

ABSTRACT

EFFECTIVE TRAINING PROGRAM

FOR SHORT-TERM MISSION TRIPS

IN DAYTON KOREAN GRACE CHURCH

by

InGyu Song

The short-term mission is the modern rational strategy for the faithful missional works of Korean immigrant churches in a world of rapid change. Korean immigrant churches are in need of education and training for the short-term mission to be effective.

This research evaluated the changes in attitudes, understanding and cultural intelligence that occurred as a result of short-term mission trip training, in addition to the mission trip itself, in Dayton Korean Grace Church in Dayton, Ohio. The data was collected using surveys and individual surveys from each participant.

Findings of this study demonstrate that (1) the short-term mission is an important function of the immigrant church, (2) the short-term mission brings benefits not only for mission field community and host missionaries but also for the sending church and mission participants, (3) thorough training enhanced effective short-term mission, and (4) understanding culture is the essential element of the short-term mission.

DISSERTATION APPROVAL

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CHAPTER 1

PROBLEM

Introduction

In the Dayton, Ohio, area are nine Korean churches: two Presbyterian churches, three Baptist churches, one United Methodist church, one Full Gospel church, one Roman Catholic Church, and one Korean Methodist church, the Dayton Korean Grace Church (DKGC), where I am serving as a senior pastor. According to the Directory of Korean Association in Dayton, about five hundred Korean people out of the 2,500 population in the Dayton area attend church of which approximately 20 percent are Christian (Seoh 72). Although some people say that the number of churches indicates God's blessing on the Korean people, they do have some problems.

When I first came to the U.S., I observed that many Korean immigrant churches have conflicts. My first experience was in looking at the local Korean United Methodist churches (Dayton Korean UMC). Then I came to see a pattern among the churches. They have something in common. These churches experienced calamities that resulted in divisions. The Dayton Korean UMC, where I previously attended, had several calamities. The main reason was finances. Contributions to the church had decreased dramatically in the last few years so that the budget had to be adjusted down. As a result, the Dayton Korean UMC made the decision to stop supporting missionaries who served different countries all around the world. Later, the senior pastor decided to eliminate the mission team. Most of the congregation was upset with these decisions. While the church had other reasons for the division, money issues were the major one.

From the divisions, DKGC was founded in January 2007 composed of twenty members from the congregation that had been a part of Dayton Korean UMC. They wanted to start a church that would do mission work and support missions. At the time, a pastor was invited. He had been serving as a missionary for eight years in Kazakhstan. With the help of the Holy Spirit, the church congregation grew to be about forty members with an annual budget of \$150,000 a year. The congregation had much confidence in themselves, yet a problem arose when the pastor's compensation was unsolved. Once again, the DKGC was divided. After the division, about twenty members remained. At this time, I started to serve DKGC during the first week February 2008.

After I became the senior pastor for the DKGC, I found that the church had established a budget for building or buying a church. While this idea is laudible, they seemed to have lost the motivation for why they started DKGC. They forgot the concept of mission and the purpose of the church. Instead, they concentrated on the growth of DKGC.

After I started to serve DKGC, I got an inspiration about missionaries. I described it as Mission 911. Mission 911 meant that one family would support one missionary for a mission. In some cases, several families would support one missionary in order to fulfill the crisis of God's mission to "preach the Word; be prepared in season and out of season" (2 Tim. 4:2, NRSV) God's mission is always urgent. In addition, we practiced 30.30.100, which means supporting thirty missionaries, helping thirty small churches, and developing one hundred students who will become Christian leaders.

Just eight years ago, DKGK started to support seven missionaries. Now that number has increased to twenty-eight missionaries and fifteen small churches. We spend over \$4,000 per month on missions.

Currently, the DKGK is leasing a church building. When I started to serve this church eight years ago, a district superintendent of the West Ohio Conference in the United Methodist Church only allowed us to use an empty church building. It was acceptable for several months until a new worship service was designed to meet at the same time as our worship service. Even though church attendance grew from twenty to sixty, the district superintendent continued to ask us to have worship in the afternoon after the other worship service was finished. He gave our needs little consideration. Finally, we found another location, Good Shepherd Community Church, as a new home for our church shared with another congregation. Many members of the congregation did not want to have a worship service in the afternoon because it is traditional to have a morning service. Saturday worship was not even considered because the Seventh-Day Adventist Church was recognized as a heresy. The church is not the structural building itself, but the building is important to a church congregation. Sometimes, this stage is unstable without a place for people to gather.

We met a challenge seven years ago before DKGK was stable. One of the church members met a Korean woman who lived an hour from Dayton in a small town in Richmond, Indiana. She was interested in starting a new Korean worship in her town because they had no Korean church there. At that time, we had planned to have a Japanese service, but the Holy Spirit moved us in a different direction, similar to the Apostle Paul: “having been kept by the Holy Spirit from preaching the word in the

province of Asia, Paul and his companions traveled throughout the region of Phrygia and Galatia” (Acts 16:6). In a like manner, we as a church changed our direction.

With several of my church members, I made an appointment with the woman who lived in Richmond, Indiana. We were once again surprised. While we were in a restaurant in Richmond for breakfast, instead of one, we met four more Koreans. They were very interested in a Korean church. Everybody thought that the Holy Spirit had led us in this endeavor.

Somebody suggested that the people in Richmond should come and join our worship service in Dayton; however, they needed to have a local church instead in order to reach unbelievers, since no Korean church existed in Richmond: “So that we can preach the gospel in the regions beyond you. For we do not want to boast about work already done in another man’s territory” (2 Cor. 10:16). After prayers on Easter Day of 2009, DKGC started a new Korean church in Richmond, Indiana. I have been leading the worship in Richmond, Indiana, after worship at DKGC in Dayton.

I believe God is working through the DKGC. DKGC is a church with a focus on missions, sending people and building God’s people. Even though DKGC is a small church and does not have its own building, we continue to send missionaries. The church has the following mission:

[It] is, above all and before all, “God’s grace,” “divine grace,” and not our grace, not “human grace.” Once received by a human being, grace is then not a juridical title to salvation, a sort of certificate of safe conduct, a passport; grace is a power that is real, in the same sense as the Holy Spirit is a power that is real. Grace is an experiential reality.... Grace is something we *experience*....” (Cantalamesa 50)

Like the name of my church, *Grace*, we are in grace.

Another branch church was established in 2010 in Oxford, Ohio, near Miami University. Miami University has more than fifty Korean American students born in the U.S., called second-generation Koreans, as well as over twenty Korean students who were studying abroad at Miami University. The church was established because no Korean or Asian church existed in the small town of Oxford.

In addition, the university has more than two hundred students from China. It was a good place for missionary ministry in Oxford. Therefore, in September 2009, we held an opening worship service. In the Korean culture, having dinner with Korean traditional food following the worship service has a very important meaning. Because most Korean students like Korean traditional food, members from my church provided Korean food twelve times. They drove more than an hour to deliver and serve Korean food to the students. At the time, everybody said, "It is useless." Nevertheless, volunteers continue to serve. We called these volunteers *kitchen missionaries*. The expression that "a congregation can become the center of missional life" is true (Roxburgh and Romanuk 9).

Being a missional church is a blessing. The Sunday worship service at Oxford Grace Church, another branch church of DKGK, has over thirty members.

Six years ago, DKGK went on a short-term mission to the reservation area of the Hopi Indians in Arizona. In addition, as of last year, DKGK has been sending mission teams to the Dominican Republic, Nicaragua, and Mexico as international trips. Members of the congregation who volunteered for these short-term mission trips enjoyed the mission trip itself more than the mission to attempt to be a church that obeys the Great Commission of Jesus Christ and to preach the gospel to all nations and cultures.

I realized the problem from these mission trips. The formal training program for the mission trip was lacking. Missions cannot be done merely with passion, but they must have a solid theoretical foundation as well as a concrete training program. However, while recognizing the importance and urgency of missions, I was unsuccessful in finding mission training programs that can be used at DKGC. I was determined to develop a mission training program that makes people recognize the importance and urgency of missions and do better works in the mission field.

Purpose

The purpose of the research was to evaluate the changes in attitudes, understanding, and cultural intelligence that occurred as a result of training for a short-term mission trip in addition to the mission trip itself in Dayton Korean Grace Church in Dayton, Ohio.

Research Questions

Three research questions guided this project.

Research Question #1

What changes occurred in the attitude, understanding, and cultural intelligence as a result of the short-term mission trip and training?

Research Question #2

How effective was the short-term mission trip training and the mission design of the mission trip itself?

Research Question #3

What other factors may have influenced the changes in attitudes, understanding, and cultural intelligence?

Definition of Terms

In this study, the principal terms are defined as follows.

Missional Nature of the Church

Missional nature of the church is defined by its participation in the mission of the church. The church's source and identity are rooted in the missional action of God on behalf of the world (Wright 22). Just as God sent His only Son, the church participates in the mission of God to be the witness of the mission of God continuously.

Mission Trip

Mission trip is a ministry in a different culture for a short period of time (Tanin, Hill, and Howard 4). The types of ministries can vary according to the purposes of the church, group, or organization; however, all of the purposes of any mission trip should be Jesus' Great Commission to go and make disciples of all nations (Matt. 28:18-20).

Cultural Intelligence

On our mission trips we needed the knowledge and intelligence of each cultural background in order to reach the people better. "Cultural intelligence is the ability to engage in a set of behaviors that uses skills (e.g., language or interpersonal skills) and qualities (e.g., tolerance for ambiguity, flexibility) that are tuned appropriately to the culture-based values and attitudes of the people with whom one interacts" (Peterson 89). We realized that we needed to meet the criteria.

Ministry Intervention

Short-term mission trips appear to be gaining popularity within local churches in both the United States and the Republic of Korea. As a senior pastor, I have taken congregations from my own ministry on mission trips, both domestic and international,

over the past three years. The amount of preparation and team training before the trip was noted to have a direct correlation, with how effective the trip is and the impact that the trip has on the team, both collectively and individually.

Mission experience can be a pragmatic tool for understanding the missional nature of the church. Mission trips start at the beginning of the training. The training of the mission team is the greatest factor in a trip's impact on the team, the church, and the host mission group. Therefore, the intent of this research was to assemble a simple but relevant and thorough training manual that could be used by both DKGK and local churches in preparing congregations for short-term mission trips. A review of literature, primarily four session mission training for short-term mission trips, will be charted to determine what the basic components of a good short-term mission training program in addition to the mission trip itself might be.

Context

This research study focused on the DKGK in Dayton, Ohio. Dayton, known as the birthplace of aviation, was the Wright brothers hometown before they finished their invention in 1903, testing it in 1905 at Kitty Hawk, North Carolina. Geographically, Dayton is located at the intersection of Interstates 70 and 75. It is a place conveniently situated to reach several large cities: Columbus, Cincinnati, and Indianapolis.

The American community survey indicates that the population of Dayton was about 841,502 at the 2010 census. According to the Directory Dayton Area Korean Association, 0.3 percent of Dayton's general population is Korean, and the city has approximately 2,500 Koreans and Korean-Americans. Koreans started to reside in Dayton approximately forty years ago. Particularly since it is my own background and

culture, I need to understand the Korean Church. Since the seed of Christianity was planted, it has rapidly grown in Korea. Christianity in Korea is now estimated to be 22 percent of the Korean populations (Han 7); however, the percentage of Christians in Korea is not more than that of Christians in the U.S. Hence, in the night view of Korea, one can see countless crosses gleaming. In other words, Korea has a lot of Christian churches. The Korean immigrants living in the U.S. have seen the same situation as has happened in Korea. Many churches for the Korean immigrants have been established but also many have disappeared. Churches are being established depending on the population of the Korean immigrants.

Methodology

The purpose of this study was to evaluate the changes in attitudes and understanding of relationships between the missional nature of the church and cultural intelligence that occurred because of training for a short-term mission trip in addition to the mission trip itself. This project used an exploratory, mixed-method design. The congregations who volunteered for the mission trips were surveyed before and after. Both surveys were quantitative. During the training program, the group was encouraged to write in their own personal journals each day about the mission trip. The group was interviewed as a qualitative method, including data from their personal journals. The results of the interview were used to gauge the change in attitude and understanding bolstered by the journal to improve accuracy.

Participants

The participants of this study included volunteer adults of DKGCC. The schedule of the mission trip was addressed and it was announced that those who wanted to go on a

mission trip must submit an application. Ten people were selected on a first-come-first-serve basis. The participants completed the training in addition to a pretest, posttest, and interviews following the trip.

Instrumentation

In order to measure the changes in the lives of the trainees, a quantitative survey method was used at first. The quantitative method involved a designed questionnaire to calculate the results of the four-session training program for the volunteers. The quality of the training and changes in attitude and understanding were evaluated through this quantitative method. The qualitative method involved interviewing the group returning from the short-term mission trip. The quality of the mission trip itself and changes of cultural intelligence were measured by the results of the interview as a qualitative method.

Variables

Independent variables of this research project were the teaching material used in the four-session training program and the mission trip itself. Even though mission fields are different, all the teaching materials and the trip along with the training fulfilled the situation of each mission field. The dependent variable of this research project was the changes in attitudes and understanding of relationship between the missional nature of the church and the cultural intelligence that occurred as a result of a short-term mission trip.

Data Collection

As for data collection, a pretest survey was given before the first lesson. For measuring the effectiveness of training, the posttest survey was administered after the last session of the training. The entire team was interviewed with all the participants of the trip in order to gather data and to evaluate the short-term mission trip. The change of

participants' cultural intelligence as a result of the trip was evaluated through the group interview. The entire team was scheduled for an interview appointment when they returned from their short-term mission. The place of the interview was one of the church offices. Prior to the interview, I explained the purpose of the interview to the interviewees.

Data Analysis

For the quantitative data analysis, means and standard deviations as well as descriptive statistics were used when comparing results from the pretest and posttest of the training program. With the comparison between the results of the pretest and posttest, the effectiveness of the training, which dealt with participants' attitudes and understanding for the mission trip and cultural intelligence, was analyzed.

For the qualitative data analysis, the content of the entire team interview was analyzed. With the content analysis of the interview, the effectiveness of the participants' training in the mission trip and their changes of cultural intelligence were evaluated after the mission trip.

Collected data from church members was statistically analyzed by using simple analysis of variance (ANOVA), which allows comparison of several means for factor scores, concurrently. Pretraining and posttraining as well as the experience of the church members composed the independent variable. The changes in the members' understanding and attitude were the dependent variable. Significant F-ratios were conducted before the Duncan Multiple Range test.

Generalizability

Although each experience remains different, these experiences usually include several common characteristics. The missionaries experienced different cultures that change the way participants view life and the world. This research project involved a detailed analysis of the effects of a four-session training program and the trip itself. A similar curriculum and method implemented can be generalized for every mission trip and for other churches, which would achieve similar results from mission trips.

Theological Foundation

The Bible has various models of short-term missions showing their importance and effect. In the Old Testament, God chose some people for his special short-term missions, and they left their comfort zone and ministered to foreign countries. In the New Testament, Jesus trained his disciples through short-term mission trips. They could experience the power of Jesus' name and understand the vision of Jesus for all people. Jesus' vision for all nations came to climax in Paul's ministry. Paul literally traveled over all boundaries of race, culture, and religion and accomplished the Great Commission through his short-term missions.

Jesus gave the Great Commission to go and make disciples of all nations (Matt. 28:18-20). This commission is not only for some special people who dedicate their whole lives for the gospel. Everyone who follows Jesus should take the commission seriously; however, many Christians regard the commission as the responsibility of full-time missionaries. That attitude is not biblical.

Every Christian must take the Great Commission seriously and try his or her best to accomplish it. Involvement in world missions by supporting full-time missionaries

financially and with prayer is important. Christians also have to participate in world missions by going and making disciples of all the nations as much as possible. Short-term mission trips will help Christians participate in world mission.

To vitalize missions, the essential task of the church, missions should not remain as a theory or a simple study. Concrete plans and programs should be developed and practiced and a theoretical foundation must be built to empower the mandate. While implementing the project, the project leader realized that not only passion for the mission but also a clear program for mission training is necessary to practice missions.

When developing short-term mission trips, the leaders could not overemphasize the importance of the biblical and theological bases because mistakes have happened due to a lack of understanding of appropriate short-term mission models. Laurie A. Fortunak and A. Scott Moreau mention that without a base the result develops “a biblically sound and practical understanding of what a short-term missionary should be” (19). One can easily find specific cases of short-term missionaries in the Bible. Short-term missions are biblical, and the Bible provides examples of short-term missionaries.

A missions training program should be rooted in a theological and biblical foundation so that it may not be distorted. If the theological foundation of missions is not firmly established, the mission easily misses its focus and fails. If the foundation of mission is shaky, good results cannot be expected. Only with a firm foundation can one powerfully continue missions. Therefore, a theological foundation was set up in order to develop and practice a healthy and powerful mission training program.

Overview

Chapter 2 of the dissertation contains biblical, historical, theological, and literary research relating to the project. Chapter 3 walks through the design of the project and how the research was conducted and the data analyzed. The reports of the research findings are included in Chapter 4. Chapter 5 provides a summary, discussion, and interpretation of the research and offers suggestions for further inquiry.

CHAPTER 2

LITERATURE

Introduction

Many Korean churches plan short-term mission trips during summer vacation season each year, which is peak travel season because students and workers have time to use their vacation. This season is suitable for students to prepare and leave for short-term missions due to their long vacations. Short-term mission is not simply a tourist trip for people to visit different destinations. Short-term mission is not one of the summer events that regularly happen in the church. Chris Eaton and Kim Hurst call the mission trip vacation with a purpose:

Welcome to Vacation with a Purpose, an exciting experience. Your decision to become involved in this adventure can be one you will treasure for years. There are few other ways to learn as much about yourself, another culture, other people, or your relationship with God. You will see, experience, feel, and learn more than you can imagine. And all in such a short period of time! (15)

Participants learn many things they have not previously experienced or known before participating in even one short-term mission.

Many Korean churches, including DKGK, execute short-term mission trips expecting positive benefits of the participants' experience. The problem is that many churches do not effectively execute mission trips even though they expect them to be successful. They approach the short-time mission as a program of the church, but they lack a biblical and theological foundation concerning what mission is and what short-term mission is. They also lack a specific method and training concerning knowledge and experience.

Short-Term Mission

Several tasks were examined to execute effective short-term mission. The concept of the role of mission was dealt with as the nature of church and the concept of short-term mission in the light of the situation of immigrant churches especially of DKGC. One of the functions of the church is mission, so the church should exist for missions. Believers in the church have their calling to deliver the good news to all nations, countries, and all people that exist on earth today. In some sense, Korean immigrant Christians in the United States are living in the best place to perform God's multicultural vision. They are ready to carry out the roles of the mission because they already have experienced living with another language and in a cultural context.

Mission as Nature of the Church

Effective missions are based on a theological foundation of missions. John Piper, a revered preacher in the USA, says, "Missions exists because worship doesn't" (17). Missions are fruit that pleases God and introduces Jesus to people who do not worship him, in order to serve him. The most essential concept of mission is evangelism. Evangelism is different from mission in that the former spreads the gospel in the same cultural context while the latter delivers the gospel in different cultural backgrounds. Evangelism brings the gospel to people who live in the same life zone even though they have different cultural backgrounds. Mission goes to the unreached people who live in cross-cultural environments. That is, mission means crossing the border and sowing the good seed in an unfamiliar region where people have different language, culture, and race from missionaries. Learning about different cultural zones is necessary to prepare for short-term mission.

Missions give people who do not know Jesus the opportunity to receive him. John Stott provides the terminology of mission : “Mission is a comprehensive concept, embracing everything which God sends his people into the world to do” (16). He defines mission as evangelism and social action. Mission, thus, is defined as comprehensive and comprises more than the proclamation of the gospel. When Jesus began his public ministry in Nazareth, he outlined it in terms of mission: “The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord’s favor” (Luke 4:18-19). From the broad meaning, mission is the symbol of the Church moving towards the world. The object of the mission is people who did not have any chance to hear the gospel, sometimes including people who heard the gospel and forgot it. David Jacobus Bosch introduces the concept of the mission which is turning inside out and towards the world:

Mission has to do with the crossing of frontiers. It describes the total task which God has set the Church in movement, the Church that lives for others, the Church that is not only concerned with herself, that turns herself ‘inside out’ (Hoekendijk), towards the world. (*Witness* 17)

He presents the definition of mission in his other book *Transforming Mission*.

Mission includes evangelism as one of its essential measures. Evangelism is the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become loving members of Christ’s family and to begin a life of service to others in the power of the Holy Spirit (11).

The world is introduced to the saving grace of Jesus through missions.

Christopher J. H. Wright mentions that he is unsatisfied that the definition of mission is used about all kinds of human endeavors only. In his book, he declares,

“[M]ission means our committed participation as God’s people, at God’s invitation and command, in God’s own mission within the history of God’s world for the redemption of God’s creation” (23). The church members are the participants in the mission of God.

In 1952, the world missionary conference was held in Willingen, West Germany.

At Willingen, a Copernican revolution happened as regards terminology:

There was talk about *our* mission, *our* missionary area, *the* missionary center, *the* missionary cooperation, etc. In the stage of preparatory reports there was already talk of “God’s mission, not ours.” One of the core sentences taken from the final report of the 1952 Willingen conference is: “The missionary movement of which we are a part have its source in *the triune God Himself*.” (VerKuyl 3)

When church believers participate in the mission of the church, they take part in the mission of God. As they participate in the mission of God, they can be coworkers of God in human history. Being the church is being sent into the world, and the mission of church is to serve human beings and the world. Thus, all activities in the ministry in the church have the purpose of equipping church members for the work of service (Eph. 4:12).

The mission of God is related to all activity for proclamation and achievement of God’s salvation in all areas. For the mission, God the Father sent his Son, and the Father and the Son sent the Holy Spirit for the salvation of human beings. The Holy Spirit makes church, believers, apostles, and servants undertake responsibility to achieve the mission. When participants take place in the mission, they should have God’s mind where he relinquished himself for the mission, became human, did not insist on his holy privilege but had a human nature and worked as God’s only begotten Son and the Holy Spirit in the world.

The church that exerts missions with God's mind is called missional church. The terminology of missional church is frequently used in the field of recent missiology. As an adjective, *missional* indicates characteristics, properties, and dynamics of the mission, that is, the word is related to the mission and defended by the mission. The expression *missional church* is the terminology that emphasizes the church sent by God not only for dispersing missionaries but also for having the vocation of the mission in it. As Craig Ott, Stephen J. Strauss, and Timothy C. Tennent mention, the church today is to love in that trajectory of mission. The church has the vocation of the mission wherever it exists (52).

