

K o r e a   M i s s i o n s   Q u a r t e r l y

# 한국 선교 KMQ

2018 English Edition

North Korean Defectors' Settlement and Integration  
Transformation Faced with the Korean Missionaries in China  
A Study on Appellation Terms of God for Effective Mission in Japan  
Diaspora Ministry in Korea  
Education for the Kids of Korean Missionaries  
Statistics of Korean Missionaries as of December, 2017



K W M A



# *μαθητευσατε παντα τα εθνη*

The above Greek logo, “to make disciples of all nations”,  
is the commandment of our Lord Jesus Christ in Matthew 20:19.  
Making disciples of all nations by obeying this commandment is

our Dream,  
our Vision,  
our Mission.



K o r e a   M i s s i o n s   Q u a r t e r l y

# 한국 선교 KMQ

2018 English Edition



K W M A

## Preface

---

N. Yong SUNG (Ph.D)

KMQ Editor

Korean Christians built the church with a passion for missions. In 1907, for the first time, the Korean Church dispatched one of its seven ordained pastors as a missionary. There were many difficulties in the country at that time. Korea had a tragic modern history. The country had lost its dignity from being colonized for 36 years. As soon as Korea was liberated in 1945, it had to go through the catastrophic Korean War for three years. Communist North Korea invaded the south, leaving the country completely ruined. After the war, Korea was one of the poorest countries in the world. Nevertheless, the Korean Church did not stop doing the work of missions. Many people call Korea's recent history a miracle, calling it 'The Miracle of the Han River.' It refers to Korea's tremendous economic and social development. Above all else, the miracle is a miracle the Korean churches experienced through, not only church growth, but also its missions efforts. The Korean Church has had a legacy of revival. The church has a passion for prayer. Most churches gather in prayer meetings at dawn every day praying and worshipping together. There are churches that love Jesus. There are churches that strive to gather. There are churches that strive to give. Passionate members go to church more than ten times a week to worship, to pray, and to serve. Church members are actively involved in various services and ministries both inside and outside of the



churches. Their passion for mission remains the same. As of 2018, 27,436 Korean missionaries are working in 170 countries.

KMQ realizes that world missions are becoming increasingly difficult. Obstacles in missions, such as secularism, scienticism, humanism, nationalism, and materialism seem to have become more aggressive than ever. In view of religions, the world is becoming severely divided and fortified against Christianity. There are many countries and regions that are openly hostile toward missions. Access to the Islamic world is becoming more difficult. Western churches, the traditional missionary-sending churches, are losing their dynamics in missions. And yet, challenges for missions still remain the same. KMQ suggests two things for the fulfillment of the Great Commission of our Lord Jesus. 1) The church should be a church filled with the Spirit of God. The spiritual dynamics that those in Mark's attic experienced at the Pentecost are necessary. The church needs to pay more attention to the things of heaven than those of earth. 2) All churches in the world need to join together for missionary work. Consilience is a word that means 'small tributaries gathering to form a great river.' KMQ hopes to let the missionary efforts of Korean churches be known to the churches in the world, facilitating partnerships among churches for missions. There are racial differences, financial disparities, and cultural differences within

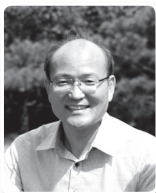
the churches in the world. However, in order to fulfill our mission, the churches of all nations should overcome their differences and disparities. Karl Marx's Manifesto of the Communist Party begins with the sentence 'A spectre is haunting Europe'. A 'spectre' refers to something that roams but cannot grasp reality. He said this in his dream about the Communist Revolution. He looked at the world that needed to be reformed by the communist party, and appealed to workers to bring unity all over the world.

The Holy Spirit is not a ghost apart from reality. It is the Spirit of God who is with us. It is the Spirit that makes the church. It is the spirit that unifies the church and enables missions. The Church is the body of Christ, the fullness of the one who fills all things (Ephesians 1:23). Christ is the head of the church, and the church is his body. The church is the channel of blessing through which God blesses all the people in the world. There is a great call for missions that God has given to the Church. The church has to do missions so that all the people in the world can hear the gospel. Only by hearing the gospel can we believe in Jesus Christ. We can only call on Jesus if we believe in Jesus Christ. And everyone who calls on the name of the Lord will be saved. Jesus Christ is the answer to all the problems in the world. He is the only answer to everything. All nations, all languages, and all churches must be gathered to accomplish this task. This is God's will for the churches.

KMQ has published its 66th edition in Korean and its fourth edition in English so far. We publish the English edition, because we desperately want the Korean church and the churches in the world to pray and work

together for the Kingdom of God. Among the many issues Korean missionaries are facing, this edition focuses mainly on the manuscripts of Korean missionaries and the characteristics of their ministries. I hope this book will encourage all the churches and missionaries in the world who are praying that the goodness and grace of God toward us will be revealed in the mission fields. KMQ proposes to all churches participating in world missions: Join the Korean Church to achieve its vision of World Mission. Study theology together, build churches together, and accomplish missions together.

To God be the glory!



Dr. N. Yong SUNG formerly served as a missionary in Nigeria, and is currently serving as the senior pastor at Samkwang Presbyterian Church and as editor-in-chief of the KMQ.



# 한국선교 KMQ

2018 English Edition

- 2 Preface \_ N. Yong SUNG
- 9 Guideline and Direction for Missionaries Based on Reformation Theology \_ Eun Kyung CHANG
- 31 A Study of Lay Missionary Movements in the Reformation  
\_ Seong-Uck KIM
- 54 The Change of Leadership Characteristics for the Changing Mission Environment \_ Sung Chan KWON
- 67 A Study on Appellation terms of God for Effective Mission in Japan \_ Myung-Duk BAE
- 88 Crisis and the Demand for Transformation in the Ministry faced with the Korean Missionaries in China, 2018  
\_ Jong-gu KIM
- 108 The History and the Future of North Korea Mission  
\_ Jong-Ki JUNG
- 130 North Korean Defectors' Settlement and Mission Planning  
\_ Philip LEE
- 148 Why is it Difficult for Defectors to Integrate into Korean Society? \_ John MA



# Contents

- 164**    A Schematic of Migrant Mission by the Korean Church  
          \_ Chang-Sun MOON
- 180**    Case Study of Church Planting through Diaspora Ministry in  
          Korea \_ Chul-Han JUN
- 199**    Appropriate Education for the Children of Korean  
          Missionaries and the Need for Korean Missionary Teachers  
          \_ Sekee HONG
- 222**    Case Study: Korean MK School: A Stump of Korean MKs,  
          Manila Hankuk Academy - \_ Boaz LEE
- 237**    The KWMA's Perspective on the Past, Present and Future of  
          Korean Missions \_ Yong Joong CHO
- 249**    An Appraisal and Report on the Second 5-Year Phase  
          (2011-2015) for Target 2030 \_ Myungsoon CHO
- 275**    Statistics of Korean Missionaries as of December, 2017 \_ KWMA





# Guideline and Direction for Missionaries Based on Reformation Theology

Eun Kyung CHANG

Mission co-worker of the Dominican Evangelical Church

## I. Introduction

In commemoration of the 500th anniversary of the Protestant Reformation, the current Korea Missions Quarterly (KMQ) Forum carries significant meaning. This issue assesses world missions by Korean churches today based on Reformation theology as well as re-establishing guidelines and direction. That said, the following paper not only studies negative aspects of Korean world missions but also suggests possible solutions to overcome the limitations of Reformation theology.

The author has done collaborative mission work for more than 22 years with a local denomination. During that time, the author has pondered the issues that Korean churches have confronted in the practice of world mission, and as a result, a need for a new paradigm of mission became evident. Indeed, these assessments and changes should be based on Reformation theology and tradition, and the agent of change should have a clear understanding on the agent of those who send, in addition to a missiological-theological understanding about those who are sent, those who send, and those who are evangelized. Therefore, Section II of this paper approaches from a critical perspective the problems which Korean churches confront,

and Section III focuses on a new mission theology and evidences of missiological paradigm based on both the framework of Reformation context and faith-theological standards of the reformers. Most importantly, this paper will study the confessions of faith and the theology of both Martin Luther (10 November 1483 – 18 February 1546) and John Calvin (10 July 1509 – 27 May 1564) in relation to the mission of God. Section IV discusses guidelines and direction for today's Korean missionaries by inferring from the studies in Section III, and proposes a new paradigm for world mission of Korean churches.

## **II. The Reality of World Missions by Korean Churches: A Critical Perspective**

Church historians argue that the church had been developing over a long period of time and that the Reformation occurred as a reaction to the reality of deep-seated corruption, ingrained power abuses, and spiritual stagnation. Considering that perspective and the 500th anniversary of the Reformation, it is critical to assess whether world missions by Korean churches is in the phase of development, stagnation, or obsolescence. Several problems have emerged in these processes, and some of those are as follows.

First is the aging of Korean missionaries. This correlates with a decline of growth in Korean churches due to aging. The annual number of dispatched missionaries demonstrated in the article, “Current State of Korean Missionary Dispatch: December 2016” in KMQ, 2017, Spring issue, support this claim.

**Table 1. Annual Increase of the Number of Missionaries<sup>1</sup>**

Year	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
No. of Missionaries	1,578	2,801	1,716	1,427	1,174	1,317	1,411	1,003	932	528	0

Based on Table 1, it can be assumed that the annual increase in the number of missionaries happens about ten years after growth in the Korean churches. Moreover, Table 1 indicates that annual increase in the number of missionaries sent appears to have a reciprocal relationship to the following factors: newly sent missionaries, midway drop outs, resignations and/or retirement. The fact that the increase of missionaries in 2016 was 0 implies that the future of world mission by Korean churches may not be positive. Based on this data, the author proposes that the number could become negative within ten years. The reasons are, as shown in Table 2, that at least the number of sent missionaries increased dramatically to more than 10,000 in between 1998 and 2006, and that there is a high possibility that these missionaries will retire within the next 15 years.

**Table 2. Current State of World Missionary Sending by Korean Churches (1979-2016)<sup>2</sup>**

Year	1979	1982	1986	1988	1990	1992	1994	1996	1998
No. of Missionaries	93	323	511	1,178	1,645	2,576	3,272	4,402	5,948

<sup>1</sup> KWMA, "Current State of Korean Missionary Dispatch: December 2016," *KMQ*, Vol.16 No.3, (2017): 150.

<sup>2</sup> Jong-Sung Kim, *God's Missionary A to Z*, (Seoul: Durano, 2014), 52.



Year	2000	2002	2004	2006	2007	2008	2009	2010	2011
No. of Missionaries	8,103	10,422	12,159	16,616	18,625	20,503	22,130	22,685	24,001

Year	2012	2013	2014	2015	2016	2017
No. of Missionaries	25,665	26,703	27,767	28,326	28,395	Number including dual membership

Secondly, some limitations of world missions by Korean churches make world missions more difficult. Some limitations to consider are as followings: overlapped investment, missions revolving around individual churches, individual missions, unclear finances, the phenomenon of missionaries drawn to larger cities, project-oriented missions, problems with property rights and handover, imperialistic missions, negative effects resulting from focusing on the number than well-prepared missionaries, impure motives, unethical actions, secularization, Confucian worldview (preference to elderly, geographical or institutional network connections, social position, religious leadership position, congregation, or seniority based on the order of arrival to the mission field). In particular, Paul HAN pinpoints<sup>3</sup> that Korean missions should improve in areas such as “our emphasis on demonstration of mission accomplishments, insensitivity to local culture, missionary training and mission research on strategy, and lack of cooperation domestically and internationally... outdated paradigms, competition and conflict, overlapped investment and inefficiency.”

Thirdly, a decrease in mission resources—specifically human and material resources—within Korean churches demands a change in the current missions paradigm. Sung, N. Yong states that a way to overcome this phe-

<sup>3</sup> KWMF, *Reflection and Reformation of Korean Mission*, (Seoul: Jeyoung B&P, 2015), 654.

nomenon is by changing to “mission that receives help from local churches” and “mission that is self-sufficient through work.”<sup>4</sup>

### **III. Understanding the Spirit of the Reformation from a Missiological Perspective**

The foundation of today’s world mission is *Missio Dei*. This concept of *Missio Dei* was developed in Willingen Conference in 1952. Kim, Young Dong elaborates as follows:

*Missio Dei* is a theologically innovative turning point by interpreting that missions derives from the nature of God. It comprehends missions not from ecclesiology or soteriology but from the context of the Trinity. It states that God the Father sends God the Son; the sending of the Holy Spirit by God the Father and God the Son is the basis for missions. Therefore, missions is God’s; and God the Trinity is the source for missions. The ownership of missions also comes only from God.<sup>5</sup>

Hence, this chapter infers elements of *Missio Dei* from the beliefs of the Reformers and studies “guidelines and direction of missionaries” concluded in Section IV. Especially, this paper does not find the beliefs of Reformation from those of the Reformers, but rather proposes theological beliefs—which can be the basis of guidelines and direction—by studying the goals and theological beliefs of Luther and Calvin.

---

<sup>4</sup> Nam-Yong Sung, “*Is Korean Missions Going in the Right Direction?*” *KMQ*, Vol. 16. No.3 (2017): 141-143.

<sup>5</sup> Young-Dong Kim, “*A Study on Outline and Orientation of the Public Mission Theology*” *KPJT*, Vol.46 No.2. (2014): 308.

## A. Missiological Elements in Lutheran Theology

Luther claimed three main principles. The first is *Sola Scriptura*. His idea is grounded in the belief that Christians should recognize the Bible—not a Roman Catholic pope—as the final authority. John Wycliffe and Jan Hus also shared this belief.

Additionally, the primary form of Scripture is its preached or spoken proclamation. The spoken Word is not an inadequate or preliminary form of the printed Word, and the printed Word is not an advance or improvement over and above the living, spoken Word. The spoken Word always remains the basic form of the gospel. The Scripture has its source and exists for the sake of oral proclamation.<sup>6</sup>

If the doctrine of the Church has deviated from biblical doctrine, it is crucial to examine and discern it based on the Bible, and refute it when needed. Furthermore, it is believed that the Bible can provide direction on church finance.

The second is *Sola Fide*. This belief, based on Romans 1:6, underscores that “the righteous shall live by faith.” The book of Romans presents the most comprehensive testimony of the teaching of “justification by faith.” Hence, the book of Romans was crucial for Luther in defining the Reformation.

The third is *Sola Gratia*. Relating to salvation, this states that sinful humans cannot ask anything of God, and God does not owe anything to humans except judgement. Luther emphasizes *sola gratia* and that no human effort can result in faith. *Sola gratia* refers to grace that is demonstrated through supernatural work, and that grace not only leads us to Christ, but

---

<sup>6</sup> Paul Althaus, *The Theology of Martin Luther*, (Philadelphia: Fortress Press, 1970), 72.

also frees us from sin and leads us to eternal life.

These three claims emphasize the “priesthood of all believers.” The first appearance of the “priesthood of all believers (*das allgemeine Priestertum*)” occurred in Luther’s lecture on Romans in 1515-1516, but this concept was identified officially in his writings starting from 1520, particularly in the “Sermon on New Testament (*Sermon von dem Neuen Testament*, 1520)”<sup>7</sup> and “To the Christian Nobility of the German Nation (*An den Christlichen Adel deutscher Nation von des christlichen Standes Besserung*, 1520-1521).”<sup>8</sup>

Before the Reformation, exploitation, scandal, and abuse of power by priests of the Medieval church led to rampant corruption. Ecclesiastical authority, grown too strong for too long, corrupted the church. In order to overcome this, it was natural to return to a spirit of anti-clericalism. Based on this, the author discovers theological evidence of lay ministers.

This concept of the priesthood of all believers is *allgemeines Priestertum* in German. More precisely, this can be translated as “general priesthood.” Surely the two have similar definitions, but with a slight distinction in their meanings. First of all, the phrase “priesthood of all believers” carries the connotation that everyone is a priest; yet Luther’s concept is—to be more accurate—“priesthood of all baptized” (*das allgemeine Priestertum von den getauften*) and assures the priesthood of those who are baptized by faith.<sup>9</sup>

---

<sup>7</sup> Luther, “*Sermon von dem Neuen Testament*,” WA, 6. [as cited in Kum-Hee Yang, “*Luther’s Idea of Priesthood of All Believers and the Reformation of Laity Education*” KPJT, Vol 49. No.1. 67-68]

<sup>8</sup> Luther, “*An den Christlichen Adel deutscher Nation*” WA, 6.

<sup>9</sup> Kum-Hee Yang, “*Luther’s Idea of Priesthood of All Believers and the Reformation of Laity Education*” KPJT, Vol 49. No.1. (2017): 69.

## B. Missiological Elements in Calvinistic Theology

While Luther established three of the five main principles of the Reformation—*Sola Scriptura*, *Sola Fide*, and *Sola Gratia*—the other two theological principles (*Solus Christus* and *Soli Deo Gloria*) emerged from Calvinistic theology. The Medieval church did not perceive that salvation can be completely fulfilled by the blood of Jesus Christ. Thus, the abovementioned principles were developed to indicate that doctrines such as claiming St. Mary's intercession and the merits of the saints could influence salvation were flawed. Hence, this principle clarifies that salvation is proven at once by Jesus Christ who became flesh.

The second is *Soli Deo Gloria*. As it is mentioned in Romans 11:36, the ultimate goal of the salvation of humans is the glory of God.

Luther also mentions a similar idea. Luther states, "God enters into a saving encounter with man only by "clothing" himself and causing himself to be found at a place he himself has designated. This particular place is Christ."<sup>10</sup>

## IV. Study on Guideline and Direction of Missionaries Based on Reformation Theology

The author incorporates the five principles of the Reformation mentioned in Section III—*Sola Scriptura*, *Sola Fide*, *Solus Christus*, *Soli Deo Gloria*, and the priesthood of all believers—as well as the question of the fundamentals of mission—a question she has contemplated during her years

---

<sup>10</sup> Paul Althaus, *The Theology of Martin Luther*, 35.

of service on the mission field. Moreover, the author intends to propose guidelines for missions based on these two factors. The author rearranged the order of the six elements according to her viewpoint and has established one more guideline based on Reformation theology.

#### A. Purpose of Mission: Christocentric Mission

In Western churches around 19th century, world mission revolved around transferring one's church, denomination, and culture to another culture and context, rather than focusing on Christocentric<sup>11</sup> mission. World missions by Korean churches started around early 20th century and grew incrementally as numerous people dedicated themselves to mission work right after the 1988 Olympics. On the flip side, this caused side effects such as emulating some of the negative mission strategies of Western churches. Thus, it involves mission that conveys missionaries themselves, that creates or establishes Korea supremacy, or that transfers a denomination or mission organization to another culture. A mission trend of putting Korean names—such as “Peru (Korean name) church,” or “Cambodia (Korean name) Church,” which locals cannot understand—began to pervade church planting practices. This was suggested not so much by the pastors of churches back in Korea, but more so by missionaries as a way to raise funds. Moreover, starting at some point, mission departments of denominations and mission organizations, as well as local mission institutions, began to emulate politics; this is indeed unfortunate.

In order for Korean churches to fulfill the task of world mission, they

---

<sup>11</sup> Robert A. Baker, *A Summary of Christian History*, (Nashville: Broadman & Holman Publisher, 1994), 167.



must prioritize mobilizing and sending high-quality missionaries. Furthermore, they should halt deciding or abruptly changing the work on a mission field based on network or on a decision made by the senior pastor of a supporting church. Similarly, they should also stop enforcing or imposing a specific ministry. Similar to a political campaign, even bribing takes place during elections for committee members of local missionary organizations each year. This, again, leads us to the need for reform.

Thus, these realities of missions practice today should be transformed to mission that proclaims Jesus Christ who is the owner and the author. Based on the fundamental principles of mission, we should practice Christocentric mission that spreads solely Christ. 2 Corinthians 4:5 clearly teaches us, “For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus’ sake.”

#### B. The Motivation and Result of Missions: *Soli Deo Gloria*

The first question of the Westminster Shorter Catechism is, “What is the chief end of man?” The answers is, “Man’s chief end is to glorify God, and to enjoy him forever” (Romans 11:36, 1 Corinthians 10:31, Psalm 73:25-28, and John 17:22-24). This purpose for the life of Christians is clear. Furthermore, a life of missions for the glory of God should, indeed, be the foundation for missionaries dedicated to the mission of God. However, the reality is not quite the same. Besides pure motivations<sup>12</sup> for mission as stated by J. Verkuyl, many other impure motivations<sup>13</sup> exist. These include 1) a better education for children, 2) better qualifications, 3) business,

---

<sup>12</sup> J. Verkuyl, *Contemporary Missiology and Introduction*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1978), 164-167.

<sup>13</sup> Jong-Sung Kim, *God’s Missionary A to Z*, 30.

4) exile, and 5) escape. To overcome these ulterior motives, clear guidelines should be established on how to “glorify God” in one’s motives (beginning) and outcomes (conclusion).

### C. The Process of Mission: Mission as a Mediator(*Solus Spiritus, Sola Gratia*)

Until now, missionary member care has been limited to self-care or to care only during crisis situations. Some crises that missionaries face include high levels of tension and stress due to circumstances on the field, physical or mental illness, issues within missionary families, inter-personal tensions with other missionaries, conflicts within an organization (or between a local partner, a Korean partner, or a sponsoring church). Nonetheless, the reality is that missionaries usually encounter negative reactions when they share their problems, and this results in hiding issues from others or refraining from receiving care.

From the moment of leaving for a mission field to the end of a ministry, the life as a missionary is a confession that everything is possible only by the grace of God. This “grace” has an especially close connection to the theology of the Holy Spirit as a mediator. Greek words for the Holy Spirit are *Πνευμα* (*pneuma*) and *Παρακλητος* (*parakletos*). The word *Πνευμα*, its function and role, is mentioned most often in relation to missions. However, the role of the Holy Spirit as *Παρακλητος* should not be overlooked. The function of mediator and counselor provides great comfort to missionaries, and to those experiencing intense stress, trauma or conflict in mission fields. *Sola gratia* becomes a powerful principle for the life, ministry, and even vision of missionaries.

#### D. A Motto for Missions: From System Mission to Faith Mission

Missions generally begins from faith mission and sodality, and it gradually transforms to modality. Therefore, as a mission organization becomes more established and developed, it should continuously assess itself and examine whether it remains strongly rooted in Reformation theology. The author argues that a mission organization and ministry that presents positive functions of modality and sodality is a flourishing mission. For this to occur, those two functions should coexist and complement each other.

Yet it is unfortunate that most of Korean missionaries are mobilized and currently working within “structurally closed system” One example is the absolute submission to superior authority in an organization. A hierarchy and order among missionaries is determined according to age and the year of arrival on the field. The author considers this symptomatic of Confucian culture and military culture, both of which result from the political reality of Korea. These cultures exist wherever Korean missionaries work, whether in communist, Islamic, or Catholic culture. Regardless of the number of years working in a specific country as a missionary, he or she is considered a “newbie” if re-assigned to a new mission field. The hierarchy is based on one simple question, “When did you arrive here?” It obstructs the ability to build a healthy relationship that enables missionaries to reflect and discuss the fundamentals of mission. This is clearly different from a healthy way of showing respect to elders or more experienced missionaries.

Another example is the exaggerated and fabricated reports by a few missionaries due to the Korean church system that expects measurable projects. This phenomenon can be considered one of the negative aspects of world missions by Korean churches, known as world’s second largest in its number of sent missionaries. Thus, a return to faith missions is crucial.

## E. Fundamentals of Mission: Foundation in the Bible

World missions in Korean churches have preferred, even expected, visible and measurable projects. Consequently, this has had a side effect of missionaries acquiring property rights. The dilemma of property rights in mission fields may increase as more missionaries retire. Furthermore, as mentioned in Section II, excessive focus on the number of missionaries sent led to insufficient preparation for post-retirement missionary care. Consequently, the notion of missionaries taking care of their own retirement naturally resulted in an appeal to privatizing property on the mission field. The author approaches these problems as following. Regardless of circumstances in the mission field (or in Korean churches), all property in a mission field belongs to God. Thus, it is recommended and advisable to hand over property rights to the next generation of missionaries, local churches, or local denominations.

Moreover, when asked the question, “Who owns leadership (authority) of the mission?” most missionaries would respond “the sponsoring churches” or “the mission organization’s headquarters”. This answer avoids the potential remarks or actions if different responses were given.

However, ironically, in most mission fields, the missionaries are usually found to hold authority, rather than the local church, denomination, or local church leaders. Missionaries who are subordinates in their relationship with Korean churches become superiors in mission fields. This situation becomes possible because of a lack of clear understanding about the main agent in missions and of administering ministry without a strong foundation. Luther declared *Sola Scriptura* to emphasize that the authority of the pope cannot supersede that of the Bible. Likewise, in *Missio Dei*, the opinions and values of missionaries should not supersede the biblical principles of missions

or “the love of God.” Luther comprehends the Scripture as follows:

“Luther sees the Bible as a great unity. It has only one content. That is Christ. “There is no doubt that all the Scripture points to Christ alone.” “Take Christ out of the Scriptures and what more will you find in them?” “All of Scripture everywhere deals only with Christ.” Christ is the incarnate Word of God. Therefore, the Bible can be the Word of God only if its sole and entire content is Christ.”<sup>14</sup>

Moreover, Luther’s understanding of Scripture confirms and supports the principles of Christocentric mission. It demonstrates that the Bible and Christ are inseparable. Luther conscientiously searched for the love of God in the Bible. He declared John 3:16 “the gospel in miniature.” “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” Missionaries should continuously return to the Bible and renew a life devoted to sharing the love of God.

#### F. The Scope of Mission: A Paradigm Shift for Lay Missionaries (Including Women) Based on the Priesthood of all Believers

A shift in understanding about female missionaries—both single female missionaries and married missionary wives—and single missionaries is needed. In regards to the status and role of single missionaries, Seong-Uck KIM emphasizes the ministry of all believers based on 1 Peter 2:9 and Ephesians 4:11-12.

The 1 Peter passage describes laymen in the New Testament as “the people of God,” calling them in the following four phrases, “a chosen people”, “a royal priesthood”, “a holy nation”, and “God’s special possession”.

---

<sup>14</sup> Paul Althaus, *The Theology of Martin Luther*, 74.

These phrases not only describe the identity of lay people, but also explain their role and responsibility. The Ephesians passage asserts that all believers have a ministry to do.<sup>15</sup>

In addition to the theological basis for lay ministry, the author would like to underscore a deeper need for a paradigm shift in the self-perception of laymen and female missionaries, especially missionary wives. Compared to single women missionaries, missionary wives experience a higher risk of mental and physical health issues as well as identity crises—even if both the husband and wife were sent to the field—due to following the calling of their spouse and fulfilling the roles of wife and mother.

The reasons for missionary attrition include “lack of calling of missionary wives.” Moreover, as I work in the area of training new missionaries in the Presbyterian Church of Korea, I have discovered that missionary wives often do not have a clear reason for devoting themselves as missionaries.<sup>16</sup>

The general perception of people towards female missionaries participating in world mission in the 21st century has not changed significantly since the past. Considering this, the author would like to emphasize the critical need for a change in how women missionaries perceive themselves. Based on what the Apostle Paul confessed in Galatians 1:1<sup>17</sup>, missionaries should strive to obtain a clear vocational calling, to discover their gifts, apply them to ministry, acquire the local language, and to redefine their identity.

---

<sup>15</sup> Seong-Uck Kim, *Contemporary Professional Laymen Mission*, (Seoul: Promise Keepers, 2010), 62-68.

<sup>16</sup> Eun-Kyung Chang, “*Person of the Month: Mission-Coworker who Promotes Collaborative Mission through Servant Leadership* CHANG, EUN KYUNG Missionary” Mission Times, April, (2017): 17.

<sup>17</sup> Galatians 1:1, Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)



The Reformation's impact on women was both twofold and ambivalent: the exclusion of women from priestly and official leadership positions was set in counterpoint to the new vocational ethics and the priority placed on the freedom of individual Christians and the priesthood of all believers. The closing of convents presented a definite loss for many women. Yet simultaneously, the Reformation principles of the priesthood of all believers and of "Scripture alone" as the authority for Christians blew wide open what it meant to possess a spiritual calling. And at least in theory, it condoned all vocations as equal. The sanctification of marriage and the spousal role was enormously important for women, who were traditionally expected to devote their lives to wifehood and motherhood anyway. In other words, certain "losses" were balanced with certain "gains."<sup>18</sup>

The author finds theological evidence to overcome the limitations of these two areas of the Reformation principle of "priesthood of all believers." Luther proposed seven primary functions of priesthood: "to teach, preach and proclaim the Word of God, to baptize, to consecrate or administer the Eucharist, to bind and loose sins, to pray for others, to sacrifice, and to judge all doctrine and spirits." He also claimed that these functions are given to every believer without discrimination.<sup>19</sup> Nevertheless, the current reality differs from what is stated. Among lay missionaries, some become ordained soon after their arrival on the mission field. In most cases, the reason is due to a lack of identity as a lay minister and a sense of class distinction among

---

<sup>18</sup> Kirsi Stjerna, *Women and the Reformation*, (Oxford UK: Blackwell Publishing, 2009), 214.

<sup>19</sup> Luther, "*instituendis ministris ecclesiae*, 1523," WA, 12, 179, 38. [as cited in Kum-Hee Yang, "Luther's Idea of Priesthood of All Believers and the Reformation of Laity Education," KPJT, Vol 49. No.1. 73.]

ministers. To overcome this, Korean churches and missionary societies should change their perception of women and laymen missionaries, and return from priest-, system-centered culture to mission-focused organization. David J. Bosch supports the author's perspective on this:

“The movement away from ministry as the monopoly of ordained men to ministry as the responsibility of the whole people of God, ordained as well as non-ordained, is one of the most dramatic shifts taking place in the church today.(467) .... Catholic missions have always had a significant lay involvement.(470) .... It goes without saying that a new model of church is of great significance for the entire debate about the ordination of women. (472) .... A theology of the laity does not mean that the laity should be trained to become “mini-pastors.” (473)<sup>20</sup>

#### G. Method of Mission: Taking a Step Further to Partnership Mission

Partnership (cooperative) mission is the most important missiological strategy that Korean churches should pursue. Furthermore, considering current problems, including aging and the lack of mission resources, it is a way to accomplish the task of missions based on Reformation principles. The Protestant Reformation occurred not only because of Luther, but also many others who shared his beliefs. Hence, the author identifies two guidelines that can be learned from this. The first guideline is “cooperative mission” or “partnering mission.” This refers to collaboration among missionaries, between missionaries and leaders of local churches, and among Korean churches, mission departments, and mission organizations. LEE D.

---

<sup>20</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, (Maryknoll, NY: Orbis Books, 1991), 467-473.

HAENG argues<sup>21</sup> for partnering mission through sharing intellectual and spiritual mission resources as well as establishing infrastructure of mission.

Due to the growth of mission organizations over the past 30 years, the current era has recognizably more abundant resource intellectually, financially, and spiritually. While there is a tendency of decrease in influx of resources, mission organizations still have powerful resource such as diverse experience, human and material resources, and deep passion in people. Now is the time to share these resources effectively.... Missionaries or mission organizations should more actively collaborate to create synergy and develop a safety net of mission rather than focusing on individual living.

Also CHO J. YONG emphasizes in his writing, “Vision and Prospect of Korean Mission”<sup>22</sup> the importance of collaborative, partnering mission through networking.

Mission organizations should provide information to administer mission more effectively, strive together for development of resources, create more effective networks, make efforts to initiate movements that partner with churches in order to fulfill world mission and the remaining work of mission...network is needed...by collaborating with current mission training centers...a functional network will be established.

The second guideline is “missions in a team / missions as a team”. This can be fulfilled when missionaries respect the different gifts of each individual and serve others in mission fields. This will result in brothers and sisters in God uniting together to fulfill the mandate of missions.

---

<sup>21</sup> Dae Haeng Lee, “Challenges and Strategies of Mission Movement for New Generation” Mission Times, April, (2017): 10-11.

<sup>22</sup> Yong J. Cho, “Vision and Prospect of Korean Mission,” KMQ, Vol. 16 No.3 (2017): 132-134.

## V. Conclusion

Modern society moves rapidly amidst an excessive amount of information. People travel to famous restaurants and special locations where not many others have visited. They cheer for an exquisite flavor and rejoice at finding an unknown place. Some have tried to apply this trend to missions. Yet in this era, we—those of us who are involved in mission—should be aware that mission principles and methods that sound legitimate may be counterfeits covered with a label “mission.” If mission experts or missionaries attempt to transfer that kind of “mission” into fields, ignoring the Gospel, not much difference exists between those religious leaders who sold indulgences during the time of the Reformation.

Theological principles that emerged from the writings of Luther and Calvin were later established academically by their followers. The author studied in this paper a strong correlation between the five main principles of Reformation—*Sola Scriptura*, *Sola Fide*, *Solus Christus*, *Soli Deo Gloria*, and the priesthood of all believers—and missiological theology developed by the author based on experiences in mission field. The guidelines and direction proposed in Section IV are applicable not only to Korean missionaries now working in approximately 170 countries around the world, but also to mission organizations, groups, and churches that sponsor and support these missionaries financially and in prayer.

A true reformation cannot occur by being troubled by the problems in mission fields. Living out the principles of Reformation in the mission field is the true way to accomplish the fundamentals of mission. As the convictions of the Reformers came to be theological evidence to transform churches of that era, those principles should prevail in 21st century mission

field so *Missio Dei*. In addition, it is important to reassess world missions of Korean churches based on these principles, reform mission organizations, and return to the fundamentals of mission.

Last but not least, thanks be to God for this opportunity to study new guidelines and direction for Korean missionaries, including for the author herself. Furthermore, like the Reformation beliefs that aimed for “*Ecclesiola in ecclesia*,” I hope this provides an opportunity to go back to “missions within mission.”

## Reference List

- Althaus, Paul. *The Theology of Martin Luther*, Philadelphia: Fortress Press, 1970.
- Baker, Robert A. *A Summary of Christian History*, Nashville: Broadman & Holman Publisher, 1994.
- Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*, Maryknoll, NY: Orbis Books, 1991.
- Cairns, Earle E. *Christianity through the Centuries*. Grand Rapids: Zondervan Publishing House, 1996.
- German Bible Society, *The NKRK Study Bible*, Stuttgart: German Bible Society, 2012.
- Kim, Jong-Sung. *God's Missionary A to Z*, Seoul: Durano, 2014.
- Kim, Seong-Uck. *Contemporary Professional Laymen Mission*, Seoul: Promise Keepers, 2010.
- KWMF, *Reflection and Reformation of Korean Mission*, Seoul: Jeyoung B&P, 2015.
- Stjerna, Kirsi. *Women and the Reformation*, Oxford UK: Blackwell Publishing, 2009.
- Verkuyl, J. *Contemporary Missiology and Introduction*, Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1978.
- Chang, Eun-Kyung. "Person of the Month: Mission-Coworker who Promotes Collaborative Mission through Servant Leadership CHANG, EUN KYUNG Missionary," Mission Times, April, 2017: 13-17.
- Kim, Young-Dong. "A Study on Outline and Orientation of the Public Mission Theology," KPJT, Vol.46 No. 2. 2014: 297-322.
- KWMA, "Current State of Korean Missionary Dispatch: December 2016," KMQ, Vol.16 No.3, (2017): 145-155.
- Lee, Dae Haeng. "Challenges and Strategies of Mission Movement for New Generation" Mission Times, April 2017: 8-12.
- Sung, Nam-Yong. "Is Korean Missions Going in the Right Direction?" KMQ, Vol. 16. No.3. 2017: 135-144.



Yang, Kum-Hee. “*Luther’s Idea of Priesthood of All Believers and the Reformation of Laity Education*,” KPJT, Vol 49. No.1. 2017: 65-91.

Yong J. Cho, “Vision and Prospect of Korean Mission,” KMQ, Vol. 16 No.3. 2017: 132-134.

Luther, M. “*An den Christlichen Adel deutscher Nation*,” WA.

Luther, M. “*instituendis ministris ecclesiae, 1523*,” WA.

Luther, M, “*Sermon von dem Neuen Testament*,” WA.



Eun Kyung CHANG graduated Seoul National University and has worked over 22 years as a missionary and mission co-worker at the Dominican Evangelical Church (*Iglesia Evangélica Dominicana*). She also served as a professor of Missionary Training Education Center (MTEC). Currently she is the Director of the Research Institute of Korean International Christian Education of the Korea World Missions Association (KWMA), operation committee member of the Presbyterian Church of Korea (PCK) Missionary Kids Committee”, editor of both KMQ and Mission Times journals. She is also working as a professor at the Seminary of IED, Director of a Committee of Hymn of IED, Editor-in chief of IED Sunday School Curriculum Publication, President of *La Comisión de Beca de IED* (CODEBEIED) and Director of the Christian Music Academy of IED. In 2017, she translated a Korean children’s Bible developed by Korean Bible Society for the purpose of distribution to Latin American children in Spanish. She also received the Achievement Award from IED in 95th Assembly in January 2017.

# A Study of Lay Missionary Movements in the Reformation

Seong-Uck KIM (Ph.D)

Chongshin University

## I. Introduction

In Korean Church, 2017 is an important year for celebrating 500th anniversary of Reformation in 1517. Korean Church tries to study legacies from Reformers and applies their lessons for modern Christians today. The works of 16th century Reformers had opened an era of Protestant Church from a mystical faith of Roman Catholic Church. Dr. Paul Pierson insisted that a historical study helps Christians establish their identity.<sup>1</sup> “A historical study is important and reformed traditions are greatly contributed in Christian church. The 16th Calvinism protested against the corrupt Medieval church. In that time Medieval Church was full of a rigid theology and a mystical customs of miracle and healing. Calvinistic leaders emphasized ‘only Bible(Sola Scriptura)’ and insisted college education of pastors. Consequently Calvinism has contributed in Higher education.”<sup>2</sup>

---

<sup>1</sup> Paul E. Pierson, *The Dynamics of Christian Mission: History through a Missiological Perspective*, trans. Im Yeunteak, (Seoul: CLC, 2009), 32.

<sup>2</sup> Paul E. Pierson, *The Dynamics of Christian Mission*, 32-33; James, Frank A. “The Missional Reformation: John Calvin and the Genevan Missionary Enterprise,” 『The 64th General Conference of Korean Evangelical Theological Society』, (2014, April), 1-20; James, Frank A. “The Education of John Calvin: The Genevan Academy and the Renewal of Church and Society,” 『The 66th General Conference of Korean Evangelical Theological Society』, (2015, April), 1-26.

The lessons of Reformers are valuable for effectual missionary works and missiology today. According to Kenneth Scott Latourette, medieval church distorted a biblical missions of the early church and the Holy Spirit was grieved in a dark age of Roman church. But the Reformation recovered the biblical missions of the early church with a slogan of “Back to the Early Church.”<sup>3</sup>

Kenneth S. Latourette called medieval church as “the thousand years of uncertainty” in his book *A History of the Expansion of Christianity*. Latourette mentioned that medieval age was a recession of biblical missions of the early church and three centuries after Reformation was three Centuries of Advance of missions. And Steven Neill, an English mission historian, also called medieval church “the dark age.”<sup>4</sup>

In this paper the writer aims to discuss the historical root of lay missionary movement from Reformation. Especially, Reformation brought about lay missionary work from clergy-centered Roman Catholic church. Reformers taught a doctrine of priesthood of all believers. The lay missionary work was lost during one thousand years of medieval church and the rediscovery of lay missionary work was one of main contributions brought on by Reformation. This paper contains three parts, 1) an important role of lay missionary, 2) Lay Missionary Movement of John Wycliffe and John Hus as Pre-Reformers, 3) Lay Missionary Movement of Martin Luther and John Calvin. For better understanding of lay missionary movement, it is worthwhile to study lay missionary movements of the reformers.

---

<sup>3</sup> Kenneth Scott Latourette, *A History of the Expansion of Christianity*, Vol. 2., (Grand Rapids: Zondervan, 1978).

<sup>4</sup> Stephen Neill, *A History of Christian Missions*, (London: Penguin Books, 1984), 53.

## II. An Important Role of Lay Missionary

The 21st century world mission needs lay missionaries. Today's world mission is called "age of lay tentmaker" by mission strategists. Because the mission's final front is the unreached area, who do not accept clergy-missionaries. Lay missionaries are valuable for preaching in unreached area. Today, the numbers of lay missionaries are more than 60% among missionaries of mission fields.<sup>5</sup>

Korean mission largely needs lay missionaries for two kinds of missionary work. First, traditional clergy-missionaries need lay missionaries as their co-workers for better missionary work in the mission fields. Second, the sending church needs self-supporting lay missionaries because of the deficiency of finance in church ministry. In various environments of mission fields Korean church needs lay missionaries today.

Lay movement in the church has started since mid-20th century to awaken laypersons in the church. Lay movement has been introduced in Europe and North American Churches to seek an importance of laymen in church ministry and missionary work. The main focus of lay movement lies in awakening sleeping giants of laypersons in the church and equipping their enormous talents as co-workers in the church ministry. Hendrick Kraemer, a pioneer theologian of lay theology, stated that, "lay person are not spectators, but subjects in church with important roles."<sup>6</sup> In the 21st century the importance of the laypersons is still considered the main concerns in

---

<sup>5</sup> Korea Tentmaker Association, *Changes of Paradigm of Missions*, (Seoul: Chang Jo Publication, 2001); Kim, Seong-Uck, *God's People and Missions*, (Seoul: CLC, 2001); Kim, Seong-Uck, *Modern Lay Tentmaker Missions*, (Seoul: Korea Promise Keepers, 2010).

<sup>6</sup> Hendrick Kraemer, *A Theology of the Laity*, (London: Lutterworth Press, 1958).

missionary work. Tentmaker missionary is discussed as an essential mission strategy among mission scholars today.

Paul Pierson said, “God effectively used lay person for missions.”<sup>7</sup> “In the early church there were many unnamed lay missionaries who established local churches. Lay persons were scattered and they planted churches wherever they went. They organized mission teams with their helpers. They did not have any office in the early church, but they preached gospel everywhere.”<sup>8</sup> And they realized that lay missionary works were very important. Lay involvements were very active in the early church ministry and church growth. Lay missionaries had not possessed high position in church ministry and they was despised as second group in the church, but their missionary works were efficient in the early church.”<sup>9</sup>

For the effective missionary work, Korean church needs to be more concerned about the tentmaker missionaries. In church history in the early church, lay missionaries were active in church ministry, but medieval church stressed the hierarch of church and despised the role of laypersons. Consequently, lay activity was decreased due to the hierarchical order in the medieval church. Especially, lay missionaries activities were impossible with the papacy of Roman Catholic Church in the medieval age. But 16th century Reformation brought a great change in the church order and the church ministry, which allowed laypersons to have their ministry in church ministry.

One of the great reformers Martin Luther mentioned, “there is no true, basic difference between laymen and priests, princes and bishops between

---

<sup>7</sup> Paul E. Pierson, *The Dynamics of Christian Mission*, 109.

<sup>8</sup> Paul E. Pierson, *The Dynamics of Christian Mission*, 109.

<sup>9</sup> Paul E. Pierson, *The Dynamics of Christian Mission*, 108.

religious and secular.”<sup>10</sup> Luther protested papal hierarchical order of Roman Catholic Church and emphasized the biblical doctrine of church order in the Bible. Hendrick Kraemer wrote, “Luther’s conception of the Church, especially in his earlier, militant writings, was a frontal attack on the hierarchical conception of the Church. The idea of the clergy as such was rejected. In principle the distinction of Clergy and laity fell away.”<sup>11</sup>

As one of the Protestant theologian, Hendrick Kraemer, wrote in *A Theology of the Laity*, “The fundamental ideas of the Reformation promised to inaugurate a radical change in the whole conception and place of the laity.”<sup>12</sup> According to Kraemer, the Reformation was started by Martin Luther and succeeded by many laypersons. Kraemer wrote, “The Reformation, like the endeavours towards it in the preceding Conciliar Movements, when Martin Luther had tolled the bell that called forth new religious awakenings, was mainly a movement of the laity; simple men and women and also men of high standing in secular life.”<sup>13</sup> Reformation in England, also, had been performed by many laypersons in the church and reformation movement was widespread by them as well.

Harvie M. Conn, also, insisted that great reformers recovered the priesthood of all believers and emphasized lay ministry in the church. The priesthood of all believers is considered the basic principles for lay missionary activities. According to Harvie M. Conn, reformers taught the foundation of Christian education to the laypersons in the church, in order to live “lights

---

<sup>10</sup> Martin Luther, *The Works of Martin Luther*, (Philadelphia: Muhlenberg, 1955), Vol. 44, 129. “There is no true, basic difference between laymen and priests, between princes and bishops, between religious and secular.”

<sup>11</sup> Hendrick Kraemer, *A Theology of the Laity*, (London: Lutterworth Press, 1958), 61.

<sup>12</sup> Hendrick Kraemer, *A Theology of the Laity*, 61.

<sup>13</sup> Hendrick Kraemer, *A Theology of the Laity*, 23:



and salt” in the society.<sup>14</sup> As a church historian K. S. Latourette stated that reformers had tried to educate laypersons for their missionary work and they made a catechism for education of laypersons in the church. Especially, the Calvin’s teaching about calling, showed that every believer had a divine calling through their secular jobs in spreading God’s Kingdom.<sup>15</sup>

### **III. Priesthood of All Believers in Reformation and Lay Missionary**

As one of the great heritages of reformers, the priesthood of all believers has been the basic biblical principle for lay missionary work (Eph.4:11-12; Ex.19:5-6; 1Pet.2:9; Rev.1:6). John Stott insisted, if modern church emphasized that doctrine in the church for layperson, it would bring “an age of second reformation.”<sup>16</sup> Greg Ogden wrote, “We live in the generation when the unfinished business of the Reformation may at least be completed. Nearly five hundred years ago, Martin Luther, John Calvin, and others unleashed a revolution that promised to liberate the church from hierarchical priesthood by rediscovering ‘the priesthood of all believers.’ But the Reformation never fully delivered on its promise.”<sup>17</sup> The late Rev. Han-Heum Ock mentioned that authoritarianism in the Middle Ages must be abolished for effective lay missionary works.<sup>18</sup> According to priesthood of all believ-

---

<sup>14</sup> Harvie M. Conn, “The Kingdom of God and the City of Man: A History of the City/Church Dialogue,” *Disciplining the City*, ed. Roger S. Greenway, (Grand Rapids: Baker Book House, 1992), 256.

<sup>15</sup> K. S. Latourette, *A History of Christianity*, (Philadelphia: Westminster Press, 1939), 379.

<sup>16</sup> John R. W. Stott, *The Message of Ephesians*, (Downers Grove: IVP, 1979), 168.

<sup>17</sup> Greg Ogden, *The New Reformation: Returning the Ministry to the People of God*, (Grand Rapids: Zondervan, 1990), 11:

<sup>18</sup> Ock, Han-Heum, *Called to Awaken the Laity*, (Seoul: Tyrannus, 1884).

ers, there can be no religious ranks in the church ministry because every believers have their own ministry according to their individual gifts from God. The Bible teaches that the church ministry in Middle Ages did not only belong to the Catholic clergy but that it belonged to all Christian believers as one of their privileges in Christ. John Stott mentioned that 16th century reformers recovered the priesthood of all believers and that 21st century modern church must emphasize a doctrine of all believers' ministry in the church.<sup>19</sup>

The priesthood of believers is considered as one of the great lessons of reformers, such as “Sola Scriptura, Solus Christus, Sola Gratia, Sola Fide, Soli Deo Gloria,” which means that all the believers have their own ministry of priesthood. While Roman Catholic church only emphasizes the priesthood of clergy, but the Bible teaches the priesthood of all believers.<sup>20</sup> This means that the believers have direct access to God and fellowship with God in Christ.<sup>21</sup> This brought diverse ministries to the lay persons in the church and provided a Christian believer with a privilege of praying to God without intermediary like Catholic priest and gave responsibility of being a witness of gospel in the world. (Matt. 27:51; Rom. 5:2; Heb. 4:16; 10:19, 22). According to William S. Barker, “it meant a new sense of Christian liberty for the ordinary Christian, who felt no longer bound by the authority of

---

<sup>19</sup> John R. W. Stott, *The Message of Ephesians*, 168.

<sup>20</sup> Charles Caryl Eastwood, *The Priesthood of all Believers*, (Minneapolis Augsburg Publishing House, 1962).

<sup>21</sup> William S. Barker, “Priesthood of Believers,” *Dictionary of Christianity in America*, eds., Daniel G. Reid, Robert D. Linder, Bruce L. Shelley, and Harry S. Stout, (Downers Grove: InterVarsity Press, 1990), 939.

extrabiblical traditions or by ecclesiastical hierarchies.”<sup>22</sup>

The priesthood of believers is rooted in the Bible, for example, Apostle Peter described believers as “a royal priesthood”(1Pet. 2:9). Apostle Paul mentioned believers as “a worshipping priest with living sacrifice”(Rom. 12:1). The job of the priests in the Bible is to teach and preach God’s word (1Pet. 2:9; Ex.19:6). And their ministry is to preach the gospel to all nations as a kind of bridge of blessing for the world(Gen.12:3). And the priest has a responsibility of intercession for God’s people in order to bless God’s people(Num. 6:24-27; 1Tim. 2:1).

The priesthood of believers is an essential doctrine of Reformation and a basic theological lesson for lay missionary work. However, it has not been fully taught and applied in the church ministry until now. Even today, there are still “a special rank” in modern church like the Roman church and a distinctions between superior office and inferior position in the church. The late Rev. Ock Han-Heum insisted that Korean Church should learn a lesson of the priesthood of all believers in these times. “On the right hand, modern Christian church rejects an unbiblical clerical hierarch of Roman Catholic church, on the other hand they accepts the same faults. So we can not be left those things in church ministry.”<sup>23</sup>

#### **IV. Lay Missionary Movement of Pre-Reformers: John Wycliffe and John Hus**

In medieval times, the lay missionary movements have been redis-

---

<sup>22</sup> William S. Barker, “Priesthood of Believers,” 939.

<sup>23</sup> Ock, Han-Heum, *Called to Awaken the Laity*, (Seoul: Tyrannus, 1884), 86.

covered among the so-called pre-reformers like John Wycliffe and John Hus, who existed before Martin Luther and John Calvin. Among the pre-reformers, there were John Wycliffe (1330-1384) and his disciples: Lollards and John Hus (1373-1415) in Bohemia.

