an outreach programme with short term missionary teams in rural areas;
- I helped to start new churches through Sunday schools;
- The Korean churches built church buildings in poor rural areas; the people were not able to build them by themselves; and
- Evangelized unbelievers through church planting.

The Korean missionaries who have worked in Southern African countries have established more than 600 churches with local pastors, indigenous leaders and themselves. This was based on their understanding of missions to proclaim the gospel and plant churches. They proclaimed the Good News, evangelized unbelievers, supported church building projects financially, and undertook outreach programmes. However the Korean missionaries must evaluate their church planting ministry. From the beginning, the Korean church had been established in terms of the policy of John Nevius: self-governing, self-supporting, and self-propagation. This policy influenced





the growth of the Korean church and challenged Korean church members as a motivating influence (K.B. Min 2002:195-200). Thus the Korean missionaries involved in church planting must use this policy to challenge the indigenous people. Furthermore, they must upgrade their language levels and try to understand the culture. I will explain the Korean missionary's problems and solutions in the church planting ministry below.

#### **5.3.5.1.2. Problems**

The following represent the responses concerning the problems that the Korean missionaries experienced.

- The indigenous people want to rely on the missionaries financially, but I tried to help them to commit their life to the Lord, this was very difficult.
- Because missionaries live in separate areas from the people they minister to, they find difficulties in caring for church members. There was segregation between the missionaries and church members.
- To cope with cultural differences and troubles. There was a difference in the expectations of pastors and the local people from the expectations of the missionaries. Hence the Korean missionaries were not accepted by them as their pastors, and therefore remained foreigners.
- I thought that when the missionary started new churches, they did not plant churches but supported local pastors for planting churches because it is very difficult to hand over leadership to the local pastors.
- It is good to plant churches with local pastors because they understand the culture, language and world-views which the Korean missionaries find difficult.

- When the Korean missionaries planted churches, they planted them administratively but not for pastoring purposes. This was not good for the local church members.
- If the Korean missionaries planted churches, it took a long process for acculturation.

Dea–Hung Kang, the general secretary of GMS, notes that “GMS dispatched 1970 missionaries world-wide in 2007; most of them were involved in a church planting ministry. However there was no reported ‘Model Church’ which is a self-supporting church”. I do not fully agree with his opinion, but the Korean missionaries today must reconsider what he emphasized.

#### **5.3.5.1.3. Solutions**

The Korean missionaries suggested the following solutions:

- When the Korean missionaries have a plan to start new churches, they must from a partnership with the local pastors;
- To try to live in the residential areas of the local people;
- I focused on learning the local culture and languages; also my purpose was missions rather than pastoral ministry. Above all, I needed time and patience; and
- In my church planting ministry, I will support the local pastors rather than plant churches directly.

#### **5.3.5.1.3.1. Setting a goal**



Donald A. McGavran stresses the importance of setting goals for church growth in his book “Understanding Church Growth” (MacGavran 1983). Saddleback Church is one of the model churches which has set specific goals and is driven by the purposes of these goals. Rick Warren, the founding pastor of Saddleback Church, shares a proven five-part strategy. He explains how things function when the church has a true purpose (Warren 1995). Goal setting is like a compass for the church. God had a special purpose in creating the church. The church exists to achieve God’s purpose on earth until Jesus Christ’s second coming. Likewise, SIM’s focus is that all ministries must exist for the glory of God in the worldwide church. This is the great vision of SIM. Through the eyes of faith, SIM sees people from all nations, tribes, and languages worshipping around the throne of God. In areas where SIM missionaries are given responsibility and are empowered by God, they are vigorously engaged in integrated ministries of evangelism, discipleship, and ministry to human needs and partnering in missions.

#### 5.3.5.1.3.2. *Developing Church Educational Programmes*

Most of the AECs in the Pretoria circuit do not offer formal church education programmes. They come to church and hold a worship service. Those churches depend on the worship service for spiritual growth of their church members.

It is good for the church members to worship God, fellowship with each other and share their testimonies. However, I felt that this was not enough for their spiritual growth. I knew this was a major challenge for the Korean missionaries. This problem did not only



occur in the AEC churches but also all the black African churches. So, I suggest that the Korean missionaries involved in church planting ministry must plan to develop church programmes and materials. It is not easy to develop the programmes alone, therefore missionaries could set up a networking system with other missionaries and share this information.

The areas of Church education programmes which the Korean missionaries must develop are: Baptismal Class, basic lessons for new believers, Sunday school programmes, youth programmes, men and women's programmes, outreach programmes, home cell groups, leadership or co-workers training programmes, and administration. In addition, when they develop these programmes and materials, they must take into account the educational background, length of time at school, and the languages of the people in the churches.

#### *5.3.5.1.3.3. Leadership and discipleship training for church leaders*

Developing indigenous leadership is one of the key issues of missions today. Jesus developed leaders, trained his disciples and entrusted a similar responsibility to his disciples today to train others in the same way (Bosch 1993:56-83). Paul, the greatest missionary, always focused on training local church leadership, as well as evangelism, teaching, and preaching, etcetera. Although Paul concentrated his ministry on districts and provincial capitals, his vision was worldwide and he made use of a variety of associates who accompanied him on each mission journey (Bosch 1993:129-133). In the same manner, team leadership is the key to a faithful church. George Cladis describes

“how pastors and church staff can grow together into a powerful fellowship of leaders”  
(Cladis 1999).

Therefore, the Korean missionaries must make the leadership and discipleship training for the church members a priority.

#### *5.3.5.1.3.4. Hand over church leadership to local pastors*

The Korean missionaries involved in a church planting ministry must make sure that their training leads to the time when they are able to hand over the responsibility of the church leadership to local pastors with confidence. To be able to do so means that those to whom they minister are becoming spiritually mature, the local leadership has been developed and the young church is strengthening. On the other hand, the Korean missionaries do not want to hand over their leadership to the local pastors, because of many uncertainties: for example, the church’s growth and local leadership not yet being fully developed.

In my ministry, I have focused on developing indigenous team leadership at the AEC Boitekong. Because of a real lack of trained leadership in indigenous churches, Patrick Johnstone issued one prayer request, to raise up deeply spiritual and biblically-centred leaders for the coming generation who will be able to address the total needs of all in South Africa. The AEC Boitekong was established by missionaries with the same vision as SIM. There were approximately 50 baptized members, 1 local pastor, 6 leaders who were studying at Rustenburg Bible College, 4 Sunday school teachers, and over 80



attendants. I collaborated with all the church leaders and gave them the opportunity to become involved in ministry in the church. These ministries included: preaching, teaching, visiting, evangelism, interpreting, leading and pastoring. The church leaders and I met every Sunday and shared information about all the ministries of the church. It was not a large church but it was moving forward. I consequently felt that it was time to hand over the missionary leadership to local leadership, in this case Pastor Patrick Langa. After that, I assisted him until the church became self-supporting, self-governing, and self-propagating, which fits in with one of SIM's visions, "Partnering in Missions" (SIM Prayer Guide 2001: 1).