Christian mission today is a vast human enterprise in which millions of people are engaged. Many Christian churches, of all denominations, stress the importance of missions. According to missionary activity, the report is that "420,000 Christian missionaries are involved in transcultural mission around the world today, and the income of global foreign mission amounts to 12 billion U.S. dollars" (Barrett 25). The prospect of the mission today is not positive from the perspective of the current world evangelization situation. The U.S. is a nation that sends the most missionaries in the world engaged in war against Iraq and Afghanistan and now the Islamic State of Iraq and Syria. American missionaries as well as Christians sent from other countries cannot enter these regions with the gospel any more. They are restricted not only in these regions but also in almost other areas where people have been influenced by the Islamic culture. American missionaries are no longer allowed to give direct influence. In addition, many nations that suffered economically attempt to seek their indigenous religions again after escaping difficulties. For example, Hinduism prevails in India and Buddhism in Thailand

and Cambodia according to the dictates of their governments while Christians and churches are subject to terror and persecution in many countries.

When the situation of modern mission is defined as the mission in other cultural areas and in other religious areas, entering other cultural and religious areas is difficult, and the number of devotional people to the mission reduces. However, Bosch points out, “The criticism of mission should not, in itself, surprise us. It is, rather, *normal* for Christians to live in a situation of crisis” (*Witness 2*). Strictly speaking, the church is always in the situation of crisis. Some churches do not want to recognize the crisis, and other churches attempt to avoid the crisis. They receive the temptation in which Christians believe that the state without suffering is successful. The Bible says that Jesus came to be the sign that would be opposed by attack and blame albeit he always walked in the right way (Luke 2:34). Through the symbol of failure and suffering, Jesus accomplished true salvation. Church and theology today face the crisis in mission, so the necessity of effective short-term mission comes to the foreground.

Calling to Short-Term Mission

Samuel Escobar says that today is perhaps the most exciting missionary age in church history: the age of sending missionaries from everywhere to everywhere (18). It does not mean that missionaries should go anywhere or to anyone. Exerting missions with a well-ordered strategy is essential in modern mission. Missionaries cannot enter some countries with missionary visas, which indicate the direct purpose of entry, and they cannot stay for a long duration even though they can enter the countries. Some countries tighten immigration control over missionaries on religious and political grounds. Thus, short-term mission stands out as effective mission. Short-term mission is the

ministry to spread the gospel in other cultural and religious areas or foreign countries during a few weeks. The duration of short-term mission is comprehensively applied from two weeks to four years (Brierley and Wraight 50).

A short-term mission has particular purpose and structure. "A short-term mission team is a group of people seeking the opportunity to experience a different culture, interact personally with individuals of that culture, serve the nationals and/or Christian workers in the culture, and become world Christians through personal and spiritual growth derived from the experience" (Eaton and Hurst 20). Thus, a short-term mission trip is a ministry in a different culture for few weeks. The types of ministries can vary according to the purposes of the church, group, or organization. "The global church is engaged in mission on a scale that would have been unimaginable to previous Christian generations" (Crouch 32). The short-term mission, as a new pattern of the mission, is rapidly accepted in the local churches.

In relationship to the short-term mission, Steven C. Hawthorne writes that Jesus Christ himself started the short-term mission craze by using short expeditions to train his followers (35). Some other scholars insist that one of the earliest references they found for short-term mission was in 1895 (Peterson 242). Andy Smith asserts that short-term mission exposure began around the time of Hudson Taylor in the 1800s (150-51). Therefore, deciding the beginning of short-term mission is difficult because scholars' opinions do not coincide. According to Greg Livingston, who led the movement of short-term mission of Operation Mobilization, short-term mission may have been started in the early 1960s by two thousand people from the younger generation from twenty countries to visit every village in several countries in Europe (31). As Brian M. Howell published

his book, the modern movement of short-term mission started around 1960. According to Howell, pastors and scholars in mission have “a sense of urgency and [need] to raise human and financial resources ... [for mission, and] it was in this context of global social transition that mission organizations began developing the practice and language of short-term missions” (73). It shows that short-term mission, including all other social phenomena, began as a result of specific historical and social contexts. Thus, assertions of scholars about the beginning of short-term mission are different, but the kind of mission has been needed in every era.

Douglas Millham mentions that the number of short-termers from the U.S. increased tenfold from about six thousand in 1975 and to sixty thousand in 1987 (23). H. Leon Greene provides additional statistics from different years: 25,000 in 1979, 120,000 in 1989, and 200,000 in 1995 (18). According to the figures provided by Short-Term Evangelical Missions, the number of people participating in short-term mission in 1998 was up to 450,000 (Peterson 243). Robert Wuthnow and Stephen Offutt mention, “1.6 million U.S. church goers participate in short-term mission trips to other countries each year” (218). According to Mathew Backholer, an estimated two plus million U.S. Christians have traveled abroad every year for a short-term missions (*How to Plan*12). Don C. Richter even says the number is between two and four million North Americans who participate in short-term mission trips each year (15).

American schools have long summer vacations, and Korean schools have long winter vacations. Taking advantage of the long vacations, many senior pastors and youth pastors plan for short-term mission trips. Vacation mission programs become a significant part of the church, influencing ministry and Christian life. Clearly, the church

considers short-term mission to be more significant and financially feasible than long-term missions (Livermore 44). While “these massive changes have come at the speed of email,” churches have had “very little time to develop a new philosophy of mission to match the opportunities presented in our generation” (Fortunak and Moreau 18).

Generational changes result in philosophical changes in relationship to missions.

Situation in Immigrant Churches

Since the mid-twentieth century, many activities of short-term mission have occurred in Christian organizations. The nation that sends the most missionaries is the U.S. because of its interest in worldwide social situations. The next country that sends many missionaries is South Korea. When considering the mission history of the Protestant church, the Korean church began as a missional church from its early foundational period. Since Methodist missionary Henry Gerhard Appenzeller and Presbyterian missionary Horace G. Underwood arrived in South Korea on 5 April 1885, approximately 130 years have passed (Ryu 49). Albeit the history of the Korean Protestant church is not long; however, South Korea is only second to the U.S. in the sending of missionaries. Since the first Korean church (i.e., Christ United Methodist Church) with Korean immigrants was built in Hawaii, Korean churches have emerged in the leading role of the world mission.

Korean immigrants in the beginning of 1903 were seen insignificant like a mustard seed. However, this immigration became not only the starting point of American immigration for Koreans but also the foundation upon which the Korean immigrant community would establish Korean immigrant churches. In the United States, the Korean Church has become an immigrant church. Because of the diversity that already exists

within the United States including many different languages and cultures, the Korean Church is well positioned to thrive and succeed. Hence, the Korean Church is able to immerse in this diverse society by developing a community that can worship God in harmony. Because most Korean immigrants have already experienced how to adapt in different cultural situations, they have a high level of cultural intelligence. Korea was the last among Northeast Asian countries to open its doors to the West. Interestingly, Korea was the first *diaspora* country in the world. Today, Koreans live in 180 countries. Similarly, the Israelites, who were the first to go on *diaspora* for a long time, can be found in only ninety countries today. The Chinese surpassed the Israelites and are in 130 countries (Choi 25). In 2014, South Korea's Foreign Ministry announced that 7,267,000 Koreans lived overseas. China is home to 2,330,000 overseas Koreans with 2,342,634 in the United States, one million in Japan, and the others in Russia and Central Asia (J. Kim 46-47). Korea is the fifth largest group of Asians among countries that live in the United States after Chinese, Filipinos, Indians (South Asian), and Vietnamese (P. Kim 164). The American Community Survey announced that 1,706,822 Koreans live in America in 2012. (Suh). However, if the U.S.-born second generation and undocumented workers are included, the number of Korean immigrants in the United States is estimated to be over two million (Ra, Hwan, and Ho 15). An estimated 35.7 million immigrants are in the United States and make up 12.4 percent of the population. According to *U. S. Census Statistics*, "One out of five children under the age of 18, or 14 million children in the U.S. are either immigrants themselves or the children of immigrant parents" (Lansford, Deater-Deckard, and Bornstein 1). This data shows that America is a multicultural country where multiple cultures and ethnicities coexist. Diversity is one of God's natures.

God wants all human beings to unify with each person and worship God in their diversity. The Korean immigrant community in the U.S. is, therefore, the best place where Korean Christians can perform God's multicultural vision. Korean immigrant churches are increasing in the United States:

The Korean-American church has been growing quantitatively because of 1) spiritual hunger with a quest for meaning in life; 2) socio-psychological needs due to marginalization; 3) factionalism; and 4) the large influx of immigrants. The Korean ethnic church has done relatively well to fulfill the socio-psychological needs of the parish and has served as an all-inclusive community center. However, what the church has been doing for the immigrants can be a disservice in terms of spiritual formation and growth. (Lee 60-61)

The church has been the center of most Korean immigrants' lives. In 2013, 4,799 Korean churches were reported in the United States. Since the first Korean church was built in the USA, the number of Korean churches has gradually increased all over the nation.

Figure 2.1 shows the growth of the number of Korean churches from the beginning of 1903 to the end of the year 2013.

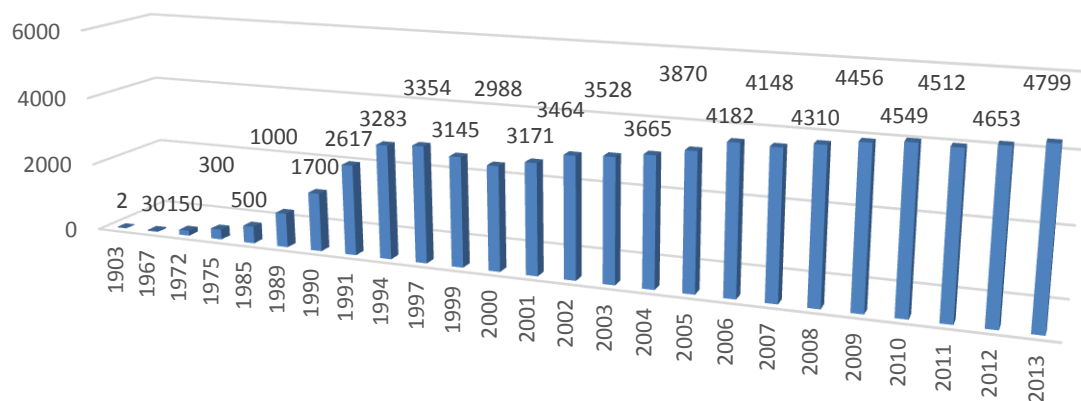


Figure 2.1. Korean church growth in the U.S.

Various denominations of Korean Protestant Christianity take their places in the U.S. The largest denomination in South Korea is the Presbyterian Church, which represents the largest proportion of Korean churches in the U.S. followed by the Baptist and Methodist Churches. This Figure 2.2 shows that Christianity has been a very important factor to the Korean immigrant community in the United States. Furthermore, Korean, immigrant Christians have abundant resources for world mission formed by their immigrant experience. As a Korean immigrant church, church members of DKGC also have had strong passion for church growth.

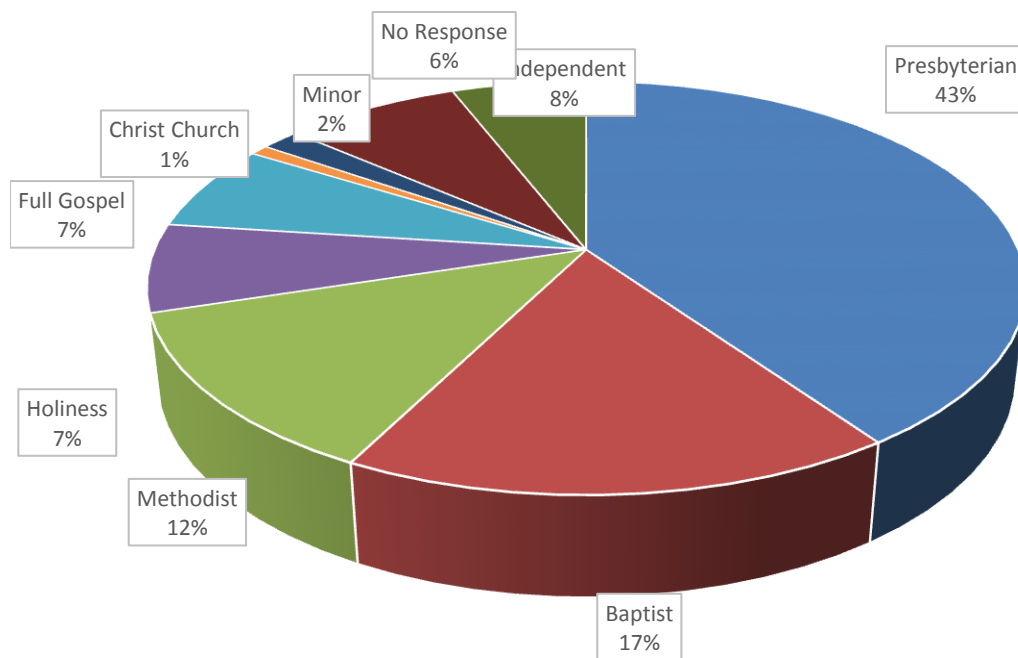


Figure 2.2. Denomination distributions of Korean churches in the US.

Christian Today conducted a survey concerning the interest of Korean immigrant church pastors in the United States. According to the result of the survey, 34.7 percent of pastors thought that church growth is the most important aspect of the ministry. The

pastors who accounted for 22.2 percent responded that their spiritual power was essential. The pastors who constituted 12.5 percent are interested in health and child education. Economic life (8.3 percent), construction of church building (4.2 percent), family life, and preparation for old age (2.0 percent) take the next portions of the survey (see Figure 2.3).

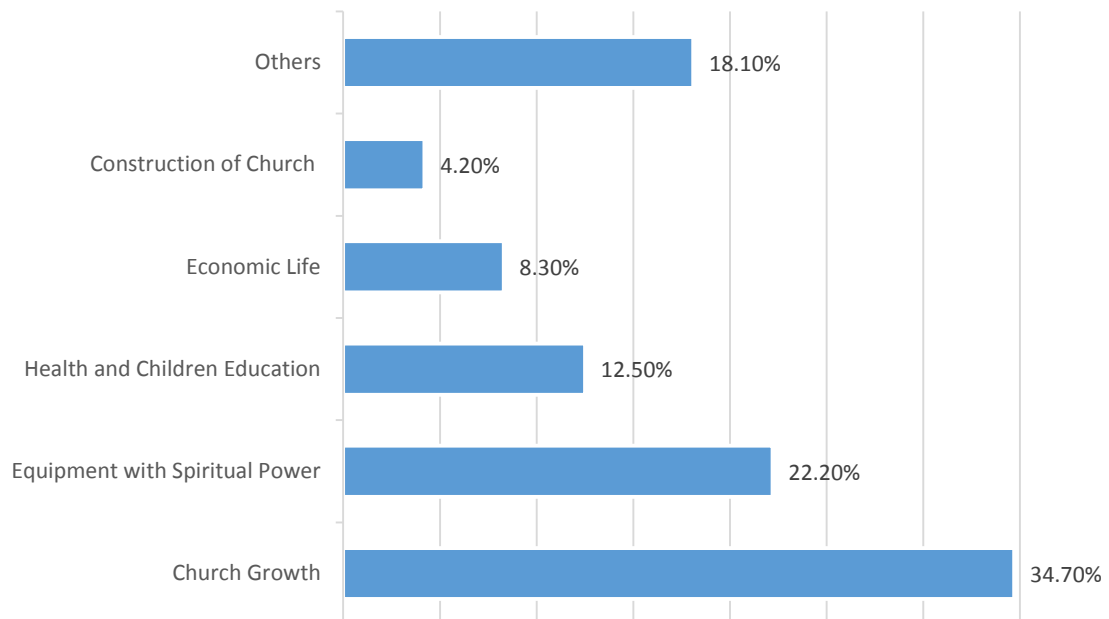


Figure 2.3. Interests of Korean pastors in the USA.

Church growth is one of the highest concerns for Korean churches; many Korean pastors put their ministerial value on this area. If the survey was carried out targeting Korean pastors who worked in South Korea, the response was higher than 34 percent (Suh). Since many Korean immigrant pastors studied as international students before starting their ministry in the U.S., they considered continuous studying important in their changing ministry field. Missions can be included in church growth, but many church pastors do not concentrate on missions as a factor in actual church growth. DKGK is no

exception and had been more interested in focusing on church growth rather than on missions as well.

Today, it is estimated that there are 27,205 Korean long-term missionaries sent out by 58 denominations and 196 mission organizations around the world, and the Korean World Missions Association estimates this number would be more than 19,000 missionaries if it included 5,000 more sent by local churches (Suh). As of 2014, the sending of missionaries phenomenon was continuing; South Korea sent out more than 1,200 new missionaries annually (Korean World Missions Association). Statistics show that the number of Korean missionaries has increased gradually each year. In the case of the Korean immigrant church, around six hundred Korean American missionaries were recorded serving globally in 2003 (Hong 94). Rob Moll estimates, “South Korea sends more missionaries than any country but the U.S. And it won’t be long before its number one” (28). In addition, the Korean World Missions Association carries forward a project named “Target 2030” whose goal is that 100,000 Korean missionaries will be sent by the year 2030 (see Figure 2.4).

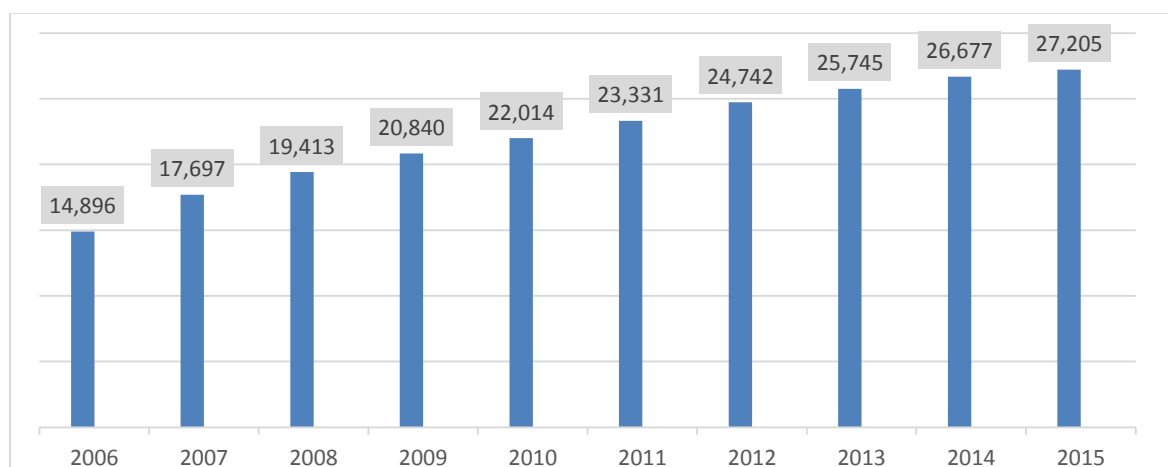


Figure 2.4. Numbers of Korean missionaries by year.

Today, many Korean Christians see a huge opportunity and responsibility to engage in God's global mission. A similar attitude can also be found among Korean immigrant Christians. Indeed, Koreans' passion for mission is well-known and has also affected Korean immigrant Christians' lifestyle in the United States. Like other immigrants, Korean immigrants have experienced cultural dynamics such as assimilation, acculturation, and cross-cultural communication. They have also struggled with how to survive in another culture and how to relate with the majority of the population. Korean immigrants are bilingual and have significant financial resources to commit to the will of God. Thus those Korean immigrants Christians are wholly ready to devote themselves to world mission cross-culturally.

Advantages and Weaknesses

During the last three decades, short-term missions have been flourishing in Korean churches. They do not pursue short-term missions as a means of expanding congregation, but they obey the voice of the Lord who sent his disciples to go to the lost sheep of Israel. Thus, through the short-term missions, they approach to the lost souls of the Lord, spread to every nation and proclaim the good news to them. They praise eternal God and attend to the joy of the Lord. However, participants to short-term mission receive many other benefits such as spiritual growth, faithful maturity, and a frontier spirit. As a secretary of the East Asia Mission in Korea, Pastor Yohan Moon analyzes the benefits and considerations of short-term mission: benefit for participants, benefit for the sending church, benefits for the host missionary, and benefits for the mission field community (Moon 202-07). Reflection benefits and considerations were considered helpful to prepare the training for short-term ministry.

Advantages for participants. First, participants recall the experience of conversion through the short-term mission (Hwang 16). They reflect on their past lives, meditate their calling of God, and rethink how they live before God as real Christians. Eaton and Hurst emphasize that short-term mission will change participants (24). Don Parrott mentions that positive mission experiences remain the memory for a lifetime (75). When the mission team goes to the countries that live on a lower economical level, the team members recognize that they have lived in a very good environment and have a chance to give thanks to God. Qualitative change is expected for a short period. When participants share their experiences in the time of personal testimony after short-term mission, most of them refer to their life-changing experience with tears. They also have a chance to make a decision as to how to use their talent, time, and money given by God through the short-term mission. One of the biggest benefits is that the experiences through short-term mission contribute to the decision of going on long-term missions.

Second, participants become world Christians by gaining cross-cultural intelligence. Participants in a different cultural environment often start to see through Jesus' eyes (Eaton and Hurst 25). In 2008, an 70 year old member of an American church located in West Virginia mentioned that he had always lived on his own land in West Virginia and that he did not have any experience during his life of leaving his area and visiting other places. Short-term mission is helpful for understanding other races and cultures of many people who came to the U.S. Some participants in short-term mission who had been focused only on themselves become world Christians who embrace all nations into their hearts. Actually, some Koreans have negative prejudice concerning Southeast Asian, African, and Central and South American cultures. Sometimes, Koreans

do not accept differences and simply avoid them. Through short-term mission trips, these individuals can experience other cultures, mingle with the people, and learn to appreciate and respect the good aspects of different cultures.

Third, laypersons strengthen their Christian leadership through short-term mission (Eaton and Hurst 43). In Korean churches, leaders of laypersons are called deacons, exhorters, and elders. When senior pastors or assistant pastors become spiritual leaders and leaders of laypersons become practical leaders, they can lead the team, and the short-term mission produces fruit on the mission field.

Weaknesses for participants. Short-term mission may be a refreshing experience, but it can also become a negative remembrance. If participants are not satisfied with the experience of short-term mission, they tend to complain. For example, a church member participated in a short-term mission when she heard about special experiences from people who had attended a short-term mission. However, after her mission experience, the church member had a negative and critical view of the mission because she believed the mission did not reach her expectations. Training for the mission is necessary for candidates in order not to have a false sense of satisfaction.