In 14th century, the lay missionary movement had been carried by John Wycliffe in England. As a professor in Oxford University, he translated Latin Vulgate Bible into English, so that the laypersons would be able to read and preach the Bible. His Bible translation had been completed in 1380, long time before King James Version in 17th century in England. John Wycliffe practiced evangelism through his disciple Lollards and he organized evangelism team by two for lay missionary work. John Wycliffe was condemned as heretic by Roman Catholic church for having a Bible on laypersons. After his death in 1415, his bones were burnt at the stake because his works were involved with John Hus' works in Bohemia. His followers continued to protest against the materialism of Catholic Church (buildings, property) and papal authoritative ministry and preached the Bible with bold faith. John Wycliffe criticized the papal system of Roman Catholic church, "If Catholic Church could find such a leader like St. Peter, she would be returned to the pure early church. But now popes of Catholic are not qualified to be follower of St. Peter. They are anti-Christ because they only tries to collect taxes for secular powers."<sup>24</sup> John Wycliffe was been condemned as a heretic by the Roman Catholic church in 1382, and all his books were burnt at the stake in 1415 with his bones. In 1965, Catholic church granted every believers their own Bible after Vatican II (1962-1965).

---

<sup>24</sup> Williston Walker, *A History of Christian Church*, trans. Reu, Heong-Gi, (Seoul: Korean Christian Culture Center, 1978), 317.

As results of John Wycliffe's reformation, laypersons were able to use their English Bible in their missionary works and they were able to preach the gospel like the evangelism team in the New Testament. John Wycliffe opposed Catholic doctrines of purgatory, sacrament of penance, and idolatry and protested materialism and simonia in Roman Catholic church. John Wycliffe emphasized that the Bible is a unique law of the church and that the church office is an entrusted work from God. Kenneth S. Latourette evaluated John Wycliffe and His Lollards as one of the contributory sources of English Protestantism.<sup>25</sup>

John Hus(1373-1415), a leader of Hussites, had influence on the moravian missions in 18th century. John Hus was one of followers of John Wycliffe in England. He was concerned with Wycliffe's works and biblical studies and returned to his home country Bohemia. He became a president of Praha University and continued to perform reformation movement. In the late 14th century, John Hus protested against the papal system of Roman Catholic church and practiced lay missionary works in the southern part of Bohemia. Like John Wycliffe, John Hus, through Wycliffe's books, insisted that the head of the church is not the pope but Jesus Christ. John Hus and his followers Hussites continued to reform against Roman Catholic church. John Hus had influence on Moravian missionary movements in 18th century. Moravian Missions are considered to be one of strongest lay missionary movements in mission history. John Hus was condemned as a heretic by the Roman Catholic church and he was burnt at the stake in 1415 alive.

Pre-reformers, such as John Wycliffe and John Hus, made lay missionary work in medieval times. They translated the Bible and their disciples

---

<sup>25</sup> K. S. Latourette, *A History of Christianity*, (New York: Harper & Brothers, 1953), 616.

took on the missionary work with their Bible as lay missionaries. The reformers, including John Wycliffe and Martin Luther, made laypersons available in the missionary works through the translated Bible. It shows that Bible translation was important in lay missionary movement in the Reformation period.

## **V. Lay Missionary Movement of Martin Luther**

### **1) Reformation of Martin Luther(1483-1546)**

Martin Luther was born of a son of mine work, but he had been served as a leader of reformation. He mentioned, “We stand in dawn of new generation.”<sup>26</sup> In his book “Reformation”, Lewis W. Spitz wrote that Martin Luther himself didn’t notice results of reformation, but reformation had brought a new historical results.<sup>27</sup> Martin Luther became devoted to God due to the sudden death of his friend in his youth times, when he went to be a priest in a monastery. After having studied philosophy and several languages, such as German, Latin, Greek, and Hebrew, Luther became a professor in Wittenberg University. When Luther studied Rom 1:17<sup>28</sup> in his commentary, he realized a grand transition of his whole life. Luther confessed his conversion experience, “Finally I found God’s righteousness through faith with pure grace and mercy and was able to get the righteousness through faith. This experience made me a feeling of being born again

---

<sup>26</sup> Lewis W. Spitz, *The Reformation*, trans. Seo, Young-Il, (Seoul: Seong-Guang Publication), 15.

<sup>27</sup> Lewis W. Spitz, *The Reformation*, 15.

<sup>28</sup> Rom. 1:17: For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.” (NIV).

and made me to open a road to heaven.”<sup>29</sup> To Luther his conversion experience was like “a result of getting a lever to raise the earth.”<sup>30</sup> As a professor in a university he continued to study the Bible and published commentaries of the Epistle to the Rome and Galatians from 1513 to 1517. He translated the Bible into German and made it possible for laypersons to read the German Bible for their missionary work. Like the pre-reformers John Wycliffe and Peter Waldo, Martin Luther also translated the Bible for lay missionary work. With his passion in reformation, Martin Luther was supported by many laypersons and his work made successful through his excellent speech. His publishing “Address to the Christian Nobility of the German Nation” in 1520 had shown his eagerness to raise laypersons in Germany.

## 2) Luther’s Priesthood of All Believers and Lay Missionary

Priesthood of all believers is a slogan of Reformation, such as “Sola Scriptura, Sola Fide, Sola Gratia.” Luther and Calvin emphasized a different priesthood of all believers from the Roman Catholic teachings of clerical priesthood. They introduced the idea of laypersons’ priesthood in the world. Roman Catholic taught only priesthood of clergy since Constantine in the 4th Century and they despised laypersons’ activity in the church. Martin Luther emphasized the doctrine of priesthood of all believers through his works and books.<sup>31</sup>

Luther insisted a right position of laypeople in Pauline epistles (1Cor.9:19; Rom.13:8; Gal.4:4). “A Christian is a free lord over the world

---

<sup>29</sup> Lewis W. Spitz, *The Reformation*, 62.

<sup>30</sup> Lewis W. Spitz, *The Reformation*, 62.

<sup>31</sup> Martin Luther, *Martin Luther’s Works*, trans. Ji, Won-Yong., (Seoul: Concordia, 1993). To the Christian Nobility(1520, August); The Babylonian Captivity of the Church(1520, October); Freedom of Christians(1520, November).

and he is not subject to anyone. He is a servant to serve all and he is subject to all.”<sup>32</sup> Luther mentioned that clergy’s domination over the secular leader was not biblical. Luther stated that a difference of gift is between clergy and laity. He pointed out that “it is not true to call pope, bishops, priests as ‘spiritual rank’ and to call governors, workers, farmers as ‘secular class.’ It is true that all Christians belong to spiritual class and no distinction among them.”<sup>33</sup> Luther explained the priesthood of all believers as follows, “Let everyone who knows himself to be a Christian, be assured of this, that we are all equally priests, that is to say we have the same power in respect to the Word and the sacraments.”<sup>34</sup>

In his writing, “The Babylonian Captivity of the Church.”<sup>35</sup> The Luther criticized the mass and sacrament of Roman Catholic Church as unbiblical customs and that it is tyrannical to deprive wine cup from lay Christians. Luther argued that every lay Christian has a ministry of service and a responsibility to worship God and to preach the gospel to others.

Charles Cyril Eastwood explained Luther’s priesthood as follows:

- 1) All believers share this high dignity whatever their daily calling might be: A shoemaker, a smith, a farmer, each has his manual occupation and work; and yet, at the same time, all are eligible to act as priests and bishops.<sup>36</sup>
- 2) the Christian’s dignity is a dignity of service, for all Christians are called to serve [as servants].<sup>37</sup>
- 3) all believers has a common privilege as a royal

---

<sup>32</sup> Ju, Do-Hong, *History of Reformation* (Seoul: Solomon Publication, 1998), 98.

<sup>33</sup> Martin Luther, *Martin Luther’s Works*, 23.

<sup>34</sup> Martin Luther, *Martin Luther’s Works*, Vol. 36, 116.

<sup>35</sup> Ju, Do-Hong, *History of Reformation*, 97.

<sup>36</sup> Charles Cyril Eastwood, *The Priesthood of all Believers*, 15.

<sup>37</sup> Charles Cyclic Eastwood, *The Priesthood of all Believers*, 13.



priesthood.<sup>38</sup> Through Luther's reformation, lay missionary works were possible in the church and in the world. Luther's teaching on the priesthood of all believers came from a biblical principle of lay missionary in the early church. The priesthood of all believers is a basic doctrine for lay missionary even today.

## **VI. John Calvin(1509-1564) and Lay Missionary**

After Luther's reformation, John Calvin made reformations against Medieval church in Geneva, Switzerland. John Calvin criticized the unbiblical hierarchical clericalism in Roman Catholic church and made lay missionaries available in the protestant church. John Calvin suggested the priesthood of all believer as a biblical doctrine for lay missionary movement and made lay ministry as major workers in Geneva.<sup>39</sup>

### **1) John Calvin's Doctrine on Lay Missionary**

As a pioneer theologian of laity, Hendrick Kraemer stated, "The great reformer John Calvin has to be mentioned as one of the most conspicuous examples in Christian history of a layman who was a self-made theologian. His famous *Christianae religionis Institutio* is-it should not be forgotten-the work of a layman, and not of a theological schoolman or a member of the clergy."<sup>40</sup> Carl G. Krominga also wrote, "Since the days of Chrysostom no

---

<sup>38</sup> Charles Cycil Eastwood, *The Priesthood of all Believers*, 15.

<sup>39</sup> James, Frank A. "The Missional Reformation: John Calvin and the Genevan Missionary Enterprise," 1-20: James, Frank A. "The Education of John Calvin: The Genevan Academy and the Renewal of Church and Society," 1-26.

<sup>40</sup> Hendrick Kraemer, *A Theology of the Laity*. 24. Kraemer insisted that John Calvin was lay person who studied theology by himself(25).

one has spoken out more clearly than John Calvin on the whole matter of lay communication of the Christian faith. Calvin repeatedly calls on believers to show concern for their unbelieving neighbors.”<sup>41</sup> Ronald S. Wallace studied Calvin’s lay missionary work: “Calvin was also very conscious of need for the witness of the Church to be borne not only by the ministers of the Word but also by the laymen under every kind of circumstances and in a multitude of varied ways.”<sup>42</sup>

John Calvin emphasized the importance of missionary work of church. Our Lord Jesus was made like unto us, and suffered death, that He might become an advocate and mediator between God and us, and open a way whereby we may come to God. Those who do not endeavor to bring their neighbor unbelievers to the way of salvation plainly show that they make no account of God’s honor, and that they try to diminish the mighty power of His empire, and set Him bounds that He may not rule and govern all the world; they likewise darken the virtue and death of our Lord Jesus Christ, and lessen the dignity given Him by the Father.<sup>43</sup>

Somebody criticized the weakness of missionary work in Calvinistic church because of Calvin’s doctrine of predestination, but his theory of predestination had shown the strong point of missionary work in Calvinistic church. Karl Kromminga said, “Calvin uncompromisingly taught that salvation is God’s gift only to His elect, yet this does not keep him from insisting

---

<sup>41</sup> Carl G. Kromminga, *Bringing God’s News to Neighbors*, (New Jersey: Presbyterian and Reformed Publishing Co. 1977), 65.

<sup>42</sup> Ronald S. Wallace, *Calvin’s Doctrine of the Christian Life*, (Geneva: Geneva Divinity School Press 1982), 240.

<sup>43</sup> John Calvin, *The Mystery of Godliness and Other Selected Sermons*, (Grand Rapids: Eerdmans, 1950), 199.

that the members of the church should try to bring great numbers to Christ.<sup>44</sup> John Calvin commented Is. 53:12, Let us not fear to come to Him in great numbers, and each one of us bring his neighbors, seeing that He is sufficient to save all.<sup>45</sup>

Samuel Zwemer discussed Calvin's theology on the missions, "John Calvin lived in the sixteenth century, not in the nineteenth. We cannot expect of him a world-view and world vision like that of William Carey. but he was not blind or deaf to the heathen world and its needs."<sup>46</sup> David B. Calhoun insisted that John Calvin was not a failure, but a hero in his article and Calvin sent two missionaries to Brazil.<sup>47</sup> According to Calhoun, Calvin possessed a considerable missionary interest but that interest was focused and limited by the realities of the sixteenth century. "It is abundantly clear that John Calvin had a heart for missions - for the extension of the Kingdom of our Lord Jesus Christ to the ends of earth."<sup>48</sup>

## 2) John Calvin's View on Priesthood of All Believers

John Calvin criticized clericalism of Roman Catholic as a unbiblical theory and emphasized the doctrine of priesthood of all believers. The priesthood of all believers is considered as a basic theory of the lay missionary.<sup>49</sup> John Calvin also taught the doctrine through his writings, in forms of

---

<sup>44</sup> Kromminga, *Bringing God's News to Neighbors*, 66.

<sup>45</sup> John Calvin, *Sermons on Isaiah's Prophecy of the Passion and Death of Christ*, (London: J. Clarke Co., 1956), 144.

<sup>46</sup> Samuel Zwemer, "Calvinism and the Missionary Enterprise," *Theology Today* 8, 1950, 207.

<sup>47</sup> David B. Calhoun, "John Calvin : Missionary Hero or Missionary Failure? *Covenant Seminary Review*: 1979. Vol.5. No.1, 16-33.

<sup>48</sup> David B. Calhoun, "John Calvin : Missionary Hero or Missionary Failure?," 32:

<sup>49</sup> Ronald S. Wallace, *Calvin's Doctrine of the Christian Life*, (Geneva: Geneva Divinity School Press, 1959).

commentaries and sermons like Martin Luther. Ronald S. Wallace insisted that Calvin's priesthood of believers are essential in lay missionary works.<sup>50</sup>

John Calvin described the royal priesthood of all believers in the book, *Institutes of Christian Religion*, by quoting Ex.19:6, 1Pet. 2:9.<sup>51</sup> John Calvin explained priesthood of believers, "Now, Christ plays the priestly role, not only to render the Father favorable and propitious toward us by an eternal law of reconciliation, but also to receive us as his companions in this great office [Rev. 1:6]. For we who are defiled in ourselves, yet are priests in him, offer ourselves and our all to God, and freely enter the heavenly sanctuary that the sacrifices of prayers and praise that we bring may be acceptable and sweet-smelling before God."<sup>52</sup>

John Calvin emphasized a different view on the priesthood of all believers from Luther's opinion. "Luther and Calvin gave clear testimony to the obligation which all believers have to communicate the gospel to their neighbors. Luther anchors this obligation in the priesthood of believers and Calvin connects it with the prophetic office which all believers share."<sup>53</sup> His teaching of priesthood of believer are presented in his book, *Institutes of Christian Religion*. He states, "He once for all offered a sacrifice of eternal expiation and reconciliation; now, having also entered the sanctuary of

---

<sup>50</sup> Ronald S. Wallace, *Calvin's Doctrine of the Christian Life*, 13.

<sup>51</sup> John Calvin, *Institutes of the Christian Religion*, (Philadelphia: Westminster, 1977), Vol. 1, 350: "Peter neatly turns that saying of Moses' teaching that the fullness of grace that the Jews had tasted under the law has been shown forth in Christ: 'You are a chosen race,' he says, 'a royal priesthood'[I Peter 2:9]. In inverting the words, he means that those to whom Christ has appeared through the gospel have obtained more than their fathers did. For all have been endowed with priestly and kingly honor, so that, trusting in their Mediator, they may freely dare to come forth into God's presence."

<sup>52</sup> John Calvin, *Institutes of the Christian Religion*, 502:

<sup>53</sup> Karl Kromminga, *Bringing God's News to Neighbors*, 66.

heaven, he intercedes for us. In him we are all priests [Rev. 1:6; cf. I Peter 2:9], but to offer praises and thanksgiving, in short, to offer ourselves and ours to God.”<sup>54</sup>

John Calvin accepted the priesthood of all believers, “but without falling into the error of Lutheranism, which was the failure to relate this doctrine to the other tenets of the faith, and, as it needs must, to disorder and abuses.”<sup>55</sup> John Calvin mentioned, “Life is regulated by one’s calling God has assigned distinct duties to each and none may presume to overstep his proper limits. Every men’s mode of life is a sort of station assigned to him by the Lord that he may not always be driven about at random.”<sup>56</sup> He also mentioned that their Calling as Christians was in the divine Will and all men were priests in their daily vocation and their duties vary according to their calling.<sup>57</sup> According to John Calvin, the priesthood of all believers is a primary privilege of all believers to freely access God and a moral responsibility of being a “light and salt in the world (Rom. 12:1).”<sup>58</sup>

### 3) Lay Ministry in Calvin’s Genevan Church

As one of characteristics of Calvin’s ministry in Geneva he practiced missional church in 16th century. W. Stanford Reid insisted that Calvin’s Genevan church was a center for world mission.<sup>59</sup> Especially through Calvin’s efforts, many preachers were dispersed in France and Scotland to

---

<sup>54</sup> John Calvin, *Institutes of the Christian Religion*, 1477.

<sup>55</sup> Charles Cycil Eastwood, *The Priesthood of all Believers*, 71.

<sup>56</sup> Charles Cycil Eastwood, *The Priesthood of all Believers*, 72.

<sup>57</sup> Charles Cycil Eastwood, *The Priesthood of all Believers*, 73.

<sup>58</sup> John Calvin, *Commentaries on the Twelve Minor Prophets*, Vol. V. (Grand Rapids: Eerdmans, 1979), 201.

<sup>59</sup> W. Stanford Reid, “Calvin’s Geneva: A Missionary Centre,” *The Reformed Theological Review*, Vol. XLII: No. 3(1983), 65-74.

preach the gospel. John Knox, one of Calvin's followers, called the Geneva school as "the most perfect school of Christ."<sup>60</sup> Philip E. Hughes also commented, "In Geneva, which Knox termed 'the most perfect school of Christ', the English congregation was trained in the Reformed doctrines and practices." And Philip Hughes agreed, "Under Calvin Geneva was "a dynamic center or nucleus from which the vital missionary energy it generated out into the world beyond."<sup>61</sup>

In Calvin's doctrine of ecclesiology, he described the true church as a mother: "I shall start with the church, into whose bosom God pleased to gather his sons, not only that they may be nourished by her help and ministry as long as they are infants and children, but also that they may be guided by her motherly care until that mature and at last reach the goal of faith."<sup>62</sup> Calvin also insisted that "the Lord entrusted the church with a precious gospel,"<sup>63</sup> and presented two marks of the church: pure preaching of gospel and the sacraments administered according to Christ's institution.<sup>64</sup> John Calvin wrote, "many sheep are without, and many wolves are within."<sup>65</sup> He emphasized God's secret election and missionary works of the church. John Calvin insisted that only God knows His people because a few people are elected among a huge multitude and "a few grains of wheat are covered by a pile of chaff. We must leave to God alone the knowledge of his church, whose foundation is his secret election."<sup>66</sup>

---

<sup>60</sup> W. Stanford Reid, "Calvin's Geneva: A Missionary Centre," 71.

<sup>61</sup> Philip E. Hughes, "John Calvin: Director of Missions," *The Heritage of John Calvin*, ed., John H. Bratt (Grand Rapids: Eerdmans, 1973), 45.

<sup>62</sup> John Calvin, *Institutes of Christian Religion*, (Philadelphia: Westminster Press, 1979), IV, I, 1.

<sup>63</sup> John Calvin, *Institutes*, IV, I, 1.

<sup>64</sup> John Calvin, *Institutes*, IV, I, 9.

<sup>65</sup> John Calvin, *Institutes*, IV, I, 8.

<sup>66</sup> John Calvin, *Institutes*, IV, I, 2.

These Calvin's Genevan ministry was completely different from the church office of Roman Catholic church. He practiced a biblical pastoral ministry with lay missionary work in his Genevan church.<sup>67</sup> During thousands of years of medieval times laypersons were outside church ministry, but the lay missionary works were available in the church after the Reformation. John Calvin established the church office of laypersons, such as ruling elders and deacon, for accounting in the church. Lay workers were involved in Genevan church ministries. Calvin mentioned that God controls the City of Geneva and that God's administration needs both clergy and laypersons. John Calvin stated, "the City of Geneva is a city of God people and God governs this city. The owner of the city is not human but God's. And the faithful administrations of the city needs clergy, ministers, and lay persons."<sup>68</sup>

## **VII. Conclusion**

This paper has discussed about reformation and lay missionary with John Wycliffe, John Hus, Martin Luther, and John Calvin. In the 21st century, Korean church needs lay missionary as a mission strategy for evangelization of unreached people in the world. The Reformation and reformers Martin Luther and John Calvin have brought a great influence in church history and missionary works. Lay missionary movements are greatly benefited from the great legacies of reformation of 16th century. For effective lay missionary work, hierarchical clericalism of Roman Catholic Church must

---

<sup>67</sup> John Calvin, *Institutes*, II, 15, 5.

<sup>68</sup> John McNeill, *The History and Character of Calvinism*, (Oxford University, 1975), 187.

be abolished from church ministry, the priesthood of all believers should be accepted and applied in church ministry.

The Bible says that laypersons are “a chosen people, a royal priesthood, a holy nation, a people belonging to God,” (1Pet. 2:9; Ex. 19:5-6; Rev. 1:6), and they are missionary worker for preaching God’s gospel. Great reformers such as Luther and Calvin reestablished a basic theological doctrine of priesthood of all believers for lay missionary.

Legacies of theology and study reformers can be challenged and greatly useful for modern Christian missionary workers. In celebrating 500th Reformation, Korean Church should study some theological principles of reformers, and apply their lessons of priesthood of believers for lay missionary in 21st century. “Whenever reforming and growing Christian churches are from reawakening of laity, but decreasing and corrupting churches comes from a tyranny of authoritative clergy.”<sup>69</sup>

## Reference List

Andreas, Willi, *Deutschland von der Reformation: eine Zeitenwende*, 5th ed., Stuttgart, 1948.

Atkinson, James, ed., *Luther's Works*, Vol. 44, Philadelphia, 1966.

Barker, William S. “Priesthood of Believers,” *Dictionary of Christianity in America*, eds., Daniel G. Reid, Robert D. Linder, Bruce L. Shelley, and Harry S. Stout, Downers Grove: InterVarsity Press, 1990.

Calhoun, David B. “John Calvin : Missionary Hero or Missionary Failure? Covenant Seminary Review: 1979. Vol.5. No.1, 16-33.

---

<sup>69</sup> Ock, Han-Heum, *Called to Awaken the Laity*. 34.



- Calvin, John, *The Mystery of Godliness and Other Selected Sermons*, Grand Rapids: Eerdmans, 1950.
- \_\_\_\_\_, *Sermons on Isaiah's Prophecy of the Passion and Death of Christ*, London: J. Clarke Co., 1956.
- \_\_\_\_\_, *Institutes of the Christian Religion*, Philadelphia: Westminster, 1977.
- Conn, Harvie M. "The Kingdom of God and the City of Man: A History of the City/Church Dialogue," *Discipling the City*, ed. Roger S. Greenway, Grand Rapids: Baker Book House, 1992.
- Eastwood, Charles Caryl, *The Priesthood of all Believers*, Minneapolis: Augsburg Publishing House, 1962.
- Hughes, Philip E. "John Calvin: Director of Missions," *The Heritage of John Calvin*, ed., John H. Bratt, Grand Rapids: Eerdmans, 1973.
- König, Erich, ed., *Konrad Peutingers Briefwechsel*, Munich, 1923.
- Kromminga, Carl G. *Bringing God's News to Neighbors*, New Jersey: Presbyterian and Reformed Publishing Co. 1977.
- Kraemer, Hendrick, *A Theology of the Laity*, London: Lutterworth Press, 1958.
- James, Frank A. "The Missional Reformation: John Calvin and the Genevan Missionary Enterprise," The 64th General Conference of Korea Evangelical Theological Society, (2014, April), 1-20.
- \_\_\_\_\_, "The Education of John Calvin: The Genevan Academy and the Renewal of Church and Society," The 66th General Conference of Korea Evangelical Theological Society, (2015, April), 1-26.
- Ju, Do-Hong, *History of Reformation*, Seoul: Solomon Publication, 1998.
- Kim, Seong-Uck, *God's People and Missions*, Seoul: CLC, 2001.
- \_\_\_\_\_, *Modern Lay Tentmaker Missions*, Seoul: Korea Promise Keepers, 2010.
- Korea Tentmaker Association, *Changes of Missions Paradigm*, Seoul: Chang Jo Publication. 2001.
- Latourette, Kenneth Scott, *A History of Christianity*, New York: Harper & Brothers, 1953.
- \_\_\_\_\_, *A History of the Expansion of Christianity*, Vol. 2., Grand Rapids: Zondervan, 1978.

- Luther, Martin, *The Works of Martin Luther*, Philadelphia: Muhlenberg, 1955, Vol. 44.
- \_\_\_\_\_, trans. Gi, Won-Yong, Seoul: Concordia, 1993.
- Neill, Stephen, *A History of Christian Missions*, London: Penguin Books, 1984.
- Ock, Han-Heum, *Called to Awaken the Laity*, Seoul: Tyrannus, 1884.
- Ogden, Greg, *The New Reformation: Returning the Ministry to the People of God*, Grand Rapids: Zondervan, 1990.
- Pierson, Paul E. *The Dynamics of Christian Mission: History through a Missiological Perspective*, trans. Im, Yun-Teak, Seoul: CLC, 2009.
- Spitz, Lewis W. *The Reformation*, trans. Seo, Yong-II, Seoul: Christian Literature, 1983.
- Stott, John R. W. *The Message of Ephesians*, Downers Grove: IVP, 1979.
- Reid, W. Stanford, "Calvin's Geneva: A Missionary Centre," *The Reformed Theological Review*, Vol. XLII: No. 3(1983), 65-74.
- Walker, Williston, *A History of the Christian Church*, trans. Reu, Heong-Gi, Seoul: Korea Christian Culture Center, 1978.
- Wallace, Ronald S. *Calvin's Doctrine of the Christian Life*, Geneva: Geneva Divinity School Press, 1982.
- Zwemer, Samuel, "Calvinism and the Missionary Enterprise, *Theology Today* 8, 1950, 207.

Prof. KIM, Seong-Uck teaches missiology at Graduate School of Inter-cultural Study Chongshin Univeristy since 1995. He is graduated in 1995 Reformed Theological Seminary, (Th.M, Ph.D), Jackson Mississippi.



# The Change of Leadership Characteristics for the Changing Mission Environment

Sung Chan KWON

A Former Wycliffe Asia-Pacific Director

## **I. Different Emphases on Leadership Characteristics at Different Times**

There are usually three main components that make up the leadership, may it be for an individual or an organization, or even a nation. I can use several terms, but for the sake of simplicity, I will call them as 1) capacity, 2) character, and 3) direction. These three elements are organically connected rather than independent. Nevertheless, the emphasis on each element is different depending on the environment.

1) Capacity: The leadership characteristic needed in an unchanging or slow changing world

Capacity refers to the skill or the ability to achieve something. When we say that someone excels at work, it mainly refers to their capacity. In a sense, most of the leadership development is related to the capacity development. Although leadership courses are stated to help develop both the capacity and the character in the participants, it mainly focuses on the capacity development; character of a person is nearly impossible to be developed through leadership training. The capacity development focuses on the role

of a leader as a manager. In order to operate their serving organizations well, leaders require capacity in some ways and the leadership development helps the leaders develop this capacity. However, capacity development has its own premise. The premise is that the person or the organization knows its goal and how to achieve it. The goal and method are assumed to be already known, so they merely need to know the technics to produce it. Therefore, the leaders who run well and perform according to the established rules and methods become good leaders in this paradigm. The capacity is an element that has evolved in a time where there was little to no change, where they can continually do things they have done previously.

The emphasis has shifted from capacity-centred leadership development to character-driven leadership development as the new era of change was detected. Leadership as a capacity attracted attention in the age when someone else set an agenda for mission and others just followed it. Since the 1980, many mission movements have been imported to Korea from the United States after the agenda and how to achieve them have been set up by the American missiologists or mission mobilizers. As the Korean branches of various international mission organizations were created, it was important for the Korean mission leaderships to be a part in fulfilling their designated agenda and to be equipped with the necessary capabilities. There is still a place for such leadership training, but the element of capacity is challenged along with the significant changes in the mission. Is it the correct capacity for the changes that are happening now? Isn't it something to be abandoned? In this sense, capacity among the elements of leadership can be said to be the one of the lowest concepts. Nevertheless, it is very frustrating to see that the mission leaders come to the training to learn such skills.

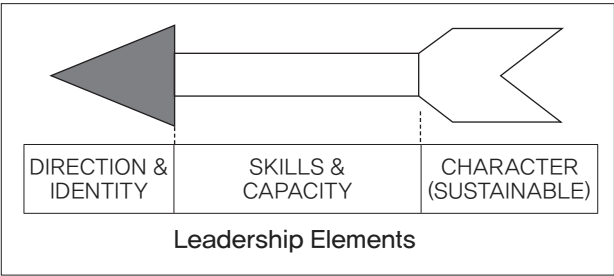
It does not mean that we do not need capacity, but that we need the right capacity in these changing times.

## 2) Character: The leadership characteristic needed in a fast-changing world

Leaders are not supposed to merely follow directions; they need to be able to make decisions in the midst of a rapidly changing situations. Therefore, leaders need the leaderships that can help make decisions, lead, communicate, and influence the community that they serve, instead of the capacity-based leadership. In this case, the character of the leaders are further emphasized. The expression, “the leader is very good at work, but...” means that he has a good capacity but not a good character, which makes the leader difficult to work with. On the contrary, the expression, “he is a very good person, but...” means that the leader lacks in capacity compared to character. Someone stated that the sword (capacity) and the sheath (character) should be well balanced. The character of a leaders is not an ability to operate well, but an ability to judge with a sense of discernment, communicate it with others, and draw out the gifts of others in a changing age. As the world change faster, the character is becoming more of an essential factor in mission leadership because leaders are able to work with others and develop joint leaderships with people with different gifts in each field. The elements of character have been developed in various ways, such as communicating, mentoring, and coaching of the leaders. It is unfortunate that these elements have been regarded as elements of capacity rather than the elements of character. The character is about the mind and heart towards people; good character is not merely a skill.

In mission practices, mission agencies called the international organizations have been transformed into the leadership where people of different cultures from non-western countries come together. The leadership that understand and respects other people’s culture. The change did not happen when the multicultural community was formed physically; the change occurred when problems arose and the need to listen to the voices of various cultures were necessary. As people from various cultures began to work together, they began to emphasize the harmonious way of the operation; they focused on the understanding of the different cultures of the organization rather than the capacity of them.

3) Direction: The leadership characteristic needed for recovering the essence of the mission



I have already emphasized that the capacity is developed on the premise that the goal and the method are already known. On the other hand, character is also premised on the assumption that the goal is known, but new ways or strategies are needed to be found due to the changes in the world. Therefore, character is the leader’s ability to discern, communicate, and make a consensus. As shown above, the common premise of both capac-

ity and character is that the goal is known. When the goal and the method are known, capacity is emphasized. When only the goal is known but the method needs to be found, character is emphasized.

In fact, it is unlikely that the ultimate goal of an enterprise, which is the goal of expanding profit, will change; however, if the corporate identity is changed to a social enterprise, the goal should be changed as well, and the related character and capacity readjusted. Moreover, the leadership of such an organization is not merely classified as a character and a capability, but it can be expanded to a new element, namely, *direction*, and its related element called *identity*. If identity and direction of a social enterprise is not adequately recognized and the leadership is not optimized for profit goals, then the enterprise will not be able to fulfill its role as a social enterprise in a given society. The discussion of the change in mission and change in leadership is deeply related to this third element. Therefore, the direction and identity of mission should be discussed first, then the capacity and character of mission leadership should be readjusted accordingly. I will continue the leadership debate as direction after I reflect on how the change of mission today is taking place. we emphasize our capacity.

## **II. The Change of Mission Demanded by the Changed World**

### **1) Transition Requires the Discussion of the Essence**

The fact that the gravity of Christianity is moving from the West to the Global South is no longer the claim of few people. Both externally visible statistics and the vitality of the churches in the Global South support the claim. There are some areas where it is difficult to say that the gravity has shifted, such as in finance; however, it is difficult to deny that the transi-

tion is taking place. And so, why is this change taking place. There are two reactions to the transition. One is the reaction of the existing central forces represented by the West, which is a strategic response to cope with the rapid change. However, the strategic response, which can be regarded as a surface-level response, isn't the proper response; they continue to change their strategies and the cycles of changing strategies are getting shorter. Second is the reaction that reflects the fundamental cause of the transition. For example, circumcision, which the Jews understood as the essential element of faith at the time, was believed not to be the essence of faith for the first time in the context of the Gentile culture during the transition of Christianity from the Jews to the Gentile. Now is the time to discern and clarify the vagueness of the boundaries between the essence and form. The transition from the West to the Global South should not replace the existing mission forces but instead, we need to ask more fundamental questions, such as, "what is mission?", "whose mission is it?", and so on. Then, we need to recover the essence of mission through those reflections.

For example, suppose that in a local church, the income, such as tithe or other offerings, that the leadership could use for the ministry of the church is decreasing; however, the number of donations that specify the use of the income is increasing. The response of the leadership to this problem should not be a strategic debate on how much they can take administrative expenses from the specified offering to continue the ministries they planned, but to think and reflect on why the church members made the decision to make donations in the first place. I will expand on this more later. I just mention it here because in today's changing world, the change mission environment requires leadership that can look at the other aspect of a problem and reflect, instead of a leadership with strong strategic thinking.



## 2) The Discussion of the Essence Begins with the Mission of God.

Thinking below the surface primarily requires a time of reflection. Today, the mainstream value is mainly about what mountains to conquer, rather than how to climb it. The primary interest is the top of the mountain and the next is in the path. The story of Takemiya Masaki, who used 5 hours and 7 minutes for an essential move in an eight hour game of go, has a lot to suggest to us about the discussion of the essence. In the discussion of the essence during the time of transition, time of reflection is crucial. Now then, what should be reflected in the mission? First, I suggest that we must reflect on the missional nature of God, who is the origin and destination of the mission. Before we can say *missio Dei* (the mission of God), we need to know more about the missional God, himself, then his mission. It is not merely a reflection that replaces the subject of the mission understanding and practicing now with God, but it must be a reflection that changes the content of the predicate that occurs in relation to changing the subject. The understanding of God's missional attributes and God's mission leads to the reflection of the mission of God's people and the mission of the church, whom God has called out. Furthermore, the mission in the field also is demanded the conversion to mission that reflects the nature of the church, which I call 'ecclesial mission'. Bosch<sup>1</sup> (1991, 390) quotes several statements regarding *missio Dei* as follows: 'mission is not primarily an activity of the church, but an attribute of God . . .' It is not the church that has a mission of salvation to fulfil in the world; it is mission of the Son and the Spirit through the Father that includes the church" (Moltmann 1977:64) . . . There is church because there is mission, not vice versa (Aagaard 1974:423)'.

---

<sup>1</sup> David J. Bosch, 1991, *Transforming Mission*, New York: Orbis.

### 3) Perspective Change from Object to Subject

The predicate that occurs when the subject of mission is transferred to God, that is, the change of contents, requires not only the change of the mission of the church but also the decisive change of perspective on the object of the mission. The so-called Jesus' Creed, which says "love you God and your neighbors", is not a matter of action but a perspective. The perspective is the question of sovereignty or lordship. First, loving God is a matter of change in perspective that God is the Lord before our loving actions for him, then based on the perspective change, we reach the action. If we recognize that God is the Lord, we should realize that our neighbors are not merely the object for our action, but instead are hero whom God chose as a member of his kingdom. The transformation of the Jewish theologian Paul into a missionary to the Gentiles and the nations was due to the change in the viewpoint from Jewish-centered into the God and Christ-centered viewpoint, which inevitably led to the change of perspective regarding the Gentiles. They are God's people. Paul recognized that the Gentiles are heroes of a story for God's kingdom and came to tell this astonishing facts to them. If we are to minister the people of the so-called mission field the object of the mission, we will not recover the mission as an essence despite the effort. Under the change of the view that God is the Lord, we should see that the people in the mission field are a part of the God's kingdom. Therefore, it is the role of the mission to serve them as if they are the main characters as Christ has served us by 'taking the very nature of a servant' (Phil 2:7). The need to restore the nature of mission calls for a new paradigm of leadership today.

### **III. The Leadership for the Recovering of the Essence of the Mission**

#### **1) The Leadership Reflecting the Direction of the Mission**

As mentioned above, looking at leadership as a balance of capacity and character is a view built on the premise that the goal is already known; however, due to the changes today, the direction or the goal of the mission has been distorted through the reflection on the origin of the mission and the role of those who have called for the mission. Over-delegation and separation between sodality and modality in the mission are closely linked to task-oriented mission movements. Furthermore, the mission has been distorted by being identified with soteriology and ecclesiology. When we set the direction of the mission towards God, we were able to reflect on the Trinity, God's purpose in creating the world and man, the missional reading of the Bible as a grand narrative, which has consistent missional direction, Jesus Christ as a redemptive and missional Messiah, and the way the early church understood and practiced the new Word (New Testament) given at the time. Therefore, the new leadership in mission should be able to see the direction and lead the community they serve into the proper reflection. The leaders do not have to be scholars and know all of these theological and missiological contents themselves, but they, at least, need to know what the community they serve needs to reflect on, in order to start the journey of the essence discussion and know the questions that need to be asked in the process. The community cannot fly as a right arrow, despite its visible accomplishments, if the leaders push the community for the task set in the previous paradigm; a paradigm without reflection on the right direction.

## 2) The Polycentric Leadership

I will take an example of Wycliffe Global Alliance to explain the meaning of polycentric leadership. Wycliffe was one of the so-called international mission agencies named Wycliffe International. Although the word “international” means global in the dictionary, it has meant “western” in reality. If we recognized that the western color of the organization was the problem, then we may solve this problem by composing the leadership team with people from various cultures. Wycliffe and many other international organizations were somehow successful in appointing leaders from different cultures in their international leadership team; however, the diversity of the international leadership team was not the answer for the problem because the diverse leadership team was in fact still in the center of the organization. The problem lied not only in the composition of the leadership team but more fundamentally in the fact that the International headquarter was always at the center of the organization. The international headquarter sets and applies the standards and regulations in each field and country because it considers them a branch. In other words, the problem was not about making diverse leadership teams with people of various cultures, but about demolishing the traditional centrality of the International organization. For example, due to the changes in the mission environment, various communities, such as the church denominations and agencies, were participating in the Bible translation movement. Wycliffe International had set up various categories, such as Wycliffe organizations, partner organizations, and others in each country, according to their degree of cooperation. The category was defined for the purpose of Wycliffe International.

However, when we realized that the Bible translation ministry was not the work of Wycliffe or Bible translation organizations alone, but a part of

God's mission; all the participants became aware that they were participating in God's mission with their gifts. Therefore, Wycliffe renounced their identity as an international organization and expressed their community identity by changing their name to the Wycliffe Global Alliance, in which all denominations and agencies were brought together to participate with their gifts. The aim of the Alliance was not merely to diversify the leadership team, but to involve self-initiative of each participating organization in the movement, no matter the church denominations or agencies. Finding and understanding the identity of each community is equally important regardless of size of the serving area. It is a missional journey of the Alliance and also each of the community. In this missional journey, each community is setting its standard in a new identity and not follow criterion set by an outsider. There are more than 100 participating organizations in the Alliance.

### 3) The Leadership Pursuing Oneness Together

When each community begins to understand the right direction and begins to look for its identity to move towards that direction, the next important thing is to build a body that is interdependent or interconnected. Interdependence or interrelationships should not be overemphasized at an early stage because a community that does not have enough identity, especially a community in a mission field, becomes too dependent in the name of interdependence. The community will thrive while being supported from the outside, but when the support is blocked, there will be more side effects. The traditional 40 mission model of pioneer - parent - partner - participant actually becomes pioneer - parent - parent - parent. From the start, mission leadership should help the people or the communities they serve find

their own identity. In order to do so, the leaders must be aware of their own identity and their role. However, if the leader is just looking for an identity and fail to unite, it is like creating a lot of good parts without putting them together. It is essential that the communities that understand their position, role, and identity are united to form one body. Sometimes, leadership recognizes that securing identity is crucial, but overlooks the need for interdependence and misses the time to unite. It is necessary to secure adequate space and time to find their own identity, but at the same time, but at the same time, they need to sense the degree of identity that can start interdependence and to start interdependence with other's self-initiative. For example, in a Muslim country, known as one of Asia's poorest countries, a leader of a new small Christian mission agency handsome time to break away from external dependence and secure their identity. They had many difficulties. In a meeting, the leader stated, "Now I see all people as friends". I was able to see that he took an active role in the Alliance when he secured equality.

Today, many changes are taking place. Those changes require a fundamental paradigm change, not a surface-level transition. In this environment, the new leaders of mission should orient themselves through reflection on the nature of the mission, especially the missional God. Furthermore, they must believe that God created each and every one of us and each community uniquely, helped them discover their unique gifts and colors, and helped them undertake mission work in their own uniqueness while respecting others. Only then, we may understand the intentions of God who calls 'a great multitude that no one could count, from every nation, tribe, people and language' (Rev 7:9), not in a uniform way but in a way that reveals God in full color.



KWON, Sung-Chan : Since his ministry in A, Sung-Chan has served as the Director of GBT (Global Bible Translators) and Wycliffe Asia-Pacific Area Director. He is currently in the Ph. D course at OCMS (Oxford Centre for Mission Studies) and is writing a paper about a missional reading of John's Gospel.

# A Study on Appellation terms of God for Effective Mission in Japan

Myung-Duk BAE  
Tokyo Church of Christ

## I. Preamble

Despite 469 years of the Christian history in Japan<sup>1</sup>, “why has the Christian population remained a minority yet in the socio-cultural context of Japan?” This thesis raises a serious question about the appellation term ‘kami (神)’ designated for the Christian God, which has the traditional concept of the Japanese gods. It is because the name ‘kami’ cannot represent the Only Creator<sup>2</sup>, the Christian God in full. This translated word ‘kami’ represents not the Only Creator but ‘Yaoyorozu no Kami (八百万の神, myriads of gods and goddesses).’ In other words, the divine term stands for the idea of one of all the deities. The English language makes a distinction between God and gods and so does the Korean language between God (하나님, Hananim) and gods (신들, the plural term of 神) as well. But there is no distinction between God and gods in the Japanese religio-linguistic culture which has the common appellation term ‘kami’ to represent all the deities. Thus, it has

---

<sup>1</sup> The Christian history in Japan started with the arrival of the first Christian missionary, Francisco Xavier (1506-1552) on 15th of August, 1549.

<sup>2</sup> This thesis identify ‘the Only Creator’ as being based on the meaning of the appellation term ‘Elohim’ in Old Testament



been pointed out that the appellation term ‘kami’ is a chronic obstacle that missionaries encounter from the start.

In the early stage of the reception process of the appellation term for God, the term of God ‘the Only Creator’ has been used, which made quite an impact upon the mission. It was the appellation term ‘Deus’<sup>3</sup> that had no problem in representing God the Only Creator, even though this term came from Latin. However, later in the process of the Biblical translation under the influence of American missionaries and Chinese Bible, the appellation term for God resulted in adopting ‘kami,’ which turns out that this term has not represented enough of the Christian God.

From the perspective of contextual theology, this thesis is intended to investigate the traditional Japanese concepts of ‘kami’ shown in Japanese folklore-belief, mythology, religion and socio-cultural context to criticize the Japanese appellation term ‘kami’, which has been received to represent the Only Creator, the Christian God. Then identify the term ‘kami’ as the crux of missional problems, and finally make a suggestion of new appellations of God for effective missions in Japan.

## **II. The concept of the Japanese God (神, kami)**

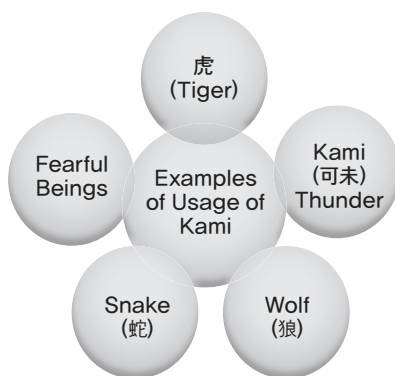
In Native Japanese words, it is said that either ‘kami (上: カミ)’, or ‘kumu (クム)’/ ‘kuma (クマ).’ is the linguistic root of the word ‘kami (神)’. ‘kumu (クム)’/ ‘kuma (クマ)’ mean ‘to hide.’ This meaning corresponds with the traditional Japanese concept of ‘kami’ that each deity appears in the place of a religious ritual while they normally hide and live in heavenly areas,

---

<sup>3</sup> The word ‘Deus’ is a Portuguese loanword from Latin.

mountaintops, upper rivers, etc., remote from people.<sup>4</sup> We can take some examples of the usage of ‘kami’ from ancient literature; ‘Tiger of Karakuni (韓国の虎)’ and ‘Thunder (雷), the kami(可未) of Ikahone (伊香保嶺)’ are identified as ‘kami’ in *Manyōshū* (万葉集)<sup>5</sup>, and so are the snakes (蛇) as well in *Hitachi no kuni hudoki* (常陸国風土記, 713).<sup>6</sup> In *Wamyō ruijushō* (和名類聚抄)<sup>7</sup>, wolves are regarded as ‘kami’.<sup>8</sup> In this manner shown in the ancient literature, the term kami had been identified with the fearful, awe-inspiring, mystical aspects of nature.

### Illustration 1. The usage of kami



Since the ancient times, the Japanese have written their phonetic word ‘kami’ in the Chinese characters such as 神, 祇, 神祇, etc. But the usage of

<sup>4</sup> 保坂俊司 外 3 人, 『人間の文化と宗教』(東京: 北樹出版, 2000), 125.

<sup>5</sup> It is the oldest existing collection of Japanese poetry, compiled late in the 700s during the Nara period.

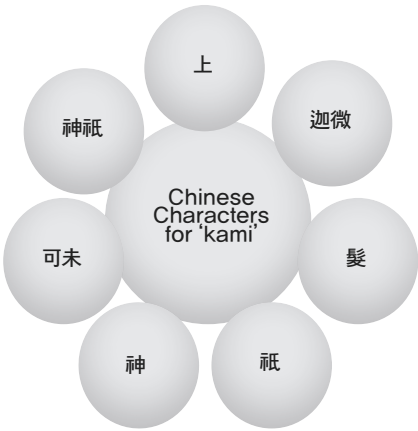
<sup>6</sup> 草川昇, 『語源辞典名詞編』(東京: 東京堂出版, 2003), 67. It is a topographical description of the province of ‘Hitachi no Kuni,’ which geographically overlaps with Ibaraki Prefecture today.

<sup>7</sup> It is the oldest extant Japanese dictionary completed in AD 938, in which the vocabulary formed in Chinese characters, primarily nouns were classified and annotated.

<sup>8</sup> 杉本つとむ, 『語源海』(東京: 東京書籍, 2005), 213.

those borrowed words was different from the original usage of the Chinese characters in meaning.<sup>9</sup> In other words, the word ‘kami’ originated in native Japanese, but the Chinese character ‘神’ was used to represent the word ‘kami’ after the introduction of the Chinese characters.<sup>10</sup> The character ‘神’ is the Chinese equivalent of the native Japanese word ‘kami,’ where there is a difference in the concepts of the two.

**Illustration 2. The Chinese characters transcribed for ‘kami’**



It can be said that the Japanese gods are integrated into Shinto. In this respect, the system of Shinto is called the Japanese counterpart of the Hindu Pantheon. According to the statistical data shown in *Japanese Religion yearbook for 2014* (宗教年鑑), there are approx. 80,000 Shinto shrines registered in the Association of Shinto Shrines and all the other Shintoist shrines and organizations count approx. 85,000. The major gods worshipped in

<sup>9</sup> 村上重良,『神と日本人-日本宗教史探訪』(東京: 東海大学出版会, 1984), 3.

<sup>10</sup> 柳父 章,『未知との出会い』, 88.

these shrines are ① Amaterasu Ō Mi Kami (天照大神, the goddess of the sun and the ancestress of the imperial household of Japan) ② Inari Ōkami (稲荷大神, the god or goddess of rice and fertility) ③ Tenman Tenjin (天満天神, the god of scholarship) ④ Hachiman (八幡神, the god of war and the divine protector of Japan) ⑤ Takeminakata no Kami (建御名方神, the god of wind, water and agriculture, as well as a patron of hunting and warfare).

The folkloristic Japanese concepts of ‘kami’ were formed into the Shinto culture out of various phenomena and aspects of nature. Furthermore, those concepts of ‘kami’ were strengthened by *Kikishinwa* (記紀神話, Japanese mythology)<sup>11</sup> which provided people with mythologized history and the experience of awe-inspiring aspects of the realities of life. Consequentially, resulted in the wide variety of the divine concepts and objects identified with ‘kami,’ which represents ‘Yaoyorozu no Kami (八百万の神, myriads of gods and goddesses)’ produced by people to meet their needs.

### III. The reception history of the appellation term ‘kami (神)’ for God

#### 1. The first appellation term ‘Dainichi (大日)’ for God

Francisco Xavier, who had learned Japanese and other information about Japan from Yajirō, began his mission in Japan. He encouraged people to worship ‘Dainichi (大日),’<sup>12</sup> but he did not realize that the term ‘Dainichi’ originated from the Buddhist term ‘Dainichi Nyorai (大日如來, the Japanese name for Mahāvairocana)’ which is indispensable to the piety of Shingon

<sup>11</sup> It refers to the *Kojiki* (古事記) and the *Nihon Shoki* (日本書紀).

<sup>12</sup> 岸野 久, 『ザビエルと日本』(東京: 吉川弘文館, 1998), 212-213.

Buddhism (真言宗, Shingon-shū).<sup>13</sup> Once realizing that the term is inappropriate, Xavier substituted the term ‘Deus’ derived from Latin and Portuguese for ‘Dainichi.’<sup>14</sup>

## 2. The borrowed appellation term ‘Deus (デウス)’ for God

Xavier replaced ‘Dainichi’ with the Latin term ‘Deus’ because he came to think that there was no concept of the Christian God in Japan. Since his arrival in Japan in August of 1549, he had stayed and performed his mission until November of 1551. After leaving Japan, he wrote to the members of the Jesuits (also known as the Society of Jesus) a letter dated January 29, 1552. The letter states as follows; “All the people were astonished at hearing the existence of the Creator of all things because they believed it was impossible for the Only Creator to exist under the influence of their sages’ teachings which did not have any comments about the creator.”<sup>15</sup>

In 1556, Melchior Nunes Barreto (1520-1571) visited Japan to inspect the present state of missional affairs and reported to the Superior General of the Jesuits in a letter dated on January 13, 1558, emphasizing the necessity of using the term ‘Dios’<sup>16</sup> to avoid the confusion of God and other gods, such as Buddha and spirits.<sup>17</sup> Another inspector Alessandro Valignano (1539-1606) had the same idea as that of Xavier and Nunes. In 1586, *Katekizumo* of Japan (Catechismus christianae fidei) was published in Latin to stress the

---

<sup>13</sup> It is the world’s largest bronze statue of Dainichi Nyorai (the Buddha Vairocana) that is housed in the Daibutsuden (大仏殿, Great Buddha Hall) of Tōdaiji (東大寺), a Buddhist temple complex in the city of Nara.