However, a Korean missionary who established a church in Soshanguve, experienced a serious conflict with a local pastor. When the church grew to approximately 200 attendants and a church building project was almost completed, the local pastor asked the missionary to hand over the church leadership to him. At that time, the missionary thought about his request carefully and rejected it. Then the local pastor became angry with the missionary and caused a split in the church. This event embodies an example of how the Korean missionaries find it difficult to hand over their church leadership to the local pastors.

#### 5.3.5.1.3.5. *Church Building Project*

As I have already mentioned, the Korean missionaries 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. As mentioned earlier, it is



important that, when the Korean missionaries plan to build or financially support a church building project, they take into account the size, spiritual capacity of pastors, the areas, the people groups, the population, the budget, and the church members. If they ignore these matters, the building may exceed the requirements. They must also build it with the participation of the local congregations, otherwise they will spoil them and those churches will not grow into healthy self-supporting churches. There are many risks, for example, a Korean missionary who worked in a black township near Cape Town, built a church building and spent more than \$100,000 on it. This church building was extremely fitting for worship, education, and fellowship in this area. However, it was targeted by thieves and robbers. One day the missionary commented to me, “Whenever I went away, thieves broke doors and windows and took church equipment”.

Therefore the Korean missionaries must build a church building in partnership with local church members who know the immediate situation.

#### **5.3.5.2. Leadership and discipleship training ministry**

As mentioned above (see table 6), the Korean missionaries have indicated that this represents one of the challenges they face and is one of the most greatly needed ministries today. The following are their responses in this regard.

##### **5.3.5.2.1. Contributions**

The Korean missionaries’ contributions concerning the leadership and discipleship training ministry are listed below:



- Not just the basic passing on of the knowledge to pastoral candidates, but bringing changes in their thought and life through the word of God and changes in their church members' life through those who have been trained;
- Increasing and strengthening their faith through reading the Word of God with meditation and prayer;
- Enthusiasm in their ministry and preparation for preaching through discipleship training;
- To help undergraduate students to a Biblical world-view as spiritual, social leaders;
- Follow-up undergraduate students continually on the campus;
- To have a close relationship like a father and children
- Develop local leadership; and
- Be a spiritual father or shepherd.

The Korean missionaries trained the local people to be disciples of Jesus, developed leadership, fostered relationships like that of a father and children, brought alterations in thought and lives through the Word of God and changes in the lives of their church members through those who have been trained.

#### **5.3.5.2.2. *Problems***

The Korean missionaries encountered the following problems:

- The difficulty of finding people to train – Training and discipling pastors and pastoral candidates was not easy due to the lack of enthusiasm in these people and lack of previous learning;





- Most of the local pastors are not interested in the training; they only want to get money from the missionary;
- Lack of commitment and willingness. Discipleship training was a comprehensive programme for a trainee, so I gave them homework to apply to their lives, but most of the trainees didn't do their homework. It was very difficult to change their view of life;
- Lack of a sacrificial lifestyle amongst the local pastors: when they earned money, they offered little money to the church, but they bought new cars, houses, and furniture;
- Lack of a Biblical lifestyle of the local pastors as a Christian;
- Too difficult to change the world-view of trainees; and
- When I trained trainees, I had difficulty getting them from their house or university to the training centre because of their financial problems.

While the Korean missionaries were involved in leadership and discipleship training ministry, they experienced several types of difficulties, such as those just mentioned.

#### **5.3.5.2.3. Solutions**

The responses I received regarding solutions for the “Leadership and discipleship training ministry” are as follows:

- Gave them motivation and shared my life continually during the training period. Above all, I was willing to hear what they say about their way of life and tried to understand their situation;



- Put all my energy and passion into the first group of trainees to help to change their thought patterns and lifestyle. This will be a challenge to their friends and colleagues to be passionate about the training. This was also a good way to recruit trainees;
- To show them model Korean churches which have grown through discipleship training and remind them that discipleship training is one of the most effective strategies of a pastoral ministry;
- The Korean missionaries must understand the local culture, world-view and lifestyle of the people; and
- The Korean missionaries must have a long term plan for their ministry.

The solutions applied by the Korean missionaries included the need to understand the culture, world-view and lifestyle of the people they serve, develop close relationships with the people, motivate them, put all their energy and passion into the trainees, establish a long-term plan, follow the principles of Jesus for discipleship, develop formal or informal leadership programmes and discipleship training materials, and focus on developing the local leadership.

### **5.3.5.3. Church Partnership**

Scripture calls for believers to work together in unity. Phillip Butler avers, “The partnership is biblical. Partnerships model the power of community witness, the most effective way to develop a church, needed because of volatile world conditions and over-stretched resources” (Winter & Hawthorn 1999:754-756). 7.14% of the Korean

missionaries had established a “Church Partnership” with local churches. 14.28% of them responded that this was one of the challenges that the Korean missionaries faced in Southern Africa.

#### **5.3.5.3.1. Contributions**

The responses concerning the contributions towards “Church Partnership” were:

- Spiritual strengthening of the local pastors;
- Church growth through the “3S” principles of being self-supporting, self-governing, and self-propagating;
- Establishing the Kingdom of God in the church effectively;
- Transferring know-how of Korean pastoring experience to the local pastors: passion, administration, home visiting, and trust God absolutely;
- Supporting a church building project financially;
- Interpreting the Bible correctly and applying it to their lives;
- Training them as evangelists through emphasizing evangelism and administration at the church;
- Encouraging and motivating them to complete the church building project and supporting it financially;
- Co-operation with churches and denominations in Southern Africa; and
- Unity and missions go together.

The Korean missionaries contributed towards spiritual strengthening, transferred “know-how” regarding the pastoring experience to the local pastors, provided financial



support to finish church building projects, and co-operating with churches Table 7 indicates that 61.22% of the Korean missionaries worked with others.