Having a trip to other countries is interesting but challenging as well. Tim Dearborn mentions that negative factors will happen within short-term mission trips, such as physical harm, illness, embarrassment, making mistakes, failure, or conflict with teammates (50-51). When a mission team from DKGK went on a short-term mission to the Dominican Republic, the students were excited about traveling on an airplane because it was their first experience; however, they did not pay attention to the leader while they

took pictures in the mission field. Some of them did not properly respect the other culture and were judgmental of them.

Ministry in the mission field can be a means of achievement for the mission team. After they return from the mission field, participants evaluate their achievements during the mission. Anne-Geri' Fann and Greg Taylor mention, "You are there to help and teach, but also to learn" (66). If they focus on the result of the mission, they are apt to forget that people in other cultures are brothers and sisters in Christ like one family. Furthermore, some of them experience temptation to consider only their individual needs rather than the purpose of the mission. The intention to associate and mediate with the church becomes weak and self-centered.

Advantages for the sending church. Church members have an opportunity to recognize the nature of the church again. Sometimes the local church too easily focuses on church itself (Eaton and Hurst 29). If the church attempts to meet only the needs of its members, insight to see the needs of people outside the church decreases and they forget the nature of the church. However, mission is the ministry to obey the command of Jesus directly. He told his followers to go and make disciples of all nations. The size of the church ministry becomes enlarged if the sending church is a mission-centered or mission-minded church.

Short-term mission motivates the younger generation to participate in church ministry (Eaton and Hurst 29). The number of youth group students and college students is declining in attendance in Sunday school education in the U.S. today. They believe that Sunday school education is suitable for the older generation. However, short-term

mission trips require energy and activity that mobilize the younger generation to contribute to the ministry.

Mission team members bring back their new experiences from the mission field when they return home. What they experienced with field missionaries and field church members strongly influences church members who did not participate in the mission (Mack and Stiles 38). In addition, the mission was conducted as a team. As a result, teamwork improves and such improvement is beneficial to the community life of the church. The members of the mission separate to lead other ministry teams in the church and serve as members of the ministry team. They can become role models that influence other ministry members in the church.

Weaknesses for the sending church. First, a short-term mission should not be a one-time mission experience. Scott Kirby mutually agrees upon the follow-up strategy (39). When a DKGC mission team went to a mission field in Mexico in 2014, the field missionary advised the team to visit the mission field continually at least two or three times. According to the missionary, a one-time mission is not effective in the mission field. Repetitive short-term mission to the same area is effective to develop a constant relationship with people in the mission field. However, participants should not make the mistake that they consider their mission field more important than any other mission field. For example, DKGC sent two short-term mission teams to Nicaragua and the Dominican Republic in 2014. Both teams came back from the mission successfully and had time to share mission experiences. After the mission presentation was completed, some people were jealous and envious of the other mission team because they considered their mission more valuable than that of the other mission team. A mission team to one

place does not need to be consistent of the same team members who participated in the last mission. Participants should appreciate value of all short-term mission ministries.

Short-term mission requires a great deal of financial support to be successful. Costs involve expenses such as preparation expense, ministry expense in the field, and support payments to missionaries. Mission teams attempt to raise funds for the mission expenses, but thoughtless fund-raising imposes a heavy burden on church members. Under the arrangement of the senior pastor, mission trips were better able to raise support funds from the church so as not to be a burden on the participants.

Advantages for host missionaries. First, the sending local church can have a good relationship with the missionaries in the field (Eaton and Hurst 33). Missionaries usually send their mission report or mission letters to the sending local church in order church members have a prayerful concern for the missionaries with the indirect information about the mission field. However, after church members directly visited mission field, their concerns and prayers for the mission field become deep and practical. Missionaries also directly present their missional vision to their supporters and future supporters. Prayer letters or mission movies can not reflect their mission ministry sufficiently. Thus, actually visiting the mission field directly is the most significant way to share missionaries' visions.

Second, passion of missionaries can be renewed by the visitation of the mission team (Eaton and Hurst 33). When a mission team went to the Dominican Republic in the spring of 2015, the missionary appeared very tired. One of his missions was to serve Haitians in the Dominican Republic. At the time due to political issues, Haitians were exiled from the country. The missionary was depressed and had lost vitality. The

visitation of the mission team encouraged him to continue his ministry. While missionaries devote themselves to their mission ministry, they sometimes feel homesick for food and culture of their own countries. When a mission team which has a constant relationship with a missionary in mission field visits and provides some needs for the missionary, he or she can have an opportunity to recharge through the mission team and to experience recalling the purpose of his or her mission.

Missionaries in the field can start new ministry with the help of the members of a short-term mission. Even though a missionary has a well-planned strategy of mission ministry, starting the ministry can be beyond the missionary's ability. If the members of the mission team seek to understand the missionary's mission strategy and associate with the missionary, they start to conduct the planned ministry (Kirby 42). When a mission team of DKGCC went to Nicaragua, the missionary wanted their help in repairing or building with the mission team. This much-needed building and repairs were the result of houses destroyed by the earthquake. The ministry caused field church members to continue the ministry in the mission field. After a short-term mission team that visited the field returned to their country, their support for the new project continued.

Weaknesses for host missionaries. One of the frequently occurred problems in short-term mission is who controls the mission team. Participants learned that they should listen to the instruction of the missionaries in the field, but some of them want to follow their senior pastor, team leader, or a member of the team. Conflicts can occur between the field missionary and the mission team. What is important is that mission team should respect experiences and opinions of the missionary who has been on the mission field for a long time.

Missionaries can be exhausted by the busy ministry of mission teams. They can achieve much-needed ministry with the help of a short-term mission team, but they have to maintain the ministry, without help, after the mission team leaves the mission field. If accidents happen in the mission field, missionaries should solve the problem. Some missionaries receive many mission teams during summer or winter vacation season where students participate in short-term missions. A missionary in China received a mission team at the airport on the same day he sent another mission team off to the airport. The ministry of missionaries can be postponed due to the ministry of the mission teams, and some of the missionaries could not follow-up the mission team's ministry.

Advantages for the mission field community. The ministry of the mission field community cannot carry on by itself but can proceed with the aid of a short-term mission team. The ministry of vacation Bible school (VBS) is one of the most effective of the mission team ministries. Many mission field communities cannot provide VBS by their own ability, but they can conduct effective VBS through the mission team. The ministry can be a chance to evangelize in the area. When a mission team of DKGK was sent to Mexico in 2014, the team visited each house in the villages of the mission field. Many areas in Mexico located near the U.S. have received many mission teams, but the place the mission team of DKGK visited was Theuacan City, Puebla State. The city is located in a mountain area, and most of people in the city had never met foreigners before, especially Koreans. The mission team visited each house of the village and invited them to the church with a reception event each evening. People in the village had many concerns but attended the event with the missionaries. Thus, short-term mission enables mission field churches to conduct ministry that the field churches could not provide.

Mission field church members appreciate the relationship with members of the short-term mission team (Eaton and Hurst 36-37). They are excited to have a chance to meet other Christians, pray together, and develop friendships with them. Having brothers and sisters in Christ from different countries can be very meaningful. When revisiting the mission location, a young student in the mission field remembered us and rejoiced in welcoming us. Members of the mission team also are seeking people whom they remember from a previous visit to the mission field. The Hopi Indians in Arizona gifted us with a small cross, which is still attached to my refrigerator. The small cross allows me to remember, pray for, and consider the relationship with them very valuable.

Weaknesses for the mission field community. Mission field church members excessively depend on short-term mission teams when they repeatedly visit the field. They receive evangelizing help to spread the gospel in the area, and they also receive financial help from the mission team. Some field church members expect only material support from the mission team. Some of them do not have the strong will to stand on their own feet. The mission team should take the chance to minister to the field church members.

Mission teams should have respect for the mission field (Baeq 154). The mission field usually has economic and social inadequacies. Some mission team members regard the culture of the field lower than their own culture because they think that they came from a better area. The mission team members should not forget that they should not instill a sense of inferiority on the people in the mission field. They should remember that they came to the place as guests to a different culture.

Personal relationships can more easily develop today because of development of communications technology such as social network services. Using them helps make constant good relations but cause unexpected results (Baeq 155). In Nicaragua in 2014, a field person asked me to help his personal needs, giving me his e-mail address and Facebook identification. He wanted to receive help from me, not through field missionary or church leaders. According to the field missionary, personal help causes missionaries to experience difficulties. Even though the mission team has concerns and prayers for people in the field, they should not cross this line. As Kirby mentions, participants help them grow in their relationship with God (38).

Competitions in the field can negatively influence the mission field. About one hundred years ago, when the number of missionaries was limited, missionaries associated with each other on the mission field. Today, individual churches send with different denominational backgrounds missionaries. The mission field can be a competition because missionaries competitively conduct ministry in the same region. The ministry of short-term mission teams can be overlapped as can the duration of the mission teams. Since the most important element is the needs of the mission field, complex association and cooperation between missionary and short-term mission team is required to meet the needs.

Short-term mission has many benefits and considerations. When a church does not prepare short-term mission properly, possible problems can, and probably will, occur in mission field. However, Christians should not avoid short-term mission due to possible problems. While short-term mission has weak points, participating in the mission has biblical reasons and strong points. Expanding these strong points and compensating for

the weak points should be prepared for through well-designed training. Training to understand different cultures is especially required.

Models of Short-Term Mission in the Bible

Establishing theology based on the Bible is necessary for effective preparation and participation in short-term missions. Pastors in the local church exclaim that Christians must seek Christ-centered faithful lives by studying the Bible because they cannot know Jesus without knowing the Bible. Opinions of participants who have already experienced short-term mission trips are helpful for leading the mission with new participants. However, their experiences are too limited to provide principles for every mission situation. The theological foundation needs to be found in the Bible. Some people do not agree with the need for short-term missions. They have negative opinions about their effectiveness. However, receiving the gospel on the mission field does not require much time. After the decision to accept the gospel, local people need time to grow in faith through the ministries of long-term missionaries. Therefore, finding models of short-term mission in the Bible and establishing theological foundation for short-term mission are necessary. God's people who responded to the calling of God and accomplished their missions appear in the Bible. Dividing their lives into long-term or short-term missions is not significant from God's perspective. True long-term missionaries were people who testified to God and revealed his power while moving their life settings and settling in other places according to divine providence. Abraham, Moses, Esther, Daniel, and Joseph are models of long-term missionaries, living in a foreign land all of their lives. Short-term missionaries, however, were people who left their life environments. The following sections examine how they responded to God's calling from

the perspective of short-term mission and established theological foundation on biblical grounds. The Bible provides every standards of life, principle, direction, and model of mission.

Models of Short-Term Mission in the Old Testament

God has the plan of salvation for people in the world. People, as God's creation, are objects of his salvation. Missionaries are sent for spreading the gospel of God's salvation. In other words, God prepared salvation and the object of salvation is people, so people need his salvation. Thus, God sends missionaries to spread his gospel for people who need salvation. God proclaimed his salvation through Israel first in order to deliver salvation to his people. In the Old Testament, God sent missionaries to proclaim his salvation in Israel and its surrounding countries. Some Bible scholars claim they find missionary purpose, message, and activity in the Old Testament. Other scholars fail to find any of these. Much depends on one's definition of *mission*. Enough has been said to demonstrate that the Old Testament is a missionary book. As a representative scholar of missiology, J. Herbert Kane describes God's concern for his mission in the Old Testament:

To be sure, it is stated implicitly rather than explicitly in the doctrine of universalism, for which there is ample evidence in the Old Testament. The Old Testament is a missionary book because Jehovah is a missionary God. From the very beginning God has been desperately concerned for the spiritual and material welfare of the world. (18)

Some missionaries appear as models of short-term mission in the Old Testament.

Nehemiah. Using their skills and knowledge, for a long time people worked for the kingdom of God which is exciting and blessing news. Whatever time, effort, skill, or

knowledge, joyful devotion to God's mission is the construct principle of God's temple and tabernacle:

Everyone whose heart stirred him everyone whose spirit moved him and brought the LORD's contribution for the work of the tent of meeting and for all its service and for the holy garments. (Exod. 35:21)

Who then is willing to consecrate himself this day to the LORD? Then the rulers of the fathers' households, and the princes of the tribes of Israel, and the commanders of thousands and of hundreds, with the overseers over the king's work, offered willingly.... Then the people rejoiced because they had offered so willingly, for they made their offering to the LORD with a whole heart, and King David also rejoiced greatly. (1 Chron. 29:5-6, 9)

This devotion is found in the reconstruction of the temple after the captivity of Babylon:

"All those about them encouraged them with articles of silver, with gold, with goods, with cattle and with valuables, aside from all that was given as a freewill offering" (Ezra 1:6). These spiritual ideas underlie the early church community: "And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own, but all things were common property to them" (Acts 4:32). The willingly giving mind is a kind of spiritual movement; at the same time it is a mission movement. A good example appearing in the Old Testament is Nehemiah.

Nehemiah was a cupbearer in the time of the Babylonian King Artaxerxes. Royal cupbearers were not just skillful persons who chose good wine for the king. H. G. M. Williamson mentions that they were convivial and tactful companions to the king. They could wield considerable influence by way of informal counsel and discussion (Williamson 174). Nehemiah devoted himself to repentant prayer before God with mourning and fasting after he heard about the great distress and reproach of the remnant in Jerusalem and about the broken wall and burned gates there from Hanani and some men who came from Judah. He temporarily returned to Judah with the project of

rebuilding the wall of Jerusalem under the allowance of Artaxerxes and his complete support.

Christians can learn an important lesson from the mission of Nehemiah's rebuilding of the temple. He first did not let leaders in Jerusalem know what he was thinking after he returned to the city. He made proper plans till late at night about what should be done first, walking around the destroyed wall. His strategy was not that he himself would take the initiative and lead the mission completely. He told people how God would impress the king Artaxerxes's mind so they would receive necessary support from the king, and he encouraged people to take up the mission. People who were impressed by Nehemiah's testimony shouted to let them "rise up and build: Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work" (Neh. 2:18). The whole people decided to start this good work and finish the work as written in Nehemiah 3.

The role of Nehemiah's servant leader is conspicuous in the short period mission (Baeq 198). He knew that God's people in the land should initiate the mission of building while he functioned as an ambassador of the king. His role was to encourage people to plan systematically and complete the mission through all necessary investigations while helping them from behind. The Israelites could accomplish the great task for the glory of God through Nehemiah's mission.

Roger Peterson, Gordon Aescholiman and Wayne R. Sneed insist that Nehemiah stayed about fifty-five days after he arrived in Jerusalem (206). The purpose of Nehemiah's mission was to rebuild the wall for the glory of God and honor of the people

in Israel. He returned to Persia with a new vision through the project of rebuilding the wall. He came back to Judah as the governor and attended the mission of rebuilding the temple over twelve years. His short-term mission was successful and the mission later continued in the long-term mission.

Amos. The author who wrote the first prophetic book of the Old Testament was not a court prophet from a royal family such as Isaiah, nor was he a prophet out of a priestly family such as Jeremiah, but simply a prophet. Amos had his own job (BC 800-750). He worked as a prophet who proclaimed the words of God as “a herdsman and a grower of sycamore figs” (Amos 7:14). People recognized him as the shepherd of *Degoah* rather than as a prophet. God calls people who carry out their work diligently and uses them for his gospel. As one of the principles in the Bible, God called his servants who worked responsibly in their daily lives. For example, God called Samuel who did his best in his work and David as his worker while in the field as a shepherd.

When God gave Amos his words, Amos did not hesitate and delivered the words of prophecy. Prophets should be prepared with lifestyles of obedience even in their professional vocations. Eventually, Christians who respond to God’s calling for his work should have this lifestyle. Whatever they do, wherever they are, they should be ready to testify to the gospel of Christ. Their passion for missions need to bear fruits of dedication and service as God’s worker instead of being fanatically absorbed in their work.

Amos was not a mere shepherd but heard his contemporary international issues and peripheral problems while he looked around several regions of the ancient Near East (Baeq 218-19). God gave the word of prophecy to Amos in order to point out the problems of the nation and let them repent before God. The messages of judgment about

injustice and social evil appearing in the book of Amos are a result of his experiences. The majority of his prophecies are not only related to spiritual problems but also to irrationalities of the society and unlawfulness. The realization of the need for justice concerning the poor was demonstrated.

Jonah. Clarence H. Benson strongly asserts that God sent Jonah cross-culturally to the wicked Gentile city of Ninevah (91). Also Peterson, Aeschliman, and Sneed support the idea that Jonah was an example of a cross cultural, short-term missionary: “Whether his visit was two days, 40 days, or something in between, Jonah’s sojourn was a short-term cross-cultural proclamation mission” (207). The prophet Jonah was sent by God to preach in the capital city of Assyria, Nineveh, about five hundred miles northeast of Israel. Instead of obeying this divine calling to go and warn this nation within forty days in which they should repent and get right with God, the God of all the earth, Jonah tried to escape this mission. Jonah went toward Tarshish because he regarded people in Nineveh as the enemy to the people of Israel. However, he was not successful in escaping God’s calling. The ship transporting Jonah and passengers met a big storm sent by God. Jonah was thrown into the sea and swallowed by a great fish in which he prayed with repentance during three days and three nights. God sent him again to Nineveh where Jonah proclaimed that people in the city would be destroyed after forty days unless they repented of their sins. Jonas’ message of happened over the course of three days (Mack and Stiles 39).

Jonah completed his missions, but his attitude for the mission was not motivated by willing obedience from the heart but by his grudging obedience. He did not read God’s intention to send him to the place even though he performed his short-term

mission: “Jonah wanted discriminatory limits on God’s grace. But he knew all along, as all Israelites and Christians should know, that God will be bound by no such limits” (Stuart 443). Nevertheless, Jonah was one of the representative short-term missionaries in the Old Testament. Many scholars in the twentieth century such as James D. Smart, R. K. Harrison, Harry Emerson Fosdick, and Brevard Childs favored viewing Jonah as a book of missionary activity (Kaiser 67). Jonah did not know first God’s love toward Nineveh, but he recognized God’s intention to call him as the missionary: “Should I not have compassion on Nineveh, the great city in which there are more than 120,000 persons who do not know the difference between their right and left hand, as well as many animals?” (Kaiser 68) The story shows that God’s love and concern reach people in other countries as well as the Jews to whom Jonah belonged.

The book of Jonah presents lessons about benefits of short-term mission to people in the mission field and to the missionaries. People in the mission place hear the gospel through short-term missionaries who experience God’s love and mind toward them. For instance, a Korean missionary K. in Nepal has experienced many short-period mission teams in his twenty-year missionary ministry. According to his explanation, mission fields receive the benefit of short-term mission and people who attend the mission receive over two times the benefits.

Many other short-term missionaries in addition to Nehemiah, Amos, and Jonah appear in the Old Testament. If the whole Bible is related to God’s mission, many people written about in the Old Testament received the calling of a missionary. Christians who believe in Jesus as the Savior and have the mission to spread the gospel today also have the same mission calling.

Models of Short-Term Mission in the New Testament

Many mission organizations and churches participate in short-term missions, which is a wonderful opportunity to serve God by spreading the gospel in the world. The short-term mission is a revolutionary way in which all Christians who follow the Lord in the world participate in the mission of God. The reason why they participate in the short period mission is that it has a strong biblical background and is the command of the Lord. Jesus ordered his disciples to go to the regions via the short-term mission where people were poor spiritually and physically and needed the gospel. David C. Forward states, “A short-term mission trip is a practical and quick way to do that” (31). Then, people need to know how Jesus received the calling of the mission from God and devoted his life to the short-term mission.

Jesus’ disciples. Hawthorne asserts that Jesus’ sending of the twelve and later of the seventy disciples on evangelism trips constitute short-term mission (Hawthorne 35). In addition, Fortunak and Moreau mention Jesus’ order to send his disciples to short-term mission (Fortunak and Moreau 26). Jesus sent his twelve disciples for the mission in Matthew 10. Organizing two disciples as one team, Jesus showed a model of group mission. Jesus did not allow them to enter the villages of the Gentiles in their early ministry, but he allowed them to go to any village when he called seventy-two disciples and sent them for the mission in chapter Luke 10. The disciples did not accomplish the ministry for a long period as long-term missionaries, but they returned after very short-term ministry. They experienced the power of the Lord’s name through the ministry. Therefore, short-term mission was one of the best ways of training Jesus’ disciples.

Deacon Philip. The name Philip was listed at the second place of seven deacons on whom the apostles laid their hands after praying for them (Acts 6:6). The place Philip considered as his short mission field was Samaria (Acts 8). The place has significance because Jesus referred to the name of the region Samaria in his last mission command to believers before he was lifted up (Acts 1:8-9). Philip opened the gate of the mission door in Samaria. His short-term mission is also significant in that he spread the gospel beyond the geographical, ethnological, and cultural obstacles (Baeq 215). George G. Robinson states that the story of Philip and the Ethiopian eunuch fit the model of short-term mission (33). An Ethiopian eunuch who wanted to read and understand the Scripture met deacon Philip on the road to Jerusalem. Philip preached Jesus to him using the Scripture and baptized the eunuch who confessed his faith that Jesus Christ is the Son of God (8:37). Philip also preached the gospel to people at Azotus and in all cities on the way to Caesarea (8:40). Thomas Nelson explains the course of Philip's mission on the basis of the places the deacon visited: Betogabris, Lachish, Gaza, Azotus, Jamnia, Lydda, Joppa, Antipatris, Apollonia, and Caesarea Maritima (349). His worked in the mission areas with the style of short-term mission.

Peter. The apostle Peter preached in the early Jerusalem church as a disciple of Jesus. He delivered the words to 120 believers at Mark's upper room (Acts 1:16-26). He testified to the gospel of Christ when Christians suffered an affront by people after the descent of the Holy Spirit on Pentecost (Acts 2:14-36). Albeit he demonstrated power to command and heal the man who was lame from his mother's womb (Acts 3:6-8), he did not show off the power as his own ability but preached the gospel of Christ to people who gathered there (Acts 3:13-25). The rulers, elders, and scribes warned Peter not to spread

the gospel further to people (Acts 4:17-18). However, their threats could not prevent Peter from speaking and teaching in the name of Jesus.