<sup>14</sup> 土井忠生, “16, 17世紀における日本イエズス会布教上の教会用語の問題,” 『キリシタン研究 - 第15輯』 (東京: 吉川弘文館, 1974), 40-41.

<sup>15</sup> 岸野久, 『サビエルと日本』 (東京: 吉川弘文館, 1998), 71.

<sup>16</sup> ‘Dios’ is the Spanish counterfeit of the Latin and Portuguese Deus.

<sup>17</sup> 鈴木範久, 『聖書の日本語』 (東京: 岩波書店, 2006), 6.

urgent need of the Japanese for catechetical teaching about the existence of “Deus,” the Only Creator and Father.<sup>18</sup>

A report on *Urakami Yoban Kuzure* (浦上四番崩れ),<sup>19</sup> was submitted to the Office of the Nagasaki Magistrate by a deputy administrator of Nagasaki to show religious terms used by Kakure Kirishitan (隠れキリシタン, lit. ‘hidden Christian’), such as ‘Deus’ and ‘Arima.’<sup>20</sup> This is an invaluable historical record to back up the fact that the appellation term ‘Deus’ for God had been used for about 300 years since Christianity was introduced into Japan.

The Christians, in the early history of the Roman Catholicism in Japan, used the Latin and Portuguese term ‘Deus’ because the Japanese words could not fully represent the name of the Only Creator, in accordance with the biblical usage. Amazingly, there occurred a great awakening of faith in hundreds of thousands of people, where they kept their faith and loyalty by acknowledging the name of ‘Deus’ in the age of persecution and martyrdom during the Edo period. “What does it mean that there occurred a huge revival as the term ‘Deus’ was used? What is the source of power by which they had been able kept their faith in spite of persecution and suffering?” The answer must be found in their confession of faith in the name ‘Deus’ which represents the Only Creator well enough, rather than the term ‘kami’ which is just one of ‘Yaoyorozu no Kami (八百万の神, myriads of gods and goddesses).’

---

<sup>18</sup> ヴァリヤーノ(Valignano), 『日本のカテキズモ』, 家入敏光 訳 (奈良: 天理図書館, 1969).

<sup>19</sup> It was the last and biggest of four crackdowns on Christians in Urakami Village, Nagasaki, which occurred in March, 1867.

<sup>20</sup> 山口隆夫, “上帝か神か - 明治初年GODはいかに表現されたのか,” 『電気通信大学紀要16巻2号』 (東京: 電気通信大学, 2004), 127.

3. ‘天主 (Tenshu),’ the term formed in Chinese characters for ‘Deus’  
‘天主’ is an appellation term for God which was first used in China, and later in Japan and Korea as well.<sup>21</sup> ‘天主’ was used along with ‘Deus’ in *Seiyō Kibun* (西洋紀聞) written by Hakuseki Arai (新井白石, 1657-1725). The term ‘天主’ was the translation of ‘Deus’ in the Chinese letters. This tells us that the term had been used in the past. To be precise, the term had been used since around 1581.<sup>22</sup>

4. ‘Gokuraku’ and ‘Ten no Tsukasa’ which showed the levels of the assistants’ knowledge

It is known that the first Bible translated into Japanese was by a Protestant Karl Friedrich August Gützlaff (1803-1851).<sup>23</sup> He translated ‘the Gospel of John’ and ‘the Epistles of John,’ referring «Shentian Shengshu (神天聖書)» translated in Chinese by Robert Morrison, with the help of Japanese assistants<sup>24</sup> and published in Singapore in 1837. He translated God as ‘Gokuraku (ゴクラク, 極楽)’ and ‘Ten no Tsukasa (テンノツカサ).’<sup>25</sup>

5. ‘眞神, 眞の神,’ a totally different appellation term

Realizing that there was no concept of the Only Creator, people coined a new appellation term. It is ‘眞神’ which means the true God of gods. *Shichi-Ichi Zappō* (七一雑報), the first Christian Japanese weekly newspa-

---

21 The term ‘天主’ is pronounced ‘Tiānzhǔ’ in China, ‘Tenshu’ in Japan, and ‘Cheonju’ in Korea.

22 鈴木範久, 『聖書の日本語』(東京: 岩波書店, 2006), 6.

23 He visited Korea in 1832.

24 In those days Gützlaff had been looking after Japanese people who survived a deadly shipwreck. 鈴木範久, 『聖書の日本語』, 56.

25 ‘Gokuraku (ゴクラク, 極楽),’ originally a Chinese translation for the Sanskrit ‘sukhavatī,’ means ‘Ultimate Bliss,’ and ‘Ten no Tsukasa (テンノツカサ)’ means ‘Head of Heaven’ in Japanese.

per was started in Kobe<sup>26</sup> by The American Board of Commissioners for Foreign Missions on December 27, 1874. The weekly used the new term ‘眞神 (Makoto no Kami: the true God)’ in the Chinese characters, added ‘Kami’ or ‘Makoto no Kami’ in the Japanese syllabic scripts at its side. The weekly had used this new appellation term of God until it published its last edition on June 26, 1883. At that time, the New Testament called ‘the Meiji Version’ had already been translated into Japanese. In this regard the front page of the last edition of the weekly dealt with the subject “*The Word of Bible*,” quoting John 4:24 – “God (神, Kami) is spirit (靈, Rei), and his worshipers must worship in the Spirit (靈, Rei) and in truth (眞, Makoto).” This verse was quoted from the Meiji Version published in 1880 so the term ‘神 (Kami)’ was used as the appellation of God. Therefore, the article added an explanation for the term ‘神 (Kami)’ – “the Only Makoto no Kami (眞神) who created all things and reigns over all.”<sup>27</sup>

## 6. New appellations of God, translated by non-Christian intellectuals

One more point we have to look at is how non-Christian public intellectuals translated the Only Creator, God in the early Meiji period. As the Western culture was introduced, many foreign books were translated. Those books which reflected the Christian civilization contained the word ‘God.’ Accordingly, we can understand how people perceived and reacted to the word ‘God’ when we look at the way they were translated. In this respect, the appellation terms for God translated by non-Christian intellectuals who

<sup>26</sup> The first address of the publisher was ‘Zappōsha, 6-1 Nakayamadōri, Kobeshi (神戸市中山手通六丁目一番 雑報社).

<sup>27</sup> 船橋 治,『復刻版七一雑報 第8巻』(東京: 不二出版, 1988).



had not been influenced by the Chinese Bible and missionaries are very important material in understanding how people perceived God.

First, let us look at *Saikoku-Risshiron* (西国立志編), a Japanese translation of *Self-Help*,<sup>28</sup> by a Scottish author Samuel Smiles (182-1904). It was Masanao Nakamura (1832-1891) who translated and published it in 1871.<sup>29</sup> In his translation, Nakamura translated God as ‘上帝(Jōtei).’

Contemporarily, *The Elements of Moral Science* by Francis Wayland (1796-1865) was translated into Japanese and published with the title *Dōtoku kagaku nyūmon* (道德科学入門). In the first chapter of Part I, the first section, ‘*Of Moral Law*,’ has the following sentence which contains the word ‘God’- “And hence, every change which we see, is a proof of the existence of God.”<sup>30</sup> In *Shūshinron* (修身論), translated and published by Taizō Abe (1849-1924) in 1874, the word God in the original sentence was translated as “天(Ten, lit. Heaven).”<sup>31</sup> Yoshitoshi Yamamoto published his translation one year earlier than Abe, and rendered God as “上帝” with “Amatsu Kami” in Japanese syllabic scripts at its side.<sup>32</sup> And In his translation published in 1875, Kyūtarō Hirano rendered God as “上帝,”<sup>33</sup> but inconsistently used other renderings, such as “神天,” “天帝” and “神帝.”

In the same period, there were other publications of books in transla-

---

<sup>28</sup> The first edition was published by a British publisher John Murray in 1859.

<sup>29</sup> サミュエル・スマイルズ, 『西国立志編』, 中村正直 訳, (東京: 講談社, 1981). The publishing of this translation preceded the first preliminary meeting for organizing the committee on Bible translation by one year.

<sup>30</sup> Francis Wayland, *The Elements of Moral Science. Abridged and Adapted to the Use of Schools and Academies*, (Boston: Gould, Kendall & Lincoln, 1835). 2.

<sup>31</sup> ウェーランド, 『修身論(3冊)』, 阿部泰蔵 訳, (東京: 文部省, 1874).

<sup>32</sup> ウェーランド, 『泰西修身論(3冊)』, 山本義俊 訳, (東京: 二書堂, 1873).

<sup>33</sup> ウェーランド, 『修身学(4冊)』, 平野久太郎 訳, (東京: 西村集太郎, 1875).

tions which contained the term God translated as “our Father in heaven”, or as “上帝” with ‘Kami’ in Japanese syllabic scripts at its side.<sup>34</sup> Through these translations, published in the early Meiji period, we can see that the contemporary non-Christian Japanese intellectuals perceived the difference of the Christian God and the Japanese kami and made efforts to distinguish between the two.

## 7. The appellation term ‘Kami (神)’, used with lack of understanding of the Japanese concept of ‘Kami’

It can be said that the early foreign missionaries and Japanese leaders had made efforts to look for the best appellation term of God in the cultural context of ‘Yaoyorozu no Kami (八百万の神)”; we see those translated appellation terms, such as ‘Dainichi,’ ‘Deus,’ ‘天主,’ ‘天帝,’ ‘極楽,’ ‘Ten no Tsukasa,’ ‘Makoto no Kami,’ ‘天,’ ‘上帝,’ and ‘Amatsu Kami.’ However, despite such struggles, the term ‘Kami’ was finally adopted as the appellation of God in the course of Bible translation.

In October 1859, James Curtis Hepburn (1815-1911) came to Japan with *the Gospel of John* translated by Gützlaff. At that time, the Christian mission had been prohibited in Japan,<sup>35</sup> so he focused on Japanese research. In 1861, he began to translate *the Gospel of Mark* referring to Chinese Bible with Samuel Robbins Brown (1810-1880), who wrote in a letter in 1868 that the controversy over the appellation term of God had already been resolved in Japan, unlike China, as follows, “Kami (神) is the Japanese word

<sup>34</sup> 山口隆夫, “上帝か神か - 明治初年GODはいかに表現されたのか,” 『電気通信大学紀要16巻2号』 (東京: 電気通信大学, 2004), 126-136.

<sup>35</sup> On 24th February, 1873, the Japanese government removed the official bulletin board (called Kōsatsu) banning Christianity.

for God and Shén (神) is the Chinese word for God.”<sup>36</sup>

Brown’s comment was made from his own confidence before the Committee on Bible Translation was organized in Japan. He had a strong wish to avoid the same argument in China and particularly became confident that all the preparations for Bible translation were made when Hepburn published a Japanese-English dictionary in 1867.<sup>37</sup> However, H. Ritter points out, concerning Japanese Bible translation, as follows;

“The poverty of the vocabulary and the inelasticity of the Japanese language rendered communication and mutual understanding extremely difficult in the intellectual and spiritual matters, especially in religion. For example the corresponding words for our ‘spirit,’ ‘God,’ ‘Son of God’ are almost useless, because to a Japanese they suggest at once their native superstitious ideas of a spirit as a ghost or spectre, or of god or son of a god after the fashion of their own numerous gods or sons of gods. The Mikado (lit. Emperor of Japan) himself as a direct descendant of the sun goddess is considered the son of a god.”<sup>38</sup>

In 1872, Hepburn and Brown’s translations of *The Gospel of Mark and John* were published, and in the two Scriptures the rendering of God was ‘Kami (神).’<sup>39</sup> Missionaries met together from September 20 to 25, 1872 and decided to organize the Committee on Bible Translation. The New Testament translation was completed on November 3, 1879.<sup>40</sup> The Old Testament was translated by Brown, Hepburn, and Masahisa Uemura (1857-1925),

36 海老澤有道,『日本の聖書-聖書和訳の歴史』(東京:講談社,1989),220.

37 Hepburn translated the word God as ‘Kami’ in Japanese in the dictionary.

38 H. Ritter, *A History of Protestant Missions in Japan*, E. Albrecht, trans., Daniel C. Greene, re., Tokyo 1898. 18.; 海老澤有道,『日本の聖書-聖書和訳の歴史』,220.

39 J. C. ヘボン訳,『近代邦訳聖書集成⑮新約聖書馬可伝』(東京:ゆまに書房,1996).

40 岡部一興編,『ヘボン在日書簡全集』,高谷道男,有地美子 訳,(東京:教文館,2009),353-354.

Jo Nijima Jō (1843-1890), and so forth, and published by the Tokyo Bible Committee in 1887.<sup>41</sup> These New Testament and Old Testament, called the Meiji Version (明治元訳, Meiji Genyaku, ‘Meiji era Original Translation’), rendered the term God as ‘Kami.’ Since then, the term ‘Kami’ has become established in Japan.

#### **IV. Suggestion of more appropriate appellation terms of God for missions in Japan**

The term ‘Kami,’ inseparable from the traditional Japanese concept of ‘Yaoyorozu no Kami,’ challenges the Christian doctrines (especially Theology proper and Christology) because of the adoption of it to represent God the Only Creator. We need to look at negative effects caused by the use of the term ‘Kami.’ First, it made the object of faith unclear. In the early history of Roman Catholicism in Japan, the Christians worshiped by confessing their faith to ‘Deus.’ They could bear a long period of persecution because the object of their faith was obvious. Second, the use of the term ‘Kami’ made it difficult to distinguish Christianity from other religions, especially Shinto. Although Christians do not have to be antagonistic to other religions in order to keep the Christian truth, it should be pointed out that there are many unfavorable effects caused by using appellations of the objects of other faiths. During the Pacific War, it can be said that Japan could easily force Christians to visit Shinto shrines and worship their gods (kami) because the church in Japan adopted and used the term ‘Kami.’ Since the church did not use the appropriate appellation of the Only God other than ‘Kami,’ the Japa-

---

<sup>41</sup> Ibid., 419.

nese authorities could control over the church in the same way of dealing with other religions under the State Shinto system. Third, the use of ‘Kami’ for God became a catalyst to raise the position of the kami of Shinto based on the concepts of ‘Yaoyorozu no Kami,’ derived from natural religion. It means that ‘Yaoyorozu no Kami’ was elevated to the rank of the absolute being.

*Academic Glossary: Christianity*, published by Minister of Education, Science and Culture in 1972, defined the Christian term ‘God’ as ‘Kami’ and exalted its concept. Since then most Japanese dictionaries have defined ‘Kami’ in the same manner. It is said that ‘God’ began to lose its absolute concept, whereas ‘Kami’ began to gain the absolute concept of ‘God.’

There were no conceptual terms equivalent to God the Only Creator from the very beginning, but the Japanese ‘Kami’ resulted in having the concept of the absolute being by the fact that the church used the term ‘Kami’ as the appellation of God. A case in point is shown in the modern Emperor-system of Japan in which the Emperor of Japan was deified as so-called ‘Arahitogami (現人神, lit. manifest kami),’ whose attributes and functions were different from the traditional concepts of ‘Kami.’ In fact, this was formed by gaining the conceptual influence of the Christian God.<sup>42</sup> In order to avoid further negative effects caused by using the term ‘Kami,’ this thesis suggests new appellations of God.

This research was carried out mainly by referring to the literature relevant to its topics but also conducted a survey in order to make suggestions of new appellations of God based on the findings. The survey was carried out through questionnaires and submitted to 155 participants consisting 73

---

<sup>42</sup> 村上重良,『神と日本人』(東京: 東海大学出版会, 1984), 12.

Christians and 82 Non-Christians. The findings of the survey were arranged in the tabulation as follows:

**First, the findings from Christians.**

**Question: “Which do you think is appropriate for the Christian appellation term of God?”**

Christians (age groups)	20s	30s	40s	50s and older	Sum (%)
かみ 創造主 K a m i (創造主)	5	4	5	12	26(36%)
つくりぬし 創造主 Tsukurinushi (創造主)	5	7	11	16	39(53%)
つくりぬし (Tsukurinushi)	1	1		2	4
Others		1	1	2	4
Total Respondents	11	13	17	32	73

**Question: “Do you think the Christian appellation term of God should remain the same or it should be distinguished from the present term Kami?”**

Christians (age group)	20s	30s	40s	50s and older	Sum (%)
To Keep the same	9	8	11	14	42(58%)
To Distinguish	2	5	6	18	31(42%)
Total Respondents	11	13	17	32	73

## Second, findings from non-Christians.

**Question: “Which do you think is appropriate for the Christian appellation term of God?”**

Christians (age groups)	20s	30s	40s	50s and older	Sum (%)
かみ 創造主 K a m i (創造主)	15	16	11	13	55(67%)
つくりぬし 創造主 Tsukurinushi (創造主)	4	5	7	6	22(27%)
つくりぬし (Tsukurinushi)	1		1		2
Others			2	1	3
Total Respondents	20	21	21	20	82

**Question: “Do you think the Christian appellation term of God should remain the same or it should be distinguished from the present term Kami?”**

Non-Christians (age group)	20s	30s	40s	50s and older	Sum (%)
To Keep the same	16	18	14	15	63(77%)
To Distinguish	2	3	6	4	15(18%)
Nothing	2		1	1	4
Total Respondents	20	21	21	20	82

From the above tabulation, we can see the following facts. First, 53 percent of the Christians respondents selected ‘創造主’(Tsukurinushi) for the appropriate Christian appellation of God, and 42 percent indicated their approval for distinguishing God from Kami. Next, 27 percent of non-Christian

respondents supported ‘創造主’ as the appropriate Christian appellation of God, and 18 percent wished to distinguish God from Kami. These findings show that there are many people among Christians and non-Christians have a positive suggestion of the new appellation term of God and mean a lot to the churches in Japan from the missiological perspective.

This thesis suggests ‘創造主’ as the new appellation of God for effective missions in Japan. The term ‘創造主’ has the following characteristics. First, it has the same concept of God the Only Creator as the term ‘Deus’ used in the early missional stage of Roman Catholicism in Japan.<sup>43</sup> Second, native Japanese syllabic words (Tsukurinushi) are used for reading the term (創造主, God the Creator) by meaning.<sup>44</sup> Third, this appellation becomes a contextualized term as God distinguished from Kami when it takes the following writing form – 創造主.<sup>45</sup>

## V. Conclusion

On July 3, 2000, the Japanese daily *Asahi Shimbun* published an article “*Because of the mistranslation of God?*” of Noburō Sugahara in a column called ‘Kokoro’ criticizing the conceptual changes in ‘Kami,’ as he cited few lines from the article<sup>46</sup> contributed to the weekly *Jinjashinpo*, the organ

---

<sup>43</sup> It is surely recommendable to use the term ‘Tsukurinushi (創造主)’ for the appellation of God the Only Creator because the Chinese Characters of ‘Tsukurinushi’ is appropriately the counterpart of the English word ‘Creator.’

<sup>44</sup> It is commendable to use native words rather than Sino-Japanese words for the appellation. The Korean appellation term ‘Hananim (하나님)’ is native Korean as well.

<sup>45</sup> ‘つく りぬし’(Tsukurinushi) is the oral part in native Japanese to pronounce the ideographic characters in Chinese ‘創造主(the Creator).’

<sup>46</sup> This article dated on 19th June, 2000, was written by Ochiai, the chief priest of the Kunō-zan Tōshō-gū, a Shinto shrine in the city of Shizuoka.



of the Association of Shinto Shrines, as follows:

“Before the Meiji period, there had been obvious distinctions among ‘Kami’ of Shinto, ‘Hotoke’ of Buddhism, and ‘Deus’ of Christianity in Japan. However, all the differences between them have been indistinct since the Protestant church translated God as ‘Kami’ in Japan. The Catholic church had used ‘Tenshu (天主),’ but substituted the same term ‘Kami’ as the Protestant church. As a result, there have occurred confusion and misunderstanding in the concepts of God and ‘Kami’ and their appellations.”

It is of a case of losing the missiological balance between text and context that the church adopted the term ‘Kami’ to represent God. The faith in God, the Only Creator, is a fundamental part of Christianity. The traditional culture of ‘Yaoyorozu no Kami’ is the cultural context of the recipients of the gospel. In such cultural context, the text of God’s Word changed and altered, the fact that the church adopted the term ‘Kami’ has weakened the Christian gospel and identity. This has caused missiological problems in Japan. The early Protestant missionaries in Japan could not understand the differences between ‘Shen (神)’ adopted in China and ‘Kami(神)’ culturally indigenized in Japan though they observed a fierce controversy over the appellations of God raised in China. And in this regard, problematically, the term ‘Kami’ resulted in being adopted.

A Japanese theologian, Kazō Kitamori (北森嘉蔵, 1916-1998) published his most famous work, *Theology of Pain of Kami* (神の痛みの神学) in Japan in 1946, and caused a sensation.<sup>47</sup> In the book, he suggested a theme, remarking “God (神, Kami) in pain is the God who resolves our human pain

---

<sup>47</sup> This book was translated and published in English (John Knox Press) in 1965, in German (Vandenhoeck & Ruprecht) in 1972, in Spanish and Italian (Editrice Queriniana) in 1975, and in Korean (Yangseogak) in 1987.

by his own. Jesus Christ is the Lord who heals our human wounds by his own (1 Peter 2:24).” And he points out two themes that states, “Our God is the One who resolves our pain and the Lord who heals. Yet this God is the wounded Lord, having pain in himself.” This is why we can see on the cross not just God’s wrath against sins and God’s love, but also the pain of God.<sup>48</sup>

However, how would the Japanese people take it if we talked about the pain of ‘Kami’? What is clear is that there is a complete difference between ‘the pain of God’ and ‘the pain of ghosts or spirits.’ If the word ‘Kami’ in the title of the book had been replaced by ‘Tsukurinushi (創造主)’ which means the Only Creator,’ or ‘Tenshu (天主)’ or ‘Deus (デウス)’ used for some time in the past, Japanese readers must have taken the meaning of the pain of God more seriously.

Based on the truth that the accurate and appropriate appellation of God is the foundation of the gospel because God is the source of the mission,<sup>49</sup> I suggest ‘創造主’(Tsukurinushi). We have not seen an authentic revival in Japan these days. Thus I recommend the new appellation of God as a guidepost for a revival. I am sure that the new appellation of God ‘創造主’(Tsukurinushi) will renew the mind of the Japanese people who lack the knowledge of God the Creator under the influence of the traditional concept of Kami, and refresh the church exhausted by various missional challenges.

---

<sup>48</sup> Kazō Kitamori, *Theology of the Pain of God*, John Knox Press, 1965, 20-22; (北森嘉蔵, 『神の痛みの神学』, (東京: 講談社, 1981), 21-23

<sup>49</sup> Stan Nussbaum, *A Reader’s Guide to Transforming Mission*, Heong-geun Choi, trans., Seoul, Christian Literature Crusade, 2010, 157-158.

## Bibliography

- キュツラフ, カール訳. 『訳翰福音之伝-幕末邦訳聖書集成⑰(1837年原本発行)』. 東京: ゆまに書房, 1999.
- ヘボン, J. C. 訳. 『近代邦訳聖書集成⑤ 新約聖書 馬可伝』. 東京: ゆまに書房, 1996.
- 岡部一興 編. 『ヘボン在日書簡全集』. 高谷道男, 有地美子 訳. 東京: 教文館, 杉本つとむ. 『語源海』. 東京: 東京書籍, 2005.
- 船橋 治. 『復刻版 七一雑報 第1巻, 第8巻』. 東京: 不二出版, 1988.
- 草川昇. 『語源辞典名詞編』. 東京: 東京堂出版, 2003.
- 너스바움, 스텐. 『변화하고 있는 선교 가이드북』. 최형근 역. 서울: 기독교문서선교회, 2010.
- 박규태. 『상대와 절대로서의 일본-종교와 사상의 깊이에서 본 일본문화론』. 서울: 제이앤씨, 2005.
- 베반스, 스티븐. 『상황화 신학』. 최형근 역. 서울: 죠이선교회출판부, 2002.
- ウェーランド(Francis Wayland). 『修身学』. 平野久太郎 訳. 1875.
- . 『泰西修身論』. 山本義俊 訳. 東京: 二書堂, 1873.
- . 『修身論』. 阿部泰蔵 訳. 東京: 文部省, 1874.
- スマイルズ, サミュエル. 『西国立志編』. 中村正直 訳. 東京: 講談社, 2007.
- ベネディクト, 루ース. 『菊と刀 - 日本文化の型』. 長谷川松治 訳. 東京: 講談社, 2005.
- 河合隼雄. 『中空構造日本の深層』. 東京: 中央公論新社, 1999.
- 海老澤有道. 『日本の聖書 - 聖書和訳の歴史』. 東京: 講談社, 1989.
- 梶田叡一. 『不干斎ハビ안의思想』. 大阪: 創元社, 2014.
- 葛井義憲. 『キリスト教土着化論』. 東京: 朝日出版社, 1979.
- 岸野 久. 『ザビエルと日本』. 東京: 吉川弘文館, 1998.
- 岩野佑介. 『無教会としての教会』. 東京: 教文館, 2013.
- 金成恩. 『宣教と翻訳』. 東京: 東京大学出版会, 2013.
- 古屋安雄. 『なぜ日本にキリスト教は広まらないのか』. 東京: 教文館, 2010.
- 山折哲雄. 『日本人の宗教とは何か-その歴史と未来への展望』. 東京: 太陽出版, 2008.
- 山本七平. 『日本教徒』. 東京: 角川書店, 2008.
- 鹿嶋春平太. 『神とゴッドはどう違うか』. 東京: 新潮社, 1997.
- 上田正昭. 『森と神と日本人』. 東京: 藤原書店, 2013.
- 新渡戸稲造. 『武士道』. 佐藤全弘 訳. 東京: 教文館, 2008.

- 西田幾多郎.『善の研究』.東京:岩波書店,1979.
- 村上重良.『神と日本人-日本宗教史探訪』.東京:東海大学出版会,1984.
- 大野 晋.『神(一言の辞典)』.東京:三省堂,1997.
- 中村 敏.『日本キリスト教宣教師』.東京:いのちのことば社,2009.
- 津田左右吉.『古事記及び日本書紀の研究』.東京:毎日ワNZ,2012.
- 土肥昭夫.『日本プロテスタント・キリスト教史』.東京:新教出版社,1980.
- 保坂俊司 外 3人.『人間の文化と宗教』.東京:北樹出版,2000.
- 北森嘉蔵.『神の痛みの神学』.東京:講談社,1981.
- 堀越暢治.『日本人の心とキリスト教』.東京:いのちのことば社,1986.
- 柳田國男.『遠野物語・山の人生』.東京:岩波書店,1976.
- 柳父 章.『ゴッドは神か上帝か』.東京:岩波書店,2001.
- 鈴木孝夫.『ことばと文化』.東京:岩波新書,1973.
- 鈴木範久.『聖書の日本語』.東京:岩波書店,2006.
- 이환진. “19세기 중국 개신교회의 용어논쟁 그리고 한국개신교회와 일본 개신교회의 하느님 용어,” 『신학과 세계 제79호』, 서울: 감리교신학대학교출판부, 2014.
- 조재국. “중세 일본의 천주교 선교와 신 개념의 수용에 관한 연구,” 『신학논단 제68집』, 서울: 연세대학교 신학대학, 2012.
- 山口隆夫. “上帝か神か - 明治初年GODはいかに表現されたのか” 『電気通信大学紀要16巻 2号』. 東京: 電気通信大学, 2004.
- 土井忠生. “16, 17世紀における日本イエズス会布教上の教会用語の問題” 『キリシタン 研究 - 第15輯』, キリシタン文化研究会, 東京: 吉川弘文館, 1974.
- Wayland, Francis. Elements of Moral Science. Abridged, and adapted to the use of schools and academies, by the author, Boston: Gould, Kendall & Lincoln, 1835.

Pastor BAE Myeong-Duk has been ministering in Japan since 1995. He earned a doctorate of missiology(Th.D.) at Seoul Theological University. He is pastor of Tokyo Church of Christ.



# Crisis and the Demand for Transformation in the Ministry faced with the Korean Missionaries in China, 2018

Jong-gu KIM (Ph. D)

Representative of Billion Mission, ACTS Research Professor

## I. Introduction

The world is changing at a rapid pace, both east and west. All spheres of society, culture, politic, and economy are changing all over the world; therefore our mission environment is also changing at a very rapid pace. In addition to changes in the societal and economic fields of the mission field, changes in cultural anthropological aspects are also under way. It also seems that missionary countries and governmental powers dealing with missionaries are changing with unpredictable attitudes.

In 1992, when Korea and China established diplomatic relations, many missionaries went to China with the call and sending of Jesus Christ. They excelled at their missionary works by silently proclaiming the gospel, making disciples, pioneering churches, and setting up small seminaries to train pastor candidates while taking many challenges.

In recent years, however, there has been a strong sense of crisis in Chinese missions. First, since February 1, 2018, ‘New Ordinance on Religious Affairs’ has been strongly implemented, Korean missionaries in China, as well as Chinese churches, are having difficulties in their activities. Second, there are hundreds of missionaries (some statistics and estimates) who have

left their ministries due to the Chinese government's denial of entry, visa denial, and deportation, regardless of their annual or regional status. In addition, visa-related laws have been strengthened, making it difficult to obtain long-term visas. 63 people in Northeast Province in January 2017 and 54 people in Xinjiang Province in January 2018 were deported at the same time and deportation continues. Third, the external growth of the Chinese church, as well as the internal growth in the position and role of Korean missionaries, feel a sense of crisis and are demanded to change. It is another paradigm of Chinese missions and faces the era of Mission China, a strong demand of the times.

In this article, I will examine the trends and ministries of Korean missionaries working in China as of 2018, focusing on the sounds of the field. The recent mission field in China is changing drastically and the ministry of Korean missionaries is also undergoing many changes. It is important to summarize the trends and ministries of Korean missionaries in China at this point.

For the vividness of this article, I interviewed nine field missionaries, namely, the Chinese local heads of the missions organizations to which I belong. In addition, through the e-mail with missionaries from other missions organizations, I heard the trends of missionaries in China. I also visited GY, BG, and CJ in August and October and interviewed local missionaries to see trends.<sup>1</sup> However, for security reasons, I can not state actual place names or actual situations, and ask for your understanding.

---

<sup>1</sup> Their regions are GS, CH, GD, GY, SS, WN, BG, and CJ.

## II. Changes in Mission Field

### 1. Changes in China

At the heart of China's transformation is its economic growth, which is developing with a sharp rise. China's society and the nation are developing with strong titles such as, the world's largest foreign reserves, the world's largest oil consumption, and the world's largest economy. On the other hand, religion, especially Christianity, is experiencing untold tension. There are cases where the church, in Wenzhou in Zhejiang Province, was destroyed and hundreds of crosses forcibly removed. In addition, in the conference on religions held in Beijing on April 21-22, 2016, China's state minister, Si Jinping, instructed the Communist Party not to have religion, giving tension between Chinese Communists and Christians.

The Communist Party must be a strong Marxist atheist, never saying that religion should not pursue its own values and beliefs, and give a warning message to the 80 million communists.<sup>2</sup>

The Communist Party of China did not stop here, but enacted 'New Ordinance on Religious Affairs', a legal basis for placing religion under state control. This Ordinance passed the revision on June 14, 2017. And on August 26 of that year, Prime Minister Li Keqiang promulgated the Prime Minister 's Decree of the People' s Republic of China. This ordinance contains very specific provisions compared to the old 'Ordinance on Religious Affairs' promulgated in 'Issue No. 426' in 2014. The Old Ordinance was

---

<sup>2</sup> "Si Jinping, Communists Should Not Have Religion", igoodnews, May 1, 2016, first page,

total of 7 Chapters 48 Articles, while the New Ordinance has a total of 9 Chapters 77 Articles detailing the content of the statute.<sup>3</sup>

Many Chinese Church leaders and Chinese missionaries had expected the Chinese Christianity to gain considerable freedom as the Sijing government entered. However, the result was reversed, and as soon as ‘New Ordinance on Religious Affairs’ was promulgated and enforced, the Three Self Church as well as the House Church was now under stronger control.

## 2. Changes in Chinese Church

The Chinese church has been growing rapidly, whether it is a Three Self Church or a House Church. Generally speaking, there are about 100 million Christians in China, but I will analyze it in more detail. In the case of the Three Self Churches accredited by the government, in 2014, “Two Organizations”<sup>4</sup> in China announced the number of Chinese Christians to be 25 million. This shows that the number of Christians increased by 9 million in 10 years compared to 16 million in 2004.<sup>5</sup> On the other hand, there is no adequate statistical data for House Churches that have not received government approval, but Shim-hwa Yu’s study estimates the Christian population of China as a whole to be from 67.77 million to 76.02 million.<sup>6</sup> If we refer

---

<sup>3</sup> For more information, please refer to the articles published in the "Mission Times" January 2018 and "with China" in the spring of 2018.

<sup>4</sup> Two organizations are Christian organizations consisting of 'Three-Self Patriotic Movement' and 'China Christian Council'.

<sup>5</sup> Jong-gu Kim, It is described detailedly in “A Study on the Mission Activation Strategy of Chinese Urban House Church”, Seoul Bible Graduate School of Theology Doctoral thesis 2015, 13-14.

<sup>6</sup> Shin-hwa Wu, “How Many Christians are in China?” □Theological Journal□(Yangpyeong: ACTS Theology Institute, 2014), 59-117.



to these statistics, we can see that Chinese Christians add up to more than 80 million people, and Chinese Christian revival can not be denied.

The Chinese church has grown not only in numbers but also in maturity. It can be seen that the needs of the Chinese church are different from those of the early Chinese missions. In addition to the traditional Three Self Church and House Church, other types of churches are being built around urban areas, which are called 'New Urban Church', 'New Urban House Church' or 'Third Church'. Unlike the House Church, whose main constituent are the existing rural population, women, and the elderly, these churches are locally located in urban areas and consists of intellectuals, professionals and managers from the urban populations. These churches are being built not only in big cities such as Beijing and Shanghai, but also in other cities, and is playing a big role in the changing of Chinese churches.<sup>7</sup>

Leaders of urban home churches have already begun to be interested in cross-cultural missions. They are opening the era of world mission in the Chinese church, holding '1st Mission China 2030' in Hong Kong in 2015, '2nd Mission China 2030' in Jeju Island in Korea in 2016 and '3rd Mission China 2030' in Chiang Mai, Thailand . It is moving from the "China Mission" era to the "Mission China" era, a new paradigm.<sup>8</sup> They plan to send 20,000 missionaries by 2030 and they have selected ethnic groups in China to have each church or group adopt into the ethnic group.

---

<sup>7</sup> Jong-gu Kim, book above, 23-24.

<sup>8</sup> Jong-gu Kim, book above, 153-54. and referenced 'Mission China 2030 Jeju' handbook. The first meeting was held in Hong Kong from September 29 to October 1, 2015, and 63 House Churches or 63 representatives from the organizations started as promoters. The second meeting was divided into 5 sections (MC0-MC4) on the theme of "Son of Peace" in Cheju-do, Korea from September 27 to September 30, 2016, and there were in-depth presentations and discussions. The conference was led by the local churches in Beijing, and about 1,200 Chinese House Churches leaders and people interested in missionaries participated.

However, since February 1, 2018, ‘New Ordinance on Religious Affairs’ has been implemented more strongly than expected, and the activities of Chinese churches and church leaders have been severely hampered. It is illegal to leave the country without the permission of the Communist government and to engage in ministries, such as studying abroad, attending rallies, pilgrimaging to the Holy Land, and establishing religious institutions. When renting a meeting place to a church that is not authorized by the government, that is, a House Church, the landlord is also subjected to strong regulations through imposing liability and penalties.<sup>9</sup> For this reason, the churches that originally gathered by hundreds of people are trying to make changes by dividing into small groups and gathering at homes. It is impossible to know how this phenomenon will affect the Chinese church in the future.

As mentioned above, the Chinese church in the 21st century has been undergoing various changes such as external revival, internal maturity, the emergence of the Urban House Church, the start of the mission China, and the strong implementation of “New Ordinance on Religious Affairs”. Our missionaries in China, that were present before the change of the Chinese church, need to recognize the crisis consciousness and the necessity of the conversion of the method, object and form of existing ministry.

### **III. Crisis Facing and Demands for Changes**

In the interview with the missionaries mentioned above or given in the correspondence, the words, which are repeated in common, are ‘crisis’ and

---

<sup>9</sup> New Ordinance on Religious Affairs Chapter 8 Article 69, 70, 71

‘conversion of ministry’. Respondents think of the crisis as two aspects: one is the crisis of status, and the other is the crisis in ministry. Also, ‘conversion of ministry’ is different from the early church mission in China. ‘Conversion of ministry’ is the attempt to recognize the needs of Korean missionaries in Chinese churches, the role of Korean missionaries in Chinese missions, and the cooperation of Korean churches in opening the era of ‘Mission China’. Now, let’s look at ‘crisis’ and ‘conversion of ministry’ in detail.

### 1. Crisis caused by the ‘New Ordinance on Religious Affairs’

New Ordinance on Religious Affairs is expected to bring many changes to the Chinese church. After the reform and opening of China, the Three Self Churches and the House Churches have walked the path of revival. In addition, missionaries from Korean churches have made many contributions. However, with the implementation of New Ordinance, Chinese churches, especially House Churches, are facing the greatest crisis since the Cultural Revolution. New Ordinance regulations, which was reinforced and embodied by the Communist government over the past 12 years, includes activities in and out of China, links with foreign organizations, involvement in religious matters to the lowest level of government, and control of religious news through SNS etc. In this situation, the Chinese church activities will not be free. Therefore, it is difficult for the Chinese church to cooperate and meet with Korean missionaries. Also, it is not easy for Korean missionaries to carry out mission work as before. The ministry in China and the ministry abroad toward the Chinese are also facing a crisis.

## 2. Crisis of Residence and Status

On August 13, 2013, Kookmin Daily published the following article,<sup>10</sup>

Missionary A was refused an extension of visa from the Chinese embassy in Seoul on July 15. An embassy official said their reason by, “Do not you know better what you are doing (in China)?” It was the end of Chinese mission that he had been working on for more than 10 years... On the night of December 25, last year, missionary B was giving a Christmas service in a building in Beijing, China. Suddenly, the police came and said, “Stop the illegal religious rally.” B was taken to the public security office on that day and was investigated and forced to leave China the next day.

Hundreds of families have been forced to leave the country, denied entry to the country, or denied a visa. As a result, created a great deal of tension for Korean churches and Korean missionaries who have loved China and served Chinese churches in various ways. The news of these involuntary return home are continuously being heard.

## 3. Crisis of Ministry (Content or Level)

Missionary Kim, who has been working in China for a long time, told a senior missionary, who was working faithfully in a particular city in China by the end of 2015, “I am in trouble. What should we do next? The local people ‘s participation in the ministry is falling, and I feel less confident. “ He said this remained in his heart and told his feelings.

---

<sup>10</sup> “Red light on 100 year continental mission”, Kookmin Ilbo August 30, 2013, page 29

The senior missionary who confessed to such troubles was one who has been calmly committed to ministry for the last 20 years. He was highly esteemed by his fellow missionaries, both spiritually and intellectually, including language skills. But he said, “What am I going to do next? What am I going to do here? “ I know this is not just a single senior missionary’s worries. When I traveled to various parts of China and met my colleagues, I could see that they were directly or indirectly obsessed with vague anxieties.

A missionary from GS provinces said about the crisis of change in China.

I see that any missionary now has the idea to wake up the church here and mission. So they try to do it in the Chinese church or with them for mission China. Some organizations or missionaries are working together, but there is a problem that this is not easy to achieve. In fact, it is difficult to see Korean missionaries doing these things and make up great achievements. The fear of conversion of ministry is the common sense that Korean missionaries have.

#### **a. Crisis from Changes**

As missionaries have such ideas, Missionary Kim said, “We see the problem of coping with change as a common factor.” In fact, China in the 21st century is rapidly changing in many areas. Above all, China is making rapid economic development, and the Chinese society and the Chinese people’s lives are also changing. Externally, it is accompanied by a rise in prices, a rise in real estate prices, and an increase in overseas travel and in-

ternational students. This phenomenon has not only brought about a change in the general society but also a big change in the Chinese church. These changes demand a lot of changes in the lives and ministries of Korean missionaries. However, while Korean missionaries focused on their ministry with their particular zeal and sincerity, they may not have been able to detect and prepare for sudden changes in the mission environment. As for this situation, Missionary Kim says.

Chinese and Chinese Christians who are ministerial targets are changing so rapidly. I believe that the Chinese Church does not provide enough of the needs in terms of ‘areas of ministry and quality of ministry.’ In some cases, the Chinese church is not needed anymore, and there are areas that are better than Korean ministers. A senior missionary’s worries will be a common task for Korean churches and missionaries who want to serve Chinese churches. It is considered inevitable that churches and missionaries who have not actively or actively coping with ‘change’ or are not able to do so are increasingly worried about Chinese missions.

#### **b. ‘Instability of Ministry’**

If the ministry of China mission has been stable in the past in a settled relationship, now it can be thought of as very unstable regarding the identity and role of the ministers due to the rapid change of the local situation(economy, education, church). Missionary Kim makes the following statement specifically about the crisis or instability of ministry.

First, for about 20 years, the relationship between Korean mis-

sionaries and local Christians, churches and organizations (Korean denominations and presbyteries) was stable. At present, however, local churches and organizations have become more diverse due to increased international exchanges, which means they do not feel the dependence of Korean missionaries or the need to maintain a fixed relationship. Next, there is a direct connection with the local ministry. In the past, they have been greatly helped or influenced by Korean missionaries in many ways (spiritual, intellectual, personal, network, etc.), but not now. Increasingly, the influence of Korean ministers on ministry capacity is reduced. This is because the Chinese church is growing both quantitatively and qualitatively internally and externally through the Internet, overseas travel, the return of overseas students, and relationships with foreigners.

Korean missionaries who are now working in China are confused by the rapidly changing environment, but they are thinking of their own countermeasures and are starting to adjust some ministry areas, forms of ministry, and ministry targets. However, it is also true that there are still groups and missionaries who are not aware of these changes and work in the same way as before, without much action or strategy.

#### **4. Examples of Crisis of Korean Missionaries**

The crisis of missionaries is not against a specific region or a specific missionary. Listen to the trends and crises of missionaries in some areas.

##### **a. Examples of GS province**

The phenomenon that stands out here is that first, there must be a con-

version from Chinese mission to mission China. Missionary Y commented on the recent sharp increase or decrease in the GS province area by saying, "there are occasional newcomers to the area, but few are completely new."

### **b. Examples of WN province**

It is located on the western edge of China and has a large population of ethnic minorities, therefore called the home of a minority. According to 『Operation China』, there are 234 minority ethnic groups scattered around, where ethnic interest missionaries work. Missionary M spoke about the situation of missionaries in the area over the few years.

There have been a lot of involuntary returnees from this province since 2013. When there were many Korean missionaries, it was estimated including married couple that there were about N altogether. In recent years, however, many have left the country immensely due to involuntary immigration, visa denial, denial of entry, and voluntary departure. In particular, most of the missionaries who have worked for more than 10 years have left this province.

### **c. Examples of GY region**

This area is where the missionaries went in the early days of the Chinese mission of the Korean church, and the character of the ministry differs from that of other regions. There are ministries targeting a lot of Korean and Korean ministries, a lot of special and welfare ministries, and a lot of public ministries. As for the characteristics of the ministry in this region, a local missionary of the region missionary Yu said,



Currently, there are many Three Self Churches in this area, and there are more naturally Three Self Church ministries than other areas. And because of its geographical nature, Chinese minorities, the Korean-Chinese ministry, have been actively promoted. There are also many N-related ministries, mostly mercy ministries in the relief dimension, informal, not large-scale support forms, and agricultural ministries.

What I learned from my visit to this area is that this region has a lot of uninvolved returns<sup>11</sup> from around 2013, similar to other regions, and the remaining missionaries are having a lot of trouble getting a visa for long-term residence. In this region, visa-related special inspections by the government authorities have been conducted several times. In addition, people 65 years or older are no longer able to work at an educational institution; therefore people have begun to leave and the ministry at a medical institute that has been working as a team has also now progressed slowly. The situation in this area is becoming increasingly difficult, and the visa issue is also a major concern for missionaries. Due to the few new missionaries and the increased number of missionaries who have relocated locally or nationally, as well as the missionaries who have returned home involuntarily, the number of missionaries in the field have decreased and the remaining missionaries are having psychological anxiety.

#### **d. Examples of SS province**

When I visited this area in mid-May, missionaries were mainly BAM-

---

<sup>11</sup> A missionary who has been ministering for more than 20 years recently has been arrested at the ministry site and has been investigated for three days and was deported.

related ministers, and it was not easy to meet other missionaries. This is an area that has had involuntary return from the past. And what we learned from this visit is that, many missionaries from this region have been involuntarily returned to Korea during the period when the missionaries were deported massively in 2013.

Ministers are greatly reduced. Also, the form of ministry seems to have met the transition period. The place where the seminary ministry was performed in this area was converted into a missionary training center, and it is said that the local churches are actively and leadingly participating here. Unlike when Korean missionaries led the ministry of the seminary, they are participating in providing places and finances. A lot of changes are taking place here and there.

#### **e. Examples of BG, CJ region**

About this area, I summarized what I learned in the middle of October when I met missionary Y, S, T, Z, L. First, the number of households in CJ has declined from about 00 to about 0, including many who have left the country in the form of deportation and those who have moved to other countries or other areas in China due to various types of checks and warnings. Therefore, it is quiet now, and there is almost no opportunity for relationship.

Meanwhile, the BG area was an area in which missionaries, as well as ordinary Koreans, lived intensively. Now, however, families have moved out of Beijing and moved to the downtown area or Hebei province because of the sudden rise in prices in housing rents and tensions from government authorities. In fact, I learned that there are very few missionaries living in

the 4th and 5th ringroad<sup>12</sup> in Beijing. Beijing used to be the area where the ministry of Korean missionaries was active<sup>13</sup>, but now, as missionaries left Beijing, they have closed down their ministries or moved their ministries out of Beijing.

#### **f. Examples of other regions**

In the case of a missionary in GD province, he has witnessed many things that happened recently that hasn't occurred in the past, such as involuntary return of missionaries, regulation or arrest on gathering of Koreans, and so on.

One missionary who has worked in WN province in the past and is currently in charge of domestic ministry said that many missionaries who worked in this area moved their ministries across the border to Southeast Asia, such as Thailand or Malaysia.

A missionary in CH province said that the area itself is a relatively sensitive area. There were many accusations, or in some cases, involuntary return, when visiting the surrounding ethnic regions or learning their language.

#### **g. BM Mission**

BM Mission can be seen as a group that is putting much effort into

---

<sup>12</sup> There is a kind of city ring road called 2nd ringroad, 3rd ringroad, 4th ringroad, 5th ringroad, 6th ringroad based on the city center. The 5th ringroad and the 6th ringroad are the roads that come into contact with the outskirts of the city or Hebei province.

<sup>13</sup> There were 00 Bible schools run by Koreans, and various ministries including church music related ministry, social welfare ministry, campus ministry, Sunday school teacher training ministry were active. Meanwhile, before returning to Korea to perform the duties being representative of the group, I also had a two-year seminary ministry for a house church in an area in Beijing..

Chinese missions. Since 2013, eight missionary families have left China in the form of denial of entry, visa refusal, or deportation, and some have left China in advance because of such circumstances. A missionary who worked in a northeastern university and another missionary who worked in church pioneering ministry and seminary ministry in a northeastern region were both returned home involuntarily in October 2017 and January 2018, respectively. One is working headquarter ministry in South Korea, studying theology, and ministering to migrants. The other has changed his ministry to Vietnam, Cambodia, India and Turkey. They seemed to have faced considerable crisis, but as a result they were relocated to where they are needed.

As mentioned above, Korean missionaries are having difficulties with visa denial in the mission field, the crisis of involuntary repatriation, and the diminishing field or area of ministry needs. Even in this situation, Korean missionaries will have to break through the difficulties and the crisis of change. Missionary M said this with a sad voice.

Anyway, there is a high risk that the status of missionaries will be easily exposed and visa issuance is not easy. We must wake up to China, a giant sleeping with the wisdom and courage of heaven, as the Lord said in this age, “wise as a serpent, pure as a dove.” And it is our job to raise the future workers who can fulfill the dream of Mission China.

#### **IV. Changes in Ministry Required for Korean Missionaries**

What Korean missionaries need in China, at the time of change, is the right perception of change in China as a mission field and change in the

Chinese church. If our Chinese mission concept and method, and the missionary dispatched is the same as the early Chinese mission, then that itself is a crisis on its own and reject the demand for change.

So what should Korean missionaries do in this crisis? Missionary Kim, who belongs to the BM Mission and has worked for a long time, makes this suggestion.

First, we need to reconsider the ministry of Bible schools that Korean missionaries operated individually or in groups and organizations. We need to upgrade the level to a level higher than before, and provide quality education to a small number of elite with seminary-level curriculum and teaching staff. And we must leave to them the courses that the Chinese can afford. Sticking to the 20 years ago ways without any thoughts should be discarded. Second, we must participate in opening the Chinese church missionary Chinese era. Existing Bible school ministries must be converted into missionary training or mission camps for Chinese church devotees.

The BM Mission is performing their ministries and also changing the existing Chinese missions to the present age. For example, since 2010, BM Mission has already set up a research team for Mission China and has carried out mission camps every year in the local area where they train about outreach across the border. Also, five years ago, they graduated from the existing Bible School and established the M. Div course for ministers who work locally while gradually reducing the Bible school-level ministry in the group. They already have had two graduation ceremonies.

W Missionary, as a member of a particular denomination, who has been devoted to the ministry of theological education for 15 years, makes a specific proposal as follows. In fact, this denomination has established and operated a Mission Training Center for Chinese people somewhere.