#### 5.3.5.3.2. *Problems*

The responses concerning the problems of “Church Partnership” were expressed as follows:

- Passive attitude of the local pastors;
- Attitude of the local pastors who ask for money and physical support;
- Attitude of the local pastors who wanted to build their own churches rather than the Kingdom of God;
- Negative preconceptions ...(of) the foreign missionaries;
- Attitude of the local pastors who rely on missionaries rather than have a close relationship with God;
- To build a good relationship because when the local pastors ask for money from missionaries, they easily break the relationship;
- When I visited unbelievers and church members who didn't know English this caused separation because of the language and cultural differences;
- When I saw their unchanged lifestyle, even though I preached and taught the Word of God; and
- When the well trained youth left the church because of finding jobs or schools in an urban area, so there was a lack of good teachers or leaders.

The Korean missionaries faced many difficulties while they worked with the local people, such as those listed above. The Korean missionaries also encountered negative



experiences with other Korean missionaries, for example, conflicts, complaints and misunderstanding.

#### 5.3.5.3.3. *Solutions*

I found that the solutions mentioned with respect to the “church Partnership” problems were:

- Encourage local people to build a good relationship with God;
- Explain to local people that if you trust missionaries, you will be disappointed, so encourage them to trust only God;
- Encourage them to build the Kingdom of God rather than only their churches;
- To teach them how to build the Kingdom of God through prayer meetings and Bible study and make them desire revival;
- Challenge them to find God’s will and help them to obey God’s commandments in their life;
- When the local pastors ask for money, missionaries must teach them to trust God to supply their financial needs for their ministry, but personal needs might be rejected;
- To remind them of their calling and commitment;
- To awaken the spirituality of the local pastors;
- To teach them how to carry out a pastoring ministry;
- I tried to spend time with them;
- I tried to communicate through learning the local languages;
- I will not be discouraged, but I will continue educating them also try to teach them various programmes; and



- I tried training the youth using (the) “Timothy Leader Training Course” for recruiting teachers and leaders.

In this respect, “Partnership will be a pooling of resources such as, men, money, wisdom, and consecration in order to accomplish together a task which neither is fully capable of accomplishing alone” (Climenhaga & Jacques 1963:85).

The Korean missionaries suggest solutions to their “Church Partnership” problems such as encouraging leaders to establish a good relationship and trust in God, to awaken spiritual revival, continually teaching them how to pastor their own church members and reminding them of God’s calling and commitment.

Above all, the Korean missionaries need ecumenical co-operation with others. Meiring (2006.1.20) emphasizes that “Ecumenical co-operation is a *sine qua non* for the mission to succeed. This seemingly obvious lesson from Scripture was unfortunately ignored – or rejected – by many missionaries, who over many years did not only bring the good news of Christ to the continent, but also the bad news of their denominational divisions and doctrinal disputes. The result was that Africa has not only become the Christian continent of our time, but also the most divided Christian continent of our time, with thousands and thousands of denominations, not always loving one another but often hating one another! If ever there was a prayer to be prayed in Africa, it is the apostle Paul’s famous prayer “that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ”. Christians and churches and especially missionaries need one another if they



want to have some understanding of the love of Christ, of the message we are entrusted to share with the world (Meiring Lecture at MTI 2006.1.20).

### **5.3.6. Suggestions to the Korean denominations and mission agencies with respect to missions**

Bo-ae Jung reported on seven directions for the future of Korean missions at the “2006 NCOWE IV” Mission Strategy Conference. The main directions the Korean Mission must follow as a priority for the establishment of a healthy system are now listed.

- A system that requires both quantitative development and qualitative maturity;
- Establishment of a minimum financial cost and maximum efficiency mission system;
- Development of a ‘Korean - modelling’ mission system;
- System that takes accountability in mission finances and integrity;
- Encouraging partnership in system (western churches, 2/3 world partners, local churches on mission field);
- Encouraging the field oriented system; and
- A system that can classify spiritual warfare party and support party Missionary Kids (MK), administration, care, infrastructural support.

Directors of Korean mission agencies pointed out the disadvantages of the Korean missions: lack of a support system (45%), a lack of missions know-how, and a lack of professionals of missions (24.3%). Needs of the Korean missions encompass missionary



care (25.0%), training for leaders of missions (21.4%), research development (18.8%), missionary training (16.1%), missionary children's education (9.8%) and extending of support systems (8.9%) (Kukinews 2007).

In the following paragraph, I will make suggestions for the Korean denominations and Korean mission agencies. This will assist their missions to create a healthier missionary movement amongst the Korean churches.

#### **5.3.6.1. Member care for the missionary**

Recently Korean mission agencies have become interested in taking care of their missionaries, because of the missionary attrition rate. William D. Taylor edited a book titled *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition* in which there were several articles written by Korean mission strategists. Sung-Sam Kang in his article suggests the need for various types of supervisors for missionaries (in Taylor 1997).

One vital aspect of member care concerns the counselling of missionaries and their families during the pre-field, on-field and post-field stages of missionary life. Counselling may provide the missionary with an avenue of growth in areas important for effective cross-cultural ministry; working well with others; giving and receiving forgiveness; trusting God in the face of disappointment and the ongoing presence of human pain; seeking accountability and personal growth; and availing oneself of supportive resources as needed (EDWM 2000: 237).





Most counselling with missionaries and their families is apt to be primarily short-term, and focused on the prevention or resolution of problems. Many of the challenges and struggles throughout the life stages of missionaries and their families are not unique. However certain aspects of counselling are unique to missionaries during the pre-field, on- field, and post-field stages of their lives.

Pre field: The mission boards' common use of counsellors and psychological assessment tools to provide feedback regarding a candidate's strengths and potential problem areas can determine the prognosis for success in a cross-cultural situation and provide a basis for matching personnel to field placements and job assignments. Placing individuals in an environment in which they are apt to function well, or avoiding placement in situations that are likely to induce overwhelming distress both within the missionary and between the missionary and others, is good stewardship.

On-field: Missionaries may experience many types of difficulties; pain, grief, rejection, separation, culture shock, disease, and threats from robberies in the mission fields. Pain, grief and anxiety accompany trauma, which is almost a given for missionary life. The impact of trauma can extend very deeply, be very far reaching, and last for a long time. When this impact is misunderstood and mismanaged, the person may be further harmed by ignoring the significance of the trauma or by attempting to deal with the pain and sadness in a destructive manner (Crawford; *EDWM* 2000: 237).



One night several years ago, a Korean missionary and his family were threatened by robbers in their home; they were tied, threatened, his family were assaulted and valuable goods were taken together with his car. The missionary family spent a horrible night and escaped from their house while it was raining. The family hurried back to Korea and took a furlough for a while. Unfortunately, they were not given counselling or any medication even in their home country. One of his children has since been experiencing nightmares.