The vision the Holy Spirit gave to Peter, which led him to the household of Cornelius, caused him to totally upgrade the scope and contents of his ministry. Lesslie Newbigin notes Peter's short-term mission to the foreigner Cornelius was successful as well as the "conversion of Peter and of the church" (65). The places of ministry for an apostle were restricted for Jewish Christians in the Jerusalem church before the vision. Peter was sent to Christians in the Samaritan church where the deacon Philip went and proclaimed Christ: "Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John" (Acts 8:14). The disciples in Joppa asked Peter to come to them when he was in Lydda and many people became Christians by the influence of his ministry in Joppa (Acts 9:36-43). Peter's visit to the Gentiles at the house of Cornelius (Acts 10) lasted no longer than a week and certainly constitutes a short term (Mack and Stiles 39). When Herod persecuted leaders of the church to please the Jews, Peter left for another place after coming out of the prison: "[H]e described to them how the Lord had led him out of the prison.... Then he left and went to another place" (Acts 12:17). As a result of his cross-cultural experiences, Peter realized that Gentiles were also to be included in hearing about the gospel. As reported in 1 Peter 1:1, he had close relationships with Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia who were recipients of the letter. According to the tradition of the Roman Catholic Church, he went to Rome and spread the gospel to the Jews and influenced many people to receive Jesus Christ as their savior. Peter attended the Jerusalem Council

and prepared the theological framework for the Gentiles through his supportive comments about Paul's mission to them.

Peter's mission ministry is reminiscent of periodic visitation of pastors of the church to the missionaries who were sent to the mission fields (Baeq 223). Those pastors toured the mission field around the same time each year and encouraged missionaries to overcome difficulties of their missions. They provided advice for the ministry of missionaries through counseling and ministerial support. Early retirement, which is one of the trends in Korean churches and immigrant churches, opens the possibility of this visiting ministry today.

Paul. Paul was a great pastor, theologian, and missionary of the early church and especially an excellent model of short-term missions. J. Mack and Leeann Stiles assert that Paul only did short-term missions:

Paul rarely stayed in a city longer than five months. A long stay for him was a year and a half in the city of Corinth. Even then Paul would have left Corinth sooner had he not received a vision assuring him that the Lord has "many people in this city" (Acts 18:10). Paul practiced and directed short-term missions. (40)

The ministry of Paul is representative by three mission journeys, focusing on the Gentiles. He did not stay in one place for a long time but continually moved from one place to another place and spread the gospel.

Conclusion. Models for short-term mission cross-culturally appear at various points in the Bible. God chose specific people and gave them special missions in the Old Testament. They went to the places where culture and circumstance were different from their own and carried out their short-term mission. In the New Testament, Jesus gave training to his disciples and sent them first to the mission field communities. After the

descending of the Holy Spirit in the early church, short-term missions were carried out more and more aggressively.

Training and Preparation for Short-Term Mission

I was involved with the education and training for effective short-term mission. When a person has a plan to go on a trip abroad, he or she has to prepare for many aspects of the trip. Short-term mission needs much preparation because the mission is to visit another country with a particular purpose. The education and training for the short-term mission deals with preparation for prefield, on-field, and postfield aspects. The culture of the country that a mission team plans to visit is different from the culture of the team. Cross-cultural training alleviates possible culture shock of the participants. In addition, cross-cultural training deals with how to spread the gospel to overcome several obstacles such as language, culture, race, geography, and climate. The training provides participants with a learning knowledge and attitude about cultural intelligence to enhance the effectiveness of the short-term mission. Church members as well as participants in the trip should view the mission with the same frame of mind.

As noted, short-term mission clearly has biblical and theological foundations. The world and mission field situations have changed the trend of mission from long-term mission to short-term mission. Short-term mission and short-term missionary are desperately needed these days. However, one of the greatest weaknesses of short-term mission is that untrained volunteers often conduct them. Thus, training and preparation are required for an effective short-term mission. While long-term missionaries prepare in many areas, such as learning the language and culture over a long period, participants in short-term mission sometimes do not prepare for the mission properly. Long-term

missionaries collect information about their mission field after being called for the mission. They willingly take thorough training for years, making their missional mind strong and praying for their effective mission. On the contrary, some of participants in short-term mission register for the mission just before the team leaves for the mission field. To them, short-term mission, without thorough preparation, is simply a tour of another country rather than bearing missional fruit. If they do not seriously consider the true purpose of the short-term mission, they have difficulty conducting a fruitful mission. Even though some of them go to the mission field without training, they still can be changed and learn a great deal when they return. However, the desirable situation is that mission team members should prepare thoroughly before leaving to go to the field. The success and failure of short-term mission can be determined while members of the team are preparing for the mission. Understanding mission, cultural intelligence, team spirituality, devotion to other members, and intimacy of team members are made in the process of preparation and revealed on the mission field. Thus, success and failure of short-term mission are decided in the process of preparation.

For short-term mission to be effective on an international trip, it needs to include significant training and preparation. This training should include some multicultural knowledge and skills. Good preparation of short-term mission trips includes multicultural, prefield, onfield, and postfield education.

Cultural Intelligence

To have an effective short-term mission training, the culture in consideration is one of the most important aspects, but defining the culture is hard. When talking about culture, Clifford Geertz gives a helpful understanding about culture: “[M]an is an animal

suspended in webs of significance he himself has spun” (5). For Geertz, culture is “a context, something within which they (social events, behaviors, institutions, or processes) can be intelligently—that is, thickly described” (14). Defining culture can be difficult.

Culture is more than what people eat and wear. A person should withhold his judgment for a while when he first encounters a culture different from his own. Without proper understanding and appreciation of another culture, performing a meaningful short-term mission is impossible. Culture includes a complex area. Charles H. Kraft mentions culture from this perspective: “Culture can be seen as a society’s complex, integrated coping mechanism, consisting of learned, patterned concepts and behavior, plus their underlying perspectives (worldview) and resulting artifacts (material culture)” (Kraft 49). The culture of a group includes many factors.

Kraft comments on the elements of culture in the following definition:

1. Culture is seen as a coping mechanism. Another term that could be used is a strategy for survival. This has to do with biological makeup, geographical surroundings and social involvement.
2. Culture is belonging to and operated by a social group (society). A culture is owned by the people who are trained in it and who live according to it.
3. Culture is a system of expressed ideas or concepts. These are where things start. Every underlying custom, cultural strategy and concept started in the head of an originator and of each one who practices the custom or employs the strategy.
4. The thing that these concepts underlie is then cultural behavior. Behavior is simply what we do with body or mind, alone or in groups.
5. The concepts and behavior of a culture are patterned. Every group of people has rules and regulations according to which they live. There is always structuring, always regularity, always system, and a very high degree of predictability since most cultural behavior is quite habitual. People act habitually and unconsciously according to the patterns they have been taught.
6. Culture is, furthermore, learned. One gets it from one’s parents and others from whom one learns. Culture is not transmitted biologically. Nor does it come from environment. Culture is a human thing, passed

from generation to generation very effectively via familiar processes of imitation and teaching.

7. Culture also consists of the underlying perspectives (worldview) on the basis of cultural concepts and behavior. This is a very important and deep structure of culture.
8. Lastly, we point to the products produced by people as they follow cultural rules and patterns. These products may be non-material or material. Most products are non-material. They include concepts and behavior patterns practiced by people. Customs and rituals practiced by a people are non-material cultural products. There are underlying material artifacts produced by people. These include tools, containers, utensils, houses, vehicles, clothing, etc. that people use in their cultural behavior. (1-8, 50-51)

To have effective interactions with people of other cultures, short-term missionaries must understand their own culture. John Mark Terry, Ebbie Smith and Justice Anderson presented their views on the importance of understanding missionaries' own cultures before immersing themselves in other cultures. "Missionaries must achieve an understanding of culture - their own and the host culture - if they are to realize effective missionary service" (260). Other scholars have added more insights into this perspective. For example, Patty Lane pointed to six dimensions of culture as specific foundations for comprehending cultures. Lane describes how culture has distinguishable characteristics concerning activity, worldview, context, relationship, and temporality (169).

Missionaries should be able to adjust when entering a new culture. They must be trained to learn how to achieve successful sharing of faith in the ways the people in the host cultures would accept. In addition, they need to know how sharing could benefit both the people of the host culture and themselves. If missionaries do not prepare adequately in understanding cultures, their efforts of sharing the gospel could be misunderstood. Louis J. Luzbetak delineated the significance of these misunderstandings:

In the initial stages, there is nothing else that can be done but for the sending church to translate Christ, even if its translation of Christ into the other culture will unavoidably be faulty. It will be faulty because much of the initial translation will necessarily be imposed on the local community by a sending church that does not, nor can it, fully understand the local ways and values. (Luzbetak 79-80)

Adjustment to a different culture is a necessity for the members of a mission team

Because short-term missionaries are going into another culture that is different from their own, adjusting the gospel message needs to take on another form. Terry, Smith, and Anderson mention this precept:

The accommodation of the message calls for expressing the purely biblical, Christian message in ways that are meaningful, relevant, acceptable and communicative to the local people. The goal is not only to express the biblical message in the basic language of the people but also in the thought forms, the idiom, and the emotional expressions. (270)

Rico Lie notes a link between communication and culture: “It is through communication that culture is made public and shared and it is through culture that the forms of communication are shaped. Moreover, the content of communication is culture and culture itself can incorporate different modes of communication” (13).

Communication and culture influence how the missionary delivers the gospel multiculturally. Before a missionary is prepared to share the gospel with a different culture, the missionary needs to refine this skill by relating his faith to his own cultural group. The training program for short-term mission provides this practice. If the missionary does not understand the culture of the other countries, his or her endeavor of sharing the gospel may be misunderstood:

Clearly, assuring correct cultural interpretation on the part of the

missionary is crucial for the accurate communication of the Gospel in other cultures. If cross-cultural communication depends on cultural interpretation, the accurate cross-cultural communication depends on correct cultural interpretation. The converse of this also follows: if an incorrect interpretation of a culture is made, then the Gospel will be inaccurately communicated in that cultural context. Misunderstanding of the intent of the Gospel in and for a new social context will be the result. Persuasion can still occur under such conditions but the resulting conversion maybe something quite different than what was intended. (Filbeck 66)

As previously mentioned, the correct understanding of a culture is crucial when communicating the gospel. Terry, Smith, and Anderson present that expressing biblical, meaningful, relevant, and acceptable faith to local people is a key to success for missionaries when interacting with those of different cultures.

Christians often communicate the gospel from their own perspective rather than from the perspectives of others. This tendency leads the multicultural worker to express things from the perspective of his or her own culture rather than in terms that might be understood with the receptor's culture. Paul G. Hiebert asserts that intercultural communication is a complex process:

As we learn to effectively communicate the Gospel inter culturally, however, we must never overlook the fact that God is at work through His Spirit in the hearts of the people, preparing them for the Good News. God uses the imperfect means of human beings to make His message known to us and through us, to others. And even when we are unskilled in transmitting the message, He often uses it to transform the lives of people. This is not to justify our neglect of understanding intercultural communication, but to say that, in the end, the communication of the Gospel depends on the work of God in the hearts of people whom He has prepared. Christian communication must always be accompanied by prayer and obedience to the guidance of the Holy Spirit. (qtd. in Winter and Hawthorne 393)

Missionaries have to have a good understanding of multicultural communication techniques. These skills greatly benefit the work of the short-term mission team members and allows them to interact with various cultures.

Prefield, On-Field, and Postfield

When people plan a trip to another country, they must have a great deal of preparation. Since the short-term mission team has a special purpose in visiting a neighboring country, participants in short-term mission have to develop the ability to spread the gospel by overcoming various obstacles such as language, culture, race, geology, and climate. These preparations are possible with thorough training. Church and church members should be in agreement with the participants about the purpose of the mission. When the whole church prepares, with a passion, for the short-term mission, the participants will be encouraged for the mission. For the short duration of the mission, participants need to prepare for three months to one year. In the preparation process, the church experiences revival and God's amazing grace that gives church members new strength. Young adults in the church who prepare for the short-term mission for the first time find themselves in the process of preparing individually, especially in testifying about the fruit in the grace of God. Thus, fruits of short-term mission ministry depend on the degree of preparation of both the participants and the church. All can be involved in the preparation with not only prayer but also with producing the blessing of the fruit in the grace of God.

Training of short-term mission contains prefield, on-field, and postfield ministry. Roger Peterson, Gordon Aescholiman, and Wayne Sneed observed that in order to equip a short-term missionary for service requires a multi phrase process:

Short-term mission is not an isolated event in time. It is a process over time that includes all participants. From a western sending perspective, short-term mission begins pre-field (which is primarily mutual design, recruiting, planning, and preparation). It continues on-field (primarily the program delivery and reciprocity of give and take between all cultures present on-field). And short-term mission continues post-field (with debriefing, reentry, and follow-up needed for all participants). (148)

All participants need to train in all areas of prefield, on-field, and postfield processes.

Training for short-term mission makes participants in the mission understand the overall content of the mission.

Prefield. Mission is not human ministry conducted by human plan, effort, or method but the ministry given by God. Setting up the apparent purpose of short-term mission ministry is most important. In order to accomplish this mission, the church should share the clear vision given by God for short-term mission ministry. The whole church should run toward the goal, seeking the help of the Holy Spirit and cooperating with the same mind. An organization, like a company, moves positively in the community when it has an apparent purpose. All members of the organization should be fully aware of the clearly established purpose. Unfortunately many churches conduct short-term mission ministry without any apparent purpose because they were simply given the opportunity or were copying the mission ministry of another church.

DKGC had this kind of experience twice when a mission team left to go to the Hopi Indians in Arizona in 2010 and another team left for Mexico in 2014. In both cases, one member of each team, only one week before leaving, informed the team that he or she could not fulfill his obligation on the mission trip for personal reasons. Their sudden decision resulted in economic loss with the cancellation of reserved airplane tickets and in discouragement of other team members who had prepared together for the short-term

mission trip. One of them asked for a refund from the offering she gave for the short-term mission. The church did not have much experience and administrative regulation for the case, so she was refunded her money, but the case was quite absurd. The church should not conduct short-term mission without apparent purpose or with the mind that blindly follows another church's ministry. Short-term mission conducted in this manner can give negative influence to the church and members of the mission team.

The mission team has to understand the apparent purpose God gave them. Only clear purpose can give real power and a foundation of victory. God's ministry, especially mission, is not work that the church can accomplish simply by following the lead of other churches. The church needs to diagnose its readiness for the mission honestly and humbly. Most importantly, the senior pastor of the church should have the ministry vision for the mission because many difficulties and problems can occur in the place where the leadership of the senior pastor cannot reach as a process of the apparent spiritual warfare. Self-diagnosis of the pastor and the church are necessary. In the planning stage of the mission, the degree of church members' awareness, interest, and ability to do mission should be measured. The church inspires the sense of mission, so the mission should be the ministry of all attending church members. Mission meets difficulties when the whole church cannot be united with the same mind and is only motivated by specific members. The church cannot conduct mission ministry with only desire and passion. A large size ministry can be a heavy burden for the church if the entire church is not involved. God undertakes big ministry with those who are loyal even to small-sized ministry.

The first thing to do in the planning stage of short-term mission is to decide the mission field and field missionary. Choosing the place of short-term mission seems

simple but can be difficult for the local church. If the local church has a missionary they support, the place where the missionary works can be a suitable mission field. The missionary sent by the local church has a close relationship with that church, which provides benefits to the church community. The church can support the missionary continually, and the missionary realizes that he or she is not alone through the short-term mission team's support or help needed for long-term mission.

If the local church does not have a missionary sent by the church, that is, the church does not have contact with any missionary, these considerations can help the church decide the mission field and missionary. First, the church should seek the place that corresponds to the purpose of the short-term mission. The mission location does not need to be the one place in the country with a no-travel warning by the government because the short-term mission team is inadequate to deal with some difficulties in the area. For example, one church in South Korea (*Saemmul* church) sent a short-term mission team on 9 July 2007 that consisted of twenty-three members to Afghanistan, which was a no-tour zone. Taliban militants hijacked all members of the mission team. As a result of the South Korean government negotiating with the Taliban, twenty-one people came back, and the situation ended after forty-two days, but two people were killed by the Taliban. The Korean government withdrew the counterterrorism military base as a condition for negotiation, signed the article that missionaries could not be sent to Afghanistan, and paid a fabulous sum for the money in negotiation (Young Choi 205). The purpose of the mission is not to go to countries that make carrying out the mission easy. The mission team is better to avoid going to difficult access areas when a church team carries out the mission. Unless the church carefully and prayerfully considers the

place, the mission can negatively influence all of Christianity as well as team members of the church and nation.

Second, a local church that planning a first-time short-term mission experience will find a mission field that is less burdensome in relationship to economics, language, and mission ministry appropriate (Eaton and Hurst 49-51). For example, the place where the cost of airfare and stay is inexpensive, mission team members can communicate in English, and mission ministry is not restricting is suitable for the church. The first success itself of short-term mission can be one of the important purposes for the local church.

The local church attempting its first mission trip considers the distance from the church to the mission field and the situation of availability of the church. According to the continental distribution of Korean missionaries, Korean churches sent most missionaries to the nations located near Asia (Ham). The top five countries Korean missionaries entered are China (1,097), the Philippines (634), Japan (594), Russia (380), and Thailand (265), followed by Indonesia (244) and India (210; see Figure 2.5).

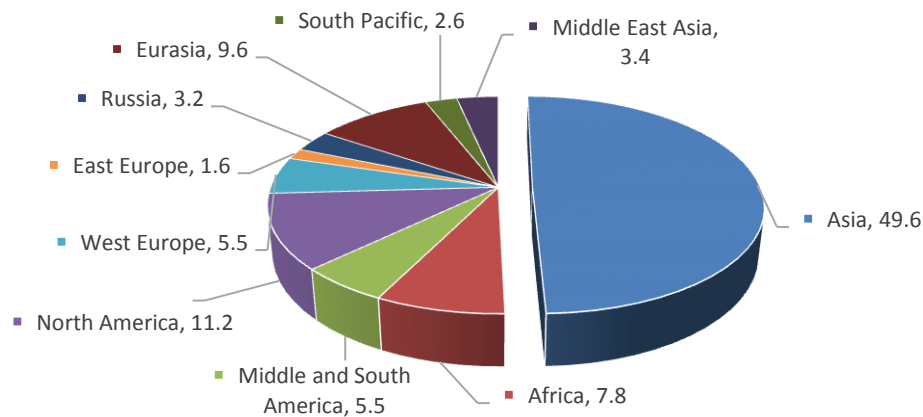


Figure 2.5. Continental distribution of Korean missionaries.

In the situation of immigrant churches located in the U.S., it is best to avoid going to the mission fields requiring long-distance travel. Even though many Korean churches send mission teams to Asia, choosing mission fields in Asia is hard for immigrant churches in the U.S. from the perspective of the economy and time efficiency. Churches in metropolitan cities such as New York or Los Angeles can get nonstop airplane tickets for flights such a distant destination. DKGK is located in Ohio, so mission teams need airlines with one or two connections to visit foreign countries. So much layover time can cause mission team members to be exhausted before arriving at the mission field. After they have sufficient experience and a well-equipped leader, churches can then expand the mission ministry to more distant and difficult areas.

The duration of short-term mission should consider the pastor's schedule in the church (S. Kim 81-82). Many pastors have difficulty leaving the church for an extended period of time. Thus, nearby mission fields are more desirable, especially if the trip is within a one-week timeframe and easily accessible by transportation. The available countries for mission that allow a one-week duration are Mexico, Nicaragua, Honduras, Costa Rica, the Dominican Republic, Haiti, and Cuba.

Another important factor for deciding on a mission field is whether the senior pastor of a local church knows the area. If the senior pastor chooses the place where the church has already sent a long-term mission missionary, the missionary can receive meaningful help from the mission ministry. By choosing one country where the senior pastor continually wants to concentrate, mission team members are motivated by the mission for the country. If the size of a mission team is small and the church is having

difficulty finding a mission field, participating in a program of a mission institute that is well organized and involved in mission teams of other churches is an adequate substitute. The leader of a short-term mission should plan mission field and work with missionaries to synthesize these situations. What one should not forget is that short-term mission ministry is not a tour to a foreign country. Thus, the church should decide the place for effective ministry, taking into consideration the mission situation in the local church.

Close contact with the field missionary is necessary for setting the duration of the mission because the church does not know the situation of the mission field precisely. If the church decides on the duration of the mission according to the condition of mission team members, the situation of mission field cannot be effective. When the church considers the duration, the church should reflect the demand of the mission field rather than the demand of the benefits to the sending church.

The church also needs to consider the climate and weather of the mission field. A mission team of a church left for Costa Rica without precise information about climate in the mission field. While the state of Ohio has four seasons—spring, summer, fall, and winter, Costa Rica has two seasons—the rainy season and the dry season. In the country, the rainy season lasts usually from May to November, and the dry season runs usually from December to April. The mission team headed for the mission field in December because team members believed the dry season had already come to the nation. However, while the mission team was in the field, the rainy season continued and the team could not help but had to stay inside for the duration of their mission trip. Consideration of the climate in the mission field is necessary for effective short-term mission.

What is important in setting the goals is close cooperation with the missionary because the goal of a short-term mission trip is that the mission ministry should not be different from the real situation of the mission field. Short-term mission trips should work in accord with the situations of the mission field and give some help to the ministry of the missionaries working there. Unless a short-term mission considers the situation of the mission field, the mission loses its purpose and becomes a self-satisfying event.

Missionaries who were sent to the mission field can guide mission teams to conduct effective ministry. If a church did not send a missionary nor has any connection with missionaries in the mission field, the church should ask established mission organizations to introduce a qualified missionary for the mission trip. In this case, the mission organization and introduced missionary should be responsible to help the mission team to conduct practical ministry.

The church and the missionary have a clear relationship concerning the financial aspect of the trip and work. Financial problems cause short-term missions to produce negative results and to break the relationship between churches and missionaries. Accurate receipts and financial reports are necessary for establishing trust. The operating expenses of short-term mission teams include money needed for the missionaries' activity. Missionaries can purchase some things more cheaply on the mission field for short-term mission teams. If the mission team does not have to buy awkward and expensive items for the trip, they can reduce burdens on the team. Missionaries need to prepare receipts for purchasing items and report their expenses. By adjusting each plan and expectation level, the mission team prevents waste and establishes trust between the church and the mission field. Taking important items for the mission can budget the

expense of ministry and encourage missionaries. In fact, when short-term mission comes to the mission field, the missionary stops his or her ministry and allots much time for the schedule of short-term mission teams, albeit helping a mission team is a part of a missionary's ministry. The missionary demands more temporal, physical endeavors of the short-term mission team. The local church pays mission expenses to the missionary but should be careful of giving too much money. According to Yeon Jung Kim in Nepal, if a missionary has receives a good deal of money from the mission team, the missionary tends to depend on the church and short-term mission team to allot much financial support for the missionary. Receiving a small amount of financial support from other churches is desirable for the missionary rather than receiving a large amount of support from one church. If the missionary cannot receive financial support from the church, which has a financial problem, the missionary cannot conduct ministry properly in field.