We must make the overall need for mission as a process (product) and provide it to our missionaries. For example, you must make a variety of missions-related courses like ‘Understanding the mission of the church, understanding the mission of the pastor, how to participate in local church mission, selecting missionary, training of missionary’ as a single product (package) and train (through workshop) them to learn them. Missionaries throughout China must now do their ministry, while at the same time providing them with an appropriate program for missions that local churches in mission fields need. The missions agency should develop a variety of mission-related programs and study the media and teaching methods that enable missionaries to better educate local churches. In doing so, we must support missionaries to make the necessary and appropriate ministry in relation to the changing Chinese and Chinese churches.

A missionary, in this mission, advised that if any group or missionary has done a variety of general ministries in the past, it should now find the ministry needed by the Chinese church as a specialized ministry. The missionary also advised:

As for the ministry needs, it is certain that youth ministries, such as juvenile, elementary, middle and high school, are weak. Therefore, we

see that there are missionaries who are converted into specialized ministries and that they are making progress in that ministry. These ministries will not only have many possibilities and demands in Chinese missions at this point, but will also be meaningful ministries.

## **Conclusion**

This article explains the crisis of ‘New Ordinance on Religious Affairs’, which has been spurred on Korean missions and Korean missionaries who have been faithful to Chinese missions, ‘Crisis in Status and Ministry’ and ‘Demand for change in mission ministry’ according to the change of the ages. This subject consciousness was shared by the field missionaries participating in the questionnaire through interview and e-mail.

Chinese missionaries have experienced a crisis because Korean missionaries have been forced to return home unexpectedly by the Chinese government and hundreds have left China in the form of deportation in the last 3-4 years. Also, due to the absence of preparedness to cope with the changes in the mission environment, they have fear and sense of crisis, ‘Who should we target, and now what should we do?’ This crisis is a direct result of ‘the demand for change in missionary work’ and it requires us to convert our perception, attitude and ministry of existing missions and objects. Obviously, the contents of the ministry should be upgraded. In addition, in the form of ministry, they need to know the change and raise awareness about Mission China, which is a new paradigm of Chinese missions, while carrying out Chinese missions. Lastly, missionary groups and missionaries should gather wisdom about the changes in mission policy and the direction

of the ministry that occurred as a result of the implementation of ‘New Ordinance on Religious Affairs’.

God, who has led the small and weak Korean Church to serve the Chinese Church until now, is surely also encouraging Korean churches to take part in world missions together with the Chinese church as a partner in this age.

We expect Korean churches and missionaries to cope and prepare wisely for the “Crisis of Status”, “Crisis in Ministry” and “Demands for Change in Ministry” and continue to cope with Chinese missions ministry. Missionaries should seek integrity, integration, and efficiency based on cross-cultural adaptation and local church understanding. Also, in crisis, missionaries should try to overcome crises and improve their quality by relying on team ministry rather than individual missionaries.

The Chinese Church will be performing God’s great work with God. The 56 ethnics of China will praise God with their appearance and voice, and God will surely accomplish the day when the nations will come and praise through the Chinese church.

Jong-gu KIM worked as a missionary in country C for 15 years. He is now the Billion Mission representative. He is currently Research Professor in Asia United Theological University / Asia Center for Theological Studies and Mission(ACTS), Policy committee in KWMA, edition staff of KMQ, edition staff of Mission Times. He graduated from Seoul Bible Theological University with Ph. D (missiology), and he wrote “Heresy’s Doctrine of Dong Bang Ben Gae in China Christian Church”(Mokyang 2011)



# The History and the Future of North Korea Mission

Jong-Ki JUNG (Ph. D)

ACTS Professor

The future of the Korean peninsula is unclear. Russia and the United States are anticipating a new nuclear proliferation and the US Trump regime is revising its strategy for North Korea. In this era of uncertainty on the Korean peninsula, Professor Victor Cha, a professor at Georgetown University in the United States, talks about “the five scenarios of North Korea that will emerge during the Trump regime.”<sup>1</sup> First, it is possible that North Korea will seriously come to the negotiation table to deal with the nuclear weapons program. Second scenario is ambiguous; North Korea may say that it will return to diplomacy, but exclude nuclear weapons. Third scenario is negative. North Korea may double its efforts to improve its nuclear capabilities. Fourth scenario is unstable and may result in internal instability. For this case, high-ranking officials may frequently defect from the government. Last scenario is that the current state is maintained. It is unsure which direction North Korea will actually go. However, Korean churches should not stop the North Korean missions because of the uncertain future of the Korean peninsula. Even if the door to North Korea is not opened, the Korean church should do its part with the tools of God, who is still working.

North Korean missions of Korean churches began with the mission of

---

<sup>1</sup> Victor Cha, “Five North Korea scenarios” JoongAng Daily 2016.12.24. page 29

communism. The first North Korean mission was called the Ssitat(Seed) Mission for North Korea, which was established by Pastor Kim Chang in. And then, in 1995, due to the Arduous March in North Korea, the South Korean church engaged in North Korean missions. At this time, North Korean church reconstruction campaign and the NGO to help North Korea began. Furthermore, since we are now in the period of 30,000 North Korean refugees, it is time to reorganize the direction of the North Korean missions.

## **I. The past of Korean church mission in North Korea**

The mission history of Korean churches in North Korea dates back to 1974. In 1974, TheSsitat(Seed) Mission for North Korea<sup>2</sup> was founded. It is not that there wasn't any North Korean mission before 1974. Although there have been occasional allegations of North Korean missions, during this time, North Korean missions were replaced by the words 'northern missions' or 'communist missions'. The period, prior to 1974, is usually classified as the "anti-communist period" of North Korean missions. Since 1945, Korea has been divided into North and South, liberal democracy and communism, respectively, and have walked in different paths. In particular, it was difficult to think about the 'mission' because the South and the North treated each other as 'enemies' due to the Korean War in 1950. Dr. Oh Sung-hoon (representative 4NBooks) distinguished five periods of unification. First is the period of anti-communism (1945-1972), second is the period of division (conservatism and progress) (1972-1988), third is the

---

<sup>2</sup> In 1884, the Ssitat(Seed) Mission for North Korea changed its name to the Christian Mission for North Korea. In 1984, CMNK appoints Pastor Gil-Ja Yeon as the new director.

period of takeoff (1988-2000), forth is the period of gathering (2000-2007), and fifth is the period of unition (2007-present).<sup>3</sup> Dr. Jung Sung Han distinguished five periods of unification movement. The first period is the formative period of the division, from liberation to the Korean War. The second period was from the Korean War to the April Revolution. The third period is the expansion and reproduction of division, period from the April Revolution to the end of the Yushin period. The fourth period is the formative period of unification movement, from the 5th republic to the 6th republic. The fifth period was the proliferation of the unification movement in the 1990s. The limited period of Dr. Kim's period prior to 2000 was due to the publication of the book which was in 2003. Dr. Oh Sung - hoon focused on the unification policy of the government, whereas, Dr. Jung Sung - Han divided the period into unification movement history. I divided it into three periods, centering on the statements on the unification of Korean Christianity. The first period is 1945-1988, as a liberal (progressive) period. The second period is the period of the conservatives, 1989-1996. The third period is the period of integration and union from 1996 to present. This backgrounds are the 88 declaration by liberal (progressive) and 96 declaration by conservative. The two declarations are very important in the North Korean missions.

The period of integration, in particular, is linked to the March of Tribulation of North Korea, the unprecedented period of famine in the mid-1990s, where hundreds of thousands of North Koreans escaped to China and Russia. At this very moment, many missionaries went to the Chosun-China border, where Christian missionaries ministered and cared for them, and brought them to faith in Christ.

---

<sup>3</sup> 유관지, “Jubilee 통일구국기도회의 역사적 의미와 전망”, 9.

## II. The Present of Korean Church Mission in Korea

There are two main types of supports given to North Korea: ‘what the government does’ and ‘what the private sector does’. The government can not directly support North Korea in the current administration, due to the enactment of UN sanctions against North Korea along with the 5.24 measures. There are seven kinds of government support given to North Korea. ① Inter-Korea Exchange and Cooperation (humanitarian support). ② Gaesong Industrial Region (interruption). ③ South-North talks. ④ Unification Education. ⑤ North Korean Defector Policy. ⑥ South-North Cooperation Fund. ⑦ North Korean Studies (Korea Institute for National Unification etc.). Other supports given to North Korea depends on the civilians.

The private sector is largely divided into NGOs and religious organizations. There are three types of NGOs: Societies that came into being in South Korea spontaneously. Organizations that are associated with foreign countries. Lastly, organizations from foreign countries. The capital of NGOs consists of two types: one is subsidization and the other is national support. The Ministry of Unification issued a report on the state aid, stating, “The inter-Korean cooperation fund support projects through private organizations was in the greenhouse, dairy, and clinic sectors in 2014. Subsequently, in 2015, we launched a public offering project for the field of the disabled, forest and environment. Also, through the funding of the private sector, we exported KRW 11.4 billion worth of supplies such as nutritional foods, medicines, agricultural products and seedlings.”<sup>4</sup>

---

<sup>4</sup> “Survey” <http://www.unikorea.go.kr/content.do?cmsid=1433>. 2016.6.20.

It is unknown exactly how many NGOs are related to North Korea. It is estimated that the number of organizations involved in the 2016 Reunification Fair is about 1,000, therefore, there are at least 1000 organizations. However, these 1000 organizations are not all NGOs. There are 104 NGOs (Korea NGO Council for Cooperation with North Korea : KNCCCK) affiliated with the Ministry of Unification. Of these, about 70% are Christian organizations. NGOs toward North Korea are divided into four main characteristics: First, based on the philanthropic spirit, a support organization toward North Korea to help them defeat hunger and disease. Second, North Korean human rights organizations that investigate and present the actual situation of human rights in North Korea, and inform the international community and pressure North Korean regime. Third, Unification Movement Group focused on unification peace movement and unification education in South Korean society. Fourth, organizations that helps refugees who entered South Korea to settle down. From the beginning, Korean churches and Christian communities around the world have played a leading role in all four of these areas for North Korean NGOs. Among them, the project to support North Korea is the area where the role of NGOs is most important and where Christian activities are most developed.

In particular, NGOs are being created at the level of each church, creating an atmosphere of specialization in supporting ministries. Recently, Onnuri Church established NGO 'A Better World' and Sarang Church founded 'SaRang Baskets'. Yoido Full Gospel Church's 'Good People' have worked with hunger measures and almost finished. Dr. Byeong-Ro Kim distinguished NGOs of North Korea as supporting NGOs, defector NGOs, North Korean human rights NGOs, and unification movement NGOs, mainly

NGOs active in Korea.<sup>5</sup> The following is a summary of NGO ministry through Dr. Byeong-Ro Kim's classification:<sup>6</sup> First is North Korea supporting NGOs<sup>7</sup>, second is NGOs targeting defectors<sup>8</sup>, third is North Korean human rights NGOs<sup>9,10</sup> and the forth is unification movement NGOs.<sup>11</sup>

<sup>5</sup> 윤은주, 『한국교회와 북한인권운동』 (서울: CLC, 2015), 17-18.

<sup>6</sup> Of course, there will be places missing because we have not surveyed all NGOs.

<sup>7</sup> WITH, International Corn Foundation, Good-neighbors, Good-people, South-North Sharing Campaign, Korean Living Together Movement, Korean Council for Reconciliation and cooperation, Medical Aid For Children, World Vision, Eugene Bell Foundation, Korea Food for the Hungry International, HanKorea, CCC Sending North Korea Milk Goat Movement, Cho Yonggi Cardiac Hospital, Northeast Asia Foundation for Education & Culture, Okedongmu Children in Korea, Forest For Peace, Korean JTS, Korean Foundation for World Aid, One Body One Spirit Movement, Korea Saemaul Undong Center, Gangwon-do, Lions Club, Korean National Tuberculosis Association, Christain Mission For North Korea, National Unification Missionary Society, South-North mission committee the Presbyterian in Korea. Association For Inter-Korean Civillian Exchange, Jeju Center for Inter-Korea Exchange & Cooperation, Good Friends, Nanum International, Korean Medical Association, Lighthouse Foundation, SAM-CARE, INTERNATIONAL, Won Buddhism(Movement for Sowing Grace), UNICEF Korea, 작은이를 생각하는 사람들(People who think small), Good Hands, Committee for the reconciliation of the korean people, Solidarity for Peace and Reunification of Korea, Green Tree International.

<sup>8</sup> Korea Hana Foundation, A supporters' association for Saeteomin, Free Citizen College, The Coalition for North Korea Women's Rights, Christian Forum for North Korea, North Korean defectors settlement supporters' association of Korean christian, Caleb Mission, Christian Social responsibility, Christian North Korean defectors unity, Durihana, North Korea Saving Movement, North Korean compatriots association, North Korean refugees Saving Korean Church Unity, North Korean defectors forcible repatriation block National Union. Database Center For North Korean Human Rights, JFNK:Justice For North Korea, Ye Sarang Mission Center. Corner Stone Ministries, North Korean defectors Employment Support Center,

<sup>9</sup> Dr. Yoon Eun-joo has defined groups that Mission associations targeting refugees as North Korean human rights movements. Yoon Eun-joo, 26.

<sup>10</sup> Network for North Korean Democracy and Human Rights, Committee for the Democratization of North Korea, Citizens' Alliance for North Korean Human Rights, Justice for North Korea, Database Center For North Korean Human Rights, Durihana

<sup>11</sup> Korean Sharing Movement, Unification Korea Federation, Roman Catholic Peace Keeper, Nation gospel Headquarters, Solidarity for Peace and Reunification of Korea, Han Minjok SegyeSeon Gyowon, Korean Buddhism freedom federation, Korean Christian freedom federation, Donghak national unification Committee. National unification Ezra Movement

There are many places that do not move as NGOs, but instead, move as local churches or missions organizations. The Korean church mission ministry for North Korea is as follows:

First, as a federation there is the Christian Council of Korea. Another example of the unification movements of the 1990s is the South-North Sharing Movement of The Christian Council of Korea (CCK). CCK is actively moving toward unification with the organization of the North Korean Church Reorganization Committee, the Inter-Korean Church Cooperation Committee, the Unification Policy Committee, and the Committee for Helping the North Korean People. The unification movement of the conservative denomination starts from 'South-North Sharing Movement'. The next is the National Council of Churches in Korea (NCCCK). The beginning of NCCCK's mission in North Korea began with democratization movement, through human rights movement to unification movement. The initiation of humanitarian aid for North Korean missions was requested by the Korean Christian Federation's pastor Kang Young-sup from the International Council of Christian Churches in Macau in February 1996 for formal support to the Korean church. In this situation, NCCCK started to call for support to donate rice to North Korea with 9 groups of Protestant churches such as CCK and Korea Evangelical Fellowship in 1996, and participated in formation of the Korean Sharing Movement jointly organized by civic groups and

---

Society, Citizen's Solidarity For Peace & Unification, Peace Network, Women Making Peace, Ethnic society Movement Society, Unification village opening the door of unification among Woo Rikkiri, The Headquarters of National Unification Movement of Young Korean Academy, Korean Council for Reconciliation and cooperation, 21st Century Unification Service Corps, Kook Minjeongsin Jungheunghoe, Republic of Korea Palgakhoe, Democratic unification Promotion, Youth Federation for World Peace, Establishment of Unification Minjokhoe, The Institute for Peace Affairs, Welfare Fund Foundation for Peace and Reunification, CCEJ Unification Society, Korean Institute for Future Strategies.

religious groups. They started a campaign to send love rice and medicine to help North Korean compatriots and acted as catalysts for direct contact with the North Korean church in situations where direct exchange was limited.<sup>12</sup>

The role of each denomination in the Korean missionary mission of the Korean church can not be ignored. In this chapter only a few denominations will be look at as examples. The first is Koshin. Koshin started the Communist Mission Committee and in 2001, transformed it into the North Korean Mission Committee. In support of the bread factory, they worked on running the dream school, participating in North Korean missions in North Korea, and participating in the North Korean church reconstruction movement. There are two committees under the General Assembly. One is the 'Preparing for the Unification Korea Commission' and the other is the 'North Korea and the Multicultural Committee'. The committee on unification Korea mainly discusses seminars and Koshin North Korean missions policy, whereas, the North Korea and multicultural committee are running Dream School, an alternative school for defectors.

The second is TongHap(Presbyterian). TongHap placed Inter-Korea unification mission committee in the General Assembly. It cooperated with NCKK to support the material and greenhouse (2002), Pyeong Yang Theological seminary (2003), The Second Prayer place (2004), Bong Su Church reconstruction (2005), and etc. NCKK has been involved in North Korean missions with the Chosun Christ federation through various channels.<sup>13</sup>

The third is Korea Evangelical Holiness. They help North Korean compatriots and rebuild churches. They are strategic and specific to North

---

<sup>12</sup> 윤은주, 149.

<sup>13</sup> 김동선, "남한교회 주요교단의 평화통일", 한국기독교통일포럼, 「통일한국포럼」 (서울: 바울, 2016), 143.



Korean missions policy unlike other denominations. North Korean missions are supported by North Korean refugees at the denomination level, activities of the Gaesong Industrial Complex, and a (North Korean) defector (to the South) missions.

Next is The Presbyterian Church in the Republic of Korea (Gijang). The Gijang defines the North Korean missions strategy as unification and aims to restore national community life. Gijang sets up a detailed strategy. Direct exchange with North Korean church<sup>14</sup> and Direct support to North Korean church, Abolition of the anti-unification system or law, South-North Korea Church Meeting and co-operation, Government's non-aggression pact and peace treaty conclusion, nuclear disarmament.<sup>15</sup> They launched the Peace Community Movement after the South-North summit in June 2000, which helped in learning peace, Helping North Koreans, Planting Seeds of Peace, Creating a Peace Network, and etc. Through these programs, they expanded from the world church to the local church.<sup>16</sup>

Next is Korean Methodist Church. The Methodist Church is to North Korea, centering on the 1992 Western synod and they changed to denominations in 1994. In 2004, they realized the importance of North Korea's missions and greatly expanded its support for North Korea. They supported the North Korean Church Rebuilding and Pyongyang Theological Seminary Operation Funding, and supported flour, blankets, briquettes, stationery.<sup>17</sup>

---

<sup>14</sup> Yoo Suk-ryul believes that the mission to interact directly with the North Korean church is wrong. 유석렬 『김정일정권 와해와 북한선교』 (서울:문광서원, 2011) 291.

<sup>15</sup> 김동선, “한국교회 개신교단 및 기관의 북한선교 정책 비교: 조선그리스도 연맹과의 관계를 중심으로”, 『한국교회북한선교정책』 (서울:한민족과 선교, 2002), 20.

<sup>16</sup> 김동선, “남한교회 주요교단의 평화통일”, 한국기독교통일포럼, 『통일한국포럼』 (서울: 바울, 2016) 141.

<sup>17</sup> 김동선, 147.

The North Korea Restoration Methodist Union has opened and operated ‘Seminar on Knowing North Korea’ and ‘Unification Mission School’.

Finally, The Presbyterian Church in the Republic of Korea (HapDong) proposed eight things through the article ‘Policy and Project of North Korean Church Reconstruction Commission’: First, to unify the general council window. The second, to harmonize the federation project through CCK and the General Assembly. Third, to cultivate an underground church in North Korea to foster an old North Korean church after reunification. Fourth, to provides humanitarian aid to North Korea. Fifth, to nurture workers who are needed for North Korean missions. Sixth, to reinforce North Korean mission and peaceful reunification capabilities through defectors and devotees. Seventh, to run an underground church in China to train North Korean missionaries. Eighth, to create and operate an education program for all churches such as North Korea Mission College.<sup>18</sup> Hapdong has participated fully since the 1990s. They established bread factory (2002) and participated in the reconstruction campaign for the church.<sup>19</sup>

Missionary organizations include missions-oriented organizations, research and education-oriented organizations, relief-oriented organizations, and mobilization-oriented organizations. At the center of missions, they are divided into missions for North Korean defectors<sup>20</sup> and missions toward

<sup>18</sup> “총회북한교회재건위원회 정책과 사업” 106-107.

<sup>19</sup> 김동선, “남한교회 주요교단의 평화통일”, 150.

<sup>20</sup> Alternative school for North Korean defectors : Saeil academy, Sett-nett School, Yeomyung School, Wooridul School, Jayootye school, Heaven Dream School, Hangyeore High School, The Great Vision School, Dream school, Ahimna Peace school, Jangdaehyun School, Banseck school. Daum school, Haesol Career Preparatory School. Association : Peace Sharing Foundation CMNK, Yerang Mission Center, Durihana, Unification Hope Mission, Serving Persecuted Christians Worldwide Open Doors, Hands and mind Mission center.

North Korea<sup>21</sup>. There are many schools and institutes involved in research and education-oriented organizations. Korea Christian Unification Forum<sup>22</sup> was established in 2003 and the Christian Unity Society was founded in 2006.<sup>23</sup> Korea Peace Institute(KPI) was established in 2007, Unified Korea Coop was established in 2013,<sup>24</sup> Unification Mission Academy<sup>25</sup> was established in 2014, The Han-Sun Unification pastor Ministry Institute<sup>26</sup> and the Christian Unification Strategy Research Center<sup>27</sup> were established in 2016. There are many others such as, CMNK, Christian Solidarity for Peace and Reunification, North Church laboratory, Youth With a Mission North Korea Mission Research Institute, Peace Sharing Foundation, CCC Unification Institute, Peace Korea, and The Pastor's Association for North Korea Mission. ACTS began a North Korean missiology course in graduate school in 1998 and Soongsil University established a Christian Unification Leader Training Center in 2015.

These days, North Korean mission schools are the mainstream of North Korean missions. The unification and dream school was set up in 2016. This school is held every Tuesday at 7:15 pm at the SaengmyungNa Rae

---

<sup>21</sup> CornerStone , Durihana, TWR, FEBC, Unification Hope Mission, Establishing North Korean Church association, The Voice of the Martyrs(before Seoul USA), Unified Korea Coop(UKoreaNews), Christianity and Unification, Jesus Army, AFENCE,

<sup>22</sup> A permanent post representative is Rev. Won Jae Lee

<sup>23</sup> The representative is professor Oh Il Hwan.

<sup>24</sup> Unified Korea Coop is a unified missionary movement. Founded in November 2013, Unified Korea Coop published United Korea that the quarterly magazine three times.

<sup>25</sup> Unification Mission The Academy is carrying out specific projects for the training of missionaries specialized in unification missions and research on unification mission strategies. The curriculum of the Academy is two semesters per year and twelve weeks course.

<sup>26</sup> The director is Professor Song Won-geun. The Vice director is Professor Jung Jong Ki.

<sup>27</sup> The head of the center is Dr. Ha Kwang Min.

Church (Rev. Ha Gwangmin). Unification Mission Academy is the largest and most expanded mission school. This school was the school where Prof. Cho was formerly at CCK. Now 10 middle and large churches in Korea run this school. Unification Hope Mission(Missionary Lee Phillip)'s North Korean mission school has a nationwide network. The Peace Sharing Foundation runs intermittent North Korean mission schools. There are also many others such as, Pastor Cho Joshep's mission strategy school in North Korea, Serving Persecuted Christians Worldwide Open Doors North Korean Mission School', Corner-Stone Ministries North Korean Mission School, North Korea Mission School of Esther Prayer Movement, North Korea Mission School of Young Nak Church, North Korea Mission School of Woori Church, Youth With a Mission 'North Korea Mission Strategic School, North Korea Service School, and North Korea Mission School in Gwangju NK Center.

There are also organizations that are relief-oriented such as, Jangmadang support group, Christian North Korean Coalition, yeolbang bich seongyohoe, DAWN MISSION, NIM, CMNK, Durihana, NK defector Mission Center, Peace Sharing Foundation, Primal Mission Center, and Saijohge.

In mobilization centered organizations, there are FOTA mission (From One Korea To All Nations)<sup>28</sup> and buheunghangug (United Korea). Prayer campaigns can not be excluded in the mobilization of North Korean mis-

---

<sup>28</sup> The FOTA Mission is a group of young people in their 20's and 30's who are committed to reunifying for unification and nations.

sions. The prayer movement has two major forms: First, there are two groups of prayer magazines that have made prayer movements. PN4N (Prayer North Korea For Network) and Seile-pyeonghwagidohoe. PN4N began as a monthly publications in April. Now PN4N publishes “min-jogjungbogidopyeonji” online. Due to the nature of the monthly magazine, there is a limit to the present situation that do not change rapidly. Sheila Peace Prayer is conducted by Peace Korea and has a prayer movement for 21 days a year.

The second is prayer meeting such as, Jubilee National Salvation Prayer Meeting, Esther National Salvation Prayer Meeting, Korean Church Peaceful Unity Prayer Meeting, and One Korea Union Prayer Meeting. The Korean church came to Korea in 2004 and a unified prayer movement took place. At this time, buheunghangug (United Korea) and the college department of Salang presbyterian Church joined the united prayer movement for revival. This prayer movement was renamed ‘Jubilee united prayer movement’ in 2008 and in March 2011, it was renamed “Jubilee National Salvation Prayer Meeting”.<sup>29</sup> Esther National Salvation Prayer Meeting was established in 2007 and are leading a prayer meeting at major station plazas across the country. In 2013, Korean churches united to create a prayer movement called “Korean Church Peaceful Unity Prayer Meeting”, which has a prayer meeting every Monday at MyungSung Presbyterian Church. This prayer meeting binds Korean churches together and prays for unification.<sup>30</sup> One Korea Union Prayer Meeting was held in 2015.<sup>31</sup> The first year

<sup>29</sup> 유관지, “Jubilee 통일구국기도회의 역사적 의미와 전망”, 18.

<sup>30</sup> Korean Church Peaceful Unity Prayer Meeting, <http://prayermeeting.co.kr/> 2016.5.14.

<sup>31</sup> One Korea Union Prayer Meeting is a group of praying together with the churches and the South Korean churches. CornerStone Mission, The Christian Council of North Korea, The Pastor's Association for North Korea Mission, Esther prayer movement, Jubilee Unification Country

was a meeting in the Hallelujah church and the second year was at the Korea Central Church. And there are also others such as, Unification Square Prayer Meeting, Naomi's house, New Korea Builders, New Wine Skin, and bulssiseongyohoe.

There are mobilization organizations that minister at seminars, retreats, and worker training. There are representative organizations of these ministries such as, Jubilee Youth Summer Camp in Jubilee National Salvation Prayer Meeting, North Korean Mission School (OpenDoors Serving persecuted Christians worldwide), North Korea mission strategy school, Unification Mission Academy, Leadership Korea Leadership School, Jesus Abbey Three Seas Project, The Union to Plant Churches in North Korea, and ACTS.

It is the ministry of North Korean refugees that the Korean church regards as the center of the present mission. Organizations that work with North Korean refugees mainly perform rescue, education, and caring. Example of such organizations are The Christian Council of North Korea, Unification Hope Mission, Good People Free Citizen College, Future Foundation of Korea, Salangnalu, Merry Year Foundation, Our Resident Settlement Agency, Korean Christian refugee settlement support council, Korean Family Healing Institute, Durihana, Yeomyung School, Heaven Dream School, The Great Vision School, Unification Hope Mission, and yeolbangbich Mission Center.<sup>32</sup>

---

Prayer Meeting, ANI, Namseoul church, Manna church, Suwon Central Baptist Church, Global Mission Church, Korea Central Church, Hallelujah Church.

<sup>32</sup> Pastor Choi is the representative. He is charge of a golden church.

In addition, there are meetings and conferences for North Korean missions, including The Pastor's Association for North Korea Mission<sup>33</sup> and The Christian Council of North Korea. The Pastor's Association for North Korea Mission aims to promote peaceful reunification of the evangelical churches, provide directions for North Korean missions in Korea, connect local churches and missions agencies, and mobilize missions resources to enable effective ministry of missions in North Korea. They are gathering organizations centered on practicing professional pastors in North Korea and Unification Ministry.<sup>34</sup>

There are about 40 North Korean defector refugee churches, which have three types. The first is where the pastor of North Korean defectors minister.<sup>35</sup> The second is where a South Korean minister pioneer the

<sup>33</sup> The Pastor's Association for North Korea Mission is a social gathering of ministers in North Korea.

<sup>34</sup> The Pastor's Association for North Korea Mission, 「통일선교목회, 지금부터 시작하라」, (서울: Jubilee구국기도회, 2014), 148.

<sup>35</sup> YeolBangSaem Church(Pastor Philip Lee) seoul Kulo 2004. Yoido Full Gospel SaePyungYang Church(Pastor Sank0-shik Park) seoul yangcheon 2004. Church of the Satter (Rev. Kang Chulho) Seoul Yangcheon 2004. Creation Church (Rev. Shim Jae Il) Gyeonggi Bucheon 2006. Paul Mission Church (Sung Hwa Park) Gyeonggi Suwon 2008. Hanaro Church (Pastor Jo Eun Sung) Gyeonggi Bucheon 2009. Korean love church (Rev. Choi Geumho) gyeong-gi gunpo 2009. Holy Vision Church (Pastor Sungbuk) Gyeonggi Pyeongtaek 2009. Dream Church (Rev. Seo Ahn) Gyeonggi Pocheon 2009. Joy Sharing Church (Pastor Lee Lee) Seoul Yangcheon 2010. Hanaro Church(Pastor Judeo-yeol) Seoul Geumcheon 2011. New Hope Community Church (Pastor Mayo Han) Seoul Yangcheon 2011. Hanamoyang church(Pastor Song Hye-yeon) Seoul Yangcheon 2012. Gildongmu Church (Pastor Chung Hee Hee) Seoul Gangnam 2012. Church from Holy Land (Rev. Son Jeong-Yeol) Seoul Dongdaemun 2013. New Life Church (Young-Soo Jusung) gyeongnam chang-won 2013. Pyongyang Sanjeonghyun Church (Myeong-sook Kim), Gangseo-gu, Seoul 2013. Geolughangil church(Pastor gim-yeongnam) Seoul geumcheon 2014. Hansarang Church (Pastor Huh Nam) Seoul 2015. Gospel Culture Church (Pastor Kwang Suk Kim) seoul songpa 2015. hannala-eunhye church(pastor Kim kyunneung) Incheon 2015.

church.<sup>36</sup> The third is where a church built by the union of the North and South Korean pastors.<sup>37</sup>

Individual churches also play roles in North Korean missions of the Korean Churches, although not many churches. Approximately 10% of individual churches participate in North Korean missions. The types of North Korean missions in the individual churches are: octopus type, only prayer type, only posterior type, and only North Korean defector type. There were many proposals to join the North Korean missions as a union, but it was hard to achieve. Among them, the Unification Mission Academy is gathering ten churches and leading North Korean education, and seven churches are leading the One Korea United Prayer. In 2015, Korean Unification Mission was founded as a union organization.

Octopus type refers to a church that fulfills all things, including the missions for North Korean missions, prayer meetings, education, support for North Korea, humanitarian aid, and missionary dispatch. Mainly large

---

<sup>36</sup> Praise of the Lord (Pastor Isang Lang) Gyeongbuk Pohang 2003. SangIn First Church (Pastor Kim Jung Hwan) Daegu 2005. Love Church on the Korean Peninsula (Pastor Lee Dae Soo) Gwangju 2005. Seasaram Church (Pastor of Moving Inn) Gyeonggi Suwon 2006. Chang Dae Hyun Church (Pastor Lim Chang Ho) Busan 2007. Muldaendongsan church(Pastor Jo-yoseb) seoul dongjag 2007. Namchon Church (Rev. Shin Jeong-guk) Seoul Yongsan 2010. Hwangkyumjong churchy (Pastor Choo Kwang) Seoul Youngdeungpo 2010. Pyeonghwanalu church (Pastor Gu-yunhoe) seoul seodaemun 2010. New Korea Church (Pastor Jung Hyung Shin) Seoul Kangseo 2011. Hanwoori Church (Pastor Daniel Park) Gyeonggi Paju 2012. Jesus Mind Church (Pastor Lee Moo-yeol) Gimpo Kim 2012. Haengbog-ineomchineun church(Pastor Kim dimode) Seoul Nowon 2013. Onmam Church (Pastor Kim Joo - se) Gyeonggi 2014. Yesim Church (Rev. Oh Sung-hoon) Gimpo 2013. Saengmyeongnalae Church (Pastor Hwang Min, Ha) Seoul Gwanak 2014. Hansung Central Church (Pastor Kim Myeong Lee) Seoul, Korea. Podowon Church (Pastor Seung Hun) Gwangju.

<sup>37</sup> The Saehegmang saesbyeol Church and the pyeonghwanalu Church joined together to become the Saeheemang Naru Church.



churches belong to this type. Typical examples are: Young Nak Church, Sa-Rang Church, Somang Presbyterian Church, SeoulGrace Church, Kwang-Sung Church, MyungSung Presbyterian Church, Juan Presbyterian Church and Ansan Dongsan Church. There are 77 churches<sup>38</sup> operating in the North Korean mission department (Unification mission department) nationwide. As a matter of course, it is difficult to conduct a full-scale survey, so we survey the data through the Pastor's Association for North Korea Mission, The Christian Council of North Korea, Jubilee Unification Prayer Meeting, and Soongsil University.<sup>39</sup> There are also church mission for the refugees, for

<sup>38</sup> In Seoul : Yoido Full Gospel Church, Young Nak Church, Namsan Methodist Church,, NamSeoulGrace Church, NamSeoul Chruch, Onnuri Church, SaRang Church, Mukdong Global Mission Church, Yonsei Central Baptist Church, Yoido Baptist Church, Eunpyung Methodist Church, Somang Presbyterian Church, YongDong Presbyterian Church, SeoulGrace Church, Central Church of Korea Evangelical Holiness Church, Korea Central Church, The 100th Anniversary Memorial Church, MyungSung Presbyterian Church, Young An Presbyterian Church, Daehan Presbyterian Church, Presbyterian Church of the Lord, Bangju Church, Dongsoong Church, Yumkwang Church, Seoul Light/Salt Church, Grace Mission Church, Namdaemun Church, Eunpyeong Evangelical Holiness Church, Seongdeok Jungang Church, Saemoonan Prebyterian Church. In Gyeonggi Province : Kwangsung Church, HyangSang Church, Ansan Dongsan Church, Bundang Global Mission Church, Bundanguri Church, Hallelujah Church, BundangGalbori Church, Gwacheon Presbyterian Church, Suwon Central Baptist Church, Suwon Chang Hun Dai Presbyterian Church, Manna Methodist Church, Good Shepherd Presbyterian Church, Changjo Church, Kwang Myung Church, New Canaan Church. In Incheon : Gyesan Church, Juan Presbyterian Church. World Wide Church, In Pusan : Sooyoungro Presbyterian Church, Segero Church, Sajikdong Church, Onchun Presbyterian Church, Zion Presbyterian Church, Suyoung Church, Isaac Presbyterian Church, The 8th Youngdo Church, Hosanna Presbyterian Church, Keunteo Presbyterian Church, Tangkkeut Church, In KwangJu : Yangrim Church, Gwang Ju Bethel Presbyterian Church, Bongseon Central Church, Podowon Church. In Daejeon : Sansung Methodist Church, Hanbatjeil Church, Hanmin Church, Dae Jeon Dae Heung Baptist Church, Everlove Baptist Church, In Daegu : Saebyeokbyeol Presbyterian Church, Bongduk Presbyterian Church. In Jeonju : Yangjeong Presbyterian Church. In Chuncheon : Juhyang Church. In Jeju : Aleumdaun Presbyterian Church, Seongahn Church.

<sup>39</sup> 하광민, “통일을 준비하는 교회와 목회”, 제3회목회자통일준비포럼, (2016년 5월9일) 96.

example, The Onnuri Church runs a Yangjae Hana Community, the Hanta North Korean Refugee Center and Daejeon Onnuri Hana Community. SaRang Church(Pastor Kil-ijin), Sooyoungro Presbyterian Church(Rev. Young-seop Song), Young Nak Church, NamSeoulGrace Church(Rev. Young-sik Kim), Global Mission Church, Hallelujah Church(Pastor Hyun Kumsil), Ansan Dongsan Church, Mokmin Church, Somang Presbyterian Church, and Yoido Full Gospel Church have a defector pastor or a defector department through specialist defector workers. SaRang Baskets of SaRang Church, one of the humanitarian churches, used about 1 billion won to support North Korea in 2015. The Somang Presbyterian Church sent 1000 cattles and supported the construction of the Pyongyang University of Science and Technology and the Yoido Full Gospel Church established the Cho Yonggi Cardiac Hospital.

Only prayer type is belonging to a prayer group. A form of praying with a time determined by the North Korean mission and a form of praying for North Korea at the time of the Friday prayer meetings.

There is also Only Support Type. Rather than going directly to North Korean missions, there are many churches that sponsor organizations, missionaries, and defectors in accordance with the direction of the pastor. The representative church is Korea Central Church. The pastor is the president of Peace Core, the church belongs to the Unification Mission Academy and assists several North Korean missions agencies. But he does not allow the Church and the Saints to work personally. The Gwacheon Presbyterian Church supports 19 North Korean missions agencies and missions projects. The Gyesan Church is helping four North Korean missionaries and has a vision trip to the North-China border area. There is a Participating Organizations Type, which is a form of church that does not have the strength to be

a church alone and can not perform the mission by itself, or is not satisfied with the sponsorship and strives to do something. They are mainly engaged in short-term missions in the North-China border region and are engaged in ministry of evangelical ballooning.

What is unique about the present mission in North Korea is that the North Korean refugees are directly in the field of ministry. They are gathering themselves and forming missions groups and serving.

In February 2016, the Peace Sharing Foundation established a Peace Corps volunteer group called the Peace Citizen College Free Citizen College Alumni, which started volunteering for the refugees and the society. In particular, it is anticipated that the North Korean refugees would be able to make a difference in North Korean society by information sharing from North Korea, internal situation monitoring in North Korea, strategic research for North Korea transformation, information inflow in North Korea, North Korean Evangelization. (digital gospel textbook, spreading radio broadcasts to North Korea)<sup>40</sup>

### **III. The Future of Korean Church Mission for North Korea**

I will present three directions for the Korean church to move forward in North Korea missions. The first is to ‘accept the age of 30,000 refugees’, the second is to ‘prepare for the children of North Korean defectors in China’, and the third is to ‘prepare for unified ministry’.

---

<sup>40</sup> 김홍광, “북한변화를 위한 활동과 지원방안”, 북한인권한국교회연합 심포지엄, 「북한인권문제와 한국교회의 대응」, (2016년 2월 2일), 48.

First, concentrate on mission to 30,000 refugees, who have come to South Korea. The decline of the North Korean economy, which has weakened since the late 1980s, and the natural disasters that have continued since the mid-1990s have led to a serious food crisis. When the food distribution that North Korea boasted was not done properly and there was no further control, the North changed internally. I think this is a way of God's mission.

Professor Ralph D. Winter<sup>41</sup> said that 'the gospel was advanced through four mechanisms'<sup>42</sup>. God shows an active interest in spreading the gospel in each age. God's elected people sometimes cooperated actively in the work, but sometimes they did not cooperate. God has made the mission through the four mechanisms of the gospel. The four mechanisms are: 'Going Voluntarily', 'Going Involuntarily', 'Coming Voluntarily', and lastly, 'Coming Involuntarily'. Examples of 'Going Voluntarily' are when Abraham went to Canaan and the missionary journeys of Paul and Barnabas. An example of 'Going Involuntarily' is when Joseph, who was sold as a servant to Egypt, testified to the Pharaoh. Another example would be when the Christians were persecuted, forced to leave the Holy Land, and travelled all over and beyond the Roman Empire. Examples of "Coming Voluntarily" are when Naoman, the Syrian, came to Elisha, and when Cornelius called Peter. Lastly, the examples of 'Coming Involuntarily' are when the Gentiles settled in Israel by Cyrus the Great and when the Roman army occupied and infiltrated the Galilean area of the Gentiles. God uses all these things and makes a mission.

---

<sup>41</sup> Ralph D. Winter became a professor of missiology at the Fuller Theological Seminary's School of World Mission after ten years of mission work in the Mayan Indians of Guatemala Mountain. He is the head of Frontier Missiology.

<sup>42</sup> Ralph D. Winter 'Mission Perspectives', *Tras. Jeong OkBae* (Seoul: Youth With a Mission, 2002), 188.

In the case of North Korea, Ralph Winter's fourth mechanism, "coming involuntarily," has made North Korea accept the Gospel. Because North Korea did not open the door, God forced them to listen to the Gospel. North Korean missions must understand and approach God's way of pulling people out of their homes to make them refugees in order for them to listen to the gospel.

Second, the part of the Korean church that should work in North Korean missions is 'Children of North Korean defectors in China'. I can write everything about this issue in this article, but it is time for Korean churches to embrace the children of defectors who were abandoned in China. When the 'Children of North Korean refugees in China' came to Korea in search of their mother, the Korean church should understand their bad situations and preach the gospel to them. There are seven kinds of suffering they may have endured: ① Identity pain ② Living area ③ Home problems ④ Problems of going to college ⑤ Problems of learning in college ⑥ Problems in places where education conditions are not developed ⑦ Serious psychological disorders .

For them, I will present what the Korean church should do. ① Do not try to lead them to church thoughtlessly. They should be lead to a place where Chinese worship is supported, or Chinese interpretation is possible. ② The most difficult thing to educate and settle is the family problem. The church must operate with a home ministry program for them. ③ The church should be able to provide help in China. ④ For children who do not have Chinese status, they have to be supported financially, so that they can come into Korea ⑤ I would like to ask for research funding from researchers and research institutes to conduct research on 'North Korean women defec-

tors in China' and their children. This is a mission strategy that the church should prepare.

Third, the direction that Korean churches should take in North Korean mission is to shift the paradigm of ministry. This is called 'unification ministry'. All 70,000 Korean churches should have the unified Korean peninsula in their hearts. However, the truth of the matter is that only few churches have dreams of mission toward the Korean Peninsula. This is because pastors are not doing unified ministry. Now is the time for a ministry for the unified Korean Peninsula. The Korean Peninsula are the only ones who can not live as 'Bandodung-i'<sup>43</sup>. There will surely be a day when we will achieve our aspiration for unification.

---

<sup>43</sup> 'Bandodung-i' is a word claimed by Professor Song Won - geun. It means that people live in a country divided into South Korea and North Korea.

Jong Ki JUNG is a professor of North Korean missiology at Asia United Theological University, Christian Unification Forum Secretary General, Jubilee Unification National Prayer Meeting Standing Committee and Senior Pastor Youngsin presbyterian Church.



# North Korean Defectors' Settlement and Mission Planning

Philip LEE

Senior Pastor of Yeolbangsam Church  
Representative of Unification Hope Mission

## Introduction

The growing number of North Koreans entering South Korea through China and Southeast Asian countries, including Vietnam, Laos, Thailand, and Russia is an amazing providence of God, which is opening the doors to the unification of North and South, and North Korean missions gradually and widely.

By the end of November 2016, the number of North Korean defectors who entered South Korea was close to 30,000. Defectors, 2,927 in 2009, 2,402 in 2010, 2,706 in 2011, 1,550 in 2012, 1,514 in 2013, 1,397 in 2014, 1,275 in December 2015 and 1,036 in September 2016, entered South Korea. Of these, 8,643 were men, and women numbered 20,821. By age group, 1,241 persons were from 0 to 9 years old, 3,459 persons from 10 to 19 years, 8,350 persons from 20 to 29 years, 8,602 people from 30 to 39 years, 4,970 persons from 40 to 49 years, 1,603 to 59 years of age, and 1,239 to 60 years of age or older. Additionally, there were 799 pre-school children, 321 kindergarteners, 1,978 elementary school students, 20,544

middle and high schoolers, 2,783 junior college students, 2,044 college students, and 155 others.<sup>1</sup>

Recently, the number of North Korean defectors in China has increased from fifty-some thousand to a hundred thousand, or even to hundreds of thousands, and many of them are hoping to go to Korea. In addition, the number of North Korean defectors already settled in South Korea are increasingly helping their families escape North Korea, so the number of defectors in South Korea continues to increase rapidly.

Therefore, experts from Protestant churches should sharply and carefully watch the changes in North Korean society, and study and prepare for unification. How should we prepare for the unification of the Gospel on the Korean Peninsula and North Korean missions? The most important thing is to encourage more change in North Korea, to prepare for dealing with various situations and problems that will develop after unification, and to actively nurture North Korean migrants as unified workers in the ministry to be used in the future. It is the inevitable part of Korean churches and Christians to save defectors' souls and to train them to be peaceful unification workers and North Korean missions workers. Therefore, I would like to describe the method of cultivating North Korean migrants as North Korean missions and unification workers with the theme of "North Korean Defectors' Settlement and Mission Planning".

---

<sup>1</sup> Homepage of Ministry of Unification <http://www.unikorea.go.kr/CmsWeb/viewPage.req?idx=PG0000000365>



## **Chapter 1**

### **Factors causing the North Korean refugees influx into Korea**

In order to understand the North Korean defectors who came into Korea, it is important to know how they have escaped from North Korea and flowed into South Korea. If we do not understand their escape process, we cannot approach them and preach the gospel to them, and we cannot share the life of reunification with them.

#### **1. Factors Causing Defectors**

North Korean refugees who enter South Korean society usually live in the Southeast Asian countries, including China, and in the former Soviet Union, including Russia, for at least two to three months and for a maximum of twenty years before they escape from North Korea and enter Korea.

There are two main reasons for the North Korean defectors escaping to China, which can be classified into internal factors and external factors. Internal factors are the result of various diseases, such as ASA and food poisoning that occurred in North Korea before and after the death of Kim Il Sung in July 1994. At this time, defectors who witnessed their families, relatives, neighbors, and other people die from malnutrition and the epidemic, due to lack of food in their neighborhood, carried out their escape from North Korea for survival. As an external factor, they may escape from North Korea with the expectation that they will be able to make money easily if they go to China, which is being reformed and developed. Such is the case of North Korean defectors who have escaped to Korea who hear about the development of Korean society, and become disillusioned with the

North Korean regime and desire freedom and escape.

There are three types of North Koreans who leave North Korea and enter Korea. First, there are warriors who passed away around 1994 when Kim Il Sung died. Second, since 1994, there have been defectors who escaped from natural disasters and food shortages due to their livelihood. Third, there are North Korean defectors who feel discouraged with the uncertainty of the future of North Korea, who are influenced by Korean movies and dramas, then defect from North Korea for their children's education.

## 2. The process of North Korea Refugees from China entering Korea

North Korean defectors who go to China, avoiding hunger and longing for freedom, experience labor exploitation and violence there. The biggest threat against them is that they are not recognized as refugees and are arrested and forced to return to North Korea. Therefore, what is most needed for overseas defectors hiding in the Soviet Union and China is the acquisition of nationality and securement of freedom.

Especially, many defectors who go to China, near the border region of North Korea, suffer serious human rights abuses. Many North Korean women defectors crossed the Tumen River and the Yalu River and set foot in China, but were sold to traffickers as sex slaves, like commodities. In addition, North Korean men are exploited for their labor for deforestation, in mines, and in work in rural areas. Numerous North Korean orphans wander the cities of China. They are always in danger of being forced to return to North Korea if arrested due to their status as illegal aliens.

By international law, the Chinese government should recognize defectors, who entered the country to escape from the famine caused by natural

disasters, as refugees<sup>2</sup> and should protect them legally. However, in order to maintain its long-standing alliance with North Korea, China is punishing North Korean refugees, who should be protected as refugees, as illegal immigrants, arresting them and sending them back to North Korea.

Therefore, North Korean refugees in China are going to South Korea through Southeast Asian countries to gain a new nationality and freedom. Among defectors who make their way to South Korea, there are those who succeed in getting themselves to South Korea after a long journey through various countries without any help. However, defectors usually enter South Korea through brokers entrusted by mission agencies and NGOs.

### 3. Regional distribution of North Korean defectors in South Korea

The National Intelligence Service is conducting in-depth investigations into defectors from North Korea. They investigate for one week to one month and judge the authenticity of the defection. After this process, there is a two-month information survey and social adaptation curriculum.

North Korean defectors will be provided housing in Jugong apartment complex and national rental housing centered around large cities nationwide after the investigation by government agencies and after the curriculum of social adaptation is completed. Most live in the Nowon District, in the northeastern part of Seoul, and in the Yangcheon District and the Gangseo

---

<sup>2</sup> Hee-tae Kim, Graduate School Master's Thesis of HanShin University 『A Study on Mission of North Korean Refugees in China』 2009, p. 41. "Article 31 of the Protocol on the Status of Refugees adopted on 31 January 1967 and published on 4 October 1967 shall not be punished for illegal entry as a refugee of a Contracting State. Provided that the refugee shall, without delay, present to the authorities and give a good reason for illegally entering or being illegal. <32> states that a Contracting State shall not expel any refugee in its territory legally, except in the case of national security or public order."

District in the west. They live in the Incheon, Gwangmyung, Bucheon, Gwacheon, Gunsan, Anyang, Ansan, Pyeongtaek and Pocheon areas of the Gyeonggi province. They also live in various areas, including Daegu, Busan, Gwangju, Cheonan, Cheongju, Chungju, Daejeon, Mokpo, Ulsan and Jeju Island.

## **Chapter 2**

### **North Korean Refugees Emotional Problems and Domestic Settlement Problems**

#### **1. Emotions and Hierarchies of North Korean Defectors**

North Korean defectors leave their homes and come to the land of hope to gain freedom. However, life in South Korea is not so easy. Especially, there are a lot of psychological factors that are impediments to settling down socially and emotionally. They are already psychologically shocked by hunger and disease, forced labor, malnutrition, trafficking and brutal acts of violence from North Korea and from their escape through China or third world countries, as well as by separation from their families left in North Korea.

North Korean refugees entering the country started with military service centered personnel in their 20s and 30s; their ages, origin, socioeconomic background and so on were very diverse. In the backdrop, the entry ratio of so-called elites, such as the party and government officials, diplomats, and instructors, and the percentage of logging workers, workers, farmers, etc., have also increased greatly. So, the overall background characteristics

of defectors have diversified.<sup>3</sup> By 2015, the percentage of people entering the country as family units, and the proportion of women defectors, has increased. However, this year, the proportion of men has increased.