Mission boards or mission agencies should therefore establish a counselling programme and give missionaries effective treatment.

Post-field: When missionaries return to their sending countries, they are likely to grieve over the loss of the meaningfulness they had experienced in the work as missionaries and to experience stress as they adjust to a culture that was anticipated to be familiar.

Sometimes counselling may be required as a condition for a missionary's return to the field, or may aid the missionary in moving on to meaningful work and ministry in the sending country. Counsellors affiliated with the mission may provide better help to the troubled member; however, in a case where the difficulty arose between the member and the mission, a non-mission-affiliated counsellor is apt to be preferred by the missionary (Crawford; *EDWM* 2000: 238).

Steve S. C. Moon suggests member care as follows: the explosive increase of Korean missionaries requires rigorous systems for member care. If there should be one mid-

level care-giver or team leader for every ten missionaries, there must be 810 missionaries devoted to that end. If there should be one regional care-giver (at national or supranational levels), or area director for every fifty missionaries, there must be 160 missionaries who offer missionary care on a full-time basis. The fact that Korean mission agencies tend to diffuse their members without any regional focus, suggests that there may be a need for more care-givers than suggested here. The rapid increase of Korean missionaries makes missionary care a felt need, which will have to be met by orchestrated and organized efforts of Korean churches and missions.

#### **5.3.6.2. Developing the missionary evaluation program**

Korean denominational mission agencies and other mission agencies offer an evaluation programme specifically for missionaries on furlough. Missionaries formally evaluate their ministry either with the area director or on their own. Although they must report on their ministry at least 4 times a year to supporters, this is not an evaluation letter as such.

SIM carries out an evaluation of all SIM missionaries by utilising an annual personnel review with the field director. This comprises questions according to seven categories: spiritual development, ministry relationships development, inter-personal development, mental development, physical development, vision development, and strategy development.



It is helpful to evaluate the missionary in terms of his calling, management of his time, maintaining of his intellectual development, his spiritual life, his restoration and his personal objective for the coming years.

Korean mission agencies should adopt this kind of annual personnel review form and adjust it for their missionaries.

#### **5.3.6.3. A networking programme**

As Korea is very well advanced in the area of technology, Korean missionaries possess sophisticated technical equipment. This facilitates effective communication, not only between the missionary and supporters, but also between the mission and sending fields. It is also creates a useful channel of interaction between missionaries.

Korean missionaries need a networking programme of communication with each other in order to share their experience of ministry, spiritual needs, sharing of visions, strategy, know-how, and education of Missionary Kids. It will provide them with a means to discuss and evaluate their ministry and to challenge new missionary candidates to obtain fresh information of the mission field. Korean missionaries should put more effort into these areas.

#### **5.3.6.4. Annual Spiritual Life Conference**



The Korean Missionary Fellowship in Southern Africa has held an annual spiritual life conference since 2002. This is a place for missionaries to restore their spirituality, share information with each other, be refreshed, recommit themselves to their calling and relax with the Korean community. The last four conferences also encouraged Korean missionaries working in Southern Africa to promote an exchange of ministry information and afforded them an opportunity to evaluate one another concerning effective missionary activities.

The annual conferences, however, have generally comprised times of sharing blessings and recounting activities. There is seldom time for sharing and evaluation of missionary experiences for the further development of their ministries because time needs to be allocated to the invited main speakers. If Korean missionaries want to approach their missions strategically, they must share the expense of the conference. Otherwise they might choose to save the money for the cost of bringing a speaker and enjoy more time to evaluate their ministries amongst each other.

#### **5.3.6.5. Mission forum for Korean missionaries**

The Korean Missionary Fellowship in Southern Africa consists of six teams to conduct research effectively and to achieve their ministry in the the following fields: church planting, “Missionary Kids”, the unreached people, missions strategy, theological education, and the Independent churches. The leadership of KMF has chosen each team to evaluate, upgrade, and develop the ministry of Korean missionaries. These teams set a standard, carry out research and present their results during the spiritual life



conference. However, this research has only been undertaken once and has not continued. KMF should devise a plan for a regular mission forum in Southern Africa. I think it is strategically very important not only for their ministry from the perspective of team mission in the host mission fields, but also for developing the Korean missionary movement.

#### **5.3.6.6. Supervision programme for the missionary**

The Korean mission agencies and denominational mission agencies follow the policy of supervising their missionaries in the mission field. Each mission agency also operates from a field office for the purpose of effective administration, management, service, and supervision. In the case of GMS, it organises field committees in every area. Its role is to share information, discuss a new agenda, challenge, encourage and look after each other. As I have already mentioned, H. S. Cho, who passed away in 2003, sent a prayer letter in which he expressed his physical, spiritual, and emotional condition to his supporters, including GMS. However, neither GMS nor the field leadership gave him any advice nor did they call him back to Korea for recovery from his condition because there was no proper supervision of him. After his death, GMS made him a hero because he had passed away on the mission field. However nothing changed. After his death, the situation remained the same. I believe it is not merely a matter of mission policy, but rather one of effective leadership that must result in adequate supervision of missionaries. I have never attended a meeting of the GMS Southern Africa committee because no meeting has been held since 2006.



Each mission agency should devise a supervision programme and carry out its policy effectively for their missionaries. This makes for healthier missionaries and will accomplish the great commission.

#### **5.3.6.7. Life long learning programme for the missionary**

Korean churches or the Korean Mission Agencies which send their missionaries must implement “Life Long Learning Programmes for Missionaries”. Missionaries easily become emotionally and mentally exhausted while they are serving in missions without input from the sending agency. The Korean missionaries who have worked in Southern African countries have experienced spiritual depression in the field.

SIM encourages the SIM missionaries to study for a week annually. If the missionary does not learn continually while in the field, he will become stagnant. Douglas observes that a growing concern for the care and spiritual formation of missionaries can also be discerned. Many church pastors visit the field in order to provide counselling and spiritual encouragement for their missionaries. Churches also assist with funds for study programmes, books, and journals. Others are initiating missiological dialogues with missionaries via e-mail. A few larger churches offer their own courses and seminars for missionaries.

The explosion of resources for in-service education has also been encouraging. While on home assignment, and often in the field as well, missionaries are being helped to network with formal study options in seminaries, graduate schools, and university; are



offered nonformal opportunities at seminars, conferences, and institutes as well as informal opportunities through the resources of libraries, book stores, newspapers, radio and television. In addition, computer technology is increasingly rendering bibliographic databases, independent study courses, missiological forums, and other resources available by means of CDs and the World Wide Web.