A conversation about a mission with a missionary in Mexico took place one day of October 2014. He pointed out that the church should consistently support missionaries at an amount that they can continue. Financial support is an important issue to people in the mission field community because they expect more things from the next mission team than the former team that gave them many gifts. If the next team does not give as many things as is expected of them, they ascribe the responsibility to the long-term missionary in field. Then, serious conflict occurs between missionary and people in the field. When the mission team wants to give a reward to the missionary, it is appropriate within the consideration of the cost of living in the field pricing. An extra gift can be equal to one month's support which has already been allotted to the missionary.

If the direction of the ministry is decided after consultation with the missionary, the mission team can be assembled. If the church has not previously conducted a short-term mission, the senior pastor can organize a mission team with church members who devote themselves to the revival of the church according to the ministry direction. Even though pastors take part in the ministry of each department in a large church, the senior pastor should be involved in organizing the mission team. If the senior pastor is not concerned with the mission, the church might be in difficulty after the short-term ministry. Participants return from the mission trip with enthusiastic passion and devote themselves to church ministry. If the senior pastor did not attend the mission, he or she cannot understand their passion and devotion. Thus, pastoral problems and conflict may occur after short-term missions. The senior pastor should be an expert in missions even though a pastor or a leader shows a model of mission to the team. If the senior pastor starts a mission ministry in order to follow other churches or a timely trend, the church will experience great spiritual difficulties. From the preparation stage, the church should have a clear conscience concerning spiritual authority.

Jesus spent hours in prayer before he decided which people he should pick as his disciples: “Now during those days he went out to the mountain to pray; and he spent the night in prayer to God. And when day came, he called his disciples and chose twelve of them, whom he also named apostles” (Luke 6:12-13). Clearly, if Jesus devoted many hours before choosing his followers, those whom he would send out in mission, the church should pray for guidance in organizing members for a mission team. After putting together the number of participants in the mission and deciding on the duration of the mission, the field missionary should review a list of preparatory items:

1. Duration of the ministry—avoid duplication with other short-term mission teams,
2. Decision about ministry contents, which should meet the field missionary's specific ministry expectation through short-term mission,
3. Ministry budget and expenditures,
4. Lodging and meals,
5. Visas and vaccinations,
6. Need for vehicle(s),
7. Daily ministry schedule,
8. Any need for translation,
9. Specific content for understanding the culture,
10. Local language praise and introduction of simple language, and
11. Necessary production for missionary family and ministry.

The local church provides mission trip training so that team members understand established ministry contents.

Field investigation is necessary before two or three months of mission ministry in order to conduct the ministry most effectively. Visiting the field before the mission team is helpful for establishing specific strategy and tactics for winning spiritual warfare. In order to grasp the spiritual conditions of the mission field, I recommend visiting native religious facilities and grasping the spiritual conditions of the people. Through these visitations, direction and content of the ministry can be prepared specifically, and the best duration for the mission can be decided. Correctly grasping the mission field minimizes difficulties that the mission team might experience later:

1. The team must prepare for lodging, including price, safety, and location considerations.

2. Grasping the local change rate and consumer prices will help keep the team in line with the planned budget in order not to incur any waste. All expenses are an offering to God.

3. The need for transportation must be assessed and any reservations for such made .

4. The team must learn the local style, behavior, and customs in order not to make the people in the field uncomfortable..

5. The team must prepare for local conditions such as weather and topography.

6. Learning the history, culture, customs, and tradition is helpful in presenting the gospel.

7. Understanding attitude, disposition, form of life, and the thinking of the people is significant from the perspective that the purpose of the mission is to meet people. Grasping Christian history and their knowledge and attitudes about Christianity is needed.

8. Research is needed to find an appropriate restaurant to serve the short-term mission team members.

9. The team needs to investigate the circumstances and needs of the missionary and church in mission field.

10. The team should list specific prayer requests for the short-term mission.

Enlarging cultural intelligence is important in visiting a mission field. The team needs to practice how they will deliver the gospel (S. Kim 90-92). For example, if a

mission field is in Mexico, learning the Mexican culture is helpful through a missionary who is involved in the mission of Mexico. In addition, the mission team can research about some topics such as politics, economy, history, culture, education, tribes, religion, culture, family, natural environment, and recent issues in Mexico. These topics have a strong influence on the situation and will allow mission team members to learn more details about their mission field to pray for the mission field with specificity. Even though prayer is emphasized before a short-term mission trip, the members cannot pray specifically without detailed information about the mission field. They love as much as they know and pray as much as they love. Through the research, participants in short-term missions learn about the mission field step by step. They can embrace the mission field and its people and have a prayer meeting for the mission trip. Research is one of the important elements in regular preparation.

Short-term mission needs much financial investment. The local church has to precede short-term mission with the principle of finance. Expense for the mission trip costs at least \$1,000 per participant even when they decide their mission field will be close to the U.S. This finance is not a small amount to some participants, so they may want to receive partial support from the church while some participants are able to pay the entire expense themselves. The local church has to have a paradigm to deal with finances because money is the element that causes people to respond sensitively. When the execution of finance is carried out according to specific principles, problems related to finance can be minimized. Making a budget should include consideration of the characteristics of both the team and ministry. After the short-term mission, both a

financial and ministry report should be submitted to the church. Settlement of the budget becomes an important source for preparing the next short-term mission trip.

Short-term mission also requires a large time investment because members of the mission team have to participate in the mission using their own precious vacation days. If they want to prepare the mission trip well, they will take at least three months to prepare for the mission trip. Thus, they have to consider the significant impact of time and finance invested in the short-term mission trip. If they do not understand the significance, the mission trip is difficult on the individual participant and on the church community.

An appropriate mission educational program provides church members with practical training for the short-term mission. Mission education involves two kinds of approaches according to the object of the program: one is the general education to motivate all church members to be dedicated to the mission; the other is the specific team education to prepare participants for the short-term mission.

Having a regular special event every year for making devotees of mission is appropriate for local churches. Through the event, churches can be motivated by the nature of mission. Devotees of mission include missionaries who directly work in their mission field both long-term and short-term and missionaries who indirectly support mission field missionaries and their communities with finance and prayer. DKGK holds a mission conference every year that provides the individual participant with motivation for the mission and presents the opportunity for each family to make a commitment to support one mission field with prayer and finances. The mission education maintains balance and cooperation with other ministries in the church. Possible educational programs in the church are as follows:

1. Intercessory prayer for mission ministry and missionaries in the worship service,
2. Ministry of intercessory prayer for missionaries,
3. Ministry of providing mission challenges through a pilgrimage to the Holy Land,
4. Worship service for sending short-term mission team,
5. Bible study using resources related to mission,
6. Inviting field missionary and holding a seminar for challenging people to become involved in mission ministry,
7. Participating in mission agency held by mission organization and mission training center. and
8. Reading newspaper or journal related to mission.

The church needs to provide education and training opportunities for participants of the mission trip. Education is the process that helps participants achieve goals through short-term mission. The training deals with preparation, activity, and reflection in the prefield and on-field stages and makes participants effectively share the gospel in the mission field by focusing on studying the culture of the mission area. The following paragraphs describe the content of education and training.

When the church conducts mission, it has the role to participate in the mission of God who works in the world. Therefore, the church which participates in the mission of God becomes a coworker of God in the history of human beings. The church is sent for the world, and the vocation of the church is to serve human beings and the world as God's ambassador.

Mission provides the basics of all Christian life as the Bible does. Short-term mission is not a trip to visit a tourist site. Investigating models of short-term mission in the Bible, participants can confirm that mission is in God's salvation plan for the world.

Martha VanCise asserts that mission participants should not leave home without a vital, growing spiritual life (42). The devil, Satan, or evil spiritually attacks mission team members through numerous methods before they leave for the mission field (S. Kim 54-55). When the devil attacks Christians, as the words in Ephesians say, they should put on the whole armor, stand against the devil, and be on the alert (Eph. 6:18). As the starting day comes to the participants, they need to be sensitive even to very tiny sins and repent them, attempting to keep pious minds. Maintaining fulfillment of the Holy Spirit through prayer is the best way. They have to be bolstered spiritually to avoid large and small setbacks. As they leave for the mission field, spiritual warfare begins. The purpose of spiritual training is to see God's hand working between all creation and all created. Spiritual training helps short-term missionaries open their eyes to God's mystery. Thus, actual spiritual training helps participants hear God's voice and obey.

People who live in this generation doubt God's reliability, that is, they live in the age of loss of faith (Chun 66). Churches today have more physical attributes than churches from previous generations, including knowledge in technology, tools, capital, organizations, and buildings. Churches have political, economic, and systematic power but neglect spiritual power (Johnson 105). Churches today are like the church of Laodicea, which was wealthy and in need of nothing (Rev. 3:17). Human endeavor and creativity cannot replace prayer. Active American and Korean Christians sometimes consider human activity initiative in ministry. They react before thinking, and they make

a plan before praying to God. They activate committees and organizations and excessively invest time and endeavor to run those group activities. However, they do not allot much time to pray. Even though two countries are enthusiastic about world mission, they do not spend enough time praying for the world and mission fields.

Christians should not forget the word of God when they do something: “not by might nor by power, but by my Spirit” (Zech. 4:6). Ott, Strauss, and Tennent assert the following:

If the cornerstone of mission is the power of the Holy Spirit, and spiritual warfare in an age of conflict is the context of mission, then prayer is the way we express our dependence on the Spirit for his enablement in the middle of this victorious struggle. (248)

Prayer is more desperate thing than any other else in the mission today.

Whenever DKGCC has a short-term mission meeting, it begins with prayer and service, which means praise and worship. The service of a short-term mission trip meeting does not have to be formal. Rather, making the environment so that team members feel God’s presence is important. Participants have to receive prayer training through the preparation process. They are asked to pray as much as they can while they praise God, finish research, have unsolved problems (financial problems, vacation problems), and communicate with the mission field. Regular prayer as well continuous intensive prayer are also good prayer training.

As mentioned, culture is the sum total of knowledge, attitudes, values, and behaviors shared and transmitted by members of a particular society. Paul understood the need for cultural sensitivity. Paul writes, “I have become all things to all men so that by all possible means I might save some” (1 Cor 9:22). Paul’s break from Jewish tradition was a radical model of understanding the need for cultural sensitivity (Mack and Stiles

42). Cross-cultural simply means that mission members leave the behaviors and attitudes that are familiar to them and go into a culture with new behaviors and attitudes that are unfamiliar. For short-term mission participants, Ron Houp mentions four rules: “Be flexible, be patient, be ready (prepared & on time), and be willing (to do anything)” (82). Whatever participants expect about the different culture in the mission field, they have to open their minds to embrace all situations. Most ideals and customs in other cultures are not right or wrong, just different. When a mission team visits another culture, people who live in the other culture consider the mission team to be strangers. From the mission team members’ perspective, the mission field culture seems to be strange, but from the host perspective, mission team members’ appearance, language, and dress code might seem very unusual. Of utmost importance is to remember that missionaries are guests in different person’s world. They must respect other people in another culture by not laughing at or criticizing them. Those imprudent behaviors influence mission works negatively.

When the mission team is invited to a person’s house and treated to a meal, team members should eat the food as much as they possibly can. The food is often the expression of their great love and sacrifice. For example, when a mission team in DKGC went to the Dominican Republic, team members had a chance to be invited to a person’s house and were asked to eat some food, including a soup mixed with beef, pork, and chicken. Some of mission team members had their own style of eating food and some of them differentiated what they could or could not eat. The soup was special food that people in the Dominican Republic eat on their very important holiday. The host wanted

to honor the mission team members with this food. The members of the team must be sensitive to the traditions and foods of other cultures.

Many countries lack water all throughout the world. Without safe water, they have no choice but to drink dirty water that could kill them. This deplorable water situation has caused much suffering and death in many areas. In most countries, water is a precious commodity. Short-term mission participants are conservative in the use of water, especially in taking shower. In addition, in many countries, the lack of water requires that individuals not flush a toilet with toilet paper because of the septic system. Instead, the toilet paper is to be placed in a nearby receptacle. All of these water restrictions must be understood and accepted by the members of the mission.

In order to record all the important ministries and create a video report, the mission team should bring video and digital cameras to the mission field. People who record do not need to include all things, but they should video the important part of the ministry. When we visited the Dominican Republic on a short-term mission, people did not hesitate to take pictures, but certain areas exist where pictures are not allowed. Participants should be careful to ask first if they can take a picture. Lastly, always greeting people with a smile is good communication.

The essence of the short-term mission is evangelism (Johnson 118). From the first to the last, mission team members should have intense concern and concentrate on this purpose because saving even one spirit opens their eyes widely. Short-term mission is not for tourism or for visiting famous places but for approaching people who have not had the chance to hear the gospel.

Evangelism on the mission field is important. Backholer asserts three main means for evangelism: speech, life, and love. They are most effective when all three are combined under God (*Mission 97*). In a country that forbids by law any Christian mission team from spreading the gospel,; participants should not intend to evangelize hastily. Missionary Kwak, whom DKGK supports, is working in Morocco as one of the representative Islam countries where Christian evangelism is forbidden by law. However, he is trying to spread the gospel by intercessory prayer in the Sahara desert and by intercessory prayer while walking around villages. When he meets refugees who move from Africa to Europe, he encourages them by delivering the gospel. Spreading the gospel is the primary task of the short-term mission and the participants should do their best for the task.

Many people want to hear a message of hope. Steve Sjogren, Dave Ping, and Doug Pollock assert the scarcity of evangelism: “As evangelistic results in the United States and throughout the Western world reach all-time lows, perhaps it is time to ask whether the problem is the message or the messengers” (63). The authors point out the problem: “The problem is not the message, but our failure to communicate it in a way that reaches the hearts and consciences of its intended recipients” (64). The effective method for spreading the gospel is personal witness.

Before leaving for the mission field, the missionary asks mission team members to prepare their personal testimonies. Participants in the mission have their own stories, and any of them can give their personal witness even though they are not preachers. For personal witness, special tools are not needed. If interpretation into the native language is available, they can share their own testimonies. Personal witness is not restricted in place

and time. People like to hear personal stories rather than just listening to preaching. Thus, personal witness is a useful method of evangelism.

The apostle Peter writes, “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have” (1 Pet. 3:15). Alvin Reid describes the importance of the testimony:

Every Christian has a testimony. A personal testimony is something every Christian can share. I once thought my testimony was insignificant because it was not dramatic. If you feel that way, remember the fact of conversion is more vital than the circumstances surrounding it. (169)

Reid, also, relates the effectiveness of a personal testimony:

1. It is relevant. A testimony is not past history; it is something that happened in our lifetime. People are looking for living, real, spiritual experiences.
2. It is unique. You are an authority on your testimony. You may not be on anything else, but you are an authority on what God has done in your life. You may not know the answers to every question, but you know what happened to you.
3. It holds up a mirror to the person with whom you share. Your testimony gives people something to which they can compare their lives. The focus is on Christ and the change He has made in your life, but it still a mirror for that person. (170)

Testimony is beneficial both to the witness and to those who hear the testimony. The witness realizes God’s grace again. Those who hear the testimony identify God’s working that they had not previously realized in their own lives. . Both of them expect God to work more wonderful things in their lives. In addition, the short-term mission team works as a whole and personally. Some members share their personal testimonies in conversation with individuals in the mission field. For the effective personal testimony in the mission field, participants need to practice sharing their testimonies with other participants in the preparation stage.

Mission field ministry means specific activities concerning what the field missionary has asked the mission team to prepare before coming to the mission field. For example, a long-term missionary might ask the short-term mission team to provide a specific service to add to their ministry, such as haircutting, in which case the mission team would prepare barber skills and obtain tools before arriving. Some available mission field ministries are medical missions, haircutting, VBS, worship dance, storytelling, balloon art, puppetry, music, drama, mime, movies, creative glass creations, and evangelism. The mission team should prepare for the mission field ministry by choosing and practicing an adequate activity. When they first practice those activities, their skills for the ministry may be awkward, but they will improve as they keep practicing. Eventually, some of the team members may become quite skilled.

Teamwork is the decisive element for the success of the team. The purpose of short-term mission is not to have a group or personal tour but to create an environment to form a group where they cooperate, learn, and grow together. Every team member of the short-term mission trip should take at least one role in the team's work according to his or her gifts and passion. By carrying out one's own responsibly on the team, the short-term mission team becomes a well-organized community.

Eaton and Hurst show us a good acronym for TEAMWORK FACTOR:

T is for Teachable. A teachable spirit creates a noncompetitive environment in which learning and sharing come naturally. The ability to teach gives all members the freedom to make mistakes as they learn.

E is for Encouraging. Encouraging words enhance the development of a community. What differences do they make?

A is for Appreciative. What can we appreciate in others on the team? How can we show our appreciation?

M is for Motivated. Take initiative! Do all things as unto the Lord! (Colossians 3:17, 23)

W is for Willing. Team members may have different levels of strength, skill and health, but each should be willing to work to the best of his or her capabilities. Willingness also includes accepting uncomfortable conditions in the host country. Willingly take on the heat, food, bugs, and germs.

O is for Open. Be open with what you are learning, experiencing, feeling, thinking, etc. Express both the positive and negative in appropriate ways. Your vulnerability with others builds community.

R is for Refreshing. The times may be tough: heat, sickness, exhaustion, physical labor, emotionally drained, and so on. In those times it will be incredibly refreshing to have another team member help pick up your spirit! Think about how you can replenish one another on a daily basis.

K is for Kindred Spirit. There is a sense of camaraderie as we pursue this together. We are all part of the Christian family and we are all in this together!

F is for Flexible. Anything can change from day to day. A flexible team member will learn to accept the unexpected as the norm.

A is for Agreeable. Living together in close quarters, sharing crowded bathing facilities and every other aspect of group travel requires everyone to be gracious.

C is for Cooperative. Share with one another, help and assist one another. Instead of grumbling about problems, propose solutions!

T if for Thoughtful. What can you do to make a teammate's day a little easier?

O is for Obedient. There will be times when a Team Leader has to "pull rank" and make unpopular decisions. A team player will respect the leader's authority and encourage others to do the same.

R is for Relational. Get to know the others on your team. Go out of your way to learn about their hopes, their dreams, and their history. (91-93)

Participants should carry out their own roles for the team. The job of team members can flexibly adjust according to the number of team members. The representative jobs are team leader, secretary, timekeeper, accountant, and steward.

The *leader* leads every schedule for the short-term mission. During preparation, the leader leads the team meeting, observes shared roles, and guides the tuning of ministry from all aspects. Most importantly, the leader is in charge of pastoral care of the team members. In addition, the leader aims to create harmony among team members in relationship training. The leader also has to make reservations for airline tickets and for the field ministry in conjunction with the field missionary.

The *secretary* writes the preparation training schedule and mission field ministry content in detail. The secretary is responsible to produce the team prayer letter, mission team handbook, and the report after the mission. During preparation training, the secretary makes and manages a daily record. In the mission field, the secretary records small notes.

The *accountant* undertakes the task of management concerning the finances of the short-term mission trip. A leader usually selects the accountant. When the leader chooses an accountant, the leader has to consider the person's accuracy and meticulousness. Even though the leader may have difficulty enlisting a qualified individual as an accountant, the leader should not undertake the task of accounting. A selected accountant opens a bank account for the mission team and manages the account. The accountant also has to accurately manage the directory of supporters.

When people work together, one of the hardest things to control is to keep punctual time. The *timekeeper* is a person who helps team members recognize the amount of time needed to do something according to the schedule of the mission, such as when to gather in meetings, to get up in the morning, to go to bed at night, to eat together, or to move to a different location. Selecting both male and female time keepers is better for the mission team.

The *steward* of the team undertakes the task of cleaning up for the team. After all meetings, cleaning is necessary. The steward does not personally have to clean up every place but to delegate tasks to team members to keep things clean. The meeting place for preparation training is usually public space, so the steward's special management is

needed to take care of details such as air conditioning, heat, keys, or table and chair arrangements.

As a last preparation training, crisis management is needed for short-term mission. When accidents happen, the team needs to act quickly (Eaton and Hurst 133). Backholer mentions that both dangers and concerns are in doing anything, in any place, and at any time (*How to Plan* 75). A short-term mission team was abducted in Afghanistan in August 2007, and some members of the team were martyred. This incident alerted short-term mission teams to the importance of safety and concern of prudent activities in the mission field. Even though the duration is short, various unexpected dangers lurk on the mission field. When a mission team visits an underdeveloped place, team members are possibly exposed to more crime. In the places where Christians are excluded or persecuted, the mission team could be confronted with unexpected difficulties or a terrorist attack.

Weather in the mission field creates difficulties for teams even though the team decides the date of the mission after considering the weather. One church member of DKGC had an experience of short-term mission to Costa Rica. She could not do any mission there because of heavy rains for the duration of the mission although the team went to the nation at the end of the rainy season. Thus, the mission team has to prepare a backup plan for the case of bad weather in the mission field.

Several years ago, a member of a DKGC short-term mission to Costa Rica had an accident, falling down a cliff. If a team member is in crisis, the incident places a heavy burden on the field missionary, the Christian community, and the whole team ministry. It also negatively affects the church that sent the team to the mission field. Thus, each team

member should be careful not to be in personal crisis. Crisis management is not simply learning how to avoid dangerous situations but also anticipating and preparing for possible coming crises.

On-Field. All the team members who are empowered do the job well during the preparation period and in the on-site schedule. Each participant has to serve on the team as a leader for a given task. That is, team ministry gives an opportunity to participate in the short-term mission not as the bystander but as the participant. Empowered participants work together in a committed way to achieve a common goal, providing a constructive approach for team building as a mission community. The given task should be clearly identified so that all know how to get job done well.

A list of tasks need to be arranged and organized according to the timetable—a morning section from wake-up to breakfast, a daytime section, and an evening section after dinner.

In general, a morning section is from 6:00 a.m. to noon. This section is reserved for worship, quiet time, sharing, and breakfast. A mission team rises and has worship with praise. The service is followed by quiet time with reading the Bible and sharing the Word. Breakfast is good for further sharing with one another.

A leader has to encourage members by taking care of the sick, the depressed, and the tired. For a team who has shared the Word, they continue to follow the progress. For a mission team, the first letter of John will be appropriate for teamwork, harmony, and love.