## 2. Problems in Settlement in South Korea

### 1) Lack of education on settlement in South Korea

In order to adapt to Korean culture and system, which is completely different from those of North Korea, defectors receive settlement education in Hanawon for three months. However, it is very difficult to absolve the psychological and physical burden, and the resistance that arises within the defectors, of settling into the community immediately. Therefore, there is a curriculum for defectors for after they leave Hanawon. However, it is very difficult for the curriculum to be implemented because they avoid being together, and there is a misconception that they should only participate of money is given and is mandatory.

North Korean defectors who begin a new life in an unfamiliar South Korean society should learn, from the beginning, everything they need in their daily lives. They have many difficulties in every detail of their daily lives, like the local geography or transportation, using public institutions or service agencies, educating and guiding their children, buying commodities, making a reasonable living, and getting information for marriage and dating, etc.<sup>4</sup>

---

<sup>3</sup> Dong-shin Chang, Master's degree in Christian Education of HanSae University, 『A Study on the Educational Alternatives for the Settlement of North Korean Defector』, National Assembly Library, 2005. 12. pp. 29.

<sup>4</sup> Standard Manual for Settlement Assistance Activities for North Korean Refugees, p. 94. Unification Ministry. 2009

## **2) Family Trouble and Divorce Rate Increase**

While the consciousness of men with strong patriarchal conservatism from North Korea is not easily changed, the increase in stress due to psychological differences with the North Korean (defector) women, who are rapidly adopting to gender-equality culture and social structure, leads directly to the increase of family disunity and increased divorce rate.

During the process of escaping from North Korea and entering Korea, North Korean women experience sexual violence and sexual exploitation in forced marriages and sex-trafficking. This results in the loss of sexual ethics, and the resulting trauma is a hindrance to a healthy home.

Families of North Korean defectors often arrive at different times with the help of their pre-defected family members, rather than defecting at the same time. As a result, family conflicts due to dissolution and reunification are inevitable phenomena. A family-based adaptation support program is needed.<sup>5</sup>

## **3) Communication Difficulties and Depression**

North Korean defectors have difficulty communicating because of their lack of understanding seemingly foreign words used in South Korean society. There are also many cases of depression due to the sense of alienation and discrimination in the capitalist and individualized South Korean society. This is because they have received a variety of psychological shocks during their arrival to South Korea. The mental trauma experienced is continuous and complex, and the likelihood of post-traumatic stress disorder is high.

---

<sup>5</sup> Five-year study on the level of life of defectors in North Korea. p. 155. Unification Ministry. 2009

Not only that, but also various psychological stresses, such as depression, anxiety, and anger, that are experienced in the process of settlement in South Korean society add to the difficulties of adapting to a new life culture.<sup>6</sup>

#### **4) School maladjustment of North Korean defectors and under-education of young North Korean defectors**

Although the school admission rate for teenagers who have escaped from North Korea is steadily increasing, the number of school dropouts is also increasing due to the lack of basic learning skills, the problem of school maladjustment due to cultural conflicts, and due to economic difficulties. Also, young people in their twenties, due to their lives in North Korea, are not able to complete the basic elementary school, middle school, high school courses and are often underdeveloped.

The basic characteristics of North Korean defectors are formed primarily through the special circumstances of the North Korean regime. In that background, the specificity due to the defecting process and the difficulty of psychological, social and cultural adaptation to the South Korean society, adds to the difficulties. Because they grew up in a state-led socialist environment, they lacked information on other worlds, had no reluctance to control, were relieved to depend on groups, and were accustomed to learning by forcibly injected propaganda. As a result, they are obedient to authority, passive, and fearful of self-judgment and responsibility.<sup>7</sup>

---

<sup>6</sup> Report on the development of the psychological condition measurement tool for North Korean defectors. p. 3. Unification Ministry. 2009

<sup>7</sup> Job training for defecting student teachers. p. 31. Seoul Metropolitan Office of Education. 2009

### **5) Maladjustment in interpersonal relations**

In order to obtain emotional stability and a psychological sense of belonging in South Korean society, it is important that defectors form new human relationships and bonds in South Korea. However, it is not easy for many defectors to have interpersonal relationships with South Koreans. South Koreans seem to sympathize with them at first, but defectors feel that they become increasingly colder or more distant as time passes by.

The reason why North Korean defectors experience such difficulties is due to the South Korean attitude towards them. North Korean defectors suffer from South Koreans viewing them in a negative light. They say there are many South Korean prejudices towards them, viewing defectors as bad people who have abandoned their families, as criminal offenders from North Korea, as egoists who have not adapted to Korean society, or as selfish people who try to live well for themselves. This ignorance and prejudice against defectors are major causes of their failure to establish new human relationships.

### **6) Maladjustment in the life of faith**

Many defectors in Korea prefer Christianity during the Hanawon education period. The reason is that there are experiences of receiving help from missionaries and Christians in the process of entering Korea. Obviously, defectors who have experienced a personal encounter with God from abroad do not leave God in any situation.

Many defectors who form a strong interest in Christianity in Hanawon, however, do not adjust well to their faith after completing their adjustment coursework. There are many reasons why they cannot adapt well to their faith life. First, there was no personal meeting with God through the renew-



al of the Holy Spirit. Second, because there is a cultural divergence between the two Koreas, which can be felt even in the general church. In particular, North Korean defectors have not found a cultural consensus in the sermons they hear in the church, making it very difficult to adapt to church worship and Bible study programs. The third is because they cannot receive the care and attention in sincere love.

### **Chapter 3**

#### **Role of the Korean Church in the Vision of Unification of the Gospel through the Defectors**

##### **1. A Study on North Korean Refugees Making a Change in North Korea**

In July 1994, hundreds of thousands of North Korean defectors flew to China after Kim Il Sung's death. Among them, tens of thousands of North Korean refugees listened to the Gospel through missionaries who were sent by the Korean and Diaspora Korean churches and through Korean-Chinese churches and Han Chinese churches. Among them, there were many defectors who entered Korea, but there are more Christian defectors who voluntarily turned away or were forced to return to North Korea. They went into North Korea and preached the gospel to their families and relatives, and when they were taken to prison, they even witnessed the Gospel there. There are many such cases known to the Korean churches.

And now more than 30,000 North Korean defectors who come into the country are making phone calls and sending money to their families in North Korea through the North-China border. The money they send is building an underground economy in North Korea by their families and moving and transforming North Korea. North Korean defectors are con-

stantly communicating with their families about the free, democratic and truthful external news and preaching the Christian gospel through telephone calls.

South Korean dramas, movies and music are entering North Korea through North Korean defectors in South Korea and China. And, household appliances and clothing of Korea, America, and Japan, usually regulated by North Korea, are entering North Korea through smuggling. Therefore, it is very important to prepare for North Korean missions which can function as bridges for inter-Korean unification of domestic defectors.

## 2. Preparing for Unification through the North Korean Defector and the Role of the Korean Church

### 1) Unification Vision of Korean Church North Korean Defectors

North and South Korea have a long history of 70 years in division, and they have huge differences in all areas, such as politics, economy, arts, science, and religion. Therefore, there is a great deal of concern among scholars, as well as politicians and the public, of the two Koreas becoming united. God, the historian of history, has brought tens of thousands of North Korean defectors into this country to initiate solving the problems of unification. This enabled the Korean church to learn about North Korea through defectors. Preparations for unification can be made through them.

In concrete terms, God has plans to bring the spiritual, economic and cultural reunification of North and South Korea through defectors who have fully experienced the two Koreas. North Korean defectors who have succeeded in settlement in Korean society will naturally be used as bridges and the priming water towards peaceful reunification under the providence of God. The Korean church should take care of North Korean refugee mis-

sions, look after them, and actively nurture them as missionaries of future North Korean missions.

## **2) Church Adaptation Propensity of North Korean Refugees and Role of Korean Church**

Based on data from the Korea Hana Foundation in 2012, the religious participation of North Korean defectors was 39.2% in church life and 53.7% in no religion. According to these statistics, 33 ~ 37% of the refugees go to church, while attendance is below average in areas excluding Seoul, including Gyeonggi, Incheon and Chungcheong provinces. 51.4% of the refugees in Seoul were surveyed to go to church.

Most North Korean defectors have difficulty adapting to the Korean church worship community. They live a religious life in the North Korean missionary communities in the mid- and large-sized churches that are specially created to serve them, or in churches where missionaries are set up for North Korean defectors throughout the country.

There is a reason why North Korean defectors prefer to gather in churches that have a separate ministry for them. Kim Jin-suk, who wrote a doctoral dissertation at Baekseok University, said, “The defectors say that they develop ownership in North Korean refugee churches, and they live a joyful and vigorous life of faith in such churches.”<sup>8</sup>

The alternative is that pastors of Korean churches are in desperate need to understand the North Korean defectors and the North Korean society. Furthermore, how will we preach to North Koreans after unification? What

---

<sup>8</sup> Jin-sun Kim, Baekseok University Graduate School of Christian Studies, 『Home life of Christian North Korean defectors』, 2010.12.30. p. 126.

kind of church will be established? They will have to prepare and serve North Korean defectors.

### **3) Train People with Christian Values**

When North Korea opens its doors, the first thing to do is to preach the Gospel to local North Koreans. Not only will spreading the gospel and building church buildings be needed, but preparing Christian leaders who can be built into various areas of unification culture will be needed. In other words, it is urgent to prepare Christian leaders in various fields, such as politics, economy, culture, and arts education. God wants this. In other words, when all areas of North Korea will be unified, the reign of God will be fulfilled and things glorifying God should appear. If such arrangements are not made, the world's (Satan's) influence will appear in all these areas and will block the glory of the kingdom of God.

### **4) Gospel preaching, evangelism, worship settlement and Bible study**

As Calvin said, "There is an intrinsic perception of God in the human mind,"<sup>9</sup> the defectors of North Korea can also be found to have a fundamental religious thirst in view of their reliance on objects of faith other than God.<sup>10</sup>

As mentioned above, defectors heard about and experienced the gospel of Jesus Christ from the time they left North Korea and entered South Ko-

---

<sup>9</sup> John Calvin, 『Institutes of the Christian Religion(Final Edition) Book1』, translated by □□□ (Seoul: Christian Digest, 2003), p. 49.

<sup>10</sup> The North Korean people turn from the position that they serve as essential beings that give social life to Kim Il-sung and Kim Jong-il after Kim Il Sung's death in 1994, and they are carrying out pious activities, including superstitions, due to their insecurity about the unknown future.

rea. However, it is true that, in reality, when they entered Korean society, it was very difficult for them to adapt to the church. Unfortunately, this was because of the impact of the cultural divide which is quite different from life in North Korea. Therefore, it is imperative for the Korean church to conduct careful ministry research on how to lead these people to continue evangelical life.

In order to effectively conduct North Korean defectors' ministry, they must first have a sense of missions to the North Korean defectors and nurture a professional who will be deeply involved in the field. In addition, the laity, which has long been involved in the ministry, should not be tasked with other ministries, and a professional minister, who can play the intermediary role in the North Korean defectors ministry, is essential.

The North Korean defectors who attend church first say that it is difficult to understand the pastor's sermon. The reason for this is that South Korean church ministers preach according to South Korean culture. Also, they are preaching without an understanding of North Korea or of unification. North Korean defectors have been subject to studying Juche in North Korea for a long time. In addition, through the disaster that hit North Korea in the early 90's, they experienced the continuous death of millions of people for decades. Most of them had personal experiences of family members dying, which felt like the world collapsing. Therefore, the ministers in charge of pastoral ministry cannot preach to North Korean defectors without knowledge of the culture and lives of North Korean defectors.

Korean churches and saints should listen to defectors' words, rather than just teaching and preaching to them, communicating with them and studying the Bible. When among defectors, the Korean church and saints

should lower themselves with the heart of Jesus, and must preach and fellowship with them with their eyes and studies focused on the Bible.

One of the most effective Bible study methods for North Korean defectors is the Duranno one-to-one training material by Onnuri Church. One-to-one training is not a training that a teacher teaches, but rather a way of personally empathizing with the Bible, and listening to a lot of companions who are trained. In addition, person-by-person Bible studies, that apply the stories of the Bible characters to their lives, are gaining popularity among North Korean defectors.

North Koreans are people with wounded hearts who do not easily trust others. Therefore, ministry must proceed with patience and humility until they are moved. Serving without humility is nothing more than service for self-gratification, nothing more than a self-revealing irrelevance to God. It is necessary to have an attitude of learning while helping the North Korean defectors.<sup>11</sup>

There is also a need to know how they have lived, what they need, and what they are thinking before communicating the Gospel to the defectors. In order to do that, human trust must be built up with them. Unless human confidence is formed, it does not lead to evangelism.<sup>12</sup> The best way to build trust with North Korean defectors is through visiting. They are lonely, so they like meeting people. If you study how you can often meet with them and build closer and more confident relationships, it will be easier to evangelize and study the Bible with them.

---

<sup>11</sup> Do-hong Ju, 『After Unification』 (Seoul: IVP, 2006), pp. 150-160.

<sup>12</sup> Yong-gwan Cho, 『Finding Effective Church Settlement for North Korean Refugees』, pp. 16.

### **5) Support for Christian Cultural Settlement Ministry**

It is said that the most important thing for North Korean defectors to settle in Korean society is to settle into Christian culture. They have problems in settlement. These problems include difficulties in education in South Korea, communication problems, depression, family disagreements, irregular interpersonal relationships, refugee youth problems, and economic problems.

To solve these problems, custom Christian counseling and healing ministries are needed for North Korean defectors. It should help improve the lives of North Korean defectors by developing relevant ministry contents for North Korean refugees, such as a unified fathers school, unified mothers school, legal education, Christian economic management education, and resources to raise happy children.

## **Conclusion and Suggestions**

The Ministry of Unification entrusted the Korean Hana Foundation to investigate how some North Korean defectors settled well and live successful lives. The survey found that there were many factors that affected defectors to best adapt to the settlement process in Korea. The first was a religious issue - to have faith, the second was to have a healthy family, and the third was their background - whether they were from an elite social class or had an educational background in North Korea. More precisely, when they enter the country after they have accepted the Christian gospel from China or third party countries, the majority settle in Korean society more easily as they start their lives beginning with their church lives. These results suggest successful ways for the missions for North Korean defectors.

North Korean defectors will surely seek after their hometowns and their brothers and sisters after reunification, and they will first tell of what they experienced in Korea. Therefore, systematically educating them is strong preparation for a peaceful and healthy unification process that makes changes on the inside which are necessary after external or administrative unification.

If we do not make this kind of effort, and if we have unification, the people of North Korea will ask us: “God sent our brothers first to South Korea for unification, but why were they ignored?” God will ask us the same question.

If we study why God sent the defectors to our land first, and join in the ministry for defectors, God, who is the author of history and who loves souls, will build the unified Korea through them. And He will restore and reconstruct worship in North Korea.

Rev. Philip LEE was born in North Korea, graduated from a professional college, and settled in the South after defection. He graduated from ChongShin University (M.Div) and completed the training of Missionary Joint Global Mission (GMS). He has been a pioneer of YeolBanhSaem Church (2004), serving as the president of the Unification Hope Mission, the director of the Nambuksarang Network, and the director of the Korea Christian Unity Society (co-secretary).



## Why is it Difficult for Defectors to Integrate into Korean Society?

John MA

New Hope Community Church

As of November 2016, the number of defectors who came to South Korea exceeded 30,000. The number of North Korean defectors who entered South Korea last year had increased by 20% compared to 2015. Since the establishment of the Kim Jong Eun regime, control over North Koreans has been strengthened. However, as complaints about the system grow, the number of North Korean defectors is gradually increasing. These days, an increasing number of North Korean defectors are immigrating for an enhanced future and improved quality of life rather than defecting for survival. It can be said that people who lived a good and decent life in North Korea still came to South Korea, an example of this being the waitresses of a North Korean restaurant who worked in China and the North Korean Embassy in England before defecting. Compared to the South Korean population of more than 50 million, the number of North Korean defectors, 30 thousand, is not large. However, 'North Korean defector' is no longer an unfamiliar term to South Koreans. Recently, the Korea Public Service Advertisement Council has been broadcasting TV ads showing that refugees have already become neighbors in our daily lives. Even though we may not easily run into them, they are already a part of South Korean society, whom

can be easily heard about in movies, TV dramas and programs.

The fact that our society is making such a change due to refugees means that the South Korean society's interest in unification has increased, and that the current situation of the refugees is important in preparing for unification. Nonetheless, the process of integrating refugees into South Korean society still feels difficult, like mixing water and oil.

It is a serious problem if unification is near and our society prepares for it, but if the present refugees, who are only 30,000, cannot first be integrated into South Korean society. The reunification of the North and South is to unite and join 25 million people, not joining 30 thousand people into 50 million people. If our current society cannot integrate 30,000 people, I think it will be impossible to integrate with North Korea as a whole. Thinking of and preparing for unification with just the notion of 'one nation' or 'same bloodline' will cause serious difficulties. That is why, during this special time granted by God, we must make thorough preparations for genuine integration of the North and the South prior to achieving the nation's aspiration of reunification. In order to do this, integration of North Korean refugees should come first. Of course, it is not easy. There is a limit to achieving integration by just the identity of being of the same people and bloodline. Because we have lived in different systems and cultures for a long time, we need to learn about, understand, share with, and embrace each other. To do that, we need to know each other, and we need to check each other's views and perspectives about the other. Such things will be discussed through this article.

## **I. Current Status of North Korean Refugees in South Korean Society**

Most defectors are people who have lost their hope and have been repressed in a long-term dictatorship, and have escaped to China for better lives. For North Koreans, China is a rich and free land compared to North Korea. But, it was an easy place for North Koreans to be caught and sent back to North Korea at any time. Therefore, they risk their lives again in hopes of a safe life and come to South Korea by enduring many difficulties beyond the borders of Mongolia, Laos, Vietnam and Thailand.

For those North Koreans who first entered South Korea, everything that was so different from North Korea was new and shocking. With the excitement of living as a member of a free, affluent, and dynamic Korean society, not hellish like North Korea or insecure like China, they come out of Hanawon with a new dream and determination to take the first step into this society. Perhaps in the beginning, all North Korean refugees wanted to settle and succeed in South Korean society as soon as possible; once united, they would have been filled with the desire to stand up for their families and people in their hometowns. Not only that, they would have been overcome with the willingness to live as good parents to their children in order to build a happy family and work hard not to pass on the pain and suffering of assimilation onto their children. Also, they would not have been relentlessly burdened with gratitude to South Korean society, but rather would have settled quickly, contributing to society and living proudly.

Despite this desire, it seems that it is not easy for North Korean refugees to settle in South Korean society. They come into society and gradu-

ally face reality in a short amount of time. Their long-established and familiar thoughts, habits, and ways of life in North Korea or China do not fit in in South Korea at all. Communication is difficult due to differences in language and culture. Infinite competition comes to the North Korean people as a very big wall. They say that they are free, but because they are not accustomed to the freedom, they have difficulty in choosing everything for themselves. They start to feel shabby because of their limitations, and gradually, the joy and determination they had at the start turn into feelings of inferiority and frustration.

South Korean society has a high wall for the North Korean refugees to overcome in order to settle down. Everything is new to them, and must start again from the beginning. Young children may grow, learning new things, but they are confused because they already have settled on ideas, standards, and customs from a completely different North Korean system. Of course, they will have to overcome all of them, but the process is really painful for the North Korean refugees.

As a result, many North Korean refugees realize that, even if they acquire South Korean nationality, they cannot become part of mainstream society, and they live as the second-rate citizens after experiencing the initial contradictions of their identity as a Korean people. As a result, some of the North Korean refugees who are suffering from social and economic discrimination resort to crime. According to the Justice Department's data, the number of North Korean refugees sent to prison increased from 51 in 2011 to 129 in 2016 (January – August). In addition, the number of 'unprotected refugees' who have not been able to receive the government's support for

the past 10 years has increased to 200<sup>1</sup>. The thirty-thousand North Korean refugees who came to South Korea are not staying in South Korea. Although there are no specific statistics, roughly 2,000 to 3,000 North Korean refugees have escaped South Korea. They are people who left South Korea as new ‘refugees,’ who have not left on business or for travel abroad. It can be said that they failed to settle because they left South Korea. Some of them left the country because they did not like the prejudice of South Korean society against the refugees. There are some people who regard defectors as useless people who waste their taxes, and some think they are immoral people who have defected and, abandoning their families, escaped to enjoy their own lives. As a result, social prejudices against North Korean defectors make it difficult for them to settle down. Even if they are employed by a company, there is a phenomena of suspicion and distrust due to their status as refugees. In the workplace, refugees say that they are treated worse than foreign workers. It seems, because of these matters, statistics show that the unemployment rate of refugees is three times higher than that of ordinary South Koreans.

This situation of the North Korean refugees in society should not be generalized to apply to all North Korean refugees. Although it is difficult for the refugees to adapt to the situation in South Korean society, many refugees are striving through their hardships, and it is important to realize that there are many examples of healthy settlement as time goes by.

---

<sup>1</sup> VOAkorea 2016. 11. 21 [Planned Report: The Age of 30,000 Refugees in Korea 1. Changes in Settlement Process and Shadow of Refugee Society]

## II. Problems of Social Integration

There are many factors that make it difficult for North Korean refugees to integrate into South Korean society. Some of these factors come from the society, but some problems are from the individual refugees. Therefore, in order for North Korean refugees to be well integrated into the South Korean society, it is necessary for North Korean refugees themselves to change; it is necessary to show more maturity until South Korean society understands and accepts them and continues to pay attention to them. The status of North Korean refugees is still weak in this society. However, it is not right for one side to unilaterally struggle and sacrifice for refugee integration. There is confidence that a healthier union can be achieved as each lowers their standards step by step. Now we will look at some important factors which make it difficult for North Korean refugees to integrate into South Korean society.

### Cultural Differences

If you think that South Korea and North Korea are a nation that has lived together for a long time and that there is not much difference because it is of one bloodline, that is a misjudgment. The fact that it is one nation and one bloodline does not mean that it is culturally consistent. The division of the past 70 years has created a tremendous cultural gap between South and North Korea. Of course, it is true that the history and traditions that have been passed down from generation to generation in our nation's history are shared to a certain degree. But such history and traditions, as well as the split of over 70 years, have made the two Koreas become much more heterogeneous. South and North use the same Hangul, but there are

many differences in notation and grammar. According to the survey, North Korean refugees have suffered from their unique tone, vocabulary, nuances, and other terms when adapting to South Korea. When I look at my experiences and the situation of the refugees around me, I think it takes more than three years to use the South Korean language without experiencing inconvenience. In South Korea, there are many things remaining that have already been lost in North Korea, among those preserved and protected are the inherent traditions of our nation. Before the refugees arrived in South Korea, they thought it would be easier for them to become familiar with South Korean culture because they are the same nation and country. However, as they become aware of South Korean society, they find it more and more difficult to assimilate into South Korean culture. How bad is it that the refugees complain that “North Korea is hard to live in because of hunger, a third country is hard to live in because of language, and in the south, it is hard to live in because I do not know anything.” It should be said that South Korean society is felt to be a completely different culture for the refugees.

### Identity Confusion

The majority of refugees who have come to South Korea are first confused by their identity for a while. They are in chaos because they are North Koreans but should live as South Korean people. When they were in North Korea, they were mechanically trained to hate South Koreans. Now, there are conflicting emotions that arise from looking at North Korea as South Koreans. They know that the North Korean regime and its system are wrong, but there are still conflicts because they have family and friends in the land who are working for the North Korean regime. So, some of the refugees say that when a South Korean team and a North Korean team play

together in a sporting event, like the Olympic Games, they are confused about who to cheer for.

Moreover, because it is not easy to become a South Korean citizen and settle into this society, and there are biased views regarding refugees, there is a feeling of being a stranger in the heart and mind. Because of that kind of heart, the longing for one's hometown and family seem to get bigger. They hate the North Korean regime so much, but they cannot fully concentrate on South Korea, so their hearts have conflict between the South and the North. Most refugees seem to state that they will return home when the Koreans are unified.

### Differences in Values

It is said that an individual's values are products of society. It is quite natural then that the values of the refugees, having lived in the North Korean regime, which is so different from Southern society, are different from the values of South Koreans. As known, North Korea has a completely different political system and rigid social system compared to South Korea. In a liberal democratic society like South Korea, the social system is constructed so that high levels of freedom can be achieved. Therefore, each person has a broad and flexible sense of values according to his / her personalities rather than one influenced by the system.

On the other hand, in dictatorship systems, like North Korea, people are more likely to possess standardized values based on social structure and system rather than based on their individuality. For this reason, North Koreans and refugees think passively rather than thinking creatively, which leads to a lack of diversity. It is advantageous to settle in South Korean society if there is a want for such values to change, but it is not easy to change the



values that have been stuck for a long time.

The problem is that this difference in values makes it difficult for refugees to integrate into the Korean society. The feeling of exclusion resulting from differing values, and the loss of self-esteem resulting from that, puts more emphasis on the superficial causes of such differences rather than the root of the cause, making adjustment and integration into South Korean society more difficult. The increase in difficulty results from refugees accepting values created through misunderstandings of South Korean society and its democratic values. For example, some refugees understand the liberal democratic society to be completely superficial, thinking recognition is established through material signs of success. To that end, they buy expensive cars, including foreign cars, which do not fit their living standards, or rent small apartments but furnish with large and expensive appliances to comfort themselves. Sometimes they mistakenly believe that, for success, they may use any means and methods to that end, at times, devoid of human conscience and ethics.

The North Korean system divides the North Korean people into various classes and ties them together according to their constituents. So, like the so-called 'Paektu lineage', the special classes enjoy privileges from generation to generation. But the lower class has to live a hard life in coal mines or farms. The values of the refugees hardened in such a controlled system bring their prejudice to where they live and work in South Korean society. It is thought that these experiences from the North also makes refugees avoid farming and rural areas when they defect to the South.

### Sense of Guilt

Many refugees live with guilt because their families remain in North

Korea. The guilt is even greater if the remaining family members suffer further difficulties and disadvantages from North Korea because the refugees escaped. Now that there are so many North Koreans fleeing to South Korea and China, the North Korean authorities cannot deal with every family left behind. However, still there are some families who suffer as a result of their family member defecting. Even if they do not face direct difficulties by the authorities, there remains guilt for the families left behind in North Korea; especially by those who inevitably left to China to save their families during the March of Hardship, when millions died of starvation. So, many refugees keep their hearts tuned to their families left in North Korea. Even if good things happen, if they have good clothes or have good food, thoughts of their suffering families do not leave their hearts. So many refugees who have left their families in North Korea are trying to find their families by all the methods and means, and try their best to help them. The refugees are less financially successful than the South Koreans in South Korean society, but they still do their best to earn money and send money to their families in North Korea.

### Psychological Anxiety

North Korean refugees have many psychological problems. First of all, they have been living suppressed for a long time in the frightening North Korean system and have suffered incredible aches and pains as they escaped from North Korea. Many refugees who came to South Korea for the first time say that they have nightmares for many years. The pain and hurt from North Korea torments them in their dreams. Added to the guilt for the families they left in North Korea, psychological anxiety continues to plague the refugees. Moreover, due to the hardships of settling into South Korean

society, many new psychological anxieties are added on. Since everything is unfamiliar, they have to start again from scratch, and the process is not easy. So there is always anxiety about whether they can settle well into this society. Also, in the case of North Korean refugees who had certain levels of affluence, had an area of expertise, or held an official position, because such titles are not recognized when settling into South Korean society, they suffer mentally from the loss and have to start again like any other ordinary defector. Not only loss of title, they also feel a sense of loneliness. Most refugees are lonely because they left family, friends, and their homes home in North Korea. Due to various differences, it is difficult to be befriended and become close to native South Koreans, and there are many cases where they become lonely wherever they go. The population is overflowing, but the fact that they cannot easily approach people makes the refugees sad. Perhaps that is why refugees prefer living in big cities. They think that if they are buried in a mass of people passing by, they can feel less lonely.

### Economic Difficulty

Economic conditions are also important factors in how refugees settle in South Korean society. In a capitalist society, economic problems must be solved by oneself. Therefore, economic independence is important for the North Korean defectors to settle into South Korean society in a stable manner. Despite economic independence being a key element of integration, there are various limitations that curb refugees from having a stable income. Factors, such as the unfamiliar work environment, difficulties in human relations, lack of vocational skills, lack of education and experience, and social prejudices against North Korean defectors, make it difficult to achieve economic stability.

According to statistical data, as of 2015, where 59.4% of refugees participated in the economy, the unemployment rate was 4.8%, and the employment rate was 54.6%. It was much better than in 2013, when the economic activity participation rate was 56.9%, the unemployment rate was 9.7%, and the employment rate was 51.4%<sup>2</sup>. However, it is still weaker than that of the general public in South Korea, whose participation rate is 62.8%, employment rate is 60.7% and unemployment rate is 3.4%<sup>3</sup>. Looking at the types of jobs that refugees are currently working, the most common is ‘simple labor,’ (29.8%) (13.2% of the general public) such as restaurant service and construction work<sup>4</sup>. In addition, the average monthly wage of North Korean refugees was 15.56 million won, which was 751 thousand won less than the 229.7 thousand won of the general public in Korea<sup>5</sup>.

Remittances to families left in the North are also pose a burden for the economic stability of North Korean refugees.

### Prejudice of South Korean Society

Another factor making it difficult for refugees to integrate into South Korean society is the prejudice of our society against the refugees. Normally, refugees see themselves as a homogeneous group rather than as individuals with individual personalities. Some South Koreans think of North Korean defectors as worthless people who waste their taxes. There are also some people who think of North Korean refugees as immoral people that betrayed their country, abandoned their families, and came to live in South

---

<sup>2</sup> 『2015 North Korean defectors' economic activity survey』(Seoul: Korea Hana Foundation, 2015), p.133

<sup>3</sup> Above Book, p. 135

<sup>4</sup> Above Book, p. 171

<sup>5</sup> Above Book, p. 187

Korea for only their own welfare. They even think of the refugees as ‘commies’ or ‘spies.’ Due to the twisted viewpoint of the society towards refugees, it is difficult for the refugees to settle down. Even if they are employed by a company, there is often suspicion and distrust due particularly to their refugee status.

These social prejudices apply so far as to the children – children of refugees also experiencing difficulties. When children of North Korean refugees go to school, once children in the same class find out that they are from North Korea, they tell that to their parents at home. Some parents, in the secrecy of their homes, teach that their children are not to get close to the refugee children ‘because they come from North Korea.’ So there are many cases where many refugee children are unable to adapt to school because they are bullied. As a result, some of refugees cannot endure the discrimination they receive from people who think they thought were a same peoples, and some decide to go abroad to a different country.

### **III. The Role of Korean Society and Churches for Integration**

The discussion on the social integration of migrants minimizes the conflict between the mainstream and the minority and respects both. This debate has evolved<sup>6</sup> into a concept that allows immigrants to lead independent lives through housing, employment, education, social networks, and social participation. At this point, social integration does not simply mean integration in terms of political, legal, and institutional, but also means integration

---

<sup>6</sup> Hwa-young Oh, “The Problem of Social Integration in Multicultural Society and the Meaning of Hongik Human Thought” 『Leading culture』 Book9, (2010. 8)

of all social aspects, such as national identity, lifestyle, economy, education and culture of people who migrate to a new society.<sup>7</sup> However, as mentioned above, there are many obstacles for the refugees to face to achieve such integration into South Korean society.

To overcome these difficulties, South Korea needs to actively take care of our societal attitude towards them, rather than asking refugees unfamiliar with the customs to assimilate. In order to help refugees adjust, breaking the social prejudice against the refugees in South Korean society should be given priority. Recently, the Ministry of Unification has promoted the construction of a 'Unification Cultural Center' in Magok District in Seoul to solve the emotional isolation of the refugees and to facilitate communication with the general public. However, news that the Resident Representatives' Association opposed the construction of the center was reported in the news. They think that the refugee settlement facility is a disgusting facility. It is necessary to correct these misconceptions. Battling prejudice is the starting point of unification and the most important preparation for unification. Especially, the Korean church should take the lead in correcting wrong social prejudices against the refugees.

First of all, it is necessary to have a proper viewpoint towards and recognition of the refugees in the South Korean society and in the church. The perception of refugees that our society has had for a long time was that they were starving, an oppressed and poor people. Therefore, it has been thought that it is only necessary to fulfill the physical need of those who have suffered. But among those acts, there was neither a genuine love nor a warm

---

<sup>7</sup> Jeong-ok Noh, "A Study on the Promotion System of Multicultural Integration Policy in Korea"(Dong-A University graduate school doctoral thesis, 2011)

heart to understand them. There was only obligation. It is a great disappointment to those who aided that, gratitude did not show up in the refugees, so they could not be proud of the help they have provided. They gave them money and helped them, but they felt like they were betrayed because the refugees were not grateful and they showed no obvious change. Thus, the heart of compassion turned into a misfortune, which also created bad public opinion about the refugees. The refugees' image became like garbage, that they know only money, do not have righteousness, no recognition, and easily betray.

If the refugees are really such people, and the North's 25 million people are all that way, then no one can ever be hopeful of unification. If so, we should not unify. If so, why would God promise the Korean church and the Korean people the impossible reunification that would bring unhappiness to our nation? We need to think back on whether it was because North Korean refugees were a huge problem, or if there was a problem with our thinking and attitude towards them. There may be problems with the thoughts and perspectives of the refugees, and they may take actions that we cannot understand. But even so, we should first know that it is not because North Korean refugees are mistaken from the beginning, but because they have lived in a specific system in North Korea, and we should also understand that they are victims of the system.

Particularly, the South Korean church should be able to look at the refugees from God's perspective. God did not send the refugees to South Korea to only make a better life for them. Clearly there is God's will and plan in sending refugees to South Korea. God's plan is to make Korean society, more specifically, the Korean church, prepare for unification through these refugees. So, South Korean society and the church should not regard

refugees as merely a group of people with many problems whom cannot help our society. They must see and accept them as God's workers for unification, and their integration, the first sign of unification. Of course, in terms of the situation of the refugees, their lives seem to be largely independent of God's mission. But, it is also the role of the church to help them realize their heart and mission towards North Korea and their hometowns.

If we look at the North Korean refugees with this mindset, we can see that they are no longer objects of mercy, but co-workers of the South Korean church for the recovery of North Korea. With such a heart, we can become true friends with the refugees. True family and friends are not created by simply meeting material needs. They can never satisfied or well-settled by just gifts of money, nor can they be prepared for the salvation of their hometowns. What the refugees really need is warm love and attention. If there are those who show warm love and concern to the refugees, and become their true family and friends, their social integration into South Korea will no longer remain a difficult task.

Rev. John MA entered Korea in 2002, graduated from the Theological Seminary of the Presbyterian Church, and currently serves as pastor of the New Heemang Naru Church. He is also a standing committee member of the Jubilee United Movement of Prayer, and is the chairman of The Christian Council of North Korea.





# A Schematic of Migrant Mission by the Korean Church

Chang-Sun MOON

WiThee International Mission  
Global Diaspora Network (GDN)

## **Abstract :**

### **The Diaspora Phenomenon and the Changes of the World's Missionary**

As the explosive growth of non-Western churches emerged in the late 20th century and came to play a leading role in the field of missions in the 21st century, the prospects of world missions are changing. In this situation, the 'Diaspora Migrant Mission', which is one of the most important changes in modern mission history, Samuel Escobar, a South American missionary theologian, agreed that it is a direction towards and challenge for future missions to reverse the traditional way of missions.

The World Council of Churches (WCC) has also begun to work on a variety of justice issues caused by immigration (in dealing with issues of the diaspora phenomenon) with similar efforts. Particularly, in the field of immigration and social justice, in contrast to Evangelicalism in Lausanne, WCC thought that immigration causes new political, economic, cultural, and ecclesiological problems. WCC also thought that immigration raises racial hatred that threaten human dignity, including human trafficking and development, and furthermore, internationally, immigration raises questions

about inter-religiousness, identity, justice, and racism.

For example, the Global Ecumenical Network on Migration (formerly Global Ecumenical Network on Uprooted People) focuses on this issue by understanding immigration issues as leading to racism, race-specific hatred, and ecclesiological change. Unlike evangelicalism, the issue of immigration that the WCC sees is characterized by its role in justice, the diaspora, and the responsibility for creation. Now that the church's interest in 2.3 million immigrants in Korea is in desperate need, I hope with all my heart that the WCC, WEA, and Lausanne movements<sup>1</sup> unite in the Diaspora mission, the divine conspiracy of God's last age.

### **Diaspora Mission of the Overseas Korean Church**

Today, churches related to diaspora migrants around the world are rapidly growing. I would like to share the awareness and participation of Korean churches on migrant missions in Korea since the early 1990s, and share the plans for effective ministry for the future. First, I would like to look at the Korean-American church established by the Korean diaspora before I share about the ministry of migrants in Korea.

What will God ask of Korean churches in this age for missions? You can see it in the Great Commission (Matthew 28:19-20). It is written "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Dr. Ted Yamamori<sup>2</sup> em-

---

<sup>1</sup> "The Lausanne Diaspora Movement and Mission" by Kim Sung-hun, former Executive Director of the Korean Diaspora and Lausanne Diaspora Executive Committee

<sup>2</sup> Lausanne, Senior Advisor and President, iCDM

phasizes that God has given the Korean church the special task of reaching the world with the Gospel. This is based on the fact that the Koreans have scattered during four periods and have become a people of diaspora.

First, migration occurred due to a great disaster at the end of the Joseon Dynasty (1858-1897). The second diaspora was the emigration of Emperor Gojong (1897-1910) under the modernization policy, and the third cause of migration was the oppression of the Japanese colonial period (1910-1945). Fourth, after liberation, migration to various countries, such as the United States and Europe has been proceeding to even now. Currently, about 7.3 million Koreans are scattered all over the world.

If God scattered the Koreans all over the world, why? The 1980 Korean church growth and convocations, like the 1974 of (pastor) Billy Graham crusade, became the incidents that caused the Korean church to take the gospel and go throughout the whole world. Then, what is the status of 100 years of Korean immigrant history now? Approximately 5,500 Korean immigrant churches in 176 countries are carrying out the ministry of the Gospel for Korean compatriots and are also becoming a passage for the gospel to spread into the nations they are living in.

However, most of the Korean churches are only preaching the Gospel to Koreans. The lack of understanding and fear of breaking the harmony of local and other cultures limits the missionaries' ministry. This seems, in part, to be due to a lack of awareness about Xenophobia, Trans-nationalism, Immigration, Global Refugee, and Geo-Politics, which also exist in Korea and should be overcome. Wherever the diaspora migratory mission progresses, it should be developed as 'To, Through, and Beyond the Migrant'. This is what God expects from the Korean church.

## **The Situation of the Korean Church on Migrant Mission in Korea**

In Korea, there are immigrants who left their hometowns with the will to study, to get a better job, or through international marriage. There are also immigrants who were forced to migrate as refugees in order to escape war, natural disaster, racial repression and religious oppression. The history of migrants in Korea was, initially, due to the Korean War (1950-1953). The presence of allied forces from 17 participating countries can be said to be the first time people of the multi-ethnic backgrounds appeared on the Korean peninsula. Secondly, migrants came during the period of recovery and industrial development (1954-1988). The US military was stationed, followed by artists and people in entertainment. In Seoul and Busan, there was Chinese church in the Chinese communities, and, around the garrison of the US military, many saints with professions, such as engineers, professors, and diplomats, gathered and worshiped in various foreign churches. Thirdly, after the Seoul Olympics (1988-1992), Korea became known to the world and thousands of foreigners came to work in business or in factories. People with tourist visas, industrial trainee visas, and illegal aliens emerged, and the presence of Korean-speaking Korean-Chinese quickly eroded the migrants' labor market. This situation created conflict with the native culture. At this time, some churches started migrant missions. Fourthly, in the period when industrial trainees and work permits were changed through government policy (1992-2006), immigrant mission related organizations were established, and various churches became involved in ministry. However, an economic crisis hit Korea, so the local churches helping the migrants' complex difficulties required to fill a holistic role. It was a time when migrants began

to leave Korea, and even missions-related organizations stopped carrying out their ministry. The fifth period includes all situations since then, a time of recognition and participation of the immigrant mission work of various churches' gradual increase. However, the following problems still remain.

Firstly, we can see that the government is struggling to build policies for migrants. Of course, in a situation where there are only stepping-stones and no successful cases, it seems a creative and well-suited policy needs to be made to fit the circumstances of Korea rather than just benchmarking. Therefore, I think that we should actively participate in and lead this part in Protestantism and missions.

Secondly, there is a growing interest in Korean churches' awareness and participation in migrant missions. I have been doing immigrant missions for over 25 years, and I have seen the lack of awareness and misunderstanding of migrants' missions in the field of foreign education and teaching. But that is now changing. We are expanding this ministry through the local church or denomination.

Thirdly, Korean missions is participating in migrant missions without having to go or send. From the perspective of diversity and age of missions, senior missionaries are participating in the mission of "Blue Ocean" because of the concept of 'from everywhere to everywhere' - the reality of conceptual missions and the situation inside the missions system.

Fourthly, the world's theological community is interested in diaspora migrant missions and encourages the participation of churches. Theolo-

gians are cooperating for the establishment of diaspora missionary missions within missiology. In the next 2 to 3 years, all seminaries will teach diaspora theology.

### **Keywords related to ‘Neighbors of the End of the Earth’**

The migration of numerous people in the last century has changed the concept and method of missions. Over the past several decades, missionaries have been telling us that we should go strategically to unreached peoples or difficult-to-access areas. Recently, however, many people have left their hometowns and come to live with us as our neighbors. This is an important phenomenon nowadays that all churches must practically acknowledge. Christians with callings in church and mission should never miss such opportunities for this type of immigrant missions. Korean churches should understand the basic meanings of the following terms and have proactive attitudes for ministry in order to participate in migrant missions and evangelize effectively.

#### **Xenophobia:**

It is the intense or excessive dislike or fear of people from other countries. There can be genocide triggered by the violent crimes committed by foreigners. It is true that complaints about job encroachment and welfare policies towards migrants make the native people feel uncomfortable. An area becoming ghettoized can also cause xenophobia. However, the church should not follow society’s understandings and atmosphere. The focus must be changed. “The Great Commission” must be based off of the “Great Commandment”, “Saving Souls” must be the “Social Gospel”, “Church

Planting” must be “Christian Charity”, “there” must be “here”, “global” must be “local”, “sending” must be “receiving”, “assimilation” must be “amalgamation”, “foreign mission” must be “local mission”, “urban” must be “rural”, and “theology of mission” must be the “strategy of mission”.<sup>3</sup>

### Trans-Nationalism:

This refers to the academic research agenda and social phenomenon arising from the decline in the economic and social meanings of the boundary line that divides the national state and the interconnectedness that is important among people. Vanguarders at the forefront of multi-ethnic, multi-cultural movements in the United States, including Mark DeYmaz, Ken Baker, and Rodney Woo, argue that all churches should be involved in many cultures and multicultural ministries.<sup>4</sup> So far, the Korean migrant church has been known to primarily perform relief-oriented missions for migrant workers. So the mission system has been classified and treated as a special mission field. Recently, however, migrant workers have become increasingly diversified into multi-cultural and multi-ethnic churches depending on how migrants are subdivided into blue collar and white collar workers, international students, international marriages, refugees and soldiers. The local church divides them into the settler and temporary-settler areas, achieving professionalism of the ministry and reproducing missions through reverse dispatch. The current status of immigrants staying in Korea is expanding to the concept of a ‘mosaic,’ from the concept of ‘salad bowl’ and ‘boiling pot,’ and this concept is being extended to Korean domestic

---

<sup>3</sup> Enoch Wan

<sup>4</sup> Chandler Im, Billy Graham Institute

multicultural and multiethnic churches.<sup>5</sup>

#### Immigration:

It means an international movement of peoples to find temporary employment, either as a permanent resident or a citizen, or as a migrant or foreign worker, from the country of origin to the destination country (not the resident or national of the country) or for residence. Migrants are moving from the south to the north, from east to west, and further from everywhere. Therefore, we need a strategy for effective evangelism toward these new neighbors.

#### Geo-Politic:

It refers to the impact of geographical features on international politics and relations between countries. 2000 years ago, Rome's world domination opened up the main pathway of preaching the gospel from Jerusalem and Judea to Ephesus, Athens, and Rome. Nowadays, immigration is still paving the way for the preaching of the gospel across the continents to build the church up to even those living on the sea. The recent increase in diaspora is God's sovereign intent, and is an opportunity for churches to preach the gospel to the ends of the earth.

Based on the above information, it is necessary to collect information on the immigrants who enter Korea and the migrants living around the local church. We should know where they are, what nationality they are, what they need, and what Korean churches in their area do for them.

---

<sup>5</sup> Chandler Im, EAN



## Training in Migrant Mission Ministries

Migrant Mission Training School (MMTS)<sup>6</sup> provides training for local churches and Christians to participate in migrant ministry, and further, professional ministry.<sup>7</sup> MMTS provides balanced training for cultivating luck as a real missionary. They offer various lectures for immigrant missions, such as lessons by lecturers who are active and healthy in the field of migrant ministry, evangelism and practice, and who visit missions organizations.

Anyone who is interested in immigrant missions and wants to participate directly or indirectly in mission ministry can participate in MMTS. They would hear a variety of lectures for immigrant missions for 16 weeks by lecturers from the field. So far, throughout the 15 terms of MMTS, about 240 people have completed the program. The lecture topics are on the status and understanding of migrants' missions, opportunities and crises, challenges and participation, challenges and accomplishments. Mission education and training are conducted at the same time. In addition, there are practical exercises, such as lectures by immigrant missions, evangelism, atrium, outdoor training, and gospel-specific recitation.

The MMTS course focuses on how to serve and migrate various migrants such as migrant workers (blue and white collar), marriage migrant women and children (multicultural families), international students, defectors, overseas Koreans and refugees. Participating trainees will also have vivid field experience. Focusing on collected lecture materials, we have

---

<sup>6</sup> Migrant Mission Worker training course opened in 2005 by WiThee International Mission

<sup>7</sup> 11th MMTS Lecture

been publishing immigrant mission textbooks and using them as guidelines for migrant ministry. In addition, intensive training courses for rural churches are also underway, which seek ways to minister to multicultural families, which are increasing rapidly.

The most urgent tasks for now are to disseminate theology, missiology, and the practices of the Diaspora perspective, and to distribute them appropriately to each seminary, mission training group, and to formal and informal training programs. In April 2016, the Global Diaspora Network published a compendium, which was the basis for Diaspora missions. In it, more than 50 scholars covered topics over 600 or so pages. Currently, this book is being translated by WiThee Mission International in Korea and I am expecting it to be used as very effective material for migrant ministry in various seminaries and churches in Korea.

### **A Model of Migrant Mission to be Followed by Korean Churches, Antioch Church**

The Antioch church in Acts is a good model of a church that does immigrant missions, particularly through the acceptance of multiethnic people in the local church. Their dedication to multiethnic worship shows the expansion of missions in the area of Antioch. In other words, the immigrants, such as Barnabas from Cyprus, Lucius from Cyrene, Manaen foster brother of Herod, and Paul from Tarsus (who was a citizen of Rome), became leaders of the Antioch church and, along with the members of the Antioch church, communicated to the Gentiles the gospel that had only been passed on to the Jews, and they experienced the rebirth of missions.

As a result, a large number of people believed and turned to the Lord,

and the disciples were called “Christians.” Therefore, the Antioch church became a model for church missions in today’s migrant ministry.

The phenomenon of migration is as old as the Bible, but it is a recent topic of missiological interest. Therefore, it is important to understand the missiological viewpoint of God’s providence in planning people’s migration as path to redemption. When we minister to migrants, we need a holistic ministry based on the Great Commission and the Great Commandment.

The Lord’s public ministry was not only the preaching of the gospel, but also the work necessary for society. Apostle Paul emphasized that the early church members should emulate the ministry of the Lord’s public affairs. The work of proclaiming and preaching the Word and the ministry of healing are different in function, but they contain an inseparable content for the whole ministry (Matthew 4:23). The saints and the early church that appear in the book of Acts were zealous to proclaim the Word and for their salvation and participation in society. Therefore, a holistic and energetic ministry should absolutely and particularly be applied to diaspora migrants.

## **5 Steps of Immigrant Mission that Korean Local Churches Can Participate In – FAITH**

Since I have been doing immigrant missions for diaspora gathered in Korea since the early 1990s, I would argue that most of them can be carried out in the following five stages.

### **Stage1 – Friendship:**

Even if it is a no-frills local visit, this is the stage to have contact through meetings. The important thing is to meet continuously. It can be

said that the time required to enter the next stage from the first stage differs depending on the country and their religious orientation. In other words, the part from 'Friendship' to 'Gospel Presentation' is most important. Therefore, we should consider the situation of the church that supervises the ministry so that we can select and contact the subjects.

### Stage2 - Assembly:

The difference of Stage two from the first stage of ministry is that we meet the person constantly in the church. Worship and education are important, and incidentally, counseling, fellowship, and relief work can be conducted in the church. The important thing in the second stage is that the ministry should proceed with the gospel as priority. In the second stage, discipleship is possible. In addition, independent program management is a factor that strengthens their sense of belonging and spiritual and societal growth.

### Stage 3 - Independence:

Whether inside or outside the church, they have a sense of ownership and are in a position to manage and run the meeting. The particular characteristic of the third stage is that the ethnic group can move independently, so the presence of several groups in one church is possible. In addition, in the third stage, various relations between the Korean church and the Ethnic Fellowship can be expected (see the attached back cover). They seem to have the potential of Nevius<sup>8</sup> growth just as well as we do.

---

<sup>8</sup> Autonomy, independence, rotation

#### Stage4 – Transformer:

Step 4 is the stage of reverse dispatch. One of the important things of mission is reproduction, and it is strongly demanded in immigrant missions. I think the goal of immigrant mission is to minister to the migrants gathered in Korea, and have them reproduce missions through a scattered diaspora all over the world. In order to do this, the Korean church should provide professional training, information, and support, and it is absolutely necessary to continuously check and manage those provisions.

#### Stage5 – Hub:

The diaspora of Koreans all around the world, and the inhabitants gathered in the country, are inseparable. In the era of diaspora missions, 7.3 million Koreans scattered all around the world. The 30,000 Korean missionaries' work will be very effective if they can work through missionary networks in cooperation with domestic migrants. KIN<sup>9</sup>, which is now associated with the GDN<sup>10</sup>, is a good model for this united ministry. In addition, the people of the diaspora scattered and gathered in each independent country are actively forming a coalition for effective missions.