Recently, the Korea Research Institute for Missions (KRIM) ([www.krim.org](http://www.krim.org)), the Intercultural Leadership Institute (<http://ili.re.kr/missionaryedu.php>), the Asian Center for Theological Studies and Mission (ACTS) (<http://grad.acts.ac.kr/intro/history.html>), and the Graduate School of World Mission (<http://www.cmission.org/>), have implemented a plan regarding a re-education programme for the Korean missionaries.

Missionaries are far more than human resources to be developed for missions. They are persons created in God's image, growing in Christ-likeness, and infinitely more valuable than any task they may perform. When all is said and done, in-service education constitutes ongoing discipleship, encouraging Christ's intercultural servants to continuously learn from Him.

#### **5.3.6.8. Partnership mission**

Partnership and harmony were divine intentions for human life. People were created to live in fellowship with God and in partnership with their fellows. God the creator, made Adam and Eve as partners. When Jesus sent out his disciples to be evangelists and missionaries, he sent them out two by two. The Antioch Church followed this model





when they commissioned Paul and Barnabas as their missionaries. Paul maintained this basic principle of partnership and cooperation in missions for the rest of his life. He retained partnership relationships with his mother church in Antioch as well as his daughter churches in Asia Minor and Europe. Partnership was God's intention for human life and work (Kraakevic & Welliver 1991: 126-127).

Within world Christianity, "the partnership" expresses a relationship between churches based on trust, mutual recognition and reciprocal interchange. It completely rules out any notion of "senior" and "junior", "parent" and "child", or even "older" and "younger". It is a term designed to demonstrate how different parts of the church belong to one another and find their fulfilment through sharing a common life. It implies a relationship in which two or more bodies agree to share responsibility for one another, and in which each side meaningfully participates in planning the future of the other (Kirk 2000:184).

International mission agencies such as SIM, AIM, WEC, OM and OMF, recruit missionaries for the mission field. They collaborate as a team on the field. In the early period, GMS despatched missionaries to the mission fields according to the missionary's choice of field. The latter developed their ministry and recruited new missionaries. It was a natural process to form a partnership. GMS recently altered its policy with regards to sending missionaries in teams to minister in the field. However, many denominations send their missionaries to the field on their own.

Timothy Kiho Park contends,



The early Korean missionaries cooperated and worked together with the Western missionaries and the host churches as partners. Presently, however, there are a growing number of Korean missionaries who work independently with little or no consultation with other missionaries and national churches in their location of ministry. Missionaries of all nations need each other; and Korean missionaries in particular must learn to partner and to work cooperatively for the Kingdom. The Korean church, as a missionary church will make great and unique contributions to the missionary movement of the church in the twenty-first century if it can solve this dilemma (*EDWM* 2000:547).

Therefore the Korean missionaries must learn the nature of a partnership, the barriers thereof, and how to work with the local people, Korean missionary colleagues and mission agencies in the field. Partnership is one of the most effective mission strategies.

#### **5.4. Seven Challenges of the Korean Missionary's Attitude in the Field**

That missionaries are continuously challenged in the mission field goes without saying. Much has been written on the subject; for instance, Sherron K. George writes,

In my early ingenuous days I assumed that all mission relationships were horizontal two-way partnerships based on love and respect, in which the gifts of all partners were valued without creating dependencies or humiliating anyone. Later I realized that mutuality is hard work. Unless we humbly, intentionally,



and patiently build dialogical relationships and practice two-way mission, USA Christians easily fall into one-way mission activities that are demeaning for the people we seek to serve. I gradually learned that more important than anything we build, teach, or give is who we are and what attitude we have in relating to other people, religions, and cultures.

One-way, hierarchical, dependency-prone, control-oriented mission relationships might be called mission, but I do not think they are God's mission. Any mission practice that starts from assumptions of superiority of doers and inferiority of receivers is not really mission, but imperialistic aid. While the theory of partnership, equality, and mutuality between older and younger churches goes back to the nineteenth and early twentieth centuries, the gap or transition between vision and practice has often been discouraging. (Lloyd-Sidle & Lewis 2001: 44)

In this section, I will discuss what the 21<sup>st</sup> century Korean Missionaries should be like.

#### **5.4.1. Being**

The first challenge for Korean missionaries is that of being with the local people on the mission field. The Korean missionaries must build integrity into their relationships with the local people. This does not mean that the missionary must actually live in a local community. In the context of South Africa, it is not easy to live in the local community, not only in view of the historical background, but also because of social conditions or



personal reasons. When I talk to the parents of my children's friends about my ministry, they ask me "What is your job? Where are you working?" When I tell them, "I am working at the AEC Church in the black townships", they react with negative opinions. They respond, "It is a very dangerous area, there are many serious crimes. You should not go there. You must go back to your own country".

Hence it is not easy to live with the people to whom we minister in the field. Nonetheless, it is easier to do so when we change our mindset. Kritzingler states that Western culture is typically a "doing" culture. Things must be done as effectively and efficiently as possible. Westerners are judged by what they have "done". They find their identity in their occupation. By contrast, the culture of Africa is much more of a "being" culture. Being is much more important than doing. Moreover, this "being" is pre-eminently a "being together". Where people are together, it is not all that important that they should be doing something, being together is already enough (Kritzingler 1994).

The Korean missionaries are not Western, they are different, but their mindset and lifestyle have become Westernized. So when the Korean missionaries enter the new context, they need to try and understand the African culture. They must accept the culture and be with local people whom they will be allowed to serve rather than doing everything. I consider this to be the first step in their ministry in the field.

#### **5.4.2. Listening**

The second challenge for Korean missionaries is listening. Listening means to open

your heart to hear what the people are saying. If missionaries do not do so, they may lose a very valuable connection. Being with the people is part of listening. Bonnie Sue Lewis points out:

God told the disciples to listen to Christ because their Lord was about to put them to work. The missionary God was calling his followers to mission: the harvest is plentiful, but the labourers are few, therefore ask the Lord of the harvest to send out labourers into his harvest. It was imperative that they learn to listen and to teach others to do so: “Whoever listens to you listens to me” (Luke10:2). He sent them out, then to do as he did, proclaiming the good news, healing the sick, glorifying God. “Listen to me, my people, and give heed to me, my nation,” cried the Lord God (Isa.51:4 NRSV). Listen to me, he said, and then you will be ready to listen to others. Listening to others means being open to hearing what they are saying (Lloyd-Sidle & Lewis 2001:127-128).