This is time to work under the guidance of the on-site missionary. Reckless and arrogant behaviors—for instance saying, “Let’s go there,” “Let’s do this,” without agreement of the missionary—may lead a team in the wrong direction. Rather, a humble mind—for instance, “How can I help you?” “What am I supposed to do?”—creates harmony with the missionary. In particular, a relationship with a native has to be built based on the missionary’s recommendation.

In the field, a rule of authority is necessary. In some circumstances, short-term missionaries cause difficulties for the missionary. For example, a conversation took place with missionary Hyun Jae Shin in the Dominican Republic one day in June 2014:

When short-term missionaries handed money to a native, it makes the native lose self-esteem and begin relying on money from short-term missionaries. When I asked not to give cash to natives, oftentimes short-term missionaries said that they are poor and we have to help them. But this is just self-satisfaction and it makes the mission worse because natives count on help from short-term missionaries, thereby losing their dignity.

As mentioned by Steve Corbett and Brian Fikkert, part of on-field training includes the temptation of attempting to engage directly in poverty alleviation during the visit (115). Natives begin to play the victim and pretend to be poor. Nevertheless, Mack and Stiles mention that God wants soft hearts more than efficient remedies (111). A compassionate heart gives eyes to see and keeps Christians awake to the world.

Sometimes, a mission team is not fully satisfied with mission works for which they prepare. Patience is important. World mission cannot be achieved in a day. A mission team does not go to show off their talent and competence. Rather, they focus more on assisting and helping the on-site missionary who should be highlighted.

Foreign languages in other countries pose a remarkable barrier. A team has to learn local language expressions. In many cases, English is a very good language tool for

communicating with others. However, since English is not a primary language in many countries, it requires two-step interpretation through the on-site missionary. On-site missionaries can be great assets for efficient and substantial communication.

VanCise strongly suggests that the team meet together each day, preferably in the evening, to discuss the events of the day (227). Certainly, daily feedback and intercessory prayers should be based on missionary works of that day (Hwang 165). By evaluating given tasks, a team can plan a more efficient schedule for the next day. In addition, prayer time will be required for those who met on that day, the place where they visited, and special occasions they experienced. Additionally, writing a journal of the events and impact of the trip enhances the significance of the mission. Everybody believes they will remember, but most people will forget if they do not write things down. Encouragement for one another should be provided on the last night of the mission trip so it can be a source for the encouragement of future missions.

Postfield. After coming back from short-term mission, the spiritual pilgrimage continues. Brian Heerwagon asserts that “ participants should have Bible studies, prayer, and journal entries for up to seven days after returning from the field” (31). There are definite benefits for one to be daily in the Word and to journal his experiences, prayers, and answers to prayer. Providing a time for review and follow-up action plans is also helpful. From the post-field review, participants realize that a short-term mission trip is a life-changing moment with the potential to influence neighbors and others positively. During the session, application of what participants learn and see and how they feel should be included.

Sharing the joys of the mission and briefing the church on the mission is essential to fellow church members who supported the mission trip.

Having worship after the mission trip to thank God for his grace is important. Eunwoo Hwang likens this service to distributing the loot and wealth among participants (224). Those who support the mission with prayer and financial aid should be included for the same reason.

For the report and worship service, a presentation with pictures and videos is useful. Since the presentation should be aligned with the worship, a video clip should be less than ten minutes long. Testimonies of three or four participants are also an effective way to share the mission experience. Each participant should share his own unique story. In addition, testimonies should be well prepared in written form in order to manage time efficiently. Worship also includes a core message with words of promise.

Acknowledging all who supported the mission with prayer and materials is beneficial (Johnson 185). By doing so, supporters feel a shared contribution to the mission and will be more likely to support subsequent missions.

A file of reports is important, including all the papers, materials, data, and pictures from the trip (Eaton and Hurst 168). A mission trip is not a one-time event but a series of missionary works to be continued in the future. In this regard, a report file can be a great asset for subsequent events. For example, financial statements and receipts can be helpful for the preparation of the next mission team.

Follow-up meeting plays a significant role in a short-term mission (Eaton and Hurst 159). A different community has different circumstances and contexts. However, keeping in touch with the on-site missionary, continuing to share the updates, and praying

for them enhances the entire experience. Additionally, nothing establishes trust like speaking the language (Mack and Stiles 79). Learning the local language for the next trip is a good strategy.

Research Design

For this study, a mixed method was selected for the approach. Through both quantitative and qualitative data, John W. Creswell asserts that statistical results will result from a questionnaire and individual opinions via interviews (100). Using a quantitative method, theories and concepts through the lectures were tested. A qualitative portion was also designed.

Paul D. Leedy defines descriptive surveys where researchers “first, observe with close scrutiny the population bounded by the research parameters and second, make a careful record of what they observe” (186). To fulfill the objective of the survey, the researchers must think through some important standards in making questionnaires:

The standards are (1) be courteous, (2) simplify, (3) think of the other (4) concentrate on the universal, (5) make it brief, (6) check for consistency, (7) send return postage, (8) offer the results of the study to your respondent, and (9) think ahead. (188-90)

Questionnaires must use “unmistakably clear language” (187) and “should be designed to fulfill a specific research objective” (188). Questionnaires are so expertly written that people can mark easily and quickly.

The qualitative research method consists of collecting data from the participants using semi-structured interviews where “specified themes, issues, and question with predetermined sequence are described in the protocol” (Sensing 107). Tim Sensing asserts, “[I]nterviews allow people to describe their situations and put words to their interior lives, personal feelings, opinions, and experiences that otherwise are not available

to the researcher by observation” (103). Through the interviews, an in-depth story was obtained behind the participants’ experiences from the short-term mission trip (McNamara 1). The group was encouraged while on the mission trip to write in their own personal journals each day and report their insights. Organizing and keeping interview steps well is important for operating interview surveys successfully.

Summary

In this age, short-term mission is one church trends. Both U.S. and Korean churches send many missionaries to the world. Nevertheless, long-term missionaries have met hard situations in many different areas, such as Islamic challenge, visa status, and financial support. As a result, short-term mission is more effective than long-term mission. Nevertheless, the problem is that many churches do not effectively execute the mission trip even though they expect to do it successively. They approach the short-time mission as a program of the church but lack a biblical and theological foundation concerning what mission is and what short-term mission is. They also lack specific methods and training concerning knowledge and experience.

An effective short-term mission should be based on the theological foundation of the mission. The topic of *what is a mission* was analyzed as the theological frame of this thesis. Mission is solely God’s mission. The principal agent of missions is not human, church, nor any other organizations but only God. He is the center of missions. Understanding missions as any form of human efforts while excluding God is wrong. The proper definition of missions becomes possible by acknowledging God as the principal agent of missions. Mission comes from God’s mission and from human participation in the mission.

The theological foundation needs to be found in the Bible. Therefore, finding models of short-term mission in the Bible and establishing theological foundation for short-term mission are necessary. Often God's people who responded to the calling of God and accomplished their missions appear in the Bible. God chose specific people and gave them special missions in the Old Testament. They went to the places where culture and circumstance are different from their own and carried out short-term mission. In the New Testament, Jesus' disciples moved around various regions with the mission Jesus gave them and accomplished short-term missions for a limited period and in various cultures. After the descending of the Holy Spirit in the early church, short-term missions were carried out more and more into cross-culture areas aggressively.

I defined education and training for effective short-term mission. The education and training for the short-term mission deal with preparation for prefield, on-field, and postfield settings. Above all, the culture of the country that mission team plans to visit is different from the culture of the team. Understanding the cross-cultural issues prevents possible culture shock for the participants. The training provides participants with learning and adjusted attitudes about cultural intelligence to bear much fruit within short-term missions.

CHAPTER 3

METHODOLOGY

The Problem

Today, U.S. churches have continued to send many missionaries all over the world to share the love of God. Korean ministries have also sent 27,205 long-term missionaries around the world in 2015 (Suh). With about 7,267,000 Koreans living in 180 countries in the world (J. Kim 46-47), Christians with a Korean heritage have shown a passion for spreading the gospel among the Korean community. As many Korean immigrant churches in the U.S. have begun to expand over the years, the church has been a significant center in most Korean immigrants' lives. Thus, the Korean-American church portrays a strong and powerful influence over Christian nonbelievers and believers. Originally, the belief was that Christians must perform God's work through short-term goals with quick results under the church's performance. However, through patience and faith, Korean churches believed that they must first focus within the Korean immigrant churches to grow stronger as a whole. Established eight years ago, Dayton Korean Grace Church has represented one of the immigrant churches in the U.S. God had given the church an amazing opportunity to create a mission organization. Holding mission conferences every year, DKGCC has expanded its gospel work from first supporting seven missionaries to sending forth forty-three missionaries and pastors. As one of its most treasured mission trips within the U.S., the Hopi and Navajo Indians in Arizona have given our church lots of love and hope to spread the word of God, yearning even more to help others who are less fortunate. From smaller mission trips, we finally were able to extend our faith towards other countries outside the U.S., including the Dominican

Republic, Nicaragua, and Mexico. After realizing the diverse cultures and people we met, we discovered the problem that had to be fixed and the solution that we needed to form. This solution was proposed as a formal training program for short-term mission trip teams that would educate students and missionaries to relate to other cultures while spreading the God's Word.

The Purpose

The purpose of the research was to evaluate the changes in attitudes, understanding, and cultural intelligence that occurred as a result of training for a short-term mission trip in addition to the mission trip itself in Dayton Korean Grace Church in Dayton, Ohio.

Research Questions and/or Hypotheses

The effective training for short-term, cross-cultural mission trips can have a positive effect on the participants. To accomplish the purpose and goals of this research project, three research questions guided the entire endeavor.

Research Question #1

What changes occurred in the attitude, understanding, and cultural intelligence as a result of the short-term mission trip and training? The first research question addressed the participants' cognitive and affective changes after the intervention. The researcher-designed short-term mission trip training proceeded through four lectures at DKGC. To collect quantitative data about the cognitive and affective changes of the participants after the intervention, the same questionnaire and analysis was used prior to and after the short-term mission trip training and trip with statistical comparison made between the results of the two administrations.

Research Question #2

How effective was the short-term mission trip training and the mission design of the mission trip itself? The second research question dealt with the evaluation of the training for the trip: biblical, historical foundation of short-term mission, cultural intelligence, and prefield, on field, and postfield settings. In some cases, participants might have different short-term mission experiences. The prepared questions for the individual interviews identified the changes in attitudes, understanding, and cultural intelligence. As a result, I expected to find some common elements impacting changes of the participants.

Research Question #3

What other factors may have influenced the changes in attitudes, understanding, and cultural intelligence? During the period of training, participants were encouraged to write about their mission in journals. Using this journaling method, participants were interviewed about their experiences right after their mission trip to retrieve accurate information. Based on the journals and responses to the interview, important factors were evaluated that influenced their cognitive and affective changes and knowledge of other cultures.

Population and Participants

The research focused on all adult members who were 21 and older and also who were interested in joining short-term mission trips. As one of the significant programs of DKGC, Friday Night Sermons have not only become exciting for members of the church through worship but also through missionary work. Using the time on Friday night, four

training seminars were designed within a four-week period to help build a stronger missionary team. The four groups were based on age and gender. (see Table 3.1).

Table 3.1. Participants in the Short-Term Mission Training (N=50)

Age	Male		Female		Total %
	n	%	n	%	
21-35	3	6	9	18	24
36-50	9	18	8	16	34
51-65	3	6	13	26	32
66-80	2	4	3	6	10

Design of the Study

This project was an evaluative study in the exploratory mode that utilized a mixed-method approach, including an initial questionnaire survey, exit questionnaire design, and an interview. Participants were drawn from DKGK. Church members in DKGK who attend Friday night service meetings are generally more interested in being involved in church activities and church mission than other believers who attend only Sunday morning worship services. Using Friday night from 7:30 to 9:00 p.m., the training program was designed for short-term missions in the context of a local Korean immigrant church.

The intervention consisted of four lessons within four weeks. Before the intervention, DKGK announced the training for short-term mission four times to all church members during the previous two weeks. Every lesson began with prayer time, which was an important part of short-term mission training. In the first lesson, participants were asked to fill out questions on the pretest questionnaire and then received

a lecture on the theological and biblical foundation of short-term mission. The second lesson dealt with cultural intelligence and multicultural knowledge and skills were shared. The third lesson focused on prefield preparation, which included design, recruiting, planning, and preparation. In the fourth lesson, a lecture was given concerning on-field and postfield preparation. On-field ministry includes the program delivery and reciprocity between all cultures by emphasizing nightly journal writing. Postfield study dealt with debriefing, reentry, and follow-up. Following the lessons, volunteers for short-term missions were ready to go to cross-cultural mission fields.

To measure the effectiveness of the training sessions, the same questionnaire given at the beginning of the training was used for ascertaining cognitive and affective changes after the intervention. Analysis and comparison between pretest and posttest responses provided quantitative data for the research project. The entire team interview with all participants returning from the short-term mission provided the qualitative data.

Instrumentation

I used two instrumentations in the research project: the questionnaire and research-designed team interview. In order to measure the changes in the lives of the trainees, the quantitative survey method was used first. The measures were used to gauge the efficacy of the four session training program.

The quantitative method involved a pretest and posttest researcher-designed questionnaire to calculate the results of the volunteers who finished the four-session training program. This questionnaire consisted of twenty questions, including how much the participants understood and changed concerning the mission regarding the nature of the church, short-term mission, and cross cultural intelligence. The questionnaire used

a four point scale ranging from 1 being I strongly disagree to 4 representing I strongly agree.

The other instrumentation of the project was the researcher-designed interview conducted with participants upon returning from the short-term mission to provide qualitative data. During the training program, participants who were going on a mission trip were encouraged to write in their own personal journals each day. All participants who finished the mission trips were interviewed and their personal journals were reviewed. Through the interview, an in-depth story behind the participants' experience from short-term mission trip was recorded.

Variables

The teaching material in the four-session training program and the mission trip itself were the independent variables of this research project. The dependent variables of this research project were the changes in attitudes and understanding of the relationship between the missional nature of the church and cultural intelligence that occurred as a result.

Reliability and Validity

Triangulation theory was employed for the validity and reliability of this research project. The technique of triangulation facilitated validation of data by logically analyzing the results of the survey, by evaluating the contents of the interview with participants of the mission trip, and by comparing and converging the measurement or evaluation taken from other methods such as journals. Reliability and validity requirements mandate that researchers compare and contrast observations by means of triangulation (Bell 102).

While conducting the entire group interview, maintaining neutrality to gather reliable data was difficult. As a moderator, the interviewer may have difficulty avoiding personal biases in the conversation with the participants.

Data Collection

The data collected in the field research was completed at DKGC in Ohio and was essential for the research project. The pretest survey was handed out before the first lesson for the short-term mission training. To measure the effectiveness of the training, the data of the posttest was gathered after the last session. The level of knowledge and attitudes of the participants were observed during the training program for the short-term mission. In addition, the entire team interview appointment was scheduled with twelve people who participated in the short-term mission.

The qualitative data was collected through individual interviews with twelve volunteers who returned the short-term mission trip and wanted to share their personal experiences and opinions. The group was encouraged when going on the mission trip to write in their own personal journals each day. Qualitative data was gathered by evaluating their journals. The entire team interview was arranged with the participants who shared their journals and feedback. Using their available schedules, the face-to-face interviews were conducted in the church. The site of the interviews was one of the church offices.

Data Analysis

For the quantitative data analysis, means and standard deviations and descriptive statistics were used with the results of the pretest and posttest questionnaires employed before and after the training program for the short-term mission. With the responses to

the questionnaire, their cognitive and affective changes through the training were analyzed. The pretest questionnaire asked the participants to answer questions for about fifteen minutes at the beginning part of the first session in the short-term mission training. The posttest questionnaire was given to the participants after the short-term mission trip. The participants' identities were not revealed or required on the questionnaires.

For the qualitative data analysis, the content of the entire team interview was analyzed. With the content analysis of the interview, participants' personal feelings, opinions, and cultural intelligence experiences concerning the topic of the research project were evaluated.

Collected data from church members were statistically analyzed by using simple ANOVA, which allows comparison of several means for factor scores concurrently. Changes in attitudes and cultural intelligence from pretraining to posttraining were the dependent variables, and the church members' mission training and experience were the independent variables. Significant F-ratios were conducted before the Duncan Multiple Range test. When analyzing the collected data, factor analysis was conducted to ascertain how items were grouped and whether the groupings were consistent with those from previous studies of short-term missions. The factor analysis ensured that such scores could be interpreted as indicators of the underlying constructs.

Ethical Procedures

I informed participants that each person would remain anonymous, their data would be stored in a secure location, and interview recordings would be maintained in encrypted, password-protected digital files. The data is presented in aggregate form, and

none of the participants' identities was disclosed to any other person, including immediate family members.

CHAPTER 4

FINDINGS

Problem and Purpose

Christians and the church receive their mission from Jesus Christ. The mission is to present Jesus to people who do not know him. Many long-term missionaries have been sent to many places in the world to make disciples of people of all nations and tribes. The United States has sent the greatest number of missionaries into the world. In addition, many missionaries have been sent by South Korea. Many countries do not allow missionaries to work in their countries, and the economic burden to assist missionaries has increased. Because of these circumstances, short-term missions become one of the most important ways to assist long-term missionaries. The short-term mission is common to Christians who want to participate directly in missionary work even though they cannot be long-term missionaries. The number of people who participated in short-term missions in the early twentieth century is virtually imperceptible, but recently the short-term mission has become an important element of the church mission. The short time mission has become an important comprehensive ministry for the local church, missionaries, the native in mission field, and people who participate in them. However, preparing for short-term mission trips in the local church is not easy due to negative views toward them. Much preparation is needed for an effective short-term mission. Training for short-term, cross-cultural mission trips can have a positive effect on their participants.

My training included how to understand other cultures according to a theological and biblical foundation of the short-term mission in four educational lessons for the

volunteers interested in the short-term mission, focusing on DKGC. The training included what to prepare for practical short-term mission, for prefield activities, on-field experiences, and postfield follow-up. The purpose of the research was to evaluate the changes in attitudes, understanding, and cultural intelligence that occurred as a result of a short-term mission trip training in addition to the mission trip itself in Dayton Korean Grace Church in Dayton, Ohio.

Participants

Participants in the study were those church members and regularly attendees of worship services at DKGC. They voluntarily attended 1½-hour training meetings for short-term missions for four weeks on Friday evenings. For two weeks prior to the start of the training, the church announced the educational opportunity during the Sunday worship service. Friday evening prayer is one of the regular meetings of the Church; however, not all members are present at the prayer meeting. Still, many of those who attend the Friday prayer meeting are interested in missions in addition to being enthusiastic about the church ministry. The total number of the church members who participated in the training was fifty people, consisting of seventeen male members and thirty-three female members. The number of church members who regularly attend Sunday morning worship service was 170. Their ages were between 21-80, divided into four age groups: 21-35 years (12), 36-50 years (17), 51-65 years (16), and 66-80 (5; see Figure 4.1).

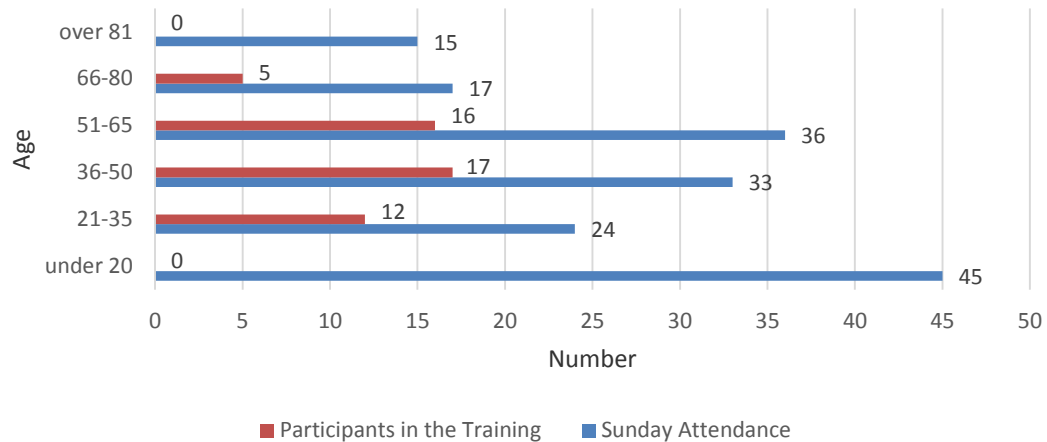


Figure 4.1. Ages of participants in the training and Sunday attendance.

The number of the participants who had previous experience on a short-term mission trip was sixteen of fifty, that is, 32 percent. One participant had experienced short-term missions seven times, and another participant had been on five previous short-term mission experiences. Fourteen of the participants had mission experiences one or two times. With regard to the countries they had visited for a short-term mission, five people had visited Mexico, three people Costa Rica, and others had experiences in the Dominican Republic, China, the Philippines, Romania, Germany, Tanzania, Turkey, Honduras, Nicaragua, and Japan.

One of the questions asked in which countries the participants had previously lived or visited in their lifetime. The purpose of the question was to determine the understanding of other cultures. Forty people responded that they had either visited or lived in at least two countries. Most of the Korean members of DKGK are people who already have two or more cultural experiences at a minimum because they left South Korea and live in the U.S. Half of the church members consist of racially intermarried couples. Some members live in cross-cultural areas in the U.S. as students, business

people, or resident employees including the U.S. and South Korea. The countries participants visited varied. These countries include Canada, Japan, China, Singapore, Thailand, Mexico, Costa Rica, the Dominican Republic, Honduras, Germany, France, Spain, the UK, Switzerland, the Czech Republic, Australia, Kenya, Jamaica, Saudi Arabia, Turkey, Colombia, Peru, and Brazil. Among the participants, ten had no experience visiting another country. They are Americans born in the U.S. and second-generation Koreans. With regard to the language they use, thirty-four of fifty use Korean as their native language, and sixteen use English as their first language. One participant used only Korean. Forty-three participants used Korean and English, and six used only English. Eight of them had the ability to speak a little Spanish as well as Korean and English (see Figure 4.2).