### Conclusion

We can see God's plan for this age through the active increase of immigrants, the dynamic role of immigrants connecting country to country. The Korean Gathered Missionary and the World Scattered Missionary should be

---

<sup>9</sup> Korea Intercultural Network

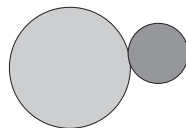
<sup>10</sup> Lausanne Diaspora, Global Diaspora Network

understood and united as one so their resources can be applied to these missions<sup>11</sup> through them.

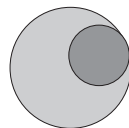
The world Christian community and missions have begun to realize that Diasporas are the channels and subjects for effective missions. Therefore, Korean immigrant missions should engage in effective ministry through active participation and the union<sup>12</sup> of Korean local churches. In doing so, the Korean Church can become the pilot of the World Diaspora Migrant Mission, and by succeeding in global missions resource development, will increase the index of world evangelization.

#### <Appendix: Multi-Ethnic Church/Ministry Models>

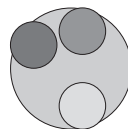
1. **The Host Church Model** ... This could be a rental relationship between the host church and the ethnic group'(s) fellowship.



2. **The Department Church Model** ... The ethnic group is an adult community or Sunday School class within the church.



3. **The Multi-Congregational Model** ... Ethnic groups form different congregations where all are members of the same church.

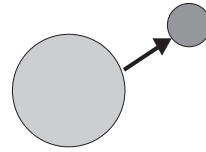


<sup>11</sup> Prof. Enoch Wan Diaspora 3Stages of Missionary

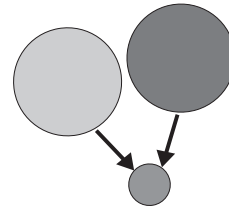
1. Mission to Diaspora, 2. Mission by/through Diaspora, 3. Mission beyond Diaspora.

<sup>12</sup> Korea Intercultural Network(KIN)

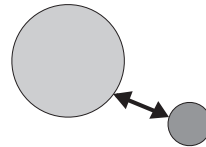
4. **The Outreach Model** ... The parent church intentionally plants an ethnic or multi-ethnic church elsewhere.



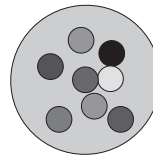
5. **The Partnership Model** ... Churches with different ethnic backgrounds join to plant another ethnic or multi-ethnic church.



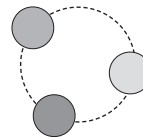
6. **The Adoption Model**...A church adopts an existing ethnic fellowship for mutual encouragement and ministry.



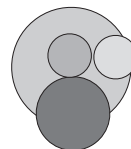
7. **The Assimilation Model** ... All ethnic believers are absorbed into the host church and adjust to its program and style.



8. **The Multi-Church Model** ... Several ethnic fellowships use the same church building, but they are involved in their own governance.

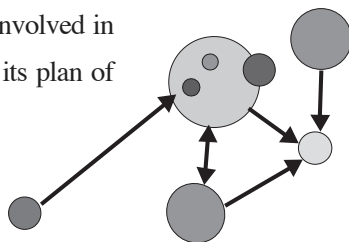


9. **The Multi-Ethnic Model** ... The church is composed of several ethnic groups which come together for shared services.



10. **The Blended Model** ... A church is involved in more than one model as it works out its plan of ethnic ministry.

There are other model variations, such as Incubation, Translation, Cell Group, House Churches, and Multi-Generational.



(Adopted and modified from various sources)

Chang-Sun MOON started ministry mission in Korea from 1992, Serving as the director of the WiThee International Mission, at Migrant Mission Training School(MMTS) and at Korean Intercultural Network(KIN). Since 2010, he has been serving as Catalyst and vice president in the Global Diaspora Network (GDN).





# Case Study of Church Planting through Diaspora Ministry in Korea

Chul-Han JUN  
Friends of All Nations (FAN)

## Introduction

In the late '80s and early '90s migrant workers came to Korea to look for jobs. As they were adapting and working in Korean society, they faced many difficulties and suffering, and a few churches and missionaries came to help solve their situations by protecting their human rights and preaching the love of Christ. There are various forms of a holistic ministry that fulfill their needs and allow for evangelism. They are divided into two models: human-oriented ministries, and mission-oriented ministries that emphasize evangelism and discipleship training.

Let's look at the following articles. There are articles on justice about what immigrant mission should do. Is the immigrant mission simply economic relief to help the poor and needy, or is it a pathway to evangelism, of preaching the gospel? There are articles about the question of the identity of these ministries. Also, there are many articles about the mission of the Korean church with articles describing motives for why we should have missions for migrants. There have also been some strategic writings on how migrant ministries should be done. In addition, the Korean people living in a homogenous culture have learned through seminars, forums, and training

programs on how to understand people from various cultures and how to give missions to migrants of various religions. Now immigrant mission is at a golden age that Korean churches should not miss. Missions at the end of the earth, which is the words in the Bible that say to preach the gospel to the ends of the earth, must be done by us. There were articles emphasizing the Supreme Command that the Korean church should preach the gospel to the Gentiles who came to us.

Although there have been various articles and writings on research about immigrant migrants in Korea, there are only a few writings on how immigrant missionaries came to believe in Jesus and how the disciples of Jesus went to his own country and built churches. From that point of view, there were articles published in a 2008 seminar. In SaRang Church, a seminar was held by the Global Mission Association of Korea with the theme of “Migrant Worker’s Domestic Ministry Model” through a network of migrant workers’ ministry. Mongolian, Vietnamese, Thai, Indonesian, Bangladeshi, Chinese, Nepalese, and Filipino language ministers, who had been doing ministry in foreign countries for more than 10 years have, became capable of understanding the status of the local churches as a result of their mission in Korea.

Most of the contents of the ministry that was announced at the time were introductions to ministry in Korea, and the writings regarding local church-planting churches have begun to agree that they are just in their beginning steps, except for one or two languages. However, during the last 8 years, as I developed this article, and I was able to see the mission grow beyond my expectations.

In this article, I basically surveyed the cases in which the returnees pio-

neered the church in a simple interview format. How did those who lived in Korea as immigrant workers or international students, who came to know Jesus through missionary ministries, return to their homeland, and when, where, and in what ways did they pioneer and create church growth? For these questions, I learned these results by telephone or making visit interviews with linguistic missionaries, mission agencies, and missionary middle and large church leaders who have been working in immigrant ministries for over 15 - 20 years in Korea.

### **Preliminary Investigation of the Case of the Exploitation Church by Linguistic Ministry**

This basic survey was conducted through interviews, and the following persons were interviewed.

Mongolia: Yoo Hae-guen, Seo Ki-won, Lee Hae-dong

Vietnam: Lee Yoon-wu, Hwang wun-ha, Ahn Jung-ho, Chae Ha-kyung,

Philippines: Cho-Il-rae, Oh Jae-sam, Cesar, Jeon Chul-han

Thailand: Hong Kwang-pyu, Son Paul Lee Yong-woong, Kim Nam-sook, Kim Bong-wun

Examples of Mongolian Ministry<sup>1</sup>

The case of the Mongolian ministry is not studied separately, but is analyzed and examined through pastor Lee Hae-dong's article, "Pioneering

---

<sup>1</sup> Lee Hae-dong, 'History of Mongolian Diaspora ministry' The 'History of Mongolian Diaspora ministry' is a summary of the 'History and Prospects of Mongolian Migrants' ministry' presented in the GMS Migrant Mission Forum in 2013. bid. pp.133-159

the home church of the returning Mongolian diaspora” written by Pastor Lee Hae-dong himself. Pastor Lee Hae-dong, Secretary-General of DMN (Diaspora Mongolian Network), pointed out that one of the important goals of domestic immigrant ministry is to open churches in the re-migrant diaspora’s home country through the unification and cooperation of domestic Mongolian ministries. He also examined the history and current status of missions for immigrants of Mongolia living in Korea, and examined the cases in which Mongol migrants pioneered the church after returning home. In addition, looking at the prospect of planting the Diaspora church in Mongolia, Enoch Wan quoted the third stage of “mission to diaspora, through diaspora, beyond diaspora” in the diaspora ministry. I fully agree that the goal of the immigrant missionary in Korea is to go beyond the ministry in Korea and go back to one’s home country, aiming not only for local church planting, but also for the churches to be established as missionary churches.

I hope that this research will be done in all the linguistic ministries where the immigrant ministries work in Korea, so that immigrants who have been trained in discipleship with Jesus will continue to contribute to the expansion of the Kingdom of God through church planting as well as through a healthy Christian life.

Pastor Lee Hae-dong continued to divide the history of the Mongolian domestic ministry into four phases: the early period (1996-2000), the spiritual growth period (2001-2007), the outcome period (2008-2011), and the maturity period (2011-present). The following is a case in which believers, who have been evangelized to and returned to Korea in each era, have pioneered the church.

Mongolian believers who returned to Korea at the time of church planting by Korean missionaries in the early period were guest Mongolians (church visitors). In other words, they were mature believers who were guest believers. They were people who had been helped by missionaries in Korea. Even if they go back to Mongolia, they come to the church to get help, but because their needs are not met, they leave the church without settling down.

The Christians who returned to Mongolia in the spiritual growth period (2001-2007) started to open churches themselves in Mongolia (July 2002). It is said that this period was a cooperative effort in pioneering the church by Mongolians and Koreans. In the outcome period (2008-2011), the Mongols independently pioneered the church. A representative church, called the church of Amin Talach (Life Bread), was pioneered in Ulaanbaatar, Mongolia on September 7, 2008, with nine members of the Mongolian Diaspora returning from the Galilee Mongol church in Korea. Pastor Lee Hae-dong assessed the significance of this church because it was the church pioneered without the support of Korean churches.

Of course, this article focuses on the Mongolians who have trained in ministry organizations in the DMN, but there are more cases that include missionaries or churches that are not DMN. Through this article, it is estimated that about 30 churches were built by the Mongol followers who returned from Korea among the 470 churches in Mongolia at the end of 2014, which is 6.8% of the total number of churches. In addition, if Mongol believers, who are evangelized to in Korea, return to Mongolia and become involved in existing churches and have influences on the local churches, the invisible influence of the local churches being pioneered and established through domestic migrants' missions is much more visible.

## Examples of Philippine ministry

According to the Migrants Fundamental Investigation Report, there are 103 Philippine ministries in Korea, the third largest migrant ministry in Korea. Nevertheless, there is not yet a union of Korean missionaries in the Philippines. This is because most Philippine ministries are made up of Philippine ministers. A few years ago, it consisted of ministers working in the Seoul / Gyeonggi area, and the gathering of Philippine pastors / ministers was regularly held. But less than 30 people gathered. Most of the Philippine ministers were foreign students or part time workers, so it was not easy for them to make time. Therefore, most churches had less than 50 worshippers because they could not do full-time ministry.

But there is a remarkable church among them, the Soojung Purity Church in the western part of Incheon. Senior pastor Cho Il-lae has been ministering to Korean churches in middle and large-sized churches, and has been working in the Philippines as an area of the church. In 2008, a seminar on migrant workers' ministry network was published on 'Philippine workers ministry model'. He opened a Philippine worship service in Soojung Church and invited Philippine ministers to minister. Thus, from 1993 to 2002, the ministry was introduced by comparing the number of worship attendees, offerings, and baptism. The first thing he tried was the ritualization of Soojung Church members for Philippine workers' missions. The attempt of creating mission consciousness the church members is as follows. First, Soojung Church has been a missionary church since the beginning. Second, Soojung Church has been continuously engaged in missions. Third, Soojung Church has grown through missions. Fourth, there was a steadfast missionary spirit and a hot commitment to missions by the pastor. Lastly,

there was God's help and support for the missionary.

He also testified that, as a strategy to make the Philippine workers aware of missions, he first thought that it was important to take over the pioneering spirit and mission spirit of Soojung Church, and felt the need to assimilate Soojung Church of Filipino workers. So, he organized the Philippine workers' mission objectives in four ways and shared them with all. The first is God's love, the fundamental purpose of mission. The second is to plant Filipino workers' love for Korea and Koreans. The third is to allow Filipino workers to go back to their home country to do mission work. The fourth is to raise the spark of mission and prepare a platform for world mission.

Through this process, he set up a mission strategy for the Philippines through workers who returned to their hometowns. Soojung Church said that the intent of the Philippine workers' missions from the beginning was to pioneer Philippine district churches through them.

For this purpose, 25 workers who returned to their homeland in August of 1997 set up the Alabang church by Pastor Henry Arce, and 70 members gathered. In March 1999, four workers returned to their hometowns in Manila, where Pastor Arnel Caimol ministered and integrated with Mandaluyong. At the same time, Mandaluyong Church, which had workers returning to their two hometowns, was ministered by Pastor Nic Cepe and had over 70 members. In the same year, the Montevac Church also had services with more than 40 members, thanks to the dedication of Pastor Arnel Caimol and the two returnees. In April 2000, the Church of Katana Church, two returnees, Pastor Edmer Abella, and one returnee to Tanai Church, together with Pastor Manny Galutera, established a church with 70 and 30 members, respectively. And in 2002, the Mola Nai church began with a returnee

with Pastor Basilio Arce, and grew to be 30 members. In addition to these examples, several places in the Philippines have Bible study groups centering on Filipino workers from the Soojung Church, and they plan to open up distinct churches in the near future.

Through the above report, if the Philippine believers who return to their home country first planted churches, and were to plant with local pastors, what kind of screening process should the local pastors go through? How will the Soojung Church's spirit of mission be shared? It is a reality that there is no answer to, including questions of how economic support has been achieved and how to build an independent church. In addition, after 2002, it is regretful that Filipino workers who have returned to their home country from Soojung Church have stopped pioneering the churches.

Pastor Oh Jae-sam from Seum Church in Gyeonggi-do Siheung City met Filipino Pastor Cesar and his family, who was traveling to Korea in 2002, and asked pastor Cesar to listen to his mission vision for Filipino workers and seeked cooperation. Pastor Cesar wanted to minister to Korean Filipino workers in Korea, but requested that he be invited as a missionary so that they could enter via missionary visa without needing any financial support. Eventually, Pastor Cesar's family, thanks to the sponsorship of the church, also entered through missionary visas and conducted evangelism, discipleship training, and theological training centering on Filipino workers. As a fruit of the ministry of the past 15 years, four local worship communities such as Ansan, Anseong, Sihwa, and Cheongju have been established in Korea. Here, those who have been trained in faith have returned to their homeland and established 10 churches in the Philippines. Some of them went to Taiwan and set up four churches. In Macau, Italy, and Hong Kong,



they also established churches.

Pastor Oh Jae-sam allowed them to use the church building and provided meals and vehicle services for them. He also devoted female deacons to take care of them entirely. Through counseling, he solved their mental, physical, and spiritual problems. In the beginning, as the need of foreigners grew, various elements of conflict began to arise with the Korean church members due to the many economic burdens of distributing meals, providing transportation, and other services to other churches in the area. The church rented out their own buildings, so conflicts with Korean churches gradually dissipated. He also organized a short-term mission team to visit and support the construction and renovation of eight churches pioneered in the Philippines. He plans to visit Taiwan's church next year and support it by opening worship rallies.

Pastor Cesar's ministry is characterized by thoroughly training the church members as a self - sustaining church. It also focused on the ultimate goal of encouraging members to return to their homelands to plant churches in their hometowns and to make their churches self-sustaining. Of course, they start as just laity, but they try to bring them to the faith of nearly that of a pastor through continuous training. He regularly visits the Philippines and encourages them to continue to plant churches.

Another example is the Philippine community of the Friends of All Nations (FAN) where I work. It is the worship community which was started first and continues ministry until now. In October 2001, it started out as a multilingual English worship community. In April 2002, I started a cooperative ministry with Pastor Ernel Gallaza, a Philippine international student who was studying the Master of theology and doctoral course (2002-2007). Pastor Ernel's strengths were in teaching ministry. After Sunday service,

he conducted basic religious training and discipleship training for church leaders. In addition, several courses of the theological training course were established in connection with Baguio Baptist Theological Seminary, and the theology training was tested on the Philippine workers. Twenty of these trained Filipino workers returned to their homeland and acted well in their home churches and abroad, and have been in constant contact.

The FAN Mission has set six goals when it was established. First, evangelism. Second, discipleship training. Third, missionary training. Fourth, international students studying abroad will cooperate with their own ministries. Fifth, permanent immigrant missionaries will be introduced to migrant ministries. The sixth was to plant a local church. This goal has been emphasized from the beginning. Therefore, the DNA of the FAN ministry is based on the principle that trained migrant workers will develop local churches around their families. Some of the Filipino workers returning to the Philippines have been informed through Facebook that they are going to the UK, Italy, the United States, Macao, and other areas of the Philippines to join the Philippine worship community.

One notable thing was, when Pastor Ernel Gallaza returned to the Philippines after receiving a degree from a Korean university, he was reverse dispatched as a missionary from the Philippine church. So he lectured at the theological school in Davao in Mindanao, taught theology at the local Catholic University, and trained leaders. Then, four years ago, he set up his seminary in the Surahla area, a small town in the island of Mindanao. He set up a seminary to retrain local ministers who did not receive seminary education. Currently, about 50 students are enrolled in undergraduate and graduate courses. When they graduate, they will be pioneers of the church in their hometowns.

In the context of local church planting, the FAN Mission is conducting a Train and Multiply (T &M) layman's home church leadership training program in cooperation with the One Mission Society Every Community for Christ (OMS / ECC). When ministers and Korean missionaries to the Philippines return to Korea, they are invited to a one-night and two-day workshop, and after introducing the use of T &M, they are distributed free of charge. This T &M program is a home church leader training program. In other words, they are trainings to apply to small group Bible studies, by which migrant workers who work in the factory can learn discipleship and how to preach. They are trained at the factory church dormitory while they work. These trained migrant workers will be able to easily start a house church around their families when they return home.

### **Examples of Vietnamese Ministry**

The mission work for migrant workers in Vietnam began with the invitation of Vietnamese workers in November 1994 at the Saemoonan Presbyterian Church on Thanksgiving Day. In May 1995, Missionary Chae. H.K started a ministry for Vietnamese workers in succession at the Jubilee Mission. In the same year, Lee XX in AnYang SaeJungang Church became minister of the ministry for Vietnamese. Both churches and jubilee mission became the starters, and churches and organizations in Seoul and Gyeonggi provinces became interested in the Vietnamese workers' ministry. In Incheon, the Juan Presbyterian Church began its ministry in Vietnam. In early 2000, Ahn.J.H establish Seoul Vietnam Church, and Songuri Vietnam Church in 2002. According to the Vietnamese Ministry of Labor, there are over 40 churches and ministries working for Vietnamese all over the country.

The reason why Korean Christians are interested in Vietnamese workers is because they felt guilty and sorrowful about their wrongdoings in the Vietnam War in the 1970s. Therefore, they had a strong desire to restore their relationship by healing past wounds through doing missions. So many churches and missions agencies actively participated in this ministry and got good results. Also because Vietnamese people have experienced war like Korean people, they are interested in Korea's economic development that has overcome the war. Therefore, favorable emotions, rather than negative emotions of the past, have been a favorable point for Korean people to have as contact points for missions. However, as you dig deeper into the Vietnamese workers, you may feel that, because Vietnamese workers are people who have come to Korea to make money, they are very calculating in order to achieve their goals. Also, Vietnamese workers are not interested in religion because of all the secular fun in Korea and because of the liberating environment they had not felt in Vietnam. However, in spite of the circumstances of these Vietnamese workers, the Vietnam Mission Association and the Vietnam Mission Federation were formed with a gathering of ministers working for Vietnamese workers. They had spiritual influences on them by having a retreats in association with Chuseok and the New Year holidays. Since middle and large churches and mission agencies are united, good fellowship and collaborative movements are taking place among Vietnamese ministers. A good coalition between Vietnamese ministers is a good example for Vietnamese mission for when Vietnamese workers return home after living out their faith in Korea.

At the end of June, missionaries of the four (Lee, Hwang, Ahn, Chae) who had been in Vietnam for 20 years in Vietnam spent 7 days and 8 nights

in a Vietnam mission trip and recorded 11 travel memos. I have been able to find a good model for the twenty years mission in Vietnam.

Through the missionary trip, they met various people, including those who started their faith life in Korea and pioneered churches, those who lived faithfully in local churches, and those who studied in Hanoi and Ho Chi Minh Seminary. They also met with local church pastors and saints and provided them the support of Korean churches, worshiped and prayed with them, and encouraged them.

Pastor Lee said, “Through this mission, I have had the pleasure of working for Vietnamese / international students over the past two decades.” In the meantime, Vietnamese brothers and sisters who have been taught by evangelism and faith have returned to their homelands, glorifying God when they see people who build churches, serving local churches, and teaching in seminary to be pastors.

One noteworthy story is that Vietnam tận hưởng Truth church has been well-pioneered since seven years ago. Nguyen duc dwi, who came to Korea as a worker, met with missionary Chae in the course of battling colon cancer and receiving surgery. He believed in Jesus after he was evangelized to, and later even his parents believed in Jesus. He then returned home in 2009 to begin a house church on the second floor of his parents’ home and began a drug healing community in partnership with Pastor Ddum, who was preaching the gospel to the drug addicts. His parents then dedicated 330m2 of land to God and built a two-story church building through a Korean Christian. So, a family built a formal chapel and church.

Because of the special circumstances in Vietnam, there are instances where Christians who return to their homelands gather from the home to the prayer place, and there are workers preparing for the seminary. If there is a

local church near the home, there are many friends who continue to live out their faith there.

### **Examples of Thai ministry**

The Association of Thai Missions began its partnership of 7-8 churches from the mid-1990s until 2003. In 2004, Hong Kwang-pyo became the president of the Thai Mission Network (TMN), and 16 churches participated in the union movement. Then again in 2008-212, Hong Kwang-pyo led the mission with the name Global Thai Network (GTN). In 2012, Lee Yong-woong led four years as the meeting was changed to Korea Thai Mission (KTM). From 2016 until now, as president, Kim Bong-un is leading the union meeting with 19 churches.

The Thai ministry gathered relatively well, and by regularly holding joint retreats for Chuseok and the New Year holidays, evangelism and discipleship training were well done. Furthermore, in conjunction with theological education, Thai ministers in Seoul and Gyeonggi area are training local leaders through the theological education for working immigrants. When they return to their homeland, the work of pioneering the church around their hometowns takes place. Thanks to these trainings, Thai New Life Church was established in Ansan centered on Thai workers. The ministry of Rev. Hong Kwang-pyo, the pastor of this church, is as follows.

Missionary Hong Kwang-pyo ran a shelter in 2006 when he opened a new Thai church in Ansan, Gyeonggi-do. It served as a dormitory for Thai workers and became a good place for religious training through morning and evening prayer meetings. From the beginning, there was a plan to open up churches in Thailand through this ministry. Hong Kwang-pyo

lived among them in the shelter in a community of faith. The expenses for the shelter operation and meals were also provided by the Thai workers' contributions. Through their training in the shelter, they planted a desire for pioneering churches for those returning to their hometowns, and provided them not only Korean language education, but also barista training to help the start-up process. They were also provided vocational education, such as baking and soap crafts, so that they could learn various ways to become economically self-reliant even when they returned to Thailand.

In 2010, he established the New Life Church Vision Center in Bangkok. In the following year, we established a new church called Ramsung Church and appointed three Thai missionaries, trained in Anshan for three to five years, to run the ministry and the center independently.

In 2013, the New Life Corporation was established and the headquarters of Café Vie Nouvelle was founded. The Thai people who return to their hometowns operate autonomously with the intention of opening up an independent church through business. So, as of 2016, we have opened café branches in 14 districts, and two independent churches have been pioneered. In addition, small group meetings are being held in six areas where they gather at the evangelism center to worship during the week. We are praying and preparing for this community to become an independent church in the future.

This church planting movement took place because the Ansan New Birthday Church exercised self-discipline and training through thorough prayer and faith training. This program is a program to evangelize to the family of the home country while being trained in Korea. It is held twice a year, and they visit 50 families through a 2-3 week outreach. Over 150 people are converted through every evangelistic journey. In addition, fami-

lies will be invited to a local family event in Thailand and are provided accommodation for two nights and three days. Around 100-150 people gather for a rally in the Word and prayer. There is also the task of handing over evangelism to local church workers and Korean missionaries.

In addition, they have time for extended education or retraining of local people returning home for 2 days and 3 nights through a retreat called «Family of Love» as a local ministry in Thailand. During this time they invite friends who are unable to keep their faith because of their family's persecution after returning home. They spend time with them, worshiping, comforting, and encouraging them. This opportunity gives them the power to live by the gospel again.

The characteristic of Hong Kwang-pyo's church planting is that, after receiving thorough faith training in Korea, they will plant church-planting DNA in their members from the beginning so that they can return to their hometowns and plant churches. In addition, it is key to evangelize to their families twice a year and to open up an independent church through self-sustaining businesses. If these models are applied to the wasteland of missions, more independent church planting movements will occur.

Another example is the ministry of Pastor Son Paul, the director of the Korean Foreign Missions Association. At the beginning of November 2005 in Bucheon, foreign language workers of various languages participated in the English worship service. Nepal, Sri Lanka, the Philippines, China, Vietnam and Thais participated in the service. Then in February 2007, a Thai worker named 'Teet Bongshachai' was working at a dyeing factory in Uijeongbu and accidentally cut his right leg. I met this friend who was in despair and came to preach to him. After that, he had thorough faith training



for several hours each day while he was being treated for a year of his severed legs. So he was baptized, trained in discipleship, and was dispatched as a lay missionary before he left. After returning to Thailand, he entered the ARB Gospel Seminary founded by a Korean missionary (Yoon Soo-kil) in Bangkok and completed three years of undergraduate and two years of graduate school and graduated with his wife in 2013. After his graduation, he first went to his hometown to build a church by dedicating his own land to preach to his family and relatives because he had no church in his hometown.

In April of 2014, he came to Korea and received a ministerial ordination. In November of that year, he established a church building in cooperation with Son Paul in the land dedicated to pioneering «God Blessed Church» in Nakhon Phanom, Thailand. In November 2015, a little further from there, he made a mango farm and pioneered the «Sidon church» and has been worshipping there ever since. He is worshipping in five villages around the town that have no churches, and about 20-30 saints are worshipping in each village.

In the course of all the processes, such as when he first believed in Jesus, his discipleship training, his theological education, and the pioneering of his hometown church, Pastor Sonberl visited constantly and provided training twice a year. There was support, such as providing the Thai Bible when necessary and providing Sunday school education materials. These encouragements will be good examples to foreign workers who return home to build independent churches.

## Conclusion

This concludes the basic survey of the church planting ministry in the four languages mentioned above. However, church planting cases of returnees of other language groups (such as China, Indonesia, Nepal, Cambodia, Bangladesh, Pakistan, Sri Lanka, and Central Asia which uses Russian languages) should continue to be studied. This will be a good resource for the Korean church to recognize the immigrant ministry as an important field of mission and lead to cooperation.

## References List

- Park Chan-sik, '21C Change of mission environment and viewpoint and strategy of immigrant mission', The Korean World Missions Association (KWMA), pp.129-140 2009
- Lee Hae-dong, 'Pioneering the home church of the returning Mongolian diaspora'
- Jeon Chul-han, 'World mission through domestic foreign missions', The 9th Korean Mission Leaders Forum Handbook, pp. 112-128,
- GMA Migrant Workers Ministry Network, 'Migrant workers domestic ministry model', 2008
- KDKorean Church Hope Volunteers, Immigrant Mission Basic Survey Report,
- Enoch Wan, 'Diaspora missiology: Theory, Methodology and Practice' Institute of Diaspora Studies. 2011, p.6.



Chul-Han JUN graduated from Seoul Theological University with MA in Asian American Theological Seminary, Th.M in Stellan Bosch University, and D. Min from Fuller Seminary. He has been a missionary for 26years, ministering in Korean Outershops Church (1975-2001), Logos, the international OM missionship (1978), Dulos (1985-6), Republic of South Africa (1987-97), and World Concern (1997-2000). Since 2001, he has been working as a representative of the Friends of All Nations (FAN) in Korea and has been serving as an adjunct professor at Seoul Theological Seminary, OMS International, Nepal and Philippines, and as the Church Multiplication Facilitator of ECC (Every Community for Christ) in Vietnam.

# Appropriate Education for the Children of Korean Missionaries and the Need for Korean Missionary Teachers

Sekee HONG (Ph. D)  
Teachers' Christian Fellowship

## I. Introduction

Korean missions are defined by a trio of deficiencies; *lack of missional policies, lack of strategies, and lack of training*.<sup>1</sup> This was surprising, as I had been under the impression that such deficiencies were specific to the challenges of educating the missionary's kids (MK). I had always been perplexed by the marked shortage of shared philosophies, strategies, and solutions despite the unanimous emphases on the need to provide the MKs with the high-quality education. Since Korea began sending missionaries abroad, the MK education has been a constant matter of individual engagement and sacrifice shouldered by the few devoted educators, who recognized the pressing need for the MKs to receive an education. It was only by His grace that the MK education had somehow managed to get through the past few decades. The Children's education has been a perennial concern that has failed year-after-year to gain traction.

It is exceptionally fortunate that the Korea World Missions Association

---

<sup>1</sup> Lim Jeong-pyo. Revitalizing Korean Missions through Understanding the Mission Field. KMQ 55th ed., pg.32.

(KWMA) drafted and published a *Policy Template for Korean MK Education*, abridged as: “foster Korean MKs to embrace their Korean heritage and identity, to inherit the sound faith of the Korean Church as veritable Christians, to be instilled with a sense of international scope, so they may perform as responsible members of society in their adulthood.”<sup>2</sup> Based on this drafted policy, further proposals and suggestions for the MK education policy were made across denominations and mission organizations. KWMA introduced a model that would support the MK learning by adding the policy that would need further development, supporting system, and consistency and cooperation amongst stakeholders. Several mission organizations adopted this policy and developed it to fit their own MK educational needs. A notable example was the 1994 establishment of the Manila Hankuk Academy through the cross-denominational and mission-organization support of the Korean Churches. MK-Nest and MOMKID were also established at this time by GMF and KWMA respectively, alongside numerous schools and educational institutions in Korea and abroad.

Nonetheless, the finer details of their operation left much to be wanted, considering that the circumstances have changed significantly since its first proposal. The policy implementation guidelines are in need of a thorough update particularly concerning the purpose-setting and strategy. This task may be carried forth by individual denominations and mission organizations, and it would be advisable for all stakeholders to convene for a discussion. In light of such a need, this text will first discuss the importance of purpose-setting and strategy-development in the MK education, followed

---

<sup>2</sup> Excerpt from the resolution released by the KWMA the conference at the Yangsuri Mission Center from November 1 - 4, 1993.

by how vital the role of qualified teachers is in the MK education, and how such capable teachers are to be sought and sent to the mission field.

## **II. Reasons for the lack of policy and strategy in the Korean MK education**

Missionary's children are in many ways missionaries who did not have a vote in the decision for a "missionary life." They are sent to the mission field as their parents were missionaries and have very little choice, if any, in the matter. Even later in life, their upbringing makes it difficult to speak up on the matter, nor are their voices heard when they do speak their thoughts. Similar to fetuses or the poverty-stricken members of the society, the MKs are voiceless and marginalized as a result. As they mature, the MKs often develop a pathology that is often unrecognized by even themselves; only when symptoms manifest acute pain do they realize something is rotten. Also, when others try to diagnose the underlying problems, the MKs are often too gentle and believe that they must endure the long-suffering on the mission field for their parents. Some of the MKs are indecisive and powerless while others are entirely oblivious to the issue. With or without a diagnosis, pathology develops to alarming levels. That is not to deny some outstanding cases of the MKs who find healing and wellness through His grace.

The policies and strategies are put in place not only to improve efficiency, but also to manage risk by preventing accidents and executing specific countermeasures in contingencies. Furthermore, such considerations should also include minimum living standards and means to help the MKs recover. The Korean government has no policy-based support for Koreans work-

ing overseas under high-risk conditions much less for their children, and it would be naive to look to the government for consideration of the MKs. We do, however, expect care from the body responsible for sending them to the mission field. Absurdly enough, the Korean Churches do not. The overseas missions department of most churches is manned by a lone clerk, rarely with any particular plan.

The second reason for the lack of policies and strategies in the Korean MK education is the ignorance and missional incompetency of both the missionary parents and the mission organization leaders. The adults are ignorant of what the children need to learn, experience, and prepare, much less on how the children would attain such education. The parents and leaders, furthermore, failed to present any measures or plans due to ignorance. Without appropriate planning or even expectations of what challenges the children will face, the unassuming young ones are taken into a strange land. Neither the parents nor the leaders are aware of how often the children cry through the night to go to sleep in this strange land.

Unable to express their inner turmoil, the children grow into adulthood with deeply conflicted and oppressed feelings of grief that often turn bitter. The adults misinterpret the situation telling the children that they are blessed with a very exclusive experience of studying abroad. Adults, also, expect with very little reason that the children will blossom into internationally competent figures merely by enduring whatever difficulties they face. A few of those children are well-adjusted and portray desirable cases, but many of the children grow into beings who do not belong anywhere. Their polyglot capacity is praised and attributed to an asset or debt that must be settled, but very few understand that they are alingual in a sense, unable to speak any of their native languages fluently.

The children grow into young adulthood unclear of their identity. Despite their apparent East Asian complexion, they become something quite other than Korean. Despite the adults' nagging emphasis on the need for faith, they do not examine the inexplicable relationship between their children's self-identity and faith. They read the stories in the Scriptures of men who leave behind their safe places, the land of the forefathers, and of a chosen nation falling under the enemy, rescinding the sovereignty to rule. They read that when the people obeyed the Lord, their lives were made whole and His providence took care of all their needs. God created us to live among other people to gradually discover His plans for our lives, but the MKs are applauded for mimicry and subordination to non-native cultures.

Most international schools throughout the world were established by the Westerners specifically to teach their children the Western cultures and habits. Koreans naively accept these schools as the solution to the needs of the Korean MKs and enroll them there; some even go so far as to make the father work alone in the mission field. In mimicking the foreign culture's language and the way of life, the children become fragile as they eventually lose their national identity, faith, self-identity, and purpose. Nikolaj Frederik Severin Grundtvig, the Danish pastor who was a major influence in the establishment of the Danish Christian welfare State said before his country in ruins, "To live well not only means to love God and have faith in him, but also all else love Denmark first."

The spark of Christian faith was initially sparked by the early missionaries, but the actual substantive growth and the revival were rooted in the native spirit of self-propagation and self-support. Korea's recovery from the harsh conditions of the early 1900s is mainly attributed to the efforts of the Christians who loved their homeland. The parents or leaders rarely concern



about what the children ought to learn in their elementary school years, who would support that teaching, and in what manner or order such efforts should be undertaken. In fact, it is not so much that the MKs lack exposure to education from Korea, but that the Korean mission organizations are disinterested in building an organization that would meet such needs. This gross disinterest comes from the perception that the mission field is already served by the Western educational institutes as well as the local school and that they are adequate for Korean children. Regrettably enough, a large proportion of those Western mission schools are increasingly burdened by the number of Korean students and have been gesturing to the Korean mission organizations to take charge of their children, but to no avail. Cuckoo birds abandon their eggs in the nests of the other birds expecting the eggs to hatch and the chicks to be looked after. The practices concerning the education of Korean children in the mission field have more or less been like that of cuckoo birds, since decades ago in the early days of the Korean missions to the present.

These decisions are being made by the adults who do not understand the importance of community within which the children share their values and experiences, and how such a community grounds their identity, instills a sense of national pride, and empowers self-confidence. The Korean MKs are worse off for such decisions.

### **III. Updated discussion on the MK education policies and strategies**

Institutionalized education, in its most desirable form, requires several factors to be met. Primary factors include an *educational philosophy*, and a

*curriculum* clearly defined by specific objectives, contents, and methodologies. Also included are the agents of the philosophy in the brick and mortar schools and classrooms, namely *capable teachers and leaders* in the education oversight.<sup>3</sup> Secondary factors in the discussion are the *students' capacity and tendencies* as well as the *learning environment, facilities, parental capacities, and local community and environment*, and so on.

### 1. Shared policy and philosophy

The public education is concerned with the *what* and *hows* of the education, while the Christian education is relatively more concerned with the *whys* of the education. This concern is due to the expectation that the educational philosophy in a Christian setting must also embody a Christ-like perspective on education. The philosophy of education is quite literally the direction and goal sought by education. For a Christian educator, *a system of Christian values* is the basis for his or her philosophy of education. The KWMA's proposed details of the *Policy Template for Korean MK Education* as discussed earlier also reflects its philosophy of the MK education. It defines and declares the MK education as having properties that *encourage the learner of Korean identity, promote spiritual growth in Christ, and instill a sense of international scope*. Although the KWMA outline was drafted with only four consecutive days of the meeting, the outcome was remarkably influential.<sup>4</sup> Stable and flourishing schools are mainly invested in de-

---

<sup>3</sup> Gaylen J Byker(2004), Being Distinctively Christian and Academically Excellent. 2nd International Seminar Invited by Calvin University. pg.61-78.

<sup>4</sup> This policy draft laid the foundations for the Manila Hankuk Academy in 1994, the first Korean MK school. This was followed by the Ulaanbaatar MK School (Mongolia) in 1998, the Handong International School (Pohang, Korea) in 2001, and Glovill High School (Busan, Korea) in 2002. Joeun School in Cambodia (Phnom Penh) was established in 2010, and Sejong

veloping and engendering a robust philosophy of education. This is because the philosophy of education is the keynote, which significantly affects every aspect of the education. Calvin College and Dordt College in the United States are great examples of educational institutions that invested in multiple years of human and financial resources in developing a *core curriculum* that fairly embodies their philosophy. Even after their core curriculum was established, it was continually adjusted and refined through constructive feedbacks. Carefully and resiliently defined philosophy of education withstands the challenges set forth by a rapidly changing world as it is rooted in meaningful truths, never straying from its basis of Christ-like values and academic discipline.

Robust philosophy of education, updated and more widely applicable and relevant than the current template, is necessary, whether by individual denominations and mission organizations, or once again by the KWMA. As a suggestion, KOMKID may be in the right position to lead such an effort. Perhaps in-depth case-studies on the past 30 years of trial-and-error in the MK education may be of benefit. The point is that there needs to be a clear and in-depth discussion concerning about the MK education beginning with the purpose and end goal, followed by the hows and the methodologies. We need to develop a philosophy of education in full consideration of the

---

Global School by the WEC mission was the most recent school at the time of this article was written. All the above schools were established with an awareness that instilling Korean identity for Korea MKs in the field was crucial. Dorms for Korean MKs are run in several places, including in Chiang Mai, Thailand. There have been numerous unrecognized Korean teachers who came for both short and long-term missions, teaching Korean language courses at international schools, while other teachers opened learning centers to supplement MK learning. Communication and media technologies have also provided new opportunities for home-schooling and extra-academic and extracurricular activities (e.g. Manila Hankuk Academy).

Scripture's truths and the time we live in, seeking to satisfy more than the pragmatic and utilitarian values addressed in contemporary education today.

## 2. Concrete and implementable strategies

Once a philosophy of education is sufficiently discussed, the next order of business would be the discussion of the curriculum and who will implement it in the field. The purpose of an educational strategy is to aid the planning and implementation of what should be learned, experienced, and what learning community would be beneficial based on the learner's background. The MKs come from a vastly diverse background so formulating individualized strategies may not be feasible. That being said, broad outlines and categories can be stated without overreaching.

The first order of the day is to provide the missionary parents with a selection criterion for the schools so they can make informed decisions. The parents need be made aware of the choices available from the local schools, international academies (unaccredited), mission schools founded by Western missions, international schools, Korean international schools founded by the Korean government, and the MK schools established by Korean missionaries. Supplementation of some sort is inevitable as there is no single curriculum that can satisfy every need that a student may have. More localized schools may implement Korean or international aspects, while more English-focused schools may lack exposure to sufficient Korean curricula and may distance the student from the home culture. More Koreanized schools would also face challenges counterpart to the issues mentioned above. The parents are well-informed and make the best available choice, followed by the supplementation of deficiencies from the parents and teachers is the recommended approach in nearly all scenarios. In some cases,

there are no schools available at all for the student that the parents need to take it upon themselves to homeschool the student. In that case, the parents will need guidelines and measures to provide the necessary instructions for the student. The extraordinary state of such conditions may require a consulting a team composed of experts to deliver appropriate guidelines and measures. A pool of experts are needed who are capable of visiting the MKs in the field, provide information, diagnose the student's status and needs, and provide guidance. The wide variance in school tuition should also be addressed by the educational expenditure guidelines and support measures if necessary.

The most crucial aspect of these measures is the provision of the teachers. At any given time, the parents are ultimately responsible for the choices and judgment concerning about the children's education as the mission field is a place of extraordinary circumstances; a foundation in a clearly established philosophy of education is imperative in setting a direction and making decisions for the MK education. The next discussion is necessary to address the teacher missionary. The missionary parents have been called to the mission field to focus their attention to the field, and there is an obvious need to closely cooperate with a capable teacher in the field to look after the educational needs of the student in the mission field. Korean teachers are not only required in the Korean mission schools, but also in the Western missionary schools, international schools, and even local schools. That is to say that Korean teachers are needed wherever there are Korean children. Once in the field, Korean teachers can work as part of the school staff to provide counseling for both Korean parents and students, and teach classes

if necessary.<sup>5</sup> There are already many examples of Korean teachers securing a time and place within established school environments to perform specific Korean teaching and learning activities.

#### **IV. What does a Korean Christian Teacher bring to the MK?**

Successful education is not based on an emphasis on one or two key educational elements. There are many other factors to consider such as the extrinsic factors of education, the intrinsic motivation of the learner, the learner's talents and temperament, and the level of personal maturity. As a result, I cannot help but describe the education as truly a process guided by the Holy Spirit where harmony and learning are part of His providence. Nonetheless, a turnkey solution to the challenges aforementioned is a *competent teacher*. Even without a brick-and-mortar school, the presence of a teacher is the place of learning. Even without the textbooks and other teaching materials, a competent teacher can create a curriculum to teach so that student can benefit. Working together with such teachers may even produce an apt philosophy of education.

A Korean teacher is essential for the Korean MK to provide basic knowledge of their homeland, a sense of historical belonging, an individual character-building, and spiritual growth. The establishment of value sys-

---

<sup>5</sup> Ukarumpa International School in Papua New Guinea opened special classrooms for different national groups where teachers from each respective country could teach the students about national identity. Faith Academy in the Philippines has Korean teachers in the faculty, teaching Korean language and history, and are actively involved in consulting work. Grace International School in Thailand has two Korean families of Christian Teachers on their staff, teaching and providing academic counseling. Hebron School in India has two Korean families of Christian music teachers who overlook the school's music courses. Rift Valley Academy in Kenya has a Korean teacher who has provided academic counseling for more than a decade.

tems, self-identity, key relationships with family members and friends are succeeded by the establishment of the MK's home culture.<sup>6</sup> However, children in their late elementary school years' experience an increased sense of self and peer pressure. During those years, the children require a peer group to interact to define oneself through relationships and interactions to learn objective perspectives for guidance. Furthermore, parental guidance becomes increasingly insufficient as the children enter into middle and high school years. Continued learning requires the professional competency of the teachers. Korean students in particular face the challenge of college entrance exams and subsequent college education. It would greatly benefit the Korean students to have the oversight of a deeply caring teacher with an insightful understanding of the contemporary Korean education system to provide guidance for college entrance and career. After high school graduation, the Korean MKs are far more likely to re-enter the Korean education system entering a whole new reality away from their friends in the Western or local educational system. Without appropriate guidance, these children are more vulnerable to costly trials and errors.

Knowledge acquisition is an integral part of the education. The Christian education features the accumulation of knowledge, seeks to instill a Scripture-oriented understanding of the world, humanity, academia, and most of all it provides an overarching mindset on dictating how decisions are made on a day-to-day basis. Some aspects of that learning may be drawn from books, videos, and various media, but the important values and attitudes toward life are learned from the teachers. The reconsidered major-

---

<sup>6</sup> *Third Culture Kids: Growing Up Among Worlds* (2008) by David C. Pollock, Ruth E. van Reken (Korean translation) pg.64-65.

ity opinion amongst the Christian educators was the be-all and end-all of all the issues that the values in conceptual form require *Love Affection Attitude* to practice and manifest into one's daily reality. In other words, it is a *particular disposition*. This disposition to overcome can be described as *grit*.<sup>7</sup> It is what perpetuates the student's values to be practicable and sustainable in real life. There are cases of developing the grit such as earlier experiences of overcoming challenges, observation of an exemplary case, and so on, but the most common case is to encounter a teacher who instills and fosters such values in the student. This is perhaps the most compelling reason a devoted Korean teacher is needed.

The challenge is in finding and attracting outstanding teachers capable of serving such a role. Not only professionally capable, but the teacher will also need to understand the MKs who can quite possibly be the only person who stands in solidarity despite challenges and difficulties alongside the parents. In that sense, the teachers interact with the students in a way that reflects Christ's incarnation and living amongst those they administer. The teachers who devote to the education in the mission field are with the MKs not only in the spirit but in the body. The teachers help not only with the academic achievement but also develops the student's ability to reflect upon oneself objectively. Most of all, the teachers support the students in a professional capacity to explore career paths and the means to prepare adequately for choices to be made. Particularly during adolescence, in middle school and high school years, when the student struggles and seeks to become an independent being, the teacher is the one who can be an understanding companion and stand by the student, a crucial factor in the student's life.

---

<sup>7</sup> Definition includes *perseverance, courage, pluck, resilience of will*.



The following are the examples of how the dedication of teachers played an essential role.

The Manila Hankuk Academy was established in 1994. From the beginning, it faced many challenges that barely a decade later in 2005 leaders were considering closing down the school. *Education for Missionaries' Children*<sup>8</sup>, a study of the Manila Hankuk Academy by Reverend Sung Nam-yong candidly details the difficulty during those years. A decade later in 2015, the Manila Hankuk Academy had 50 dedicated missionary teachers, approximately 200 students across elementary, middle, and high school grades (95% of the student population were MKs, whose parents served in 17 different nations). Of them, approximately 130 students were in middle school and high school, studying a curriculum founded upon the Gospel with proud and affectionate graduates. During the difficult years of the Manila Hankuk Academy, many of its students transferred to nearby Western International Schools, but now it happens vice versa.

What sparked this revitalization of the school? At the core of the changes were a clear *school identity* and a community of conscientious Christian teachers who abide by it. Even in the midst of ongoing hardships, the teachers served as the bulwark to the identity and purpose of the Manila Hankuk Academy. The teachers adhered to the idea that a Christ-like operation of the academy around its core *Korean identity* could be a competent platform for internationally oriented education as well. Its actual implementation was accomplished by the loyal and capable faculty of professional Korean teachers. It goes without saying that generous support and sacrifice bolstered the process in terms of finances and dedicated individuals. The revitalization of

---

<sup>8</sup> Sung Nam-yong (2006). On MK Education. KMG 16th ed.

the school even elevated the status of the Republic of Korea on the international stage. Most of all, the pivotal point of the turnaround was the Korean teachers who willingly risked everything to provide the Korean MKs with a sound education.

## **V. Finding, training, and sending teachers to the mission field**

### **1. Where are the missionary teachers?**

In 2010, the *Good Teachers Movement*<sup>9</sup> surveyed Christian teachers in Korea on their interest in the missions. Among those who responded, 53% were willing to serve in the mission field, 84% had prior knowledge or understanding of the MKs, 23% had either short or long-term mission field experience, and 53% responded that they wanted to be involved in the MK education in the future. Furthermore, virtually all respondents of the TCF answered positively in helping the MK education directly, or through less direct capacities. Greater than 50% of the teachers had either prior knowledge of teaching activities in the mission field or recognized it as a need that must be met. The overall response of the survey showed that a major reason for insufficient MK teachers was not the lack of interested teachers, but

---

<sup>9</sup> The *Good Teachers Movement* (Teachers' Christian Fellowship) was initiated as a result of the first Christian Teachers' Conference in 1998. As a gathering of Korean teachers of faith, the fellowship serves as a forum for issues of faith for Christian teachers, addressing challenges in Korean education from a Christian worldview, sharing the Gospel in the workplace, and has supported MK education through diverse means, including raising awareness and recruiting missionary teachers. TCF was not the first of its kind; long before its establishment, Korea had dozens of active and dedicated grass-roots Christian teachers' groups. These meetings generally focus on short-term missions during school break and teacher-planting, and many continue to send teachers abroad for both short- and long-term missions. Approximately 3,000 regular members support the fellowship.

insufficiencies in adequately identifying, training, and sending the willing teachers.

## 2. Missionary Teacher Selection and Training Attempts

KOMKID's missionary teacher training program continued for several years but discontinued at the moment. The MK-NEST's Nest Camp, another missionary teacher training program ran intensive courses, but participants' interest appears to have dwindled lately. On January 9, 2010, the Good Teachers Movement and MK-NEST jointly gathered for the Missionary Teacher's Meeting. The gathering consisted of about three dozen teachers including former, retired, present, and future missionary teachers to share experiences and information. The meeting closed with the discussions of future online meetings to help send missionary teachers overseas, but there has been insufficient follow-up action.

In 2015, several members of the Good Teachers Movement planned a Missionary Teacher Conference in liaison with individuals in charge of the overseas missions at various teacher organizations slated for October 2016. The individuals have already gathered numerous times laying the groundwork for a more comprehensive and versatile approach to the missions than the status quo. The purpose of these meetings was to seek strategies, implement appropriate training to develop capacities, and send teachers that will best support the MK education overseas, the missionaries serving in schools, and furthermore explore what the Korean teachers can do to aid local learning in the mission field. This new approach by the Good Teachers Movement is based on the stewardship of the currently active Christian teachers and is a significant improvement over the past practices of the mission organizations seeking to send teachers on an as-needed basis. As dis-

cussed earlier, a substantial proportion of currently active Christian teachers are aware of the overseas missions and MK education with many who already has experience in the mission field. Adequate identification, screening, and training will undoubtedly lead to a substantially increased number of capable teachers in the mission field. There is an excellent potential for growth, and I look forward to it.

Korea has numerous mission schools, and with the recent increase of the Christian schools (alternative schools) throughout Korea, it may offer new opportunities relevant to the MK education. Making use of existing educational organizations can provide new options. Additionally, aspiring missionary teachers can be found in the mission organizations in colleges of education or schools with education majors. The task at hand, however, is the challenge of engaging the current Christian teachers and training them to be mission-ready. For many of these teachers, completely breaking away from their current posting and school to move to the mission field is a great unknown as it is perceived as a significant career risk factor that holds them back. Long-term service from the teachers will eventually become necessary, but short-to-mid-term service in the mission field appears to be the best approach for now. A mission strategy will need to dictate training for these missionary teachers that is accessible regarding both place and time for specific missions over specific stretches of time thereby minimizing uncertainty and perceived risk.