As Gailyn Van Rheenen points out, “Missionaries come to the field with pride in the American way of life”, Korean missionaries also do so. They boast that they come from a country much richer than the host mission country. One Korean missionary brought money to finance a church building project and insisted that he build this church. But the local pastor said to him, “What is church? Is it a building or people?” Korean missionaries should therefore listen to the indigenous people. Tite Tienou emphasizes that “listening before speaking is the first step in sound missiology; it must therefore be incorporated into missiological training. Listening enhances the possibility of reflection. See Africa as a continent of people - just people, not some strange beings that demand a



special kind of treatment, because if you accept Africans as people, then you listen to them” (Woodberry, Van Engen & Ellison 1996:95-96).

As Anne Leo Ellis suggests, “First, we must listen, carefully, thoughtfully, without interruption, without a hidden agenda, without preconceptions. Next, we need to think, and talk with each other, as openly as possible, prepared for misunderstanding and anger but also for healing, comprehension reconciliation - friendship” (Ellis 1996:7).

### **5.4.3. Learning**

The third challenge for Korean missionaries is learning. As I have already mentioned, listening is a very important process of learning. Sherron K. George avers, “Humility is the antidote to imperialism and paternalism. We must humbly admit that we have made mistakes in a mission field. We must be willing to learn from people who are different from us in our neighbourhoods and around the world”. When the Korean missionaries learn from the local people, above all, their attitude is important. Jesus told his disciples: “learn from me, for I am gentle and humble in heart”. The Korean missionary should learn from Jesus, as the apostle Paul emphasizes, “Your attitude should be the same as that of Christ Jesus who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness” (Phil 2: 5-7). As Hudson Taylor stated, “God sent Jesus as the first missionary,” He became flesh and lived for a while among us.

Sherwood G. Lingenfelter and Marvin K. Mayers name two significant facts concerning the incarnation:

The first significant fact about the incarnation is that Jesus came as a helpless infant. It is noteworthy that God did not arrive as a fully developed adult, he did not come as an expert, and he did not come as a ruler or even as part of a ruling family or a dominant culture.

The second significant fact about the incarnation is that Jesus was a learner. He was not born with knowledge of language or culture. In this respect he was an ordinary child. He learned language from his parents. He learned how to play from his peers. He learned the trade of a carpenter from Joseph and studied the Scriptures and worshiped in the same manner as did all young men of his time (2001:16).

The Korean missionary often wishes to do something without going through the learning process. The first Christmas I spent at a church in Mogwase in the North West province, I was surprised because the church offered a Christmas programme in the middle of November. Later, I learnt the reason. It seemed very strange from the point of view of a Korean missionary. In Korea, it is unimaginable that such a thing could take place. Therefore the Korean missionaries must learn about many matters such as language, culture, world-view, customs, lifestyle, history, habits, and value systems.



#### **5.4.4. Understanding**

The fourth challenge for the Korean missionary is that of understanding. It means to accept what I have learnt from the people. When people learn something from new environments, they naturally compare life and norms in their home country with that which they have learnt from the new country or places. They tend to ask questions such as, what is good or what is wrong? Why do they think this way? What is the standard of ethics? Even in their ministry, why do they do things this way or that way? Why do they interpret the Bible in this way? I believe that this is part of the process of adapting to new situations. Korean missionaries who work in the fields must understand that they need to learn the culture of the field. It is imperative for them to understand the culture. This is not easy. The word “culture” is a very inclusive term. It takes into account linguistic, political, economic, social, psychological, religious, national, racial, and other differences (Winter & Hawthorne 1981:391). Lloyd E. Kwast points out that “A thorough understanding of the meaning of culture is prerequisite to any effective communicating of God’s good news to a different people group. The most basic procedure in a study of culture is to become a master of one’s own” (ibid: 361) Missionaries must reach an even greater realization of the importance of culture in communicating Christ.

As I have already mentioned in Chapter 4, 68% of the Korean missionaries accepted this very positively; however, while they were involved in their ministry they faced cultural barriers because they did not understand the culture properly. Therefore the learning of language and understanding of culture on all levels is one of the most



important roles for the Korean missionaries.

#### **5.4.5. Respect**

The fifth challenge for the Korean missionary is respect. Respect means that the Korean missionaries must esteem the people and culture. It doesn't mean to give up our own culture. It means that I will trust and adapt to what I understand from the local people and context. I regard this as one of the most painful processes for missionaries as they settle or adjust to the field. Nevertheless, this is a very important procedure for their effective ministry.

Even though the Korean missionaries wish to serve the local people, if the former do not want to follow their ways, the latter will also not follow Korean ways, which the Korean missionaries believe is the biblical way.

#### **5.4.6. Communication**

The sixth challenge for the Korean missionary is communication, which is very closely related to language, attitude and communication skills. Some Korean missionaries replied that they faced communication difficulties when they worked with the local people. For effective communication between the missionary and the local people, the missionary needs a certain level of language proficiency. Even though a missionary speaks a language fluently, if he exhibits a negative attitude towards the people, this will present a barrier to his communication. Communication is therefore a major problem for the missionary. Accordingly, when Hendrik Kraemer sought to place



questions to do with the missionary task in a “wider and deeper setting” than that afforded by alternative words, he chose the word “communication”.

Since very early days the progress of the gospel has been aided by the communication skills of its proponents. Immediately one thinks of John the Baptist’s preaching in Judea, Peter’s sermon on Pentecost, and Paul’s ministry to the Gentiles. Jesus was a master communicator. However, a tension is introduced at this point because the New Testament makes it clear that human wisdom and communication skills are not sufficient to draw people to Christ and advance His kingdom (cf 2 Cor 2;1-6) (Hesselgrave in *EDWM* 2000: 216).

For many years theorists and practitioners alike have discussed issues such as the best starting point for gospel communication and the establishment of common ground with the hearers.

Therefore Korean missionaries should develop a common language level as well as their communication skills for a more effective ministry. Rev U. G. Hung suggests, “The Korean missionaries must take time, to practice and improve their language levels”. Elmer Towns emphasizes that “communication is the act of exchanging information between individuals by a common system of signs, symbols or behaviour. The key to effective communication involves using common understands language to communicate ideas” (Towns 1992:).

#### **5.4.7. Transformation**

The seventh challenge for the Korean missionary is transformation. One of the most significant responses in missions today is to view mission as transformation (Vinay Samuel 1999: 227-235). The purpose of missions is not only for evangelism or social change. Mission is transforming a community through evangelism. One of the core values of SIM is:

A Christlike Community - We desire to be a transforming community dedicated to becoming like Christ in love, servanthood, holiness, and obedience to the Father. We believe that following Christ's example mean sacrifice, sometimes hardship, and perhaps even death.