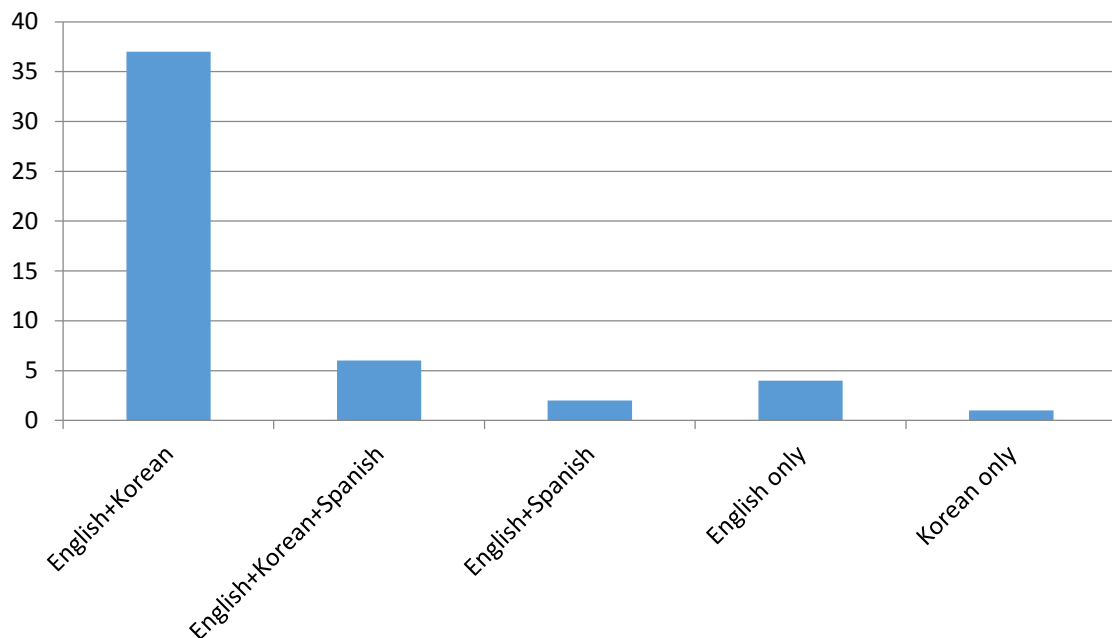


Figure 4.2. Language abilities of participants in the training.

Research Question #1

What changes occurred in the attitude, understanding, and cultural intelligence as a result of the short-term mission trip and training?

The result of survey questions 9-19 for all participants (N = 50; male; n = 17; female n = 33) shows changes in attitude and understanding of the participants. The result of statistical analysis about participants' attitude and understanding presented interesting findings. It showed that they possessed some degree of negative sentiments and low attitude about short-term missions and had little understanding of it before the four training sessions, but they became positive and more accepting of the needs for short-term missions after the training.

Table 4.1. Pretest and Posttest Mean Score Comparisons for Items 9 through 19

Item	Pretest M	SD	Posttest M	SD	<i>t</i>	<i>p</i>
9	2.84	1.02	3.60	1.84	0.816	0.05*
10	2.72	1.24	3.56	1.82	0.703	0.05*
11	3.28	0.72	3.50	0.80	1.706	0.50
12	2.24	1.38	3.32	2.14	0.686	0.05*
13	2.12	0.62	2.14	0.62	0.127	0.50
14	2.48	0.57	2.72	0.64	0.683	0.50
15	2.52	0.63	3.46	1.12	2.447	0.05*
16	2.36	0.68	2.92	0.82	1.740	0.05*
17	3.34	0.87	3.46	1.04	2.131	0.50
18	3.42	0.97	3.46	1.24	2.262	0.50
19	2.32	1.02	3.62	1.24	2.681	0.05*

*indicates significant difference between pretest and posttest

Table 4.1 indicates different mean scores of the participants' perceptions before and after the training session. Interestingly, all eleven items showed increased mean scores, which

explain the improvement in positive manner and attitudes for short-term missions. Six items (9, 10, 12, 15, 16, and 19) showed significant differences after the training while the remaining five items (11, 13, 14, 17, and 18) did not present significantly different findings. Question 9 showed a significantly different score after the training. According to the response to number 9 on the questionnaire (“I believe that short-term mission is one of the important roles of the immigrant church”), the response of the participants was evenly distributed as a whole about the role of the immigrant churches. However, their response moved towards agreed or strongly agreed that short-term mission is important in the role of the church after the mission training (see Figure 4.3). Five question items that did not show significant differences before and after the training are questions 11, 13, 14, 17, and 18. Even though only six among eleven items presented significant score differences after the training, this training can be assumed to have been effective with all eleven items showing improvement in mean score comparison.

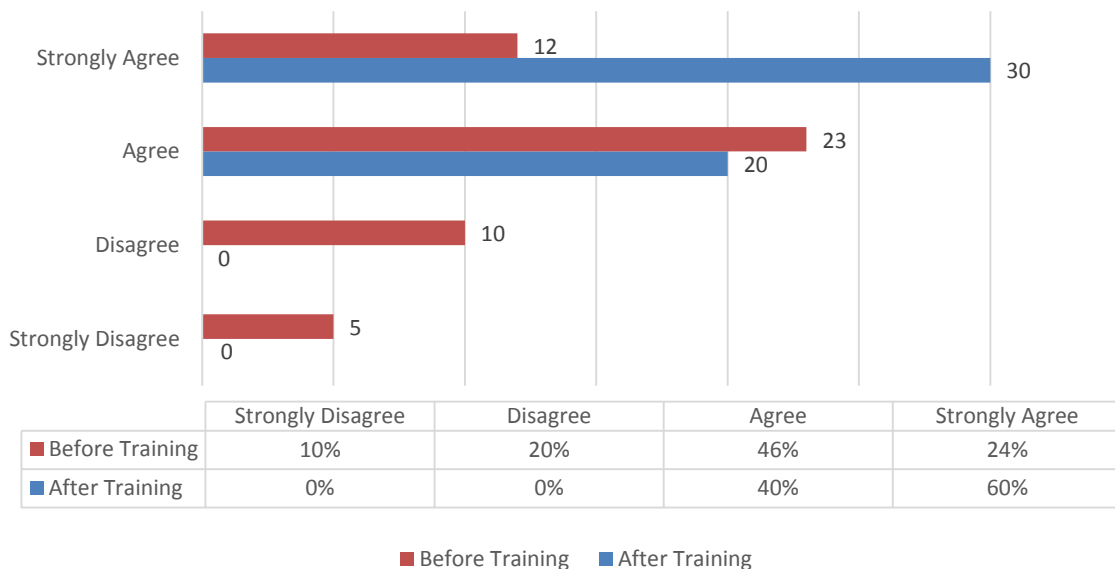
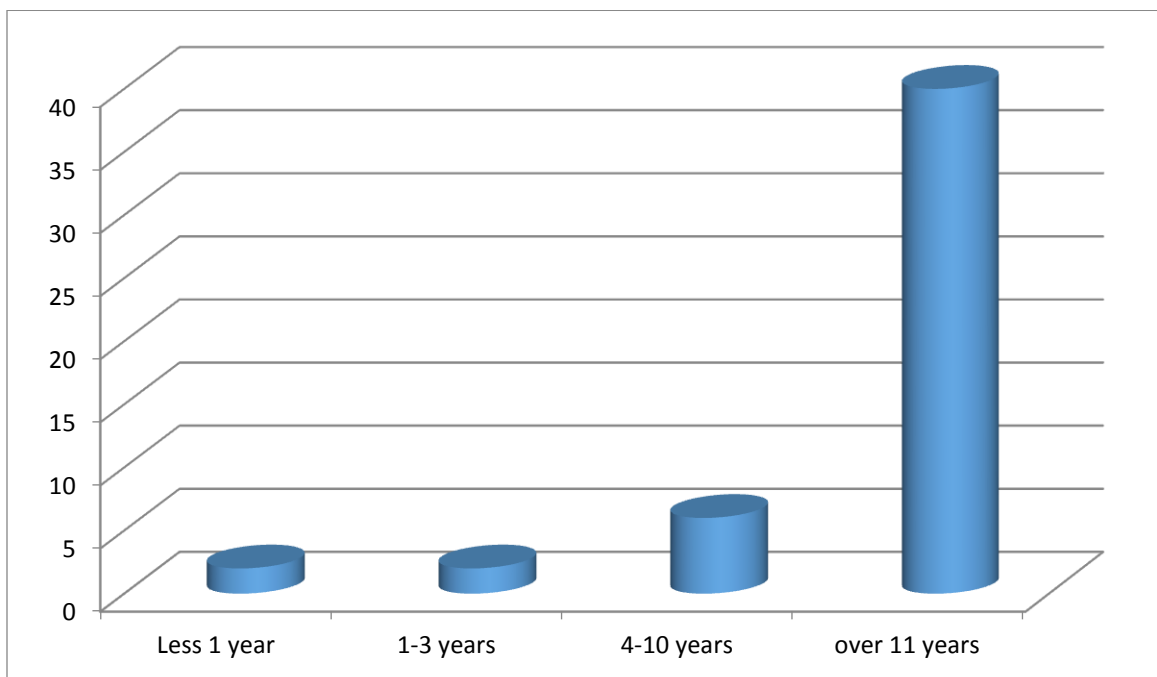


Figure 4.3. Role of the immigrant church.

The roles of the church are many: worship, education, evangelism, and serving, including missions. The aim of the church is to grow with balance of these roles. However, since many human resources are not available in areas such as Dayton as immigrant churches, the goals of church growth and evangelism in regard to self-reliance of the church are of the highest priority. Considering years of Christian life, some believers do not recognize the importance of the mission (see Figure 4.4).



Statement 3: How long have you had Christian Faith?

Figure 4.4. Length of time as a Christian.

Two participants had church life less than one year. Eight participants had church life between one and ten years, and forty had over ten years of church life. The average length of living as Christian adherents was seventeen years and six months. About 80 percent of the participants who had church life over ten years bear an important role in

the short-term missions as well as in the church after receiving this mission training. Grace church has a short history with nine years since its establishment. Church members who had religious life for more than ten years are people were in the church elsewhere. Even though they had a long experience of faithful lives, they may have a different understanding about the role of the church. According to the ministry emphasis of the senior pastor and the characteristics of the church, some churches focus on worship, some on discipleship through education, and others emphasize social services. The participants responded with a 2.84 average on a scale of 4.00 before training. However, after the training for the short-term mission, they recognized that the mission was a more important task in the immigrant church. With an average of 3.60, the attitude and interest of the participants had changed significantly, $F = 3.24$, $df = 1$, $p = 0.05$.

In addition, participant A described the importance of the short-term mission in the immigrant church:

Koreans expect atmosphere in the immigrant church to be like the family because they think the church plays the role of a resting place for Koreans. So, they are hesitant to take part in the ministry of services with mercy, compassion, and cooperation toward others and are apt to leave the church easily if the church ministry does not agree with their own interests. I think that short-term missions provide good opportunities to help church members to expand their thoughts and have a mind of service and compassion in the immigrant church as well as in taking care of their neighbors.

Attitude and understanding of the participant about the importance of mission in the church were changed through the short-term mission.

In addition, participant B who attended the mission shared an opinion about the short-term mission as a ministry in the immigrant church:

I directly experienced that a mind of service is necessary in the group activity. Through the mission, I increased the mind of confession and the

friendly attitude towards the object of the service. I also increased receptivity to the differences of the people in the mission field who were distinguished from me. I came to respect the mission field. I think the short-term mission not only takes the position to share but also provides the most effective opportunity to learn about their customs and culture.

Therefore, the most effective training for the short-term mission is to learn about the culture and customs of the mission field.

The training for the short-term mission makes participants change their personal missional minds and their foundational understanding of the mission biblically and theologically. Many participants did not know about biblical understanding for short-term mission. Participants who had attended church for a long time knew that the mission is what Jesus commanded before his final ascension. They knew that Christians in the church should participate in the missions. They had general knowledge that the short-term mission was also the ministry of the church because recently many churches have sent short-term mission teams. However, they became more confident about the understanding of the mission led by God through the educational training and about the biblical aspect of mission support. They came to understand that mission is not only an important task of the church about all but also to distinguish the difference between short-term and long-term missions ministry. Through the examples in the Old and New Testaments, they began to realize that not only long-term missions conducted in other cultural areas for a long time were part of the mission. They learned that conducting the mission for a short time was also effective and important and to understand why the church should implement short-term mission trips much more than before. In the consciousness about the importance and urgency of the short-term mission, they showed

significant change from their passive thought to active thought, $F = 1.35$, $df = 1$; $p = 0.05$ (see Figure 4.5).

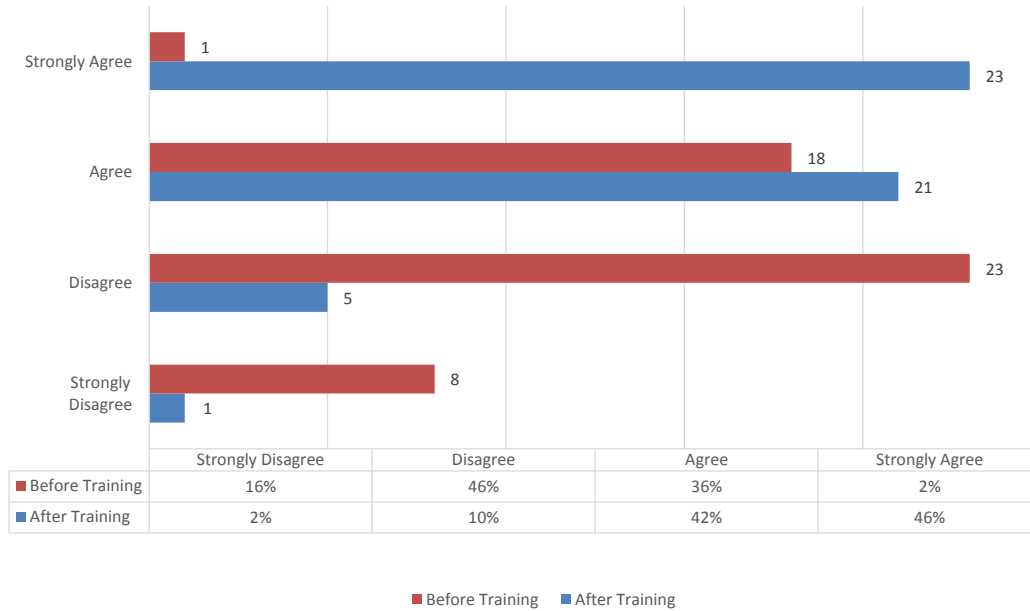


Figure 4.5. Understanding of the biblical and theological foundation.

In relation to the benefits that can be obtained through short-term missions, the mission is a big help in serving the local mission field community. Before the educational training, the participants had positive opinions about the concept that the short-term mission is helpful to the mission field. According to the result of question 11 of the questionnaire, the mean was 3.28 before the training. A slightly more positive, but not statistically significant, result came out after the training with the scale of 3.50, $F = 1.24$, $df = 1$, $p = 0.5$. People understand that short-term mission is needed to serve the place they go. In addition, while checking the advantages and weaknesses of the short-term mission through the educational training, changes occurred. For question 10, the average

score was 2.72 before training, but it changed significantly to 3.56 after the training, $F = 2.38$, $df = 1$, $p = 0.05$ (see Table 4.2 and Figure 4.6).

Table 4.2. Change of Cognition in Missional Minds

Change of Cognition in Missional Mind	Scale (1-4)	
	Before	After
10. I thought that short-term mission is needed to strengthen the participants' individual missional minds.	2.72	3.56
11. I thought that short-term mission is needed to serve the place to which they go.	3.28	3.50

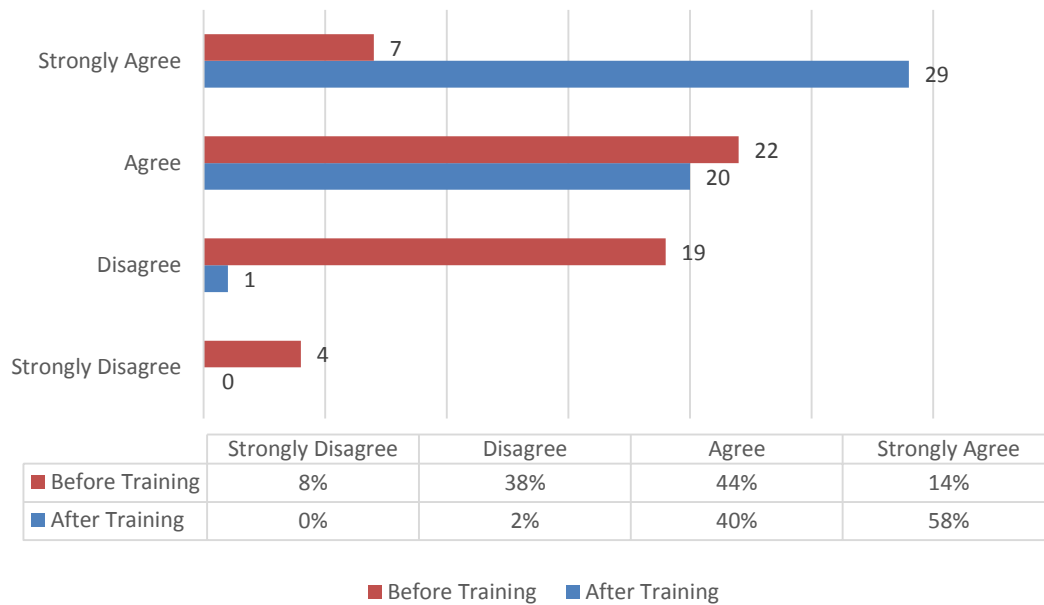


Figure 4.6. Change of the participants' individual missional minds.

According to these results, participants who disagreed before the training moved to agree or strongly agree. The responses reflect that the short-term mission does not only have positive effects on the mission field but also for the sending church, host

missionary, mission field community, and mission volunteer. The education brought significant changes to those individuals living faithfully, including specifically individual spiritual growth, faithful maturity, and an adventurous spirit. $N = 42$; $M = 3.32$; $SD = 2.14$, $F = 1.35$, $df = 1$, $p = 0.05$.

Participant C cuts and styles hair. She closed her hair shop for one week in order to attend the mission trip. She explained her goal to join the short-term mission trip as follows:

This was the first time to join the mission trip. I wanted to cut hair of hundreds of people in the mission field through my hair cut technique. Cutting hair is the work I can do, so my goal of the short-term mission was to cut hair with my strength as many as possible. However, I could not attain the goal. I learned that the short-term mission was like a composite art during the mission trip. As I learned the advantages and weaknesses of the short-term mission, activities in the mission trip should be harmonized by considering the sides of participants, sending church, host missionary, and the mission field community. I realized that following the leadership of the host missionary was important. I wanted to cut hair as many as possible, but the host missionary suggested I do the ministry of hair cutting within the appointed time duration. By following the instruction of the host missionary, my ministry was harmonized with other ministries in the daily schedule. I realized that the important thing is to decide what to do for the direction of the host missionary and the mission field community, not to decide what I want to do. Rather, I did not work too hard, so there were no physical problems to come back to my personal business after the mission. I want to participate again in the mission next time.

The words of the participants indicate that the greatest result from short-term mission is not to leave some fruit in the mission field but to have be changed through the training and mission itself.

Another participant shared her experience to look back on her life specifically through the short-term mission:

I had an opportunity to reflect my life this time. I reconsidered about usage of money, family life, children nurture, relationship with neighbors, my

role in the church, concern for poor countries, etc. In addition, I pondered my attitude of faithful life such as how to approach and spread the Gospel to those who did not believe in Jesus.

The feedback of the participant confirms that the short-term mission helps participants establish their Christian worldview in their family, economic life, school, village, church, and work and helps them prioritize evangelism in their lives. To those who are not passionate about the salvation of souls, the short-term mission provides them with a precious experience in their lives and with motivation. The short-term mission is helpful to participants, the sending church, the host missionary, and the mission field community and influences individuals to nurture their personal spiritual mind and missional mind.

When participants leave each different working place and family environment for the short-term mission, they have the same purpose to serve people in other cultural areas. The importance of teamwork and leadership cannot be emphasized enough.

After the short-term mission training, participants realized that teamwork was an important factor on the mission trip. Since short-term mission is not a personal trip but a group trip with purpose, the recognition that group activity is important was improved through the educational training. While the importance of teamwork was emphasized during the preparation of the short-term mission training, the mean score was 2.52 before the training but increased significantly to 3.46 after the training, $F = 1.48$, $df = 1$; $p = 0.05$. Responses of the participants were clearly separated on the scale with agree and disagree before the training because some of them preferred to work individually and some of them preferred working together. However, over 90 percent of the participants responded that they recognized the importance of teamwork with others after the training even though some of them still sought to work individually, $N = 45$, $M = 3.46$, $SD = 2.12$.

The training also presented education for the obedience to the leadership, which brought positive change. With regard to the authority of the leader, the score was 2.36 before the training and was improved significantly to 2.92 after the training, $F=3.16$, $df = 1$, $p = 0.05$. Individual roles were allotted through the educational training and the preparation for the mission. By carrying out one’s role responsibly in the team, the authority of the person who took a responsibility in a specific field was admitted. The participants worked in the positions they took, and the result was very effective (see Table 4.3 and Figure 4.7).

Table 4.3. Change of the Cooperation Area

Change of the Cooperation Area	Scale (1-4)	
	Before	After
15. I think working with others is better than working by myself.	2.52	3.46
16. I believe it is important to support the ideas of those who have more authority than I have.	2.36	2.92

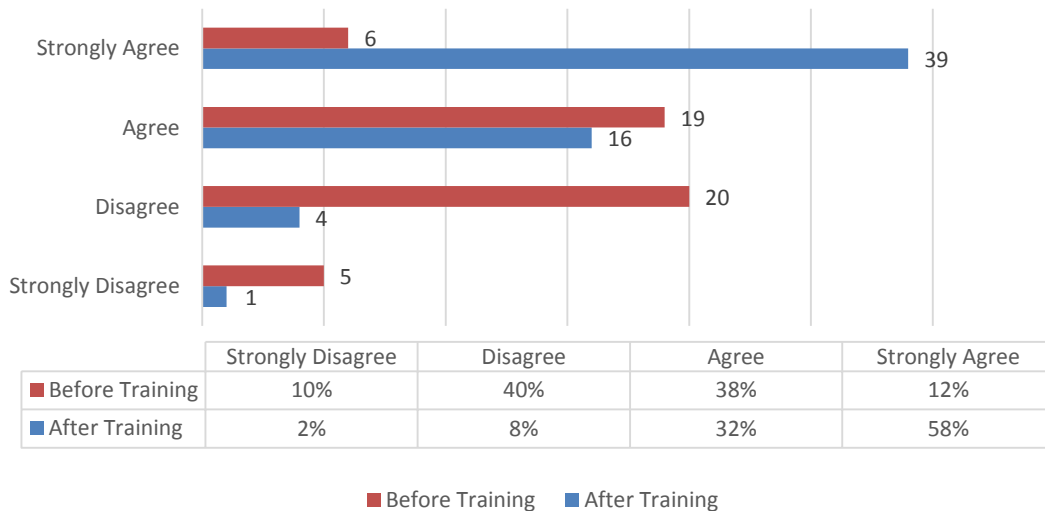


Figure 4.7. Teamwork.

Many participants who attended the educational training were changed in the recognition of the effective mission in various cultures. In relation to question 13 about leading the Bible study in various cultural areas, the scale of the response was 2.12 before the training. The participants showed no significant changes, scoring 2.14 after the training, $F = 1.38$, $df = 1$, $p = 0.5$. With regard to question 14 about the appropriate method of evangelism, the score was 2.48 before the training and 2.72 after the training with no significant change, $F = 1.47$, $df = 1$, $p = 0.5$. Having a mission to preach the gospel in other cultures during free time was not greatly influenced through four sessions of educational training. One of the reasons why no significant change occurred is the fact that language is different between the mission team and mission field. In the same language, participants did not fear imparting their knowledge, but they had many doubts about spreading the gospel in a different language because spreading the gospel is much more difficult than simply expressing their opinions, These fears did not disappear as a result the short term education. Obviously, foreign language is one of the biggest obstacles to spreading the gospel (see Table 4.4).

Table 4.4. Interacting in a Different Culture

Interacting in a Different Culture	Scale (1-4)	
	Before	After
13. I am confident I can effectively lead a culturally diverse Bible study group.	2.12	2.14
14. I check for appropriate ways to share my faith in cross-cultural situations.	2.48	2.72
18. I truly enjoy interacting with people from different cultures.	3.42	3.46
19. I am confident I would be effective in cross-cultural ministry.	2.32	3.62

One of the participants shared his experience about the least helpful training for the trip:

We prepared “Four Spiritual Laws” in Spanish version for evangelism and practiced to read repeatedly. However, the amount of the evangelism brochure was too large to read it. Reading it awkwardly to people in the mission field was impossible. We recommended reading it to them or asked local believers who accompanied our team together to read it. I think we need a more effective way of evangelism for the next mission. For example, if the brochure is a simple cartoon or a tool which can spread the Gospel through certain shape or meaning without letters.

The participant expressed that the language training during preparation for the mission was ineffective. Learning language sufficiently to be used in the mission field in a short period is difficult. Long-term missionaries invest much time in language training for that reason.

Nevertheless, the language training was not completely ineffective. Those who participated in the mission trip were no better in speaking Spanish than those who just attended the education training. Even though they had difficulty communicating with people in mission field, the language training was effective because mission team members worshipped together with local people. The main purpose was not to attempt to convert people unilaterally. The bridge of understanding is built between two sides, which may have a different culture but are united through honesty in an attempt to be together.

One participant shared the opinion that mission work is not limited by the usage of a language:

I learned some Spanish expressions during the preparation period but spreading the Gospel in Spanish was almost impossible. I prayed for the local young generation during the youth worship service, but praying in Spanish was impossible. However, both local youth members and I felt the touch of the Holy Spirit while I prayed in English and Korean. I directly

experienced that the work of the Gospel occurred beyond languages and cultures.

Theoretically, spreading the gospel in the culture where local people use a different language is an impossible task after short training. However, another possibility is opened in the field of the short-term mission. During the short-term mission, people are changed not by a theory but by experience.

An interpreter is an essential tool in spreading the gospel in other cultures where people use a different language. An appropriate interpreter is important in the mission field. All participants prepared their personal testimonies at the request of the missionary in Mexico before the mission trip. Testimony gives benefits to the one who shares his or her faithful story and to those who hear it. Participant D regarded her personal testimony as the most significant moment during the short-term mission:

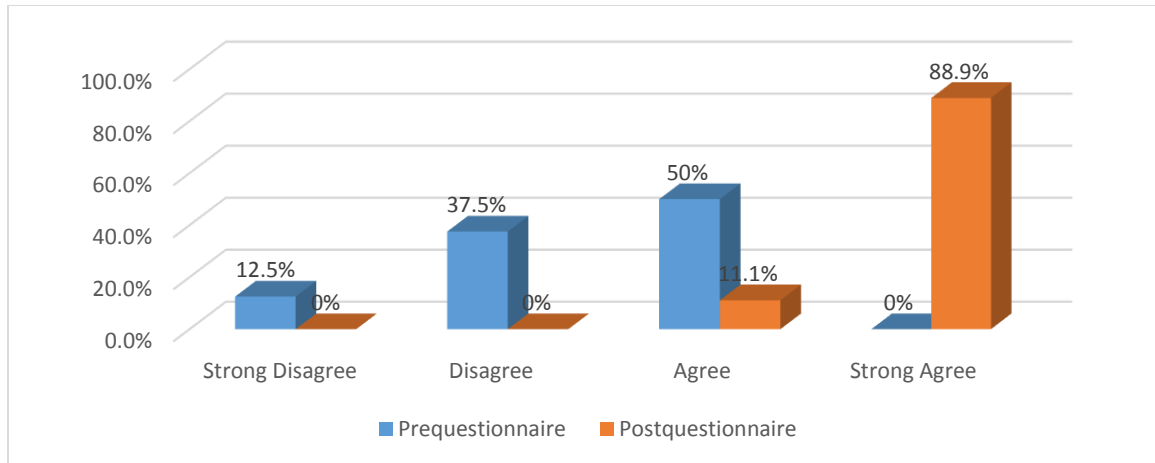
It was the first time for me to give a testimony before many people. I shed tears unconsciously during the testimony when I recalled God's grace which had been allowed to my life. While an interpreter helps me to give the testimony, I prayed in mind that God's grace would be allowed to those who were suffering with the similar difficulties I had before. When I hugged local people after the end of the testimony, I felt that God gave comfort and courage to them through my testimony.

With regard to the mission in other language areas, language proficiency occupies an important position. However, the Gospel is not spread only by a language. According to the direct experiences of short-term missions, the subject of the mission is not the volunteers for the short-term mission but God who makes the mission possible. Mission team members do not have to fear the mission because of the obstacles of language. Evangelism is possible by the cooperation of speech, life, and love. Many participants in the short-term mission believed that body language is important. They also strongly

recognized the necessity of continuous language training with specific ways to evangelize.

With regard to question 18 about interaction with people from different cultures, the score before the educational training was high at 3.42 and was still high at 3.46 after the training with no sign of significant changes, $F = 1.38$, $df = 1$, $p = 0.5$. As a result of the general survey of the participants, about forty people had experience visiting at least two countries, and most of them had already experienced other cultures through their immigrant lives. With relation to cultural intelligence, the response to question 18 was more positive than the responses to 13 and 14 because they believed that leading the Bible study and giving their faithful testimonies needed a fluent language proficiency with professional knowledge. Since many of those who participated in the educational training were immigrants, they did not fear meeting people from different cultures, even though they might be uncomfortable about other cultures.

With regard to question 19 about confidence of effective cross-cultural ministry, the result was noticeable: strongly disagree 12.5 percent; disagree 37.5 percent, and agree 50 percent before the educational training, $N = 42$, $M = 2.03$, $SD = 1.84$. However, the result was changed significantly after the training: agree 11.1 percent and strongly agree 88.9 percent of the participants, $F = 3.47$, $df = 1$, $p = 0.005$. The educational training gave confidence to the participants who actively responded to join the mission trip. In addition, ten people who participated in the mission trip had the intention of visiting the mission field again. Therefore, the short-term mission itself also influenced positively the mission activity in other cultural areas (see Figure 4.8).



Statement 19: I am confident I would be effective in cross-cultural ministry.

Figure 4.8. Confidence of effective cross-cultural ministry.

As a part of training, members' understanding of cultural values was measured before and after the training program. The purpose was to figure out how aware church members were of the cultural differences of various nations they would visit. In addition, ten church members who returned from the mission trip to Mexico participated separately for the analysis. Seven categories of values were measured: (1) individualism-collectivism, (2) power distance, (3) uncertainty avoidance, (4) cooperativeness-competitiveness, (5) time orientation, (6) context, and (7) preparation.

Before the test was conducted, fifty participants in the training were required to join the information session to understand the meanings of seven cultural categories. During the lecture, all seven terms were explained with meanings and examples to ensure that all participating members had a clear understanding before the questionnaire was conducted. As a reminder, among those fifty participants, thirty-three members were female and seventeen were male. Sixteen of those participants had previously experienced mission trips to foreign countries.

Because of the seven categories of cultural values, the data was analyzed by means of ANOVA, which allowed me to compare several means for factor scores concurrently. After the data was collected from church members, factor analysis determined how items grouped and whether the groupings were consistent with those derived from previous research. This procedure was done also because this study derived subscale scores from the responses to various items in the survey that required evidence to support the claim that such scores could indeed be interpreted as indicators of the underlying constructs.

In the questionnaire, the participants were asked to present their perception of cultural values of people in Dayton, Ohio. As presented in Figure 4.9, the members believe the people of Dayton show the mixture of individualistic and collectivistic tendencies. Power distance values were increased after the training such that the members are now seeing more inequalities among individuals rather than being influenced by positions or level of authority. With the importance of keeping the rules and following the leaders' directions when accomplishing mission responsibilities, one can assume that people realized that effective work can be done only when systematic guidelines set by the leaders are met. Uncertainty levels did not show many differences before, $N = 48$, $M = 2.30$, $SD = 0.82$, and after the training, $N = 48$, $M = 2.29$, $SD = 0.94$, for members, $F = 1.62$, $df = 1$, $p = 0.5$. It shows that the members are mediocre in facing challenges and taking initiative but still ready to take part in new experiences of spreading God's Word. However, being more challenging does not necessarily mean the people would be competitive. Members of the mission training team think the residents of Dayton are more cooperative than competitive.

This study attempted to identify the members' understanding of cultural value differences. During the training sessions, members learned the reasons why these mission trips are planned, what they can accomplish during the trips, and how they can plan and prepare for future mission trips. Also during the sessions, members allotted their responsibilities at mission destinations, planned their schedules, and shared safety instructions.

On the basis of the survey data, general differences of perceptions in cultural values of mission team members before and after the test were found. Five items (individualism and collectivism, $F = 2.02$, $df = 1$, $p = 0.005$; power distance, $F = 1.56$, $df = 1$, $p = 0.05$; time orientation, $F = 1.42$, $df = 1$, $p = 0.05$; context in terms of high and low culture, $F = 1.32$, $df = 1$, $p = 0.05$; being and doing culture, $F = 1.34$, $df = 1$, $p = 0.05$) presented significant differences while two other categories (uncertainty avoidance, $F = 1.62$, $df = 1$, $p = 0.5$; cooperative and competitive, $F = 1.40$, $df = 1$, $p = 0.5$) did not yield significant differences. The findings of seven cultural value dimensions did not completely support the ideas that having an extensive cultural training for the members who join for the mission trips is necessary. However, mission team members need to realize the importance of learning to respect local cultures, avoid making mistakes that could be seen as a lack of cultural manners, and maximizing goal accomplishments. In doing so, understanding cultural values is a very important part of mission trip preparation. In addition, one major advantage of having cultural training for mission team members was the changes in members' perspectives. That is, rather than just going to mission trips to get the job done, members are now beginning to understand the

significant importance of touching people’s hearts by being empathic with local people (see Figure 4.9).

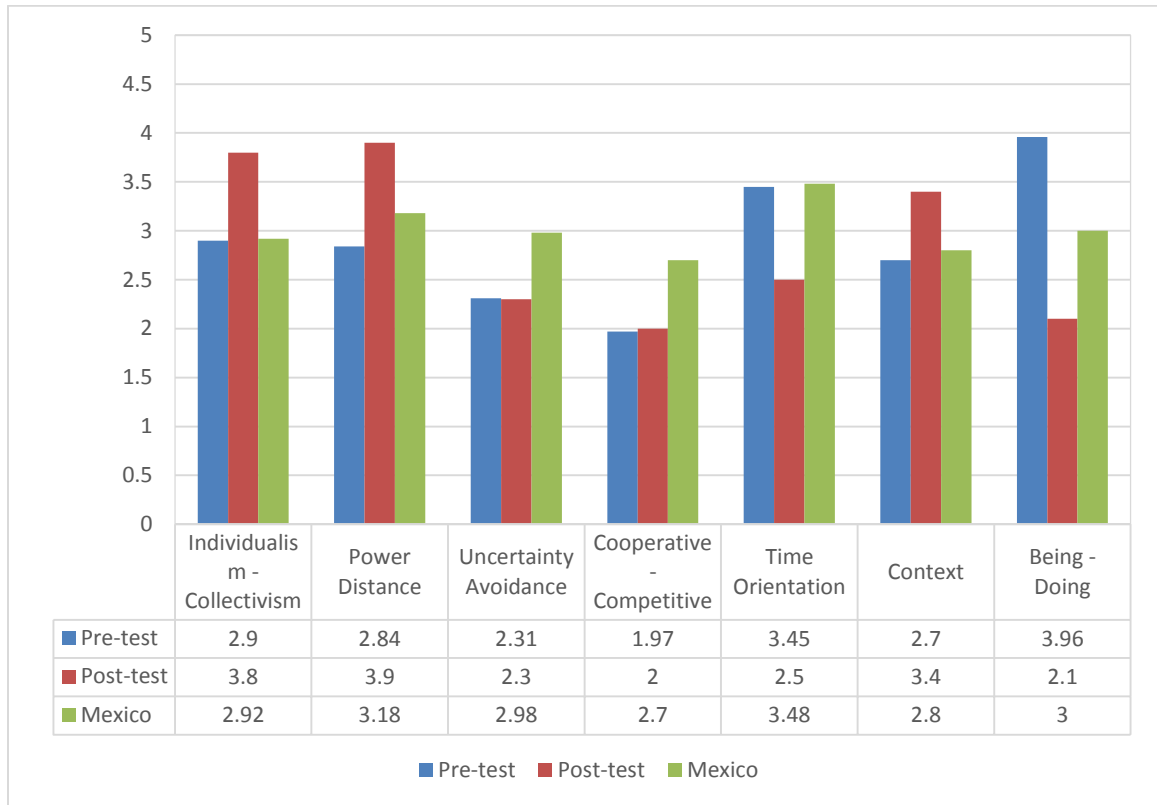


Figure 4.9. Comparison of cultural values.

People in different cultures vary in interpersonal and social behaviors in terms of their concern for themselves and others. Geographic locations and cultural formations might help characterize local people’s attitudes in accepting Christian mission teams and the message these members bring for them. Moreover, different degrees of economic status for local people might influence the level of acceptance for religious messages. Interaction among people of different cultures shows no sign of slowing down. As an increasing number of people work, reside, study, and spread the gospel in countries other

than their own, importance of understanding cultural differences has become pivotal in cultural interrelationships. Even though integration and assimilation might happen when interacting with people of different cultures, cultural differences persist among people of different cultural backgrounds. Although careful investigations are necessary before making an assertion about the most effective ways of training mission team members before visiting foreign countries, general differences among cultures must be acknowledged by members as the first step of preparing to face future children of God.

Research Question #2

How effective was the short-term mission trip training and the mission design of the mission trip itself?

The purpose of the mission training was to increase mission awareness of the participants and to prepare for the effective short-term mission. After finishing the four sessions of the training, I conducted a survey for evaluation of the training effectiveness, which consisted of ten questions with the respond choices of excellent, good, fair and poor. Rather, the testimonies of participating members show how effective and efficient the training program and design would be when leaving for the target fields to spread God's Word.

Questions 1, 2, and 7 are related to the necessity of the training for the short-term mission in the church. The result of each questions follows. Most participants regarded the mission training as a necessary program for the short-term mission trip. A participant who had about five years of Christian experience made a comment about the necessity of the mission training:

I joined this church ten months ago. Having observed the church financially supporting over twenty mission fields and small sized churches, I thought this church was a missional church. During the four sessions of the mission training, however, I realized that a missional church equips church members for attending the missions as well as financially supporting mission fields and small sized churches. When I heard the lecture about “mission in the entire Bible,” I received a challenge to see the Bible with the spectrum of mission.

One of the participants responded to question 1 with *poor*. However, the response also reflects the necessity of the mission training because the participant regarded the training as a necessary program in the church in question 7. The negative response in question 1 can be interpreted that the participant needs more preparations than the four sessions of mission training. In addition to the training before the short-term mission, regular trainings in the church related to the mission, such as Bible study or sermons focusing on the mission, are necessary (see Table 4.5).

Table 4.5. Evaluation of the Necessary Training

Questions	Excellent	Good	Fair	Poor
1. How well did the training accommodate your needs before the short-term mission trip?	35	14	0	1
2. How would you rate the overall effectiveness of the training?	35	15	0	0
7. How would you rate the training as a necessary program in the church?	40	10	0	0

Questions 3, 4, and 8 are connected with the background, such as the duration and the place of the mission training. For the educational training about short-term mission, four lectures were designed after which forty-one participants responded positively as excellent and good about the effectiveness of the duration. For some participants, the four sessions are insufficient duration to become equipped for the short-term mission trip. The

four-session training was effective in giving lectures to the participants about the theology of mission and characteristics of the short-term mission. However, additional duration is necessary for the practical preparation such as learning the language of the mission field. For example, participants needed additional time for learning and memorizing the contents of the *Four Spiritual Laws* booklet, which was used for evangelization in the mission field. Therefore, four sessions for the training were effective for the participants who would not join in the mission trip, while the training sessions were insufficient for the participants who went on the mission trip.

With regard to the lecture time of each session, which was ninety minutes, by and large participants evaluated it positively. The lecture time was the same time period as the regular Friday prayer meeting. If the lecture time would be over ninety minutes, some participants would have difficulty concentrating on the lecture because they attended the mission training right after they finished their regular jobs.

The location for the mission training was the sanctuary. The forty-five participants responded positively on the question about the place of the training. In the sanctuary, I had easy access to video and sound equipment. In addition to the facilities, the place was effective when the participants prayed out together with other participants simultaneously in the spiritual atmosphere. However, one participant referred to the inconvenience of the place: “If I give my opinion about the place of the training, a lecture room in the church would be more effective than the sanctuary for the mission training because the atmosphere of the sanctuary would impose restriction on free discussion among the participants.” Since the pews in the sanctuary were fixed to the floor, there small group discussion became inconvenient (see Table 4.6).

Table 4.6. Effectiveness of the Background for the Training

Questions	Excellent	Good	Fair	Poor
3. How effective were the four sessions of the training?	8	33	5	4
4. How effective were the lecture time per a session (90 minutes)?	42	7	1	0

The four lectures consisted of the biblical foundation, theological foundation, process, and cultural understanding of short-term missions. Questions 5 and 6 related to the presenter and content of the lectures. Most participants were satisfied with the presenter and the method of the lecture. With regard to question 9, participants responded that they learned how the Bible deals with God's mission significantly, how to support missionaries and mission teams soundly and healthily instead of going to the mission field, how to overcome cultural differences on the mission field, and how to have an identification as a missionary in the church. As a result of the training for the short-term mission, teamwork of the participants improved greatly at the church. Whenever they gathered in the church for the four consecutive training sessions, they prayed together, encouraged one another, and expressed concerns for the mission trip. Their superficial relationship in the church was changed to the relationship of specific care and service during the preparation period. The close relationship was expressed as positive teamwork at church. Spiritual training and prayer training during the educational training were more effective for forming good teamwork.

Team training was effective for the short-term mission. Since the short-term mission is not a personal tour but a group trip with purpose, the importance of the teamwork was emphasized as a core principle in the education and in the mission field.

Participants who did not know one another still understood others and had an opportunity to help others while they received training, prayed, and prepared together. Participant G described the changed teamwork of the mission team in the interview after the mission trip:

During the training period and the mission trip, I prayed with church members. I had an opportunity to know, understand, and help them more closely. By performing the assigned work separately, the mission could be shared effectively. We could have a good partnership even to share continually sorrow, joy, and pain with the common goal, which was the mission. I had a holy thought to attend the expansion of God's kingdom together.

Mission training is helpful for participants to be open and flexible to others in the community. One of the participants on the mission trip expressed that she became more patient and increased a spirit of service to others. These teamwork elements effectively appeared in the mission training. Participants were changed by understanding, accepting, and helping others in the church.

Leadership was improved as well as teamwork. The educational training was effective in establishing the ideas of respect for the leader and the authority of the leader. In addition, the training was effective in preparing the ministry with teamwork and leadership of the short-term mission.

While participants positively responded to the presenter and the content of the training, the thirty-eight participants neutrally responded on the method of training. As the result of the comments in question 10, some participants suggested the various methods for the training for the program development. They thought suggested activities such as sharing about the short-term mission field, writing a book review after reading some books related to short-term mission, inviting an influential Mexican native or a mission field missionary to the church before the mission trip. Many participants were

interested in the practical activities or preparation for the mission trip instead of the theoretical lecture. Therefore, the mission training program is a required step for church members whether they join in the mission trip or they support it financially or with prayer in the church (see Table 4.7).

Table 4.7. Evaluation of the Presenter and the Method of Training

Questions	Excellent	Good	Fair	Poor
5. How well did the presenter prepare the lectures?	24	26	0	0
6. How effective were the training methods?	42	7	1	0

Research Question #3

What other factors may have influenced the changes in attitudes, understanding, and cultural intelligence?

Short-term mission is requires lots of financial investment. Finances count strongly in the local church such as DKGCC. Individual participants who joined the mission trip directly bore the expense of each airfare. The church supported the preparation expense. In order to obtain financing, the church also held a bazaar. Most of the church members had interest in the short-term mission and many of them donated their goods unsparingly. By obtaining an income of approximately \$3,500 through the bazaar, the church reduced its expense. While church members were preparing for the bazaar, interest of the church community about the short-term mission increased except for the educational training for the short-term mission. Even those who did not participate in the educational training or the short-term mission trip became interested in the mission. They realized that the short-term mission is not a ministry accomplished by some

participants, but the entire church should be involved. The educational training was limited to four sessions, but the preparation of the fundraising bazaar had an effect on promoting the short-term mission for a longer time. In addition to the financial support, church members found that they could support continually through prayer for the mission and its participants. Those who applied to participate in the mission trip had a passion to secure sufficient financing with better teamwork. Since they gathered money through direct labor, they carefully decided how to spend their resources. They improved in their transparency, accuracy, and ability to collect receipts carefully and report them correctly. When the