It goes without saying that the training program will need to be tailored specifically for the teachers and teaching missions, and the training period will need to be carefully considered for the teachers. It is interesting to note that a large number of the teachers serving in the mission field did not work as teachers when they were in Korea. Some are certified but short on expe-

rience, while others are merely teaching their major of study with the degree they earned from their colleges. They are also valuable participants, and we need to get in touch with them and provide necessary training and get them qualified. A possible training program would include a set training and practicum course in Korea, then serve in the mission field as a teacher in training, followed by certification by a reputable organization. Sometimes, dedicated and capable missionaries are serving as teachers in the field without certification from the Korean government. We may need to consider providing support at a more institutional level to prevent such dedication and capability be downtrodden with a heavy heart.

### 3. Training and Methodology

Defining a training course to prepare an individual as an effective teacher in the mission field, and further defining how one would go about implementing such a course are quite unusual and challenging tasks. On the surface, it seems intuitive and straight-forward, but very few understand how to go about doing so. I propose the following means of cooperation to overcome those challenges. First, the subject areas of study and relevant pedagogical consideration are overseen by the individual teacher or the teacher's mission organization. Organization and implementation of the teacher's capacity to maximize effectiveness in the field is the responsibility of the teacher. Second, identification of the MK's status and needs or providing an overarching direction of education for the MK is a matter of discussion between the mission organization and the teacher. This is to accommodate different perspectives and understandings of the MKs between the mission organization, parents, and the teacher. Third, the philosophy of the missions itself sharing important information, community training, and

other aspects are the responsibilities of the mission organization.

This is recommended on the basis that the Korean mission organizations have accumulated a significant amount of literature and enough staff power to provide training. Furthermore, I would highly recommend making use of established Korean schools in the mission field, should the practice be necessary leading up to such training. The Manila Hankuk Academy, for example, practices education based on Christ-like values and English language-learning. Such institution may be a desirable place for a secondary training course after a basic training course is completed where teachers can strengthen their language communication skills, seek insight into Christ-like teaching, and learn other considerations which may not have been available while serving in the Korean education system. Last but not least, it would be meaningful to meet the MKs in the mission field.

#### 4. Sending and Care/Management for Missionary Teachers

More accurate information is needed on the location and the capacity of missionary teachers position. A major reason for engagement failure may be attributed to general lack of knowledge and concept of trial-and-error. If specific needs in the field can be defined, seeking and training teachers will be much less of hit-or-miss. Without an official sending body for teachers to the mission field, these roles have been individually carried out by individual denominations or specific mission organizations. With an organization designated for such a role, preliminary studies and surveys become much more feasible for particular mission locations, identifying the specific teaching needs of the MK rather it be an international school, a local school, for after-school activities, weekend classes, perhaps even in institutions located in Korea. Once the teacher is sent to the place of missions, the orga-

nization can provide support raising the teacher's effectiveness within the mission field as he or she receives care and coordination. Such all-around support for the missionary teacher significantly improves dependability, removes a great deal of uncertainty, and will most likely provide more stable conditions for service. Such conditions will certainly accommodate longer periods of ministry in the mission field, and furthermore, provide a better foothold for planning subsequent missions.

Ultimately, a clear, specific, and timely situational awareness alongside practical support rendered by persons or organizations is mission-critical. Such an organization would be capable of identifying needs through mission field survey, followed by a strategic development of training to best prepare the teachers to satisfy those needs. Once the teacher is in the mission field, the organization would continue its support and correspondence through maintaining a close fellowship with the teacher to increase the overall effectiveness of the ministry. Region-specific support centers led by missionaries with more field-experience may also improve the efficiency of these missions.

Another role that needs fulfillment is a parent body that oversees the actual recruitment, training, posting, and after-care of the missionary teachers. To reiterate, teaching is a professional skill that can be best served by members with relevant practices and pertinent backgrounds in education. Fortunately, the need for such missionary teachers was discussed in 2015 at the Daejeon Joyful Teacher's Meeting<sup>10</sup>, where a new organization agreed upon under the umbrella of the Good Teachers Meeting, and the Missionary Teachers Conference has been under organization since October 2016. The

---

<sup>10</sup> Under the banner of the *Good Teachers' Movement*, Christian teachers from Daejeon have been reaching out to India through short-term missions and acclimating to the region.

purpose is to bring together and coordinate the teachers returning from the field, teachers currently in the field, and parties and individuals interested in teaching missions all under a single organization to bolster a more structured and effective pursuit of the MK education and education as a mission in the larger scheme. Once this organization is successfully established, the educational needs of mission organizations will be addressed to a significant extent, and close cooperative relationships will develop with the current bodies overlooking the MK education, namely MK-NEST, KOMKID, and MK-Connection. This will be a special-purpose mission organization that is expected to play a major role in engaging and caring for mission-focused teachers.

## VI. In Closing

The key message of this article has been to highlight the need for *Korean teachers* in educating Korean MKs. The message was accompanied by criticisms about the lack of policy and strategy in spite of the indispensable nature of the MK education, specifically spotlighting the status of the MK education in Korea, marked by the anachronistic backwardness of the Korean Churches with its indigent, irresolute, and indignant attitude which failed many MKs. The Lord's providence over all creation is often defined by an identity that is discovered, cherished, and developed, to better understand, love, and serve others. The Korean Churches need to realize that its approach to the MK education has been far removed from helping the MKs take greater roles or ownership in the Kingdom of God. In fact, what the children learned was a pursuit of individual success and advancement, forgetting their essence and service to His Kingdom.



Although I emphasized on the Korean identity, it is with constant humility towards the missionaries in the field. In my opinion, the reason the MKs and their burdens are not understood well enough, and the reason they are not provided with adequate education is that the Christian teachers did not actively take responsibility and take the initiative as experts in the field. The teachers failed to deliver when they were needed failing even to recognize that a comprehensive strategy was required. Regarding the denominations and church communities, I think they have fulfilled their role sufficiently by providing basic infrastructure and opportunities providing support and encouragement. The point is, the Christian teachers are the ones who need to bear the heft of the MK education in the field. Challenges and difficulties are expected, but most can be overcome and resolved by good teachers. Heavy are the shoulders of good teachers to help individual MKs to stand and seek brighter futures to take part in the service of the Kingdom of God.

## References List

- Kwon Sang-gil, *코메리칸 자녀교육* (2009), Korea: Yeyoung Communications
- David C. Pollock and Ruth E. Van Reken, *Third Culture Kids: Growing Up Among Worlds* (2001), Seoul: Viz and Biz Publishing Company
- Richard J Edlin, *The Cause of Christian Education* (1994), Korea: Grisim Publishing Company
- Bradley E. Heath, *Millstones & Stumbling Blocks: Understanding Education in Post-Christian America* (2006), Korea
- Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (1998), Korea: IVP
- Emanuel Pastreich, *A Different Republic of Korea—About which only Koreans are Ignorant* (2013), Seoul: 21 Segi Books.
- Lim Jeong-pyo, *Revitalizing Korean Missions through Understanding the Mission Field* (2015), Korea: KMQ 55th ed.
- John Bolt, *The Christian Story and the Christian School* (1993), Seoul: IVP
- Paul Tournier, *The Adventure of Living* (1965), Seoul: IVP
- KWMA. Korean Missionary Families MK Education Policy Draft. (*unpublished*) 1993.
- Gaylen J Byker *Being Distinctively Christian and Academically Excellent* (2004)
- Conference Material from 2nd International Conference Seminar by Invitation from Calvin College. 2004 MK-Nest ‘MK Journal’ Collection.

Dr. HONG Sekee taught MKs at the Ukarumpa International School in Papua New Guinea, the Handong International School in Korea (Pohang), and the Manila Hankuk Academy in the Philippines. He received his undergraduate degree at the Seoul Teacher's College of Education, his M.A. at the Korean National University of Education, and Ph.D. from Kosin University. He served as the co-director of the Teachers' Christian Fellowship, and is currently a highly active member of the fellowship, serving the local people of India through education.



## Case Study: Korean MK School

- A Stump of Korean MKs, Manila Hankuk Academy -

Boaz LEE (Ph. D)  
Teachers' Christian Fellowship

### **Why do we need Korean MK School?**

On June 15, 1994, thirteen Korean missionary organizations arranged by the Korea World Missions (The Hankuk Academy Education Plan in 1994-95) established the Hankuk Academy which was the first Korean missionary kids' school in Manila, the Philippines. In the article 3 of the chapter 1 in the board of directors states the established purpose of education with the opening of the school, which states, "Fostering Korean missionary kids to possess the Korean spirit and identity to become a true Christian that inherited a healthy faith from the Korean Church, while having a global sense in order to become a responsible member of the society as they grow up." This is the missionary kids' educational goal enacted through the prayers and considerations of the leaders of Korean missionary organizations in the first Korean Missionary Kids Education Association (1993, 11, 01-04, Retreat Centre, Yangsu-ri) initiated by the Korea World Missions Association.

I am fond of the tropical orchids. The Philippines has the best conditions for tropical orchids to grow in its humid weather with scorching sun

and sufficient rains. The Tropical orchids easily blossom even with little care and its gorgeous colors and figure last more than a month. However, when these well-surviving plants are pulled out from its roots and transferred into a new environment, they need a significant time and effort to adapt and persevere in order to root down and blossom again. Sometimes in the worst case, they appear to be lifeless and eventually end up drying to death. Thus, it is unnecessary to look after the plant with care to fertilize at this point. However, if the plants are moved while its roots are still attached to its original wooden mounts, they adapt relatively well no matter how new or harsh the environment might be. Although significant amount of time is needed to adapt to an unfamiliar environment, the growth of the orchid is highly influenced by where and how the roots branch out to the soil.

The country of Korea and being a Korean is a familiar but a strange concept to MKs who spent most of their childhood abroad. There are limits for them to share emotional sympathies despite the fact that they are used to be in the mission fields and its cultures. Many of them are confused due to the diverse cultures and are alienated with the hurts caused by the conflicts with the local students. For them, the Hankuk Academy provides a sanctuary for their spiritual and emotional needs like the orchids rooting down into the wooden mounts. It is also a place where they can share their identity as MKs and form their bond of sympathy.

According to the research study in 2011-2012 about the cultural adaptation of high school students in the Hankuk Academy, their happiness is significantly related to the experience of sharing their identity as a Korean missionary kid (Lee, 2013). This study was conducted for 28 Korean MKs

of high schoolers who were from 11 different countries of Asia and Latin America and were studying at the Hankuk Academy at that time). Each one of them has different backgrounds due to their parents ministering countries, but they were relatively adapting well to a new environment in the Korean MK School. One of the critical factors that allowed them to adjust well to a new culture could be found in their experiences that they went through with their parents in the mission fields as Korean MKs. The sharing of their experiences in the mission fields and their pains formed the emotional bonds and intimacies with others, and such sharing provide opportunities to gain confidence and stability throughout the whole school life. I will be introducing some of the students who shared their stories about the emotional sympathies they felt for each other. (The names of the students are used under assumed names in this article.)

Filmi : My best experience in this place was that I had friends to express sympathies on our similar experiences, even though our experiences are not completely the same, we understand each other better than any other friends in Korea.

Filmin : I could express my thoughts freely and relate to them. They gave me a feeling of a sense of belonging and true friendship.

Tuhee : I have grown a lot both spiritually and non-spiritually with many experiences, and I have made lots of memories here that I can never forget. I never felt lonely, isolated, or discouraged. I had an identity crisis as a kid and was able to find a meaning of life here in MHA. (Lee, 2013, p. 91)

## **What are the pros and cons of the Korean MK School?**

Three things that fulfill the educational purpose of the Hankuk Academy is being Korean, Christian, and Global which proposes the overall direction of the education of the Korean MKs. Since its opening in 1994, the Hankuk Academy made its essential endeavors to provide an educational environment that could materialize its purposes. However, ‘being Global’ is still in needs of more research and investments in various aspects compared to ‘being Korean’ and ‘being Christian.’

First of all, to overlook the purpose of ‘being Korean’ and ‘being Christian,’ the Hankuk Academy provides a valuable educational environment to learn the Korean language with Korean friends under dedicated Korean teachers. Although multiculturalism and being multilingual is a general global trend, the importance of the native language education and its value do not diminish. When we think of the proposition, quoting the words of Martin Heidegger that the “Language is the house of being,” assumes the value of the native language. Native language is not only just a means of communication but a reflection and recognition of the value and existence of oneself as he or she practices what each has learned from the inner sides or matters by interacting with the community members. Thus in the Hankuk Academy, the Korean language is used as a tool to discover the identity of oneself in the Christian community. Such tool is used not only as the spirit and identity of Korean but also as a most effective and powerful means of forming and embracing the religious identity that we have our citizenships in the Kingdom of God on earth.

Many scholars select one's parents, friends, and their teachers or significant others as a supporting social group that positively influence their lives through meaningful interaction and building relationships (Seong, 2010). Among them, friends and teachers can form effective relationships through meaningful interactions within the school community. Thus, Korean MKs are blessed to build intimate relationships with their peers using their native language as an effective communication tool in religious and emotional communion under the care of dedicated Korean teachers. Through this, Korean MKs can discover the will of God that sent them to the mission fields and find purpose in life based on the recovery from the pains and low self-esteem, the formation of identity as being Korean and Christian, and a strong community spirit and a sense of belonging. These are the things that they have never encountered before, and such things are valuable assets to the Hankuk Academy as a community for Korean MKs. These experiences, moreover, will become the mounts of courage and strength to live out as Korean and children of God regardless of places in the world including Korea.

The Hankuk Academy has been providing a bilingual education in Korean and English and a curriculum that delivers various cultural backgrounds of different mission fields to improve student's international perspectives since its establishment. The provided educational plan has many advantages, but there are still numbers of things to be worked out. First of all, there are not many experts who can plan and run the entire education course, because the bilingual and multicultural education is not universalized and such relevant experiences are not accumulated in Korea. Moreover, the background and the educational level of Korean MKs' are different from

one another, especially if they grew up in a non-English speaking country. These students have felt the pressure of studying in a bilingual education compare to studying in their native language. Such reasons come back as an obstacle to develop a curriculum according to their educational levels. Also, many MK missionaries are inexperienced in the mission field, and the English teachers struggle with linguistic and cultural barriers that they both need a considerable amount of time to understand students and cope with the situations.

From another perspective, the strong religious and emotional community spirits possessed by Korean teachers and students of the Hankuk Academy may sometimes cause adverse effects on relationship with the local Philippine society. Although many local people are employed as teachers and school staffs, their roles and participation in school management are passive which limit their influence on the multicultural curriculum management. The Outreach program was started to understand the Philippine culture, aid local neighbors, and narrow the gap between cultures. Many students found their purpose and challenged themselves in the nature of the mission. However, such endeavors still gave away the sense of independent community rather than reconciliation with the local neighbors. In the aspects of ‘Acculturation Strategy’ by John W. Berry(1997), it is the ideal approach for the Hankuk Academy to enter integration stage while containing its native culture and actively participating to be part of the local culture at the same time. That is to say, the experience and value of the Korean school gained from the integration with local culture is more effective than the conventional approaches of theories and Westernized education. Such approach will practically help students to learn the international mindset.



## What are the problems?

The reality of Korean Mission where professional MK missionaries are hard to be found

Being an expert in a particular field means investing oneself a considerable amount of time and efforts in possessing problem-solving skills based on continuous research, their influence, and the ripple effect, which are hard to measure in numbers. The professional MK missionaries on the MK education fields have an extensive impact that will improve the quality of education on MKs in the short term and in the long term to develop a potential leader who can account for the future of the Korean church and world missions, which is the purpose of the MK education. However, the support of the Korean church focuses on the ministry that can quickly produce tangible results, and there still exists a perception that missionary kids' education is not necessary for the ministry. These missionary supporting systems and the perception become obstacles to train and produce professional MK missionaries which require considerable time and consistent investment.

Nowadays, despite the fact that school teachers are a stable and highly preferred job in Korea, there are steady numbers of applicants dedicating themselves in the MK education. However, with the inconsistent work environment and lack of a support system, it is unfortunate to see the repeating pattern of them working only as a short-term missionary or leaving in the middle of the mission. The fact that most of the faculty of the Hankuk Academy is short-term missionaries reflects the reality of the Korean mission in the shortage of professional MK missionaries. It is inevitable to undergo trial and error caused by immediately filling the school's faculty

with inexperienced MK missionaries who lack the understanding of MK education. For example, poor communications and conflicts between local faculty and staff demonstrate that training of learning the culture and the language of the mission fields was not provided sufficiently. The example above shows the importance of the long-term missionaries with sufficient professionalism.

### Parents mistrust of the Korean education while yearning for westernized education

Competitions are intense in Korea, and the traditional atmosphere of the society does not guarantee sufficient autonomy of the individuals. That is why many Korean missionaries have negative perceptions towards the Korean education. Furthermore, missionaries have high expectations for their children to learn foreign languages due to their hardships on learning both English and the local language along with their vague longing for westernized education. Korean missionaries as parents, regardless of the purpose or quality of the education, are greatly impressed with the fact that typical westernized school—mostly American MK School—has better educational facilities along with English being used as the medium of instruction (learner language). This perception makes it hard for the Hankuk Academy to gain active and voluntary cooperation from the parents who are one of the social supporting groups that can greatly influence the students religiously, emotionally, and intellectually. It also provides difficulty in running the curriculum as well.

In a different perspective, let us look into the case of Chinese who are growing as an economic giant and expanding their place in the world. They

can quickly adapt to anywhere they go without losing their identity as Chinese by building their community with their economic sense inherited from their ancestors, diligence, and so on. Such reasons make it easier for them to culturally integrate as they possess excellent multi-lingual skills. Supporting this phenomenon is the multiple established Chinese schools around the world where they adhere to the multi-cultural and multi-lingual education consisting of Chinese, the local language, and English, which makes even the ordinary people think that it is too much educationally. In some ways, they are harsh to their children to learn “what is to be Chinese.” Many missionaries love and care for their children, but there were not enough discussions and bond of sympathy on why God has called our children as the Korean missionary kids instead of the Western missionary kids, and the God’s plan and expectation on them. However, just as the fruits do not belong to the tree, we should remember that our children are in the hands of God who gave life as their growth and use in the society is in the providence of God as well. Letting go of many expectations and anxiety on the children’s education is the start of experiencing the grace of God. We shall see our children taking part in the world as one of His workers with the identity of Korean missionary kids.

### School Foundation: Union and Single

As mentioned earlier, the Hankuk Academy is a model of joint ministry initiated under the cooperation of several mission organizations representing Korea; it is a school with a significant value worth noting in the Korean mission history. Even after the school devolved its management upon a single church, MK missionaries from various mission organizations and churches dedicated themselves to bring up servants of God for the next generation

of Korean churches and missions. The joint ministry needs to proceed with the long decision-making process, lots of discussions to reflect many ideas, and the considerable amount of time to put into practice. On the contrary, a ministry ran by a single organization, or an individual has the advantage of producing faster outcomes due to its relatively short decision-making process and the run phase. However, the purpose of the Hankuk Academy to devolve its management from joint ministry to a single megachurch could not be found by merely by comparing the pros and cons between the joint ministry and a single organization. Its substantive reasons deeply lie in the mutual understanding of who can consistently and sufficiently fund the school. Such transition means the changes in who is supporting the school, not on the changes on the purpose of its establishment or its identity. The newly appointed chairman of the board emphasized this matter during his inaugural address with a promise to develop the school as a world-class Korean MK school without jeopardizing its purpose or its identity. As a result of increased funding, new facilities such as dormitory and other buildings were built with improved educational infrastructures (Teaching-Learning Environment), which enable more missionary kids from different countries to study. However, over time, the autonomy of the school community which was developed by the joint ministry was infringed by monolithic decision-making which is one of the weaknesses of single management. Such infringement creates suffering of the members of the community with a psychological side effect of shrinking. Moreover, the attempt to fit the school in accordance with the needs of the church and its mission strategy rather than the following the purpose of the MK school is producing disturbance and confusion among the parents who are also missionaries and the dedicated MK missionaries respectively.

## **Tasks and Directions that Hankuk Academy should pursue**

The Purpose of Establishment: The Original Intention shows where the ministry should thrive

Korean MKs should not merely be seen as a family member who went to mission fields following their parents, but rather as companions in the God's missions as well. They possess a natural ability to adapt to a new culture and speak in different languages which their parents could not easily achieve in their entire lives. Based on their naturally obtained experience in the mission fields, the MKs are valuable assets that can contribute to the next generation of Korean churches and missions, and such experiences could not come without a price. This recognition led the leaders of Korean mission in the early 90s to examine themselves for not giving enough interest in the MK education, and they proposed a purpose to be developed for the Korean MKs as Servants of God responsible for the upcoming generation (The Resolution of Korean Missionary Kids Education Policy Council, 1993). The original vision or purpose could vanish after a certain period or events, and its sense of direction could wander off to cope with changes in the surrounding conditions. Therefore, recognizing the initial objectives is what is needed to set the course back to its original intention to clarify the goals. A wise way to cope with the various demands that rise from the name of 'school development' from the ins and outs are to suggest tangible outcomes, high academic achievements, and excessive emphasis on the efficiency of financial administration, which is done through thoroughly reminding oneself with the school's initial goals and its spirit. By recovering the spirit given from God when the Hankuk Academy was established, the school community will be full of spiritual energy and have its influences.

Based on these lively forces of the community, Korean MKs will powerfully achieve the vision led by God.

### Discovering MK Missionaries from MKs

A Korean proverb that quotes “Widows know what is wrong with being single” means an individual in the same situation understands people who are in a similar situation the best. Looking through this perspective, a person who can thoroughly understand the shoe of the MKs are the MKs themselves. Speaking in a broad manner, Korean TCK (Third Culture Kids) who grew up in the second and third culture are also in this category. As mentioned earlier, the advantages that they possess shares the same values with the MKs who are following the same steps they went through, and it is not easy to find better individuals with adequate conditions. It may be a good idea for them to serve within a specified period to share their talents and knowledge if a long-term mission is not an option for them due to certain circumstances. Hence, I hope the ministry that connects Korean MKs scattered around the world to the Korean MK School are revitalized through networking, discovering, and motorizing the missions.

### A role as a training ground for the MK missionaries and as a front-running mate of the Korean MKs

Since the opening of the school, there were hundreds of MK missionaries who served at the school. Among them, many returned to the mission field to serve in the ministry in various areas and to consistently aid the MKs. The Hankuk Academy was unintentionally providing the informal training ground of the missions; many of those students were preparing for the new mission fields that eventually led them to devote themselves as

missionaries based on their experience in the Philippines. For this cause, the Hankuk Academy takes the burden of providing systematic training experience to the MK missionaries. Thus, the school needs to actively support the foundation by providing the bilingual educational curriculum which cannot be easily done in Korea, improving plan of communication skills with local faculty, and creating opportunities to adopt different cultures through the regional outreach program.

You simply cannot drive with speed in the middle of the night with no sufficient lights in an unfamiliar rural road. However, you can drive with composure when someone is driving with you or in front of you. The Hankuk Academy has been taking a role as a front-running mate for other Korean MK schools to look up, follow its steps, and share its experience to provide time and prevent incoming difficulties at first hand. The sufferings that the Hankuk Academy went through so far includes trial and error in school management, the transition of school ownership, and being responsible for the management due to lack of the educational mission and on-site experience. Other MK schools were able to learn from their sufferings to overcome these issues wisely in given circumstances. Now is the time for Korean MK schools to share the grace of God given to them and put their head together to join forces to accomplish God's dream of equipping the Servants of God responsible for the next generation. When the know-hows from overcoming the difficulties of Korean MK education through first-hand experiences are shared and accepted, it creates power and synergy. Moreover, the encouragement and consolation you get from realizing that you have your colleagues will be significant. The experiences you gain from the actual practices rather than the theories will create deep sympathy

for each other to bring a powerful effect in the future ministry, open up the forum for companionship, and utilize them is another task for the Hankuk Academy to handle.

#### Korean MKs' Home of Heart: A tree like haven

Just like the 'Giving Tree' that is only left with its stump, but is thankful and pleased by the fact that it was able to provide the last haven for the loved ones, the Hankuk Academy has been fulfilling its important roles, though it is not fully ready to support all the aspects of the Korean MK education. I truly wish that Hankuk Academy will continue to grow as a devoted stump sacrificing to create sufficient space to foster the Korean MKs to be the ones who will take responsibility as the workers of the Lord for the next generation.



## References List

- Berry, J. W. (1997). *Immigration, acculturation and adaptation*. Applied psychology: An International Review, 46, 5-34.
- Lee, Boaz Sang-Duag (2013). *The Experiences of High School Students of Manila Hankuk Academy in Adapting to the Korean Missionary Kids School Context: Basis for Development of an Integration Program*. Doctoral dissertation, De La-Salle Univ.-Dasmarinas, Philippines.
- Seong, Sun Jin (2010). *The Analysis on Causal Relationships of the Factors Related to School Adjustment of Adolescents*. Doctoral dissertation, Chung Buk University, Korea.



Dr. Boaz (Sang-Duag) LEE served Manila Hankuk Academy in 1994-2006 with his wife Ruth Kim, and has fostered leadership for the Philippine local churches in Presbyterian Theological Seminary (2006-2008) and Institute of Global Ministry (2010-present). Currently, he teaches young people in Philippine Normal University for campus ministry (TEM-PNU) and Philippine Christian Teacher's Movement (PhilTEM) that expands the Kingdom of God in education circles.

# The KWMA's Perspective on the Past, Present and Future of Korean Missions

Yong Joong CHO (Ph. D)  
KWMA General Secretary

## Preface

The Korean Church revival led to the revival of the Korean missions. The Korean churches which grew explosively in the 1970s and 80s had both the passion for evangelism and the economic capacity. The 1988 Olympics opened the door to the world, and it was an opportunity for the Korean churches to grow rapidly in overseas missions. In fact, there was a very limited mission movement in the Korean churches until the end of the 1970s. In 1968, Rev. David Cho (Dong-Jin Cho) emphasized the necessity of missions and established a mission organization called KIM (Korea International Mission) to train and dispatch, but the response was minimal. In 1980, Rev. Jun-Gon Kim of CCC (Campus Crusade for Christ) held the World Evangelization Conference with Yeouido Full Gospel Church to motivate young college students for the world mission. Soon after, the GMF (Global Mission Fellowship) group started a mission movement under Rev. Tae-Woong Lee's leadership focusing on GMTC (Global Missionary Training Center) mission training. As a result, the ministries of foreign mission organizations such as OMF (Overseas Missionary Fellowship) and WBT (Wycliffe Bible Translators) were revitalized in Korea, and domestic mis-

sion agencies like GMP (Global Mission Partners) and HOPE have established soon after.

Mission Korea, which began in 1988, played a pivotal role in leading young college students to the mission movement in the Korean churches. In the 1990s, the overseas missions became alive in the Korean churches. Many mission organizations were created from an awareness of and an understanding of the need to spread the gospel cross-culturally. Mission resources were discovered while instilling the awareness of the mission through evangelism and nurturing college students. In addition, professor Ho-Jin Chon and Rev. Seung-Sam Kang strongly supported the unreached people movement. The Adopt-A-People (AAP) headquarters were launched under the leadership of missionary Jung-Kook Hahn. The rising of the professional layman in the mission movement in addition to the existing pastor-centered mission enabled the Korean missions to become increasingly active. For a short period, the Korean church missions developed and grew at a tremendous rate. There were 93 missionaries when Marlin L. Nelson first surveyed Korean missionaries in 1979. By the end of 2016, 27,205 missionaries were serving in 172 countries.

The total number of missionaries sent out from South Korea increased to 25,545 in 2013, to 26,677 in 2014, and to 27,205 by 2015. However, as the environment surrounding Korean missions changed drastically, stagnancy began to appear. The growth rate of the missionaries had maintained at thousands per year, but the growth rate gradually decreased from 932 in 2014 to 528 in 2015. In 2016, the number of countries being served increased only by one, but the number of missionaries remained the same.

Note that this figure does not include missionaries sent out from local churches and presbyteries. As a result of the three-digit growth in recent years and the statistics of 2016, many people have cautiously noticed the reversal of the quantitative growth of Korean missions.<sup>1</sup>

Evaluations of the Korean missions have been attempted from various angles. In recent years, the Korean churches have begun to criticize the negative aspects of the mission. There are negative views of the missionaries and mission policies as well as criticism of the Korean missions in general. In this context, “Problems and Alternatives of Korean Missions in the Structural Aspects”<sup>2</sup> presented by missionary Son-Ah Han at the 13th Korean Mission Leaders’ Forum and the “Problems and Solutions of Korean Missions in the Ministry Aspects and Personal Aspects”<sup>3</sup> by missionary Yeon-Soo Kim presented significant milestones in the direction of the Korean missions.

In addition, missionary Jae-Hwan Lee’s “Problems and Goals of Korean Missions”<sup>4</sup> was very practical because it accurately diagnosed the problems of the Korean churches and suggested a future direction for the upcoming missionaries. What is more important than anything else in

---

<sup>1</sup> [http://kwma.org/cm\\_notice/7371](http://kwma.org/cm_notice/7371) Statistics of Korean Missionaries as of December 2016 (27,205 people in 172 countries).

<sup>2</sup> Soo-Ah Han, Problems and Alternatives of Korean Missions in the Structural Aspects, Presentation at the 13th Korea Mission Leaders Forum, 2014.

<sup>3</sup> Yeon-Soo Kim, *Re-evaluation and Reconstruction of Korean Missions: Problems and Alternatives of Korean Missions in the Structural, Ministry, and Personal Aspects*, YeaYuong Publication (예영B&P), 2015, pp. 84~101.

<sup>4</sup> Jae-Hwan Lee, *Re-evaluation and Reconstruction of Korean Missions: Problems and Goals of Korean Missions*, YeaYuong Publication (예영B&P), 2015, pp. 28~56.

problem-solving is the will and enthusiasm to solve the problem! In fact, if the Korean churches and mission organizations profoundly understand the problems of the Korean missions and have the willingness to overcome them by trying to make various changes, we may easily find clues to solving the problems.

Many Christian leaders have concluded that the Korean missions are at an inflection point as seen in the various indicators and statistics related to the Korean churches and missions. In fact, the theme for the Korean Mission Leaders' Forum in 2017 was "The Inflection Point of Korean Missions." The Forum diagnosed the past, present, and future of local churches, denominational missions, and domestic and overseas mission agencies. Its purpose was to provide an in-depth assessment of the future direction as well as prospects.

### **The Challenge of Korean Missions**

Although mission policies were proposed to the Korean missions in the past, it was never practically implemented. The reality was that it focused on quantitative growth by stating 'Sending 100,000 missionaries' as a goal. As a result, a large number of missionaries were sent, but many problems were revealed, such as a redundant investment or a reduction in the quality of the missionaries. The same issues were repeatedly discussed at various seminars and forums, including the Korean Mission Leaders' Forum. Nevertheless, the reason why these suggestions were not accepted, implemented or shared was that they did not have a dedicated person or agency responsible for the follow-up.

The main reason for mentioning ‘It is the inflection point of Korean missions now’ can be found in the slowdown of sending missionaries. Although in 2016 the stagnancy became more apparent, it was anticipated in 2013. The decrease in the number of participants in Korean missions had already begun to appear in 2010 and 2012. The reason for the slowdown in mission mobilization was due to the failure to notice the change in the mobilization target. Another reason was that mobilization did not cope with the change in society, let alone take the lead. For example, we have not actively responded to other forms of commitment other than long-term. The current society is much diversified and young adults today seem to have little sense for a long-term commitment. The secularization of the churches, slowness in the growth of the churches, and mission mobilization affected sending missionaries which naturally led to the slowing of the quantitative growth of Korean missions. The stagnancy of Korean missions is a natural result of the decline of faith and passion due to declining churches’ influence because of the secularization of the churches. However, there is room for discussion whether this trend will continue.

The Target 2030 movement led by KWMA in the past seems to be both quantitative and purpose-oriented. Although we set goals for the future, there was no mechanism to monitor and ensure the implementation process. There was a lack of confirmation, encouragement, and support. For example, there were good discussions about sending and concentrating on the selected mission fields, but there was a lack of coordinated action plans. Despite the efforts to share through various conferences and forums, there was no process leading to a full agreement between the denominational mission boards and mission agencies.

According to Target 2030 which began in 2006, we are presently in the third stage, 'Full Force Thrust' from 2016 to 2020, following the first stage of 'Frontier Pioneering' (2006 - 2010) and the second stage of 'Leap for the Mission' (2010 - 2015). The concrete task to be done in the 'Full Force Thrust' is 'acceleration of sending,' but at this point, it is difficult to accelerate the dispatch, and the phenomenon is not being maintained. These goals are challenging. Therefore, 'acceleration of sending' should be changed to 'selective focus dispatch.' Although the whole mission has not yet reached consensus, this realistic adjustment is necessary. Target 2030's third stage, 'Full Force Thrust' needs to be redirected or changed to 'Adjusted Maturity.' Specifically, 'the spread of insider movements' in the theoretical subcommittee needs to be revised to 'creative contextualization strategy' because there was not enough theological consensus regarding insider movements. It seems that the mission as a whole has not yet fully agreed on the vision of 'blossoming of the missionary-hood of all believers.' This also needs to be transformed into the activation of the churches on mission. In the training and sending subcommittee, coordination of 'acceleration of missionary sending' is inevitable at this point and needs to be strengthened in terms of expanding coalition training.

### **Prospects and Suggestions**

Standing at the inflection point of Korean missions, we must analyze the current situation and wisely solve the weaknesses. Considering the reflection and evaluation of the past and present of Korean missions, I suggest the following for Korean missions in the next ten years.

First, the most important core value of the future missions is networking partnership. It is necessary to understand, assist, communicate and collaborate with each other in the triangle of churches, mission organizations, and missionaries. It is also necessary to share the organic, cooperative partnerships and roles among the churches, mission organizations, and missionaries. When referring to the problems of Korean missions, individualism has become the dominant issue given that “it is divided and shows individualistic tendency without a coalition and that missionaries, mission agencies, and sponsoring churches are divided amongst themselves.”<sup>5</sup> Because of the unnecessary misunderstandings and prejudices towards one another between churches and mission organizations, churches and missionaries, and mission organizations and missionaries, Korean mission is dispersed and lost. I propose coalition training to build consciousness for Korean missionaries to work together. I hope that the Korean missions will be able to agree and implement the most basic training course.

In addition to the networking and cooperation of mission agencies in Korea, international cooperation with other mission-sending countries are crucial for the global mission in today’s world. We need to send missionaries who prefer to be sent out in collaboration with the local churches (local-oriented mission). We also need a global spiritual alliance to establish and cooperate with local mission strategies. Churches and mission agencies should strengthen their overall cooperation and solidarity with a ministry perspective that is kingdom-minded with a macroscopic eye and goals, not a myopic task that only considers their immediate goals and achievements.

---

<sup>5</sup> Soo-Ah Han, Problems and Alternatives of Korean Missions in the Structural Aspects, Presentation at the 13th Korea Mission Leaders Forum, 2014.



It is also necessary to define and share the identity, nature, and role of each other. Patrick Johnstone mentioned his relationship with the churches and mission agencies in his book *The Church is Bigger Than You Think*. He mentioned that it is very important that local churches consider world evangelization to be a top priority and criticized the fact that mission agencies have undertaken many of the roles that local churches need to do. He suggested that the mission agencies should humbly serve local churches and work closely with them.<sup>6</sup>

Second, we need a bold investment and dedication to the next generation to prepare for the future. The Korean churches have neglected training and educating the next generation for missions, leaving them in the dark. We need to take more interest, be more enthusiastic, and make a drastic ministry investment in mobilizing elementary, high school and college students. The world's largest Baptist Association regularly conducts missionary education and programs that provide mission experience for Sunday school children. We have to consider our next generation and their interests. What are their questions and where are they looking for answers? How will they be provided with the answers? In the next decade, today's 20-year-old college students will be among the most active and dynamic age group in the world. Because this is so, training and mobilizing should take place now.

Also, the task of finding and establishing the next generation of youth mission leaders must be pursued. Currently, leaders in many mission-related conferences, seminars, and forums are in their 50s and 60s. Young leaders

---

<sup>6</sup> Patrick Johnstone, *The Church Is Bigger Than You Think* (Fearn, Ross-shire, U.K.: Christian Focus Publications 1998), chap. 19.

are hard to find. Unless the spiritual heritage, commission, and leadership of Korean missions is passed on and transferred to the next generation, Korean missions will face difficulties in the next decade. I would especially like to appeal to young college students to dedicate themselves long term to God's Kingdom on the mission field. It should not be a vision trip for one or two months, but more than a year or two devoted to life on the mission field. The young people will be exposed to the existing diverse cultures of the rapidly changing global world if the Korean churches send more than a thousand short-term missionaries every year. And if the young people will see the need for the gospel in these multifaceted cultures, it would be better than any ordinary leadership training. It will renew not only the Korean missions and churches but also the whole nation of Korea if these mission-minded young people become the leaders in Korean society.

Third, the churches and mission organizations must be ready for the demands of changing times which require a strategic approach. Examples include the promotion of professional mission research, the pursuit of diversity in standardized existing missions, the development of diverse professional manpower (raising international mission leaders and gifted people according to their specialized fields), the application of concentration and selection principles (cultivating professionalism according to the mission field, cooperating to prevent competitive overlapping investment), and foreign-residents-ministry in Korea. There is a need to improve these areas to strengthen our strategic and holistic mission capabilities over the next decade.

Finally, we must strengthen our mission capacity. If the present Korean churches' situation persists, the mission capacity will face unintended

consequences. However, Korean churches still have enough potential and resources to support the world mission. Since many churches are not involved or indirectly involved in the missions, if the mission force plays a role in the continual revival movement of the churches it will be possible to expand the base for missions. Thus, we believe that dedicated workers will be empowered through specialized training to have the mission mindset. Also, KWMA should take the lead and establish missionary member care together with the whole mission. By doing so, the field missionaries will be able to restore to their best condition and able to work more efficiently; it would also help the returning and retired missionaries to find and fill new specific roles. A systematic care system should be developed, expanded and adequately implemented educating the sending organization to provide pre-sending counseling, continue care for the missionary on the field, as well as care during the missionary furlough (home assignment) and retirement. In the next ten years, 50% of field missionaries will retire. Thus thorough preparation will be required for residency and social security needs in the retirement years.

## **Conclusion**

The Korean churches experienced exciting and tremendous growth until the 1980s. Now, however, there is a feeling of overall discouragement because of the present stagnancy. But let us reconsider the biblical command to bear witness to the Lord. When we do, we will rekindle the passion for the Great Commission. In the meantime, the Lord has used us to establish the churches to do the missions and to finish what He has started. It is important to reconfirm that mission does not depend on us but rather on the Lord.

We need to correct the wrong perception that the Korean mission is called ‘a missionary movement of revival and abundance.’ This notion that ‘we are doing mission since the Korean churches have experienced a tremendous revival and wealth’ has deeply penetrated our minds for the last twenty-five years. The Korean missions should return to the humble attitude of serving that the Lord has entrusted to us. This renewed perception and attitude will change the desired direction of our mission.

The role of Korean church missions is crucial as a complementary force that is prepared and unified at the time of the weakening of the Western missionary movement. Furthermore, it will give direction to the non-Western missionary movement. But there is something we have to consider carefully. In the past, we over-exalted Western missions as a model for the Korean missions. In the same way, we should not try to force our mission strategy on others. We need to share our experiences, but we should only help them to lead their local churches to build a model that is more contextualized.

It is one of the absolute providences of God and a testimony to the total grace of God that Korea, a barren country for the gospel one hundred-thirty years ago, is now running with the baton of world mission in the twenty-first century. We should strive to minimize our weaknesses and maximize our strengths by seriously and thoroughly reflecting on our current mission while simultaneously evaluating and analyzing our past missions. The prayer movement and spiritual renewals, which are the core value of the Korean churches must be revived. These are the most powerful forces and strategies to save Korean churches and Korean missions in the future.



Dr. Yong Joong CHO holds a Ph.D. in Intercultural Studies from Trinity International University. He served as a missionary in the Philippines from 1988 to 1993. After the establishment of the Global Partners US headquarters, he served as the U.S. National Director, the International Director and the R and D Director (1997-2012). He founded a missional NGO, Global Hope, in 2012 and co-founded the Myanmar Center for Theological Studies and the Ebenezer Theological Seminary in India. He served as General Secretary and Chairman of the Korean World Missionary Fellowship and has been serving as an International Director of the Global Network of Mission Structures (GNMS) since 2008. Beginning in January 2017 he has served as General Secretary of the Korea World Missions Association (KWMA).

# An Appraisal and Report on the Second 5-Year Phase (2011-2015) for Target 2030<sup>1</sup>

Myungsoon CHO

Korean Mission Development Institute

Since the beginning of the year 2000, Korean missions have been striving for its maturation, seeking endless efforts for ‘qualitative growth’. ‘National Consultation Of World Evangelization’ (NCOWE)<sup>2</sup> is the repre-

---

<sup>1</sup> This article summarizes and edits what was announced at the Korea Mission Leaders Forum in November 2015. It reflects opinions through discussions with KWMA general affairs. Assistant Chun Mi-ryung (KWMA) and team leader Kang Won-gook (research center) participated in the data collection and question analysis. All theorems and evaluations were handled by Cho Myung-soon.

<sup>2</sup> The mission conference hosted by KWMA, which stands for NCOWE (National Consultation on World Evangelization), starts from the first ‘National and World Evangelization Conference’ in 1990. The second meeting was held after the GCOWE 95 in 1995 at Chunghyun Church in Seoul. This is the NCOWE II meeting, which is the response of Korean missions to the ‘unreached people’ mission and ‘adoption mission strategy’ themed by GCOWE (Global Consultation on World Evangelization). The third meeting was named NCOWE III in 2000 and hosted conferences in five areas (International Mission Cooperation Conference, 21st Century Mission Strategy Conference, Pastoral Leadership Mission Conference, Layperson / Professional Mission Conference, and Christian Educator Mission Conference). As one of them, NCOWE III (Global Mission Strategy Conference III of Korean Church) was held as a research conference, and pre-consultation and main consultation meetings on the subject of strategic deployment of Korean missionaries. The fourth meeting was held in 2006 in order to adjust the number of meetings with the US KWMC in 2006, and the ‘Target 2030 and 25 Years Master Plan for Korea Mission Future’ were presented at this time. The fifth meeting was held in 2010 under the theme of ‘125 Korean Churches and Missions, Making the Benchmarking Model’. The 6th meeting was held in July 2014, and the theme was ‘Korean Self-Theology, Self-Missiology’, and the Regional Consultation On World Evangelization (RCOWE) was also held, making it proceed in the advanced form.

sentative movement. NCOWE is playing a role as the rudder to keep Korean missions' 'quantitative'<sup>3</sup> growth steadily growing, without missing the 'qualitative' part. What was most significant among the subjects covered by NCOWE was the 4th conference held in 2006 as the 'Target 2030 and the 25th Master Plan for Future Korean Missions'.

'Target 2030' declared 100,000 Korean missionary dispatches as an attainable goal by 2030. 100,000 people<sup>4</sup> were provided with vision figures. Some respondents pointed out that Korean missions are too attached to "numbers," and even after ten years, they still raise objections and doubts. In addition, 'Target 2030' is divided into '5 + 1' specialized areas to improve the quality of Korean missions. It is a blueprint-like plan to divide the future 25 years (starting in 2006) into five year periods and present the goals and detailed action guidelines of '5 + 1'

Since 2006, specific guidelines for the activities, and detailed activities of each mission field, have been provided, and the meeting of expert groups has begun to revitalize. From this point of view, it can be said that since 2006, Korean missions has become more prominent. In addition, 'Target 2030' separated 25 years (2006 ~ 2030) of Korean missions by every 5 years, and established a plan for 5 Phases of 5 Years Development.<sup>5</sup> Therefore, 'Target 2030' pursues both vision and execution as a master plan of

---

<sup>3</sup> The numbers of missionaries has increased steadily by over 1,000 from 2006(14,896), 2007(17,697), 2008(19,413), 2009(20,840), 2010(22,014), 2011(23,331), 2012(24,742), 2013(25,745), 2014(26,677)

<sup>4</sup> The reason why it was decided to be 100,000 people is shown in the NCOWE IV resource book, and the data can be referred to at [kwma.org](http://kwma.org).

<sup>5</sup> 2010 10th Korean Mission Leader Forum Memo Random.

future-oriented Korean missions. In addition, ‘Target 2030’ has both macro and micro aspects of presenting plans and presents matters to be executed at the same time as the presentation of the developmental direction toward the future of Korean missions. Therefore, it has the flexibility to modify or supplement needs at any time, in accordance with the changes of the missions’ environments. The big frame is maintained, but details are reflected in the different stages, and the spirit of cooperation of discussions is flowing in ‘Target 2030’.

In 2015, the second phase of ‘Target 2030’ was finalized. It has now been 10 years since ‘Target 2030’ was implemented, including the First Phase. Over the past decade, especially in the past five years, the status of the Korean church has continued to decline, and it seems to have been five years since Korean missions felt “a sense of crisis.” In addition, the growth of missionaries is maintained at around 1,000 units per year, but in 2014, missionary growth was announced an increase of three digits. So, there are some people who express a cautious view towards whether or not Korean mission is going into stagnation. However, I agree with the fact that it was a time of chaos, which was not prepared for the ‘new paradigm,’ as pastor Sung Nam Yong pointed out. So, in the next five years, or in the viewpoint of ‘Target 2030’, 15 years of Phases 3, 4, and 5 will be more important.

In this point, this article broadly reviews the past 10 years, including the first phase, and includes a brief assessment of what has been going on for the past five years. The focus was put on organizing the opinions of policy-makers, of KWMA (The Korea World Mission Association), of professional missionaries in the ‘5 + 1’ area, and the opinions of member organizations.



As the future ‘Third Phase’ is more important, I look forward to discovering what I have missed the last time and what was weakened over the last phase, and hope to find ways to make up for it. I hope that it will be used as the basis for the ‘maturity and growth’ of future Korean missions. This is because NCOWE itself is not the work of one person. As a unified product of Korean missions, we have agreed to ‘Target 2030’ as our blueprint.

### **I . Target 2030’ Second 5-Year Phase, Missionary Take-Off Phase**

The finalization of ‘Target 2030’s’ First 5-Year Phase (2006 - 2010) was announced and analyzed at the 10th Korea Mission Leaders Forum in 2010. At that time, in anticipation of the Second Phase, mission leaders who participated in the Korea Mission Leaders Forum made detailed changes, revisions, announcements, and agreements on the details of the activities. The common opinion of mission leaders attending the forum was that changes in the global mission environment were changing at a much faster rate than they had initially thought, and that coordination was needed accordingly. In addition, they pointed out that it is desirable to conduct short-term plans with a long-term view, while evaluating the results by one-year periods, because there were concurrent activities among those presented as sequential activities within the 25-year period. The six areas that have been underway for the last five years are based on the direction presented in the 2006 Declaration, reflecting the opinions presented and tailored to the changing environment of the mission. At the same time, a brief analysis has been conducted through the Korea Mission Leaders Forum every year.

## 1. Second 5-Year Phase Outline

As Second 5-Year Phase has been integrated into the ‘Missionary Take-off Phase’, four core competencies have been proposed, namely: 1)improvement of dispatching ability, 2)acceleration of mobilization, 3)increase of missionary training and sending, 4)establishment of mission system and infrastructure construction. In the context of saying ‘difficult environment’, although the second year goal of ‘mission succession’ may be thought of as a ‘bluff’, the growth of the Korean church has always experienced crisis. We must not lose sight of the goal just because it is a difficult road to ‘growth,’ but we must rely on the Lord more and more.

## 2. Progression of the 6 Missions Areas of the Second 5-Year Phase

**1) Theory and research focuses on activities: Development of theory by mission field, reduction of gap between missions theory and reality, Korean missionary theory development, Korean mission model development, missionary mission of Korean missionaries participate in appropriate theological developments in local situations, encourage local people to develop self-theology.**

The greatest achievements in the fields of theory and research were the presentation and gathering of ‘Korean self-theology, self-missilogizing’ at the 6th NCOWE in 2014. Although this does not finish the case, the field of theoretical research in the past five years has been one of the areas well-practiced since it has provided a starting point for further study. Of course, there were various preliminary steps to achieve this specific development.

### ① Seeking Self-Theology, Self-Missilogizing

The search for the identity of ‘Korean missions’ opened the theme of

the fourth NCOWE (2010, the end of the first five years), and the second phase was to find ‘Korean style’ or ‘relation to Korea’. The emergence of research institutes, such as the Korean Mission Development Institute, the debate on the definition of Korean mission terminology held in September 2011 as a private forum of representative seminary professors in Korea, and the ‘Korean Mission Theological Development Joint Conference as Self-Missiologizing’<sup>6</sup> held in 2012, indicate that Korean missions, which produced close to 30,000 missionaries, are striving for theoretical support. These developments were possible because of ministers interested in theoretical research strived for development in their expertise.

## ② Serving Missions Magazines as a Channel for Spreading Theoretical Research

The positioning of Korean missionary magazines<sup>7</sup> also contributed to the development of theoretical and research areas. Mission magazines played a big role in documenting various activities and direction presentations from ‘Target 2030’s’ big picture in many forms, making them into ‘print media’ and transmitting them to field missionaries.

Through such a process, ‘writing’ field missionaries will ‘discover, grow’ and gain the opportunity to present their works, which will lead to the growth of theories and even growth in strategic areas. The steady growth of mission magazines, such as KMQ<sup>8</sup>, has played an important role in revital-

---

<sup>6</sup> An academic conference held in December 2012 jointly organized by the Evangelical Mission Theological Society, Korean Mission Theological Society and KWMA.

<sup>7</sup> The Mission Times (monthly) for local churches, and the Frontier Pioneering Journal (quarterly), which focuses on frontier missions, are constantly being published

<sup>8</sup> A professional mission magazine that represents Korean missions. It was launched in 2001 and is currently being distributed as a quarterly publication. Pastor Seong Nam-yong is active as

izing theoretical and research areas. What is encouraging is that there is an increasing interest in missions R & D, and there is an increasing number of organizations<sup>9</sup> that are spreading the “Mission R & D” and research functions. The development of research functions can have a great impact on theorizing and strategizing, and will lead to the emergence of professional research-missionaries.