The Church of Jesus Christ, especially its missionary arm, has generally understood the transformation of society to be an essential part of its task. While the focal point of mission has always been to communicate the Good News of Christ, calling people to repent and believe and be baptized into the Church, Christians have always understood their mission to be fulfilled in teaching the nations “to observe all things” that Christ has commanded. The expectation of people obeying Christ has always fuelled hope that the culmination of this process of evangelization would bring about transformation in the social situations, the physical conditions and spiritual lives of believers. There is no doubt that this transforming dimension formed an essential aspect of mission, and that for the most part, it was beneficial (Winter & Hawthorne 1999: 262).



## 5.5. Five Qualifications of Korean Missionaries

Who is a Korean missionary? What kind of qualifications does a Korean missionary have? These questions have arisen in my heart since the beginning of my ministry in the field. The Korean missionaries are newcomers in the eyes of African brothers and sisters. When I walked in the street, children greeted me with the words, “China, China”. Most Africans recognise who we are. They readily called us “Chinese”. But we are Korean. Also, we are not Westerners. This was one of the reasons the Korean missionaries are easily approached and, in a friendly way, accepted by the people in contrast to the western missionaries. One day, one African pastor confided, “If I have a dream at night to see the Whites, this is a bad dream”. He then told me about the painful history of Africa.

Therefore I will discuss the five qualifications of the Korean missionaries. The Bible says, “Your attitude should be the same as that of Christ Jesus: who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death, even death on the cross (Phil 2:5-8). When discussing the person of the missionary, whether a full-time or lay worker, it is important to note not only their calling and preparation, but also their attitude to life (Kritzinger 1994:66). Hence the Korean missionaries must learn the attitude of Jesus and follow His example.



### **5.5.1. Servant leader**

The first quality of the Korean missionaries is to be a servant leader. This means to serve the local people as Jesus did. Jesus emphasised that “For even the Son of man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45), when He knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love. He poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him (John 13:1, 5). Jesus showed us how a great leader must serve a follower.

The apostle Paul clearly indicates that he is a servant of God, and Christ Jesus in his letters to the churches in Asia: “Paul, a servant of Christ Jesus” (Rom 1:1), “Paul, a servant of God” (Tit 1:1), and “Paul and Timothy, servants of Christ Jesus” (Phil 1:1). In Mark 10:35-45, Jesus commented on the tendency of people to focus on self esteem, pursuance of rank and the exercise of authority over others. He then went on to present the idea that true greatness relates not to the capacity to exercise power and authority, but rather, to the demonstration of servanthood, the pursuit of making a meaningful contribution to the lives of others

A good leader motivates and mobilizes others to accomplish a task or to think in a certain manner for the benefit of all concerned. A good servant leader is one whose primary purpose for leading is to serve others by investing in their development and



well-being for the benefit of the common good. A good Christian servant leader serves God through investing in others who together accomplish a task for God's glory (<http://www.twu.ca/academics/graduate/leadership/servant-leadership/default.html>).

When I arrived in Africa, I realised that the African churches and church members had experienced much pain, suffering, and sorrow. They need faith, love, hope, serving, and encouragement. Who will give them realistic love and service? The missionaries must serve them with faith, love and hope today. This attitude should not only be practised by the Korean missionaries but also all missionaries who serve the Lord in the mission field. Above all the Korean missionaries must be good servant leaders in the field. This is not easy for them. However if we want to follow Jesus, we must do what he did on earth.

### **5.5.2. Bible Teacher**

The second qualification of the Korean missionary is to be a Bible teacher.

God desires that his people learn about Him and His Word, and therefore he has given teachers to instruct them (Deut 33: 10, Eph 4:11). They may be people of different types and employ different methods of teaching, but their teaching must have its origin in God himself. God is the only true teacher (Ps 25:4, Matt 23:8-10, John 6:45, 1 Cor 2:12-13). Jesus is the great teacher. He had not been trained in the schools of the rabbis, yet people were amazed at the authority of his teaching. He taught in the synagogues, in the temple, in people's homes and in the open air. He taught the masses publicly and his



own disciples privately, delivering his messages through discussions, arguments, parables and direct teaching (Fleming 1990:428).

There is a great need for Bible teaching, not only for pastors but also all church members in Southern African Churches. As I have already mentioned, Yusufu Turaki points out that “the African church has a weak biblical and theological base. In other words, there is inadequate biblical teaching in the churches and Christian communities. The most crucial theological issue at hand is that most African Christians lack sufficient knowledge of the Bible and its teachings on African traditional religions and culture. It is very important for African Christians to know how the Bible addresses these matters” (Taylor 2000:280-281).

Therefore the missionary must be a Bible teacher. He must study the Bible continually, develop his teaching skills, and teach the Bible effectively to the local people.

### **5.5.3. Coach**

The third quality of the Korean missionary is to be a coach.

Coaching is the process of helping people to enhance or improve their performance through reflection on how they apply a specific skill and / or knowledge. Coaching concerns developing individuals beyond their present situation (Thorpe & Clifford 2003:5). Coaching is essential for anyone aspiring to a leadership role. Unlike the old “command-and-control” regimes, leaders can no longer simply issue orders and rebuke



anyone who does not follow them. A major element of a leader's added value in the new world is his or her ability to add the most value to the organisation through other people (Mayo and Lank 1994:31).

Coaching is a person-centred activity; working with individuals in this way makes them feel valued, which has an immediate effect upon their motivation and therefore performance. Coaching is a flexible approach.

Mentoring and coaching are members of the same family: They concern relationships, development, enablement and potential. Both liberate the inherent potential of people through interaction at a deeply significant personal level, and both enable and empower people to move to higher personal and organizational levels. Mentoring tends to be a longer-term relationship with broad objectives negotiated between two parties for mutual benefits and learning. Coaching tends to be more intense than mentoring, more specific in terms of goals, and shorter in duration. Coaches do learn from coachees, but this outcome is not necessarily specified upfront, and tends to be more implicit than in a mentoring relationship (Tucker 2007: vi).

Marius Meyer and Leon Fourie (2004:6) explain succinctly that “coaching aims to achieve performance today and mentoring aims to achieve performance tomorrow.

Therefore the Korean missionaries must perceive their role in missions as that of being a coach to the local people as discussed below.





#### **5.5.4. Mentor**

The fourth qualification of the Korean missionaries is to be a mentor.

Goodman (2004:) defines a mentor as “an experienced individual who helps others realize their potential-helping set goals and builds skills to reach them”. Mentoring is a process of transferring and exchanging information between a mentor and a mentee as they develop a long-term relationship over an extended period of time (Marius Meyer & Leon Fourie 2004:3). A mentor in the biblical sense establishes a close relationship with a protégé and on that basis through fellowship, modelling advice, encouragement, correction, practical assistance and prayer support influences his understudy to gain a deeper comprehension of divine truth, lead a godlier life and render more effective service to God (Krallmann 1994:122).

Mentoring changes the way people think, communicate and interact. The challenge is to decide what the purpose of mentoring would be for the local pastors, leaders, and people. Meyer and Fourie (2004:12-13) emphasize the following benefits of mentoring for the various role-players.

##### **5.5.4.1. Benefits of mentoring for mentors**

These include the following

- Creating more opportunities to apply leadership and coaching skills;
- Developing leadership skills;



- Self-fulfilment in seeing mentees perform;
- Learning from mentees;
- Improved credibility;
- Building relationships;
- Tangible evidence of performance management;
- Utilizing their invaluable experience and expertise; and
- Expanding opportunities for dialogue at all levels of the organization.

#### **5.5.4.2. Benefits of mentoring for mentees**

- Learning from experienced people;
- Acquiring skills for career programme;
- Disadvantaged learners are empowered;
- Adapting quicker in new roles;
- Developing networks;
- Obtaining evidence for recognition of prior learning;
- Enhancing interpersonal skills; and
- Enhancing professional development.

Mentoring affords benefits for both mentors and mentees. This concept is a challenge for the Korean missionaries who are involved in many different ministries in the mission fields.

The role of mentoring indigenous pastors, leaders and church members; children, young and older men and women, has become increasingly important. The Korean missionaries, as mentors, will develop their leadership, build close relationships with the indigenous people, learn from their mentees, as well as the local people, and will enjoy improved credibility in the field.

I suggest that Korean missionaries carry out their role and ministry in the field according to W. Brad Johnson and Charles R. Ridley's words:

Mentoring relationships are dynamic, reciprocal, personal relationships in which a more experienced person (mentor) acts as a guide, role model, teacher, and sponsor of a less experienced person (protégé). A mentor provides protégés with knowledge, advice counsel, support, and opportunity in the protégé's pursuit of full membership in a particular profession. Outstanding mentors are intentional about the mentor role. They select protégés carefully, invest significant time and energy in getting to know their protégés, and deliberately offer the career and support functions most useful for their protégés. Mentoring is an act of generativity - a process of bringing into existence and passing on a professional legacy (2004:xv).

#### **5.5.5. Spiritual father**

The fifth quality of the Korean missionary is to be a spiritual father.



The mission of the apostle Paul in the first century has functioned as a principal inspiration and paradigm for Christian witness during the millennia since. The modern missionary movement in particular has routinely attempted to take its bearing from the apostle's missionary thinking and endeavours (*EDWM* 2000: 731). The apostle Paul was a missionary to the gentiles. His attitude for the people was one of being a spiritual father. When Paul wrote a letter to Timothy, he called him "my true son in the faith" (1 Tim 1:2), "my dear son" (2 Tim 1:2), and "my son, be strong in the grace that is in Christ Jesus" (2 Tim 2:1). Paul also emphasized, when he wrote a letter to the church of the Thessalonians, "For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory" (1 Thes 2:11-12). As a spiritual father, Paul possessed a warm heart for people, encouraging, comforting and urging them in the field. In particular, his attitude as a missionary is evident in Galatians 5:22-23 where he speaks of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Above all, when Jesus knew that the time had come for him to leave this world and go to the Father, "Having loved his own who were in the world, he now showed them the full extent of his love" (John 13:1).

Therefore the Korean missionaries must act as spiritual fathers in the mission field in like manner to the apostle Paul. To be a spiritual father in the field is a major challenge for the Korean missionaries today.



## 5.6. Conclusion

In this chapter, I have mentioned the Koreans' solutions to Southern African challenges.

Firstly, there are four challenges facing the church in Southern Africa such as shallow faith and spirituality, church leadership, socio-economic and political problems and the "cultural desert", being Africa.

Secondly, God's mission must be approached comprehensively in the church's outreach today. The Christian mission is a comprehensive ministry with various dimensions which can be distinguished through a holistic approach. The various dimensions of this comprehensive approach were expressed in terms of the church's task of kerygma (proclamation), diakonia (ministry of service), koinonia (fellowship) and leitourgia (worship).

Thirdly, the Korean missionaries displayed a positive, comprehensive way of carrying out their ministry in the field. They proclaimed and preached the Good News through children's ministry, and trained pastors, leaders and new believers to become faithful disciples of Jesus. These missionaries proclaimed not only the Gospel but also the practice of their faith in the mission field. They are involved in many ministries. They are continually looking for ways to proclaim the Gospel effectively.

They are involved in the commission of koinonia: planting churches, church



partnership, discipleship, and building crèches. The Korean missionaries decided to build Crèches or Sunday Schools as a channel through which to preach the Word of God.

Fourthly, I discussed the specific contributions of the Korean missionaries, their problems and solutions. The Korean missionaries contributed in many ways such as those mentioned earlier.

Above all, they knew that the five major challenges they would face were leadership development and discipleship training, AIDS/HIV ministry, Bible schools, children's ministry, and church planting (church building project). But the Korean missionaries replied that they are also involved in many other challenging ministries such as ministry to Muslims, the prayer mountain ministry, the Chinese student ministry, and the Korean Diaspora Church ministry today.

Fifthly, the Korean missionaries and mission organizations must develop member care for missionaries, a missionary evaluation programme, a net-working programme, an annual spiritual life conference, a mission forum for the Korean missionary, a lifelong learning programme for the missionary and a partnership mission for maturing missionary movement in the contemporary context. These kinds of programmes and agendas need to be worked on not only by the Korean missionaries but also by sending bodies such as the denominational mission agencies, interdenominational mission agencies and para church mission agencies.



Sixthly, I discussed seven qualities required of facing Korean missionaries. These should include being, listening, learning, understanding, respect, communicating, and producing transformation in the field. The Korean missionaries must build integrity into their relationships with the local people by being with them. They must learn the language, culture, world-view, customs, lifestyle, history, habits, and value systems of the local people. They can afford to understand and implement that which they have learnt. They need to communicate with the local people continually in order to effect a transformation of their lives and community.

Seventhly, the Korean missionaries must exhibit five qualities in order to be a good missionary as Jesus taught. I mentioned five different qualities that the Korean missionary should display in his life. These are being a servant leader, Bible teacher, coach, mentor and spiritual father. These qualities are required for effective ministry in the context of Southern African countries.