**2) Main Goal of Training Missionary Dispatch: Development of Various Training Systems, Activation of the Trainee Network, Strengthening Retraining, Strengthening Public Relations and Education.**

Since entering the Second Phase, the ‘Mission Training Subcommittee’ has become more active, and various missions drills are being conducted, centering on the ‘Mission Training Subcommittee’. The committee was formed in May 2011. Since then, the committee has held a forum called ‘Analysis and Discussion of Missionary Training Courses’ in 2011, announced ‘Missionary Life-Life Training Mapping Presentation’ in October 2012, held ‘Mission Training Internationalization Forum.’ A network of trainees has been actively formed, and ministries have begun to be established in the field of training dispatch. The group of training officers of each denomination or mission organization is continuing steadily to carry out

---

editor, and various background missionaries and mission theologians are working as editorialists and writers. It supports the theoretical research area of Korean missions by continuously addressing the specific topics and current issues that Korean missions should know.

- <sup>9</sup> The Korean Mission Research Institute (Dr. Moon Sang-chul) has been developing for a long time as a mission research institute. The research activities of Unreached People Mission Alliance (Missionary of Jung Bo-ae), under the auspices of MVP, the research ministry (Kim In-ae), Missionary Training Center (Dr. Lee Soo-jin), and also teams led by Professor Ma Min-ho at Handong University. In recent years, Cho Yong-sung and Lee Yung-woong have formed ‘Mission R & D’ to form a network of missionary researchers.

a cooperation ministry. It is regarded that the training sending area is also smoothly bearing fruit. In 2014, there was a move toward re-training of missionaries, and in particular, the service of seniors with long experience in missions became concrete. This was possible because the experts in the field of training have positioned themselves to be reachable at various levels of the training programs for missionaries before and after sending them into the mission field.

### **3) Key Activities of Mission Administration: Strengthening the Administrative System at the Headquarters, Activating the Regional and Branch Offices, and Strengthening the Missionary Total Care System.**

The launch of a mission school will be one of the greatest fruits in this area. The Mission Administration School, which started with the significance and identity of missionaries to effectively assist ministers in ministries, played an important role in recognizing the field of mission administration as an important area of expertise. A total of 336 graduates were produced during the past year, including mission schools and regular high school graduates, including new graduates. Various activities related to administration can expect the ‘Mission Administration Support Team’ (tentative name) to be launched. Also, the activities of ‘Korean Mission Evaluation Services’ (KMES) are some things to look out for, and they are showing further improvement as a professional area.

In the future, however, a program should be developed for ‘Missionary Professional Administrators More than Mature.’ The representatives of mission organizations are people who do “management” in a comprehensive sense, rather than are merely administrators. Joseph and Daniel, the biblical figures who ran countries as prime ministers of other nations, and Nehemi-

ah, who led the way with the goal of rebuilding the temple, were expected to have a different “class” of headquarters ministry. Headquarters representatives are not in such a ‘place’ to take charge of when senior field missionaries are in order. In this sense, the field of mission administration should be regarded as an area in which we must set and pursue further in-depth goals.

**4) Focus on Mission Strategy Goal: By Ministry and Religion Revitalizing Research Function, Network by Region, International Missions Network, Cooperation with Local Leadership Development for Mission, Training Ministry Doer of Korean Culture Contents, Local Culture Contents and Culture.**

Since 2010, there have been movements by region. However, since entering the Second Phase, six strategic areas have been added to the 12 frontier pioneering areas, and a total of 18 strategic areas<sup>10</sup> have been initiated. Although there are differences by region, Japan has been carrying out various ministries in connection with KWMA under the name of ‘Japan Mission Network’, and it has become a successful regional gathering. The Japanese region has been particularly responsive to the RCOWE (Regional Consultation On World Evangelization) in 2014, giving a good insight into the formation of regional meetings after RCOWE. It is India (Hindu) missions that actively formed the gathering. It was formed in 2015 under the name ‘India Mission Network,’ and has been gradually established by opening two forums. The Indochina Strategy Meeting was held on the spot.

---

<sup>10</sup> 12 frontier areas: North Africa, Crescent, Arabia, Persia, Caspian Sea, Central Asia, Hindu, West South Muslims, Indochina, China Border Area, China Inland Area, Southeast Asian Muslims and 6 regions: Japan, Turkey, Europe, Roman Catholic, Orthodox Church, French speaking Africa.

KWMA's active pursuit and meeting with strategic areas in the field can be regarded as one of the most precious activities of the past 5 years.

The evaluation of the strategy area of the first phase was pointed out as 'not strategic in the aspect of each area, even if it shows the direction.' However, it can be seen that the second phase shows progress in this comparative aspect. Nevertheless, the activation of the research functions of 'specialized regions, ministries, and religious rights' should have been strengthened. It is regrettable that they are still lacking. Even still, there are groups who are encouraged to try to spread missions in Buddhism through efforts such as 'Know Buddhism Right School'. In addition, the Korea Association of Tentmaking (KAT) has held several IT-centered forums and hopes that it will continue to develop. How we make a network with non-western ministers, including the international network of organizations, will be an important challenge when the activity of non-Western ministers is expected to increase significantly in the future. The area related to cultural contents appears to be growing steadily. The participation of field missionaries is increasing in the course of the regular 'Cultivating Cultural Workers' program, and Korean cultural programs linked with missionaries in the field have been actively conducted for the past 5 years.

**5) Focus on Mobilization•Promote : Change of Direction to Regional Church Mission, Various Hierarchy by Generation, Development of Mission Resource, Institutionalization of Mobilization Professional Missionary, Mobilization of Korean Diaspora Mission.**

'Mission Korea'<sup>11</sup>, a youth college student mission that was held twice

---

<sup>11</sup> It has been held every two years since 1988, and it was held at the 'Target 2030' Second Phase

during the Second Phase, can be thought of as an indicator of Korean missionary mobilization. In 2012, 3,820 participants and 2,257 people participated in the mission in 2014. Korea reported that a number of participants showed concern about mobilization. Efforts have been made to look at the aspect of mobilization from various angles, and it can be seen that the object of mobilization is spreading gradually from childhood to adulthood. Through the ‘Korean Church Missionary Festival’ or the ‘Mission Conference by Classes’ held in 2014, the role of Senior Mission Korea and the ongoing holding of the 4/14 Windows Forum will gradually expand the mobilization target. Although it is not visible at the time of departure, it contributes greatly.

The importance of the Korean Diaspora has been emphasized, and the activities of the organizations<sup>12</sup> established for the missionary work of the Korean Diaspora have expanded. In 2014, the Korean Association for the Mobilization of Korean Diversity was held, and the significance of the Diaspora spread to the laity of the church.

The movement to increase the interest of specific areas in connection with the strategic parts is a detailed activity needing to be further developed, and there has been little activity for ‘Institutionalization Mobilization Professional Missionary’. Most missionaries and mission lecturers are in charge of communication in mission mobilization. However, in order for the mobilization missionary to appear, an institutional structure like ‘Mission Mobilizer School’ needs to be formed, like in the example of mission administration school.

---

in 2012 (13th) and 2014 (14th). In 2016, when the Third Phase begins, the 15th will be held.

<sup>12</sup> Korean Diaspora, KODIMNET, KODIA (Korean Diaspora with a Mission).



**6) Focus on Supporting Area : Crisis Management Case Book and Manual Production, Field-Oriented Crisis Management Network Construction, Crisis Management Experts Discovery and Training, Role Modeling for Korean Situation, Sharing of Know-How of Individual Organizations, Strengthening of Healthy Criticism Function, Operation of TF Team**

The support area will be the most developed area since 2007. Support areas range from prepared missionaries before receiving missionaries to middle-level missionaries. Missionary Care has developed care for all areas, including counseling psychology, to include care for one's 'whole life,' until retirement. The crisis management casebook and the manual have already been made and distributed. Due to the fact that the manual was somewhat well-equipped, systematic support was readily provided for Bang Hyowon's traffic accidents in Cambodia, the handling and correction of Kim Soo-seok missionary's drowning accident in Gambia, and natural disaster crises, like the 2015 Nepal earthquake. This was possible due to the crisis management casebook and manual, and we can see that, to some degree, greater management ability was formed. In particular, the Nepal earthquake case shows that support areas are becoming more substantial, and comprehensive care is being made to meet the needs of the specific site. Now, the perception of crisis in the mission field includes, not only the external environment, but, also the individual, including the missionary family and missionary children. The discussion on "Establishment of Korean-Style International School" discussed in the support area is continuing, and the move to create a Korean-style international school can also affect the deployment of missionaries. Therefore, these discussions should be further developed in the future.

It is also worth noting that the number of professional ministers in charge of missionary member care has increased, and through their alliance, the range of missionary member care has been expanded more systematically.

### 3. Numerical Evaluation of 5 Years of Second Phase

In 2010, when the First 5 Years were finalized, numerical evaluation of the activities of the First Phase for missions expert groups and organizations were recorded, also in the Second Five Years. A total of 40 respondents were summarized, 20 missionaries who had an average of 17 years of ministry as senior leaders or representatives of each group, 12 members<sup>13</sup> of the KWMA policy committee, and 8 interviewees<sup>14</sup>. The numerical value is 5 points for “all steps are performed” and is as follows.

1	2	3	4	5
Performed Nothing	←	Performed Averagely	→	Performed Everything

<sup>13</sup> The Policy Committee is selected among the KWMA member organizations, with 27 members (including ex officio) of churches and missions organizations, with representatives from most organizations attending. KWMA’s role is to discuss the ministries and policies it pursues and to cooperate with each group to form a consensus. It has the function of KWMA’s practical policy management.

<sup>14</sup> Interviews were conducted of missionary professors, local church pastors from missions, union activists, representatives of international organizations, representatives of native Korean organizations, pastors of local church missions, representatives of denomination missions, and the secretary general of KWMA

As a result, the overall activity in the field of missions specialty has become more active in the Second Phase than in the First Phase (2006-2010). The numerical evaluation of the whole area of the First Phase was 2.8, which was slightly lower than average, but it was evaluated to be relatively good at 3.9 in the Second Phase. In each area, the activity index rose by 0.5 points on average compared to the First Phase. It showed that missions in the last five years have been steadily moving in the right direction, even though changes were not actively visible. In the mission administration area, which showed the largest change in numbers compared to the First Phase, it showed 2.7 points in the first phase and 3.86 points in the second phase. As mentioned above, it can be seen that the activities of mission administration schools, financial schools, Korean Mission Assessment Centers, and administrative support for the support areas have contributed to the activities in the mission administration field.

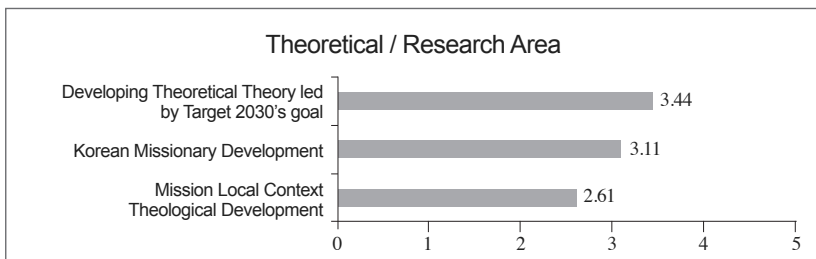
Mission administration (Table 1)

Comparing Practice Indicators of the First and Second Phase Mission Specialization Areas

	First Phase (Year 2006–2010)	Second Phase (Year 2011–2015)
Theoretical / Research Area	3	3.05
Mobilization / Promote Area	2.6	3.01
Training / Dispatch Area	2.7	3.19
Mission Administration Area	2.7	3.86
Strategy Area	2.9	3.28
Supporting Area	2.8	3.23
Overall	2.8	3.9

### 1) Theoretical / Research Area: 3.05

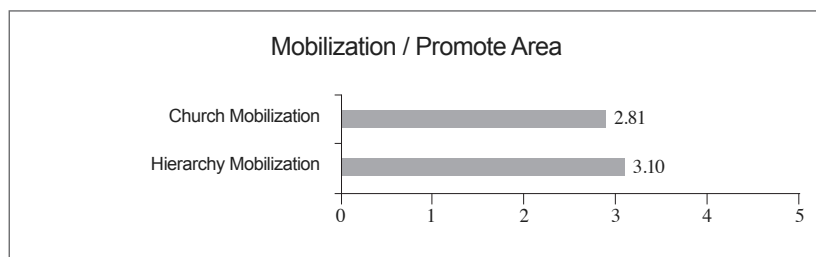
The Theoretical / Research Area is also an indicator of the ‘qualitative’ growth of Korean missions. More and more attention is being paid to this area, and in particular, there is growing interest in missionary scholars and senior missionaries. Overall, it is a 3.05, which seems to be largely inconspicuous overall compared to the 3.0 of the First Phase. Table 1 summarizes the numerical values of the three major parts of the theoretical research area, the ‘classification’ area. The total of the theoretical research is higher than a 3.05, it is a 3.44 as ‘Developing Theoretical Theory led by Target 2030’s Goal’, ‘Korean Missionary Development’ is a 3.11, and ‘Mission Local Context Theological Development’ is 2.61, which is lower than the average 3.05. The theoretical development and the development of Korean missiology are highly regarded as results of the discussion of ‘Self-theology and Self-missilogizing’ in the 6th NCOWE in 2014. If these parts develop further, they will gain insight into ‘Development of Localized Theology,’ and it can be expected that more extensive discussions will be held.



(Chart 1) Numerical evaluation of Theoretical / Research Areas' main focus

## 2) Mobilization / Promote Area: 3.01

As the Korean church becomes more aware of crises, the mobilization of human resources shrinks. Though it seems a bit more developed than in the First Phase, there are still many areas to improve on. The Mobilization / Promote Area was rated the lowest among the six areas. This area is largely divided into ‘Church Mobilization’ and ‘Hierarchy Mobilization’, with ‘Church Mobilization’ being 2.8, lower than average, and ‘Hierarchy Mobilization’ being 3.10 (see Chart 2). It can be interpreted as a result of the Korean church phenomenon seemingly coming to a stop. It is necessary to recognize that ‘finding missionary resources’ is very important in order for the future Korean mission to continuously grow quantitatively.

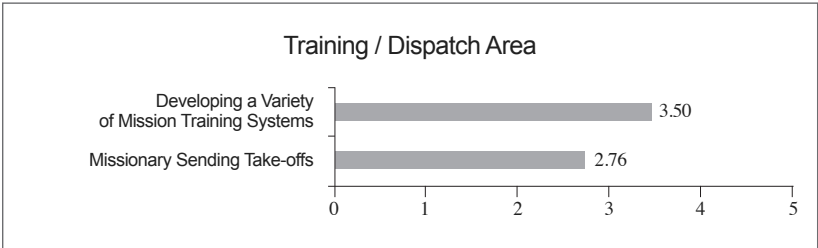


(Chart 2) Numerical evaluation of Mobilization / Promote Area's main focus

## 3) Training / Dispatch Area : 3.19

It seems to be a little better than the First Phase, but it is an area that has been generally active. It is a result of the active work of the KWMA Training Subcommittee and of the efforts to develop various programs. The classification goals of the Training / Dispatch Area show slightly different results (see Chart 3). ‘Developing a Variety of Mission Training Systems’ exceeded the average of 3.50, but ‘Missionary Sending Take-offs’ was only

2.76, which was below normal standards. Even if ‘System Development’ is working fine, there will be a time gap leading to.

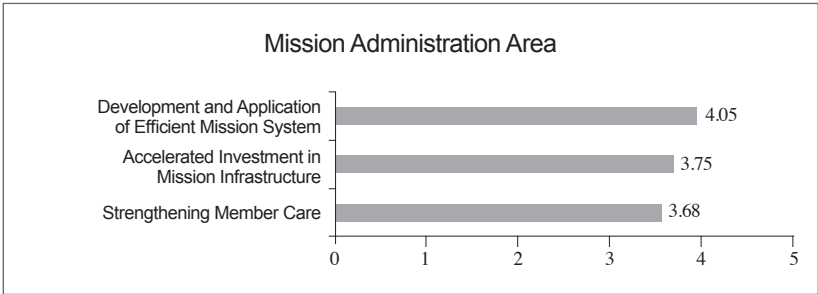


(Chart 3) Numerical evaluation of Training / Dispatch Area’s main focus  
Dispatch if ‘Mission Education Area’ does not support it.

**4) Mission Administration Area : 3.86**

In order for missions to grow steadily, the headquarters administrative system should be strong. So, the ‘Mission Administration Area’ is not just ‘office work’, but a unique and special area for missions. The Mission Administration Area is considered to be the most active of all the areas in the Second Phase. All of the eight sub-activities showed progress beyond ‘average’. This is due to the establishment of various mission administration training programs that have been continuously executed for the past five years. The future task in mission administration is to strengthen mission administration in the mission field. 3 categories, ‘Development and Application of Efficient Mission System’, ‘Accelerated Investment in Mission Infrastructure’, and ‘Strengthening Member Care’ were higher than average (Table 4). The activity of the headquarters administrative system was highly evaluated at 4.05, and it can be seen that the headquarters mission administration has continuously advanced. It is not established only by having a

variety of ‘Mission Administration’ schools and training programs” organized by KWMA, but also the result of a gradual increase in the number of ministers working at the headquarters for more than three years.

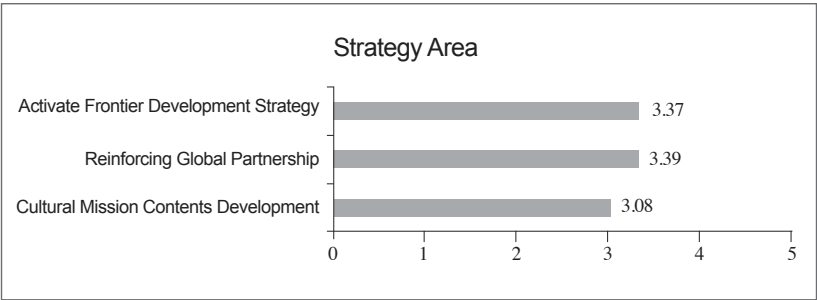


(Table 4) Numerical evaluation of Mission Administration Area’s main focus

**5) Strategy Area : 3.28**

Strategies were largely divided into three focus areas, as shown in Chart 5, where all three focus items were rated above average. It is an important because these parts are the base of the ‘qualitative’ growth of Korean missions with the development of the theoretical research area. It is evaluated that their values exceed the average, showing relatively stable development. In Chart 5, the ‘Activate Frontier Development Strategy’ was 3.37, ‘Reinforcing Global Partnership’ was 3.39, and ‘Cultural Mission Contents Development’ was 3.08 - the lowest of the three areas. Even though KWMA’s Cultural Promotion Agency, along with the Ministry of Culture, Sports and Tourism, conducted a variety of cultural ministries in the mission field, and regularly conducted cultural education programs for missionaries, ‘Cultural Mission Contents Development’ was only 3.08, which is only slightly above average. This is because the number of cultural mission workers is

not enough compared to the demand, or the development of local cultural contents is just starting up.



(Chart 5) Numerical evaluation of Strategy Area’s main focus

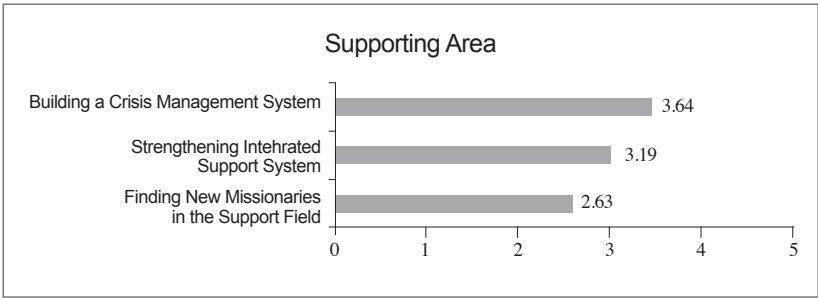
**6) Supporting Area: 3.23**

Supporting Area has been steadily developing since First Phase. The need for, and the importance of, the support area in the Korean missions headquarters was gradually recognized due to inadequate missionary behavior and unexpected ‘crises’ on the missions scene since the dispatch of 20,000 missionaries, initiating the expansion of support into specialized mission fields. The Supporting Area was rated higher than the average (3 points), but, as shown in Chart 6, the number of ‘Finding New Missionaries in the Support Field’ was only 2.63. There are a variety of member care agencies, but it is not enough to take care of the 20,000 missionaries. So, it is necessary to actively cultivate ‘Support Missionaries’ amongst the network of member care organizations.

Among the most important focuses, ‘Building a Crisis Management System’ (3.64), which was most highly rated, emphasized awareness and importance of support systems since the events of Afghanistan in 2007.



Since the launch of the Crisis Management Foundation, under the KWMA in 2010, crisis management systems have been steadily expanded through seminars and relevant training. Since then, crisis management manuals, including member care, and publication of related materials have emphasized the necessity of crisis management not only for mission agencies, but also for local churches. Now, ‘Mission Crisis Management’ can be regarded as being well-established to some extent.



(Chart 6) Numerical evaluation of Supporting Area’s main focus

II. Preparing the Third Phase of 5 Years

‘Target 2030’ has now been in effect for 10 years through First Phase and Second Phase, and we are preparing for the next 5 years. The coming age can be more difficult, but if the goal is clear, the future will meet our expectations.

1. Meaning of ‘Target 2030’

When I compiled the fourth year report of the Second Phase in 2014, I summarized the meaning of ‘Target 2030’ in five ways.

First, we have united and drawn the ‘big picture’ of Korean missions.

Second, Korean mission is playing the role of a rudder to smoothly guide development and allow for maturation.

Third, it has a voluntary goal, but it has the flexibility to continuously revise details.

Fourth, it deepens the specialization of the mission field.

Fifth, Korean missions are providing a framework for the development of ministries as the generation go by.

It may be criticized as subjective, but I think Target 2030 should continue to develop and ripen. At the end of the First Phased, ‘persistence’ was a suggestion in a leadership meeting we had while preparing for the Second Phase. Senior mission groups that responded to the interviews gave a similar evaluation. All of the interviewees thought greatly of the direction of ‘Target 2030’. They saw that there was a framework for creating a new paradigm by discussing them with consistent mission themes. They also picked strengths to help zero in on their goals and enable them to see progress on a step-by-step or period-by-period basis, but they also pointed out some important points for better development.

The key advice for development were communication, sharing, expansion of the base, deepened theories, finding strategies suitable for the age, internationalization of KWMA, and joint cooperation. Since the next 10-15 years will be the ‘critical years’ of Korean missions, it has been commonly suggested that we gather strength for a breakthrough based on the path we have been walking on so far. Including the First Phase, one interviewee has carefully expressed that the last decade has been time to prepare for the

formation of a ‘new paradigm’ which embraces the mission environment of this era. Another comment was that the ‘escape route’ for a new change should be in the Korean mission field, including the mission fields where Korean missionaries are active. So, the target 2030’s trend is obvious. This also carries a big meaning for ‘Target 2030’.

In order for ‘Target 2030’ to become more effective in the Third Phase, we can see that there are challenges to agreeing upon a big picture and leading to fine cooperation. Many point out that there are still missionaries and churches that do not know or have not heard about Target 2030. Common weaknesses emphasize the necessity of making more ‘Sharing Places’ reaching down to the smallest vein, considering that there is not enough communication to form a broader consensus and lead to expansion. To be able to agree on this, and to make up for the lack of such agreement in the past, ‘stronger cooperation’ is required in the Third Phase.

## 2. Role Sharing for Further Development

The most closely related relationships with local missionaries, including local churches and local and international missionaries, are missionary organizations who are members of the KWMA. Local churches and field missionaries, in a sense, are not directly related to KWMA. On-the-spot missionaries do not have enough interest in overarching mission issues or trends in Korea, and in areas they need not be concerned with. In some cases, there is no need to have “composure.” The local church (mission) will be the same. Therefore, it is important that the ‘group’ or ‘broader’ missionary ‘opinion’ groups act as ‘pathways’ for the local entities. But, the real problem is that organizations are busy with their own issues. In order to develop the allied movement, missionary Lee Jung-geun very reasonably pointed

out that, the ‘time allocation’ of ‘persons in charge’ of each denomination or group is important.

KWMA also has a role. There must be an endless effort by the association to figure out each situation where an issue is solely confined, and to reach consensus. Many opportunities for direct visits to the mission field are also helpful for communication and expansion. However, the main space where missionaries listen to “instruction” is within the organization to which they belong or in the local church they are affiliated with.

An example of the influence of on-site headquarters was shown in the Tokyo Field Forum held by the KWMA and hosted by the Japan Mission Network in May 2015. The purpose of this forum was not to share knowledge, but to form a place of meeting for missionaries who were divided into two large groups. In the field of missions, problems are created when missionaries are unable to join forces and become divided. (It was not an issue that happened in Japan only.) KWMA and the Japan Mission Network made efforts to get out of this situation and to make them work together. The Korean headquarters, in consultation with the mission leaders, including the denominational mission of these two meetings, were sent a policy<sup>15</sup> (or instruction) to make them “one”. In addition, representatives of the headquarters attended the forum together with KWMA and Japan Mission Network, and it became a place of unity. Although the atmosphere of being one has grown, the direct instruction of the ‘Korean headquarters’ played a major role in the movement of missionaries. As a result, in August 2015, the

---

<sup>15</sup> In 2014, Korea Mission Leaders Forum announced that it is working together to unite the mission field.

Association held a joint retreat for the first time in eight years, and in January 2016, the two associations united and held a retreat for the first time in 20 years.

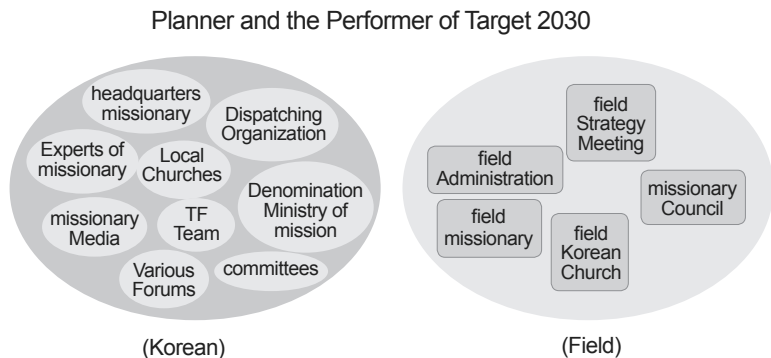
In the end, I would like to emphasize that there is a role for ‘good strategy agreements’ to spread, and organizations located in this channel should at least spend time in the coalition movement, granting positions to persons actively expressing their opinions. KWMA should also encourage more TFT formation. Even if there are six subcommittees under a group, it is necessary to make efforts not to make it into a formal meeting. We should encourage the formation of teams that can be a channel, just as the ‘Japan Mission Network’ was formed by region, ‘IP’ by religion, and ‘Mission R & D’ were assigned by specialty areas. In addition, the results of these active meetings should be distributed to local churches so that the conclusions can be actively administered both online and offline. It should also be discussed how retain these decisions even when the person in charge of the group changes – not needing to explain the process every time there is a personnel change, but making sure the content is well communicated when the new person takes over. Although the questionnaires were distributed to the organizations, it is estimated that the answers were difficult to choose because the current staff members did not comprehend the contents correctly.

### 3. ‘Target 2030’, We are the Planner and the Performer

Target 2030, which has been proposed since 2006 and has been emphasized several times, was a goal and vision agreed upon with a ‘Let’s try’ attitude in the ‘KWMA.’

In order for Target 2030 to develop further, it is necessary to recognize

that various groups in Korea and the field, as shown in Figure 1, are both the planners and the performers.



(Figure 1, Target 2030 Planner and Performer)

The various ‘groups’ will have to cooperate closely to establish the Third Phase. The connection between Korea, the field, and the groups working in Korea are all visionaries and practitioners who are drawing the big picture of the ‘Korean mission.’ If Korean missionaries stand firmly on this notion, they will be able to apply the same steps in the field.

The encouraging thing is that the movements that make all be both ‘Planner’ and ‘Performer’ have begun to be fulfilled into the Second Phase while walking together with the Korean headquarters in the mission field. It is expected to develop further in the Third Phase because of the move to organize the Korean Mission Structures Alliance (KMSA) in each country. The purpose of the KMSA is not only to meet individuals and independent teachers, but also to organize a group of representatives (field leaders) to be sent to the field in each country, to go beyond the missionary-focused

mission council and have discussions and cooperate with one another. I think there will be more discussion on how to develop this, but if ‘(tentative name) KMSA’ is formed, it will also serve as a smooth window of communication between those in the mission field and those in Korea. Furthermore, its application is expected to lead to qualitative growth in all six mission specialty areas in the field.

## Conclusion

Again, I would like to emphasize that ‘Target 2030’ is a product of the combined efforts of Korean missions since 2006 to run toward growth. The person who presented the vision and those who implement the vision must run together towards the same dream with the big picture of ‘Korean missions’ in mind. This is because the development of Korean missions is not just the problem of one individual or one group. It is the holy task that we must all carry. From the beginning of the 21st century, Korean missions, which have been striving for balance between “qualitative” and “quantitative” areas, were at a time to reap the rewards to come and advance to a more advanced stage. I hope that sustained grace is within us.



Myungsoon CHO : After returning to Japan as an OMF missionary, she has been serving the Korean Mission Development Institute and the Japan Mission Network since the ministry of UPMA(Unreached People Missions Alliance) and KWMA Research and Development.

## Statistics of Korean Missionaries as of December, 2017 -170 Countries, 27,436 Missionaries, 231 People Increased

KWMA<sup>1</sup>

### I. Again into the N curve

This year, the number of missionaries sent to 170 countries were 27,436, an increase of 231 compared to the previous year. Number of missionaries in 2 missionary countries decreased compared to the previous year.<sup>2</sup> Missionary dispatches increased from 2016. Although the increase is less than the number before in 2015, the number of missionaries sent from Korea rose from the year 2016, drawing the ‘N’ curve. The results of the number of missionaries this year indicate that the discussion on “whether Korean missions are standing at inflection points” should be sought from a different perspective than from the slowdown of “quantitative growth”.

The number of Korean missionaries sent out last year was 27,205, showing no increase compared to the previous year (2015). There were some concerns about whether the downward slope of sending Korean mission had finally started. However, from the standpoint of practitioners, as reported in 2016, it was suggested that evaluating the number of years was

---

<sup>1</sup> Missionary Myung-Soon Cho organized and analyzed it by the request of KWMA.

<sup>2</sup> Both countries are in Africa, and this is the result of moving to another country due to insecurity in the mission country situation.



premature. This was because the number of missionaries sent by so-called “major groups”, which actually send missionaries actively, increased by about 360. The number of missionaries (minus growth) in organizations that began to “organize themselves” was larger than the normal increase. As a result, it looked like there was not a statistical increase.<sup>3</sup>

Among the organizations (A member with more than 100 missionaries) that responded to the survey this year, there are still a number of organizations that have recorded negative figures. Although I cannot mention the name of the organizations, relatively large organizations with more than 50 missionaries recorded minuses; however that did not mean that there weren’t any new missionaries. They stated that the number of ministers to be removed was much higher than the number of new ministers, due to co-operation and the elimination of dual missionary workers, exclusion of foreign ministers, and return of short-term ministers. Therefore, it was reported that the number of ministers have decreased. The ‘imaginary number’ theorem of organizations started in 2014 and it can be seen as continuing this year.

## **II. Added a Missionary Survey Item to Identify Developmental Situations**

Statistics are the basic data for reading various aspects of Korean missions. Despite the limitations of the statistical survey, mission statistics can produce basic data that can be used by missionaries to prepare them so that

---

<sup>3</sup> Reference the material of the general meeting of KWMA 2017.

they can draw rough sketches for situation analysis. Therefore, KWMA has been making efforts to increase survey items one by one ever since creating the 2011 system for efficient statistical survey. Starting this year, we have included items for missionary ages, the number of retired missionaries, and missionary children. Since not all organizations responded to these items, we will try to find a wider range of statistics by ensuring that organizations will respond more enthusiastically starting next year.

### III. The Numerical Data of Dispatched Missionaries in 2017

As in previous years, the survey included KWMA member organizations and non-member organizations, but also included organizations that sent missionaries and affiliated organizations. After the request for cooperation was sent, one month investigation was conducted and the investigation was closed on December 29, 2017.

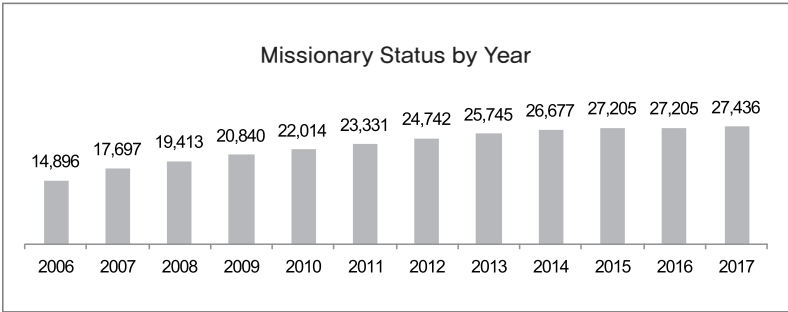
#### 1) The Size of the Mission Departments of Denominations and Parachurches

	The Number of Dispatched	Number		The Number of Dispatched	Number
The Mission Departments of Denominations	over 1000	3	Missionary Group	over 100	33
	over 100	15		over 50	31
	over 20	9		over 10	70
	less than 20	12		less than 10	54
Total		39			188

2) Status of year

Division (Year)	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017
Total Number of Dispatched Missionar- ies (People)	16,616	18,625	20,503	22,130	22,685	24,001	25,665	26,703	27,767	28,326	28,395	28,584
Belong to More than One Or- ganization (People)	1,984	1,856	2,180	2,579	1,341	1,341	1,847	1,916	2,180	2,243	2,380	2,296
Actual Number of Dispatched Missionar- ies (People)	14,896	17,697	19,413	20,840	22,014	23,331	24,742	25,745	26,677	27,205	27,205	27,436

Some respondents say that they are organizing dual missionaries. As a result, they are seeing a decline in the number of dual members, albeit slightly, compared to the previous year.

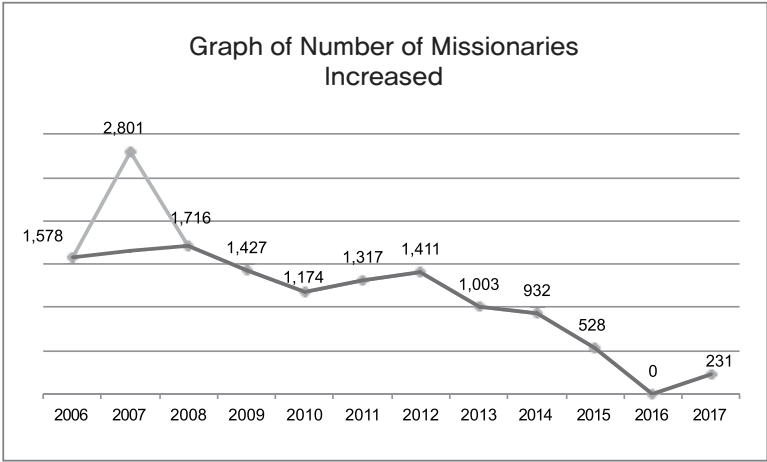


(Graph of Missionary Status by Year)

### 3) Increased missionaries by year

The increase in the number of missionary dispatches is gradually declining compared to that of the previous year; however, if we look at the '0' in 2016 as another starting line, it is likely that 'slow growth' will continue.

Number of Missionaries Increased	
Year	Increment
2006	1,578
2007	2,801
2008	1,716
2009	1,427
2010	1,174
2011	1,317
2012	1,411
2013	1,003
2014	932
2015	528
2016	0
2017	231



(\*The high rate of increase in 2007 is due to the expansion of survey subjects.)

#### 4) Comparison of the Status of Missionaries Who Live in Frontier

##### Missions Area<sup>4</sup> (compared 2016 with 2017)

Section	Total Countries	Dis-patched Countries	Korean Missionaries need until 2030	Dispatched Missionaries in 2016	Dispatched Missionaries in 2017	Number of Korea Mis-sionaries needed by 2030	Number of World Mis-sionaries needed by 2030
F1	11	10	22,316	4,515	4,431	17,890	102,840
F2	41	40	9,911	6,698	6,841	3,063	45,694
F3	44	40	58,890	5,741	5,710	53,185	271,433
G1	74	43	4,733	3,550	3,507	1,241	21,811
G2	53	37	4,150	7,891	8,095	-3,944	19,124
Total	223	170	100,000	28,395	28,584	71,435	460,902

Dispatches to frontier areas are increasing, albeit slightly. It can be inferred that the decline in F1 is affected by deportation in the countries included in Northeast Asia.

#### 5) The Current Status of Mission by Region (compared 2015•2016 with 2017)

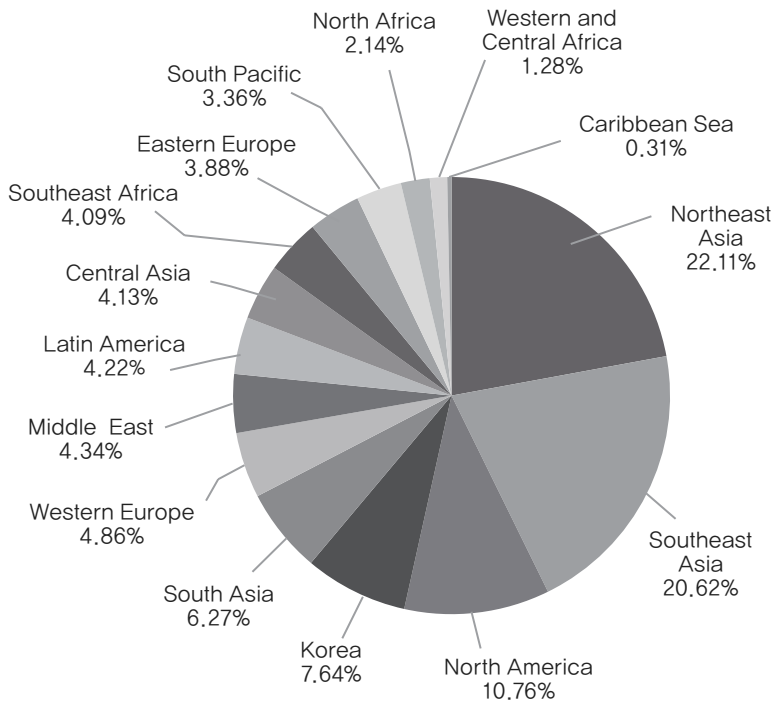
As you can see from the three-year comparison, the region where Korean missionaries are most active is in Asia. In Asia, including the North-east Asia (including Korea), Southeast Asia, South Asia, Central Asia and

<sup>4</sup> Reference: G stands for General Missions and F for Frontier Missions. G2 indicates a case where the ratio of evangelicals is 15.5% or more. G1 indicates that the ratio of evangelicals is less than 10% -15.5%, of which the weighted number of Christians is greater than that of Korea. F1 indicates that the ratio of evangelicals is between 5% and 10%. F2 indicates a case where the ratio of evangelicals is less than 0-5% and is not a persecution area. F3 refers to cases where the ratio of evangelicals is less than 0 to 5% and is a persecution area.

the Middle East, more than half of missionary missionaries numbering in 18,758 (65.6%) are active. These areas should continue to be of interest to Korean missions because the main religions in these areas are Islamic, Buddhist, and Hindu. There are also geographical advantages because they are so close in proximity to Korea.

Area	Missionaries Acting	
	2017	2016
Northeast Asia	6,319	6,402
Southeast Asia	5,893	5,739
North America	3,075	3,015
Korea	2,185	2,011
South Asia	1,792	1,858
Middle East	1,388	1,336
Western Europe	1,240	1,282
Southeast Africa	1,205	1,213
Central Asia	1,181	1,218
Latin America	1,170	1,199
Eastern Europe	1,110	1,107
South Pacific	959	952
North Africa	611	610
Western and Central Africa	366	354
Caribbean Sea	90	99
Total	28,584	28,395

(Status Rate of Mission by Region)



## 6) The Current Situation of the Most Activating Countries

The number of countries, in which more than 600 Korean missionaries are active, are in the top 10 countries. There are nearly no changes each year. In 2017, missionaries are most active in the order of Northeast Asia ‘X’, America, Philippines, Japan, Thailand, Southwest Asia ‘I’, Southeast Asia ‘I’, Cambodia, Russia / Maritime Province and ‘T’. Compared to 2016, Southeast Asia ‘I’ (1,005 in 2016) and Thailand (890 in 2016) have changed. In addition, the rankings of Cambodia (795 in 2016) and Southeast Asia ‘I’ (793 in 2016) have also changed. About 50% of the missionaries are active in the top 10 countries. The fact that 50% of missionaries are

active in 10 out of the 170 countries is a cross section that shows that Korean missionaries are concentrated in specific areas.

Headquarter missionaries, foreign ministers (meaning ministers in charge of diaspora), probationary missionaries, and itinerant missionaries in Korea are also over 600, but they are excluded from this ranking.

Top 10 Dispatced Countries					
Number	name of state	개척지 수	Number of	Total Missionaries	2016
1	Northeast Asia 'X'	F1	151	3,934	Northeast Asia 'X'
2	America	G2	79	2,491	America
3	Philippines	G2	91	1,651	Philippines
4	Japan	F2	85	1,585	Japan
5	Thailand	F2	66	950	Southwest Asia 'I'
6	Southwest Asia 'I'	F3	85	931	Thailand
7	Southeast Asia 'I'	F3	62	850	Cambodia
8	Cambodia	F2	82	807	Southeast Asia 'I'
9	Russia/ Maritime Province	F2	64	654	Russia/ Maritime Province
10	'T'	F3	61	649	'T'
Total/Rate		14,502/50.7%			14,459
The Number of Total Missionaries		28,584			



## 7) The Current Situation of Major Ministry

Since Korean missionaries often have multiple ministries in their ministry characteristics, it was difficult to check only one of them. Although there are challenges that need to be investigated more precisely, this indicator helps comprehensively understand the ministry trends of Korean missionaries. Because there are many pastor missionaries among Korean missionaries, church planting and discipleship ministry are prominent. In addition to the ministries shown in the charts, others include: culture / sports, foreign workers' ministry, missionary child ministry, business, document publishing ministry, mission administration and mobilization ministry.

Ministry Contents	Countries	Missionaries
Church Planting	153	14,624
Disciple Training	141	9,663
Welfare/Development	82	2,017
Campus	63	1,954
Education	79	1,671
Children/Youth	78	768
Medical Care	51	617
Seminary	24	595
Total		31,909

## 8) The Current Status of Children of Missionaries

To find out more about the missionary children from this year, categories that examines the ages of their children (whether they are over or under 20 or whether they are married or not) and whether they are with their par-

ents or separated, has been included. However, the response is poor, and it remains a challenge to continuously raise the survey rate by encouraging the practitioners.

The Current Status of Children of Missionaries

Year	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017
Children	10,433	11,885	12,674	13,868	14,200	15,913	16,586	17,618	18,442	18,543	18,810	19,661

(The statistic of Missionary Kids in 2010 is estimated.)

#### IV. Concluding of Survey 2017

The statistical survey is very meaningful because it is an index that allows us to read the current address of Korean missions. In that point, the result of ‘0’ last year made people think. The practitioners, who have been compiling the statistics for several years, primarily began to think, ‘This is how bubbles begin to sort out for quality growth’, rather than a single-line evaluation of the decline of the line. Since 2000, the Korean missions made the most effort to find a balance between ‘quantitative’ growth and ‘qualitative’ growth. It was NCOWE that showed efforts to raise ‘quality’ while maintaining ‘quantity’.

According to the ‘Target 2030 and the future 25-year plan’ that was discussed and announced together in 2006, Korean missions are now passing the ‘utmost pitching’, which is the third period (from 2016 to 2020). In 2016, which was the starting point, it became ‘zero base’ and complex

minds were spread to the Korean missions. And again in 2017, the graph is showing an increase. I am seriously concerned about the phenomenon of ‘crisis’ and ‘inflection point’; however, I believe this is a message that I should look at Korean missions more passionately and positively.

It is unlikely that the number of missionaries will decrease in the near future, but that number will not increase in thousands as before. There will be mission organizations that will be lost due to difficult circumstances, retiring missionaries will continue to emerge, and the number of retiring missionaries will outstrip the number of new coming missionaries. Nevertheless, new organizations that are not within the scope of the statistical survey are still being created. In addition, because the presbytery and each church missionary are outside the scope of statistics, the number of missionaries will increase if viewed from the perspective of the Korean church as a whole.

It is important to remember that it is our task to focus our efforts on the qualitative growth of Korean missions now, while reading the big picture of statistics, rather than being sensitive to the increase or decrease of missionary dispatches. I would like to express my gratitude to the practitioners of all the organizations that cooperated with the mission statistics survey.

# The Korea World Missions Association

KWMA is a mission body of the Korean church to fulfill the Lord's Great Commission!

KWMA Vision: We are committed to finishing the remaining task of missions by cooperation and unity.

KWMA Mission: To fulfill the mission, Korean church / denominational mission organization will cooperate with churches all over the world in networking, mission training, mission policy & administration, and mission strategy development.

## KWMA Goals

- By 2030, more than 50% of Korean churches will participate in missions
- Developing a systematic training for missions
- Expanding the frontier mission movement
- Sending 100,000 missionaries and raise 1 million tentmaker missionaries
- Achieving strategic mission by establishing mission information network
- Building a holistic member care and mission work evaluation system for a healthier mission
- Developing Korean mission models to contribute to the world mission



사단법인 한국세계선교협의회  
The Korea World Missions Association

76, Gamasan-ro, Geumcheon-gu, Seoul, Korea  
Tel : 82-2-3280-7981 Fax : 82-2-3280-7984  
<http://www.kwma.org> Email : [kwma@kwma.org](mailto:kwma@kwma.org)

# 한국 선교 KMQ

2018 English Edition

**Publishers** | Younghoon LEE, Yeongrae CHO

**Editor** | N. Yong SUNG

## **Executive Board** |

Youngrae CHO (Director),

YongJoong CHO, Kwangseog GO,

Gabcheon KIM, Wonsun KIM, Eunjoo LEE,

Chansic PARK, Kihyun SUK, N.Yong SUNG

## **Editorial Board** |

EunKyung CHANG, Myungsoon CHO, YongJoong CHO,

YongSeong CHO, HyungGun CHOI, Sunhee CHOI,

Taeyop CHUNG, Taekyung HAM, Youngho JANG,

Ahyoung KIM, Jonggu KIM, Mark KIM, Seong-Uck KIM,

Yonsoo KIM, ByungSoo LEE, Jinhaeng LEE,

YoungChul LEE, Jinsoo Daniel RHY, Dongchan SEO,

YoungSub SO, N. Yong SUNG

**coordinator** | Sunhee CHOI

**Graphic Design** | SunAe YANG

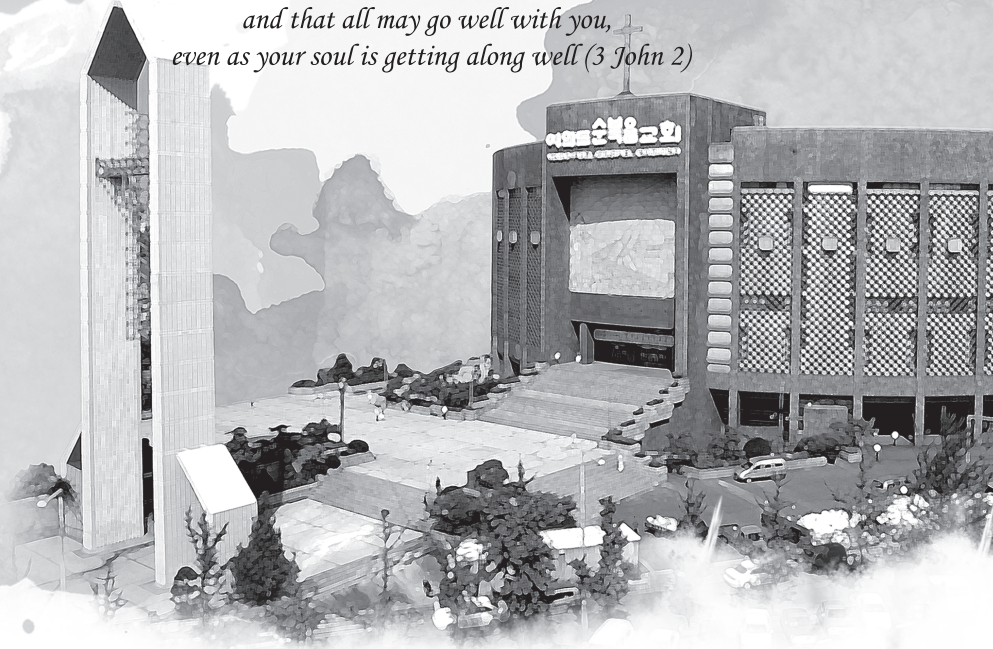
**Publication Date** | July 1, 2018

**Publication** | 한국선교KMQ

51 YakrunsiRo, DongdaemunGu, Seoul, Korea

₩10,000

*Dear friend, I pray that you may enjoy good health  
and that all may go well with you,  
even as your soul is getting along well (3 John 2)*



## Yoido Full Gospel Church

has been carrying out the Holy Spirit Movement  
and pressing on to expand God's kingdom.

At our 60th anniversary in 2018, we cannot help but thank God  
for all He has done through the church.

Our mission is to make the world better  
through the cross-centered faith,  
together with the Fivefold Blessing, the Threefold Gospel,  
and Fourth Dimensional Spirituality  
through the guidance of the Holy Spirit.



영이도전교회  
YOIDO FULL GOSPEL CHURCH

Senior Pastor Emeritus Rev. Yonggi Cho  
Senior Pastor Rev. Younghoon Lee

15, Gukhoe-daero 76-gil, Yeongdeungpo-gu, Seoul 07239

TEL : 02-6181-9191, 02-6181-9000~3 (Night / Holiday) <http://www.fgtv.com>





All authority in heaven and on earth has been given to me.  
Therefore go and make disciples of all nations, baptizing them in  
the name of the Father and of the Son and of the Holy Spirit,  
and teaching them to obey everything I have commanded you.  
*And surely I am with you always, to the very end of the age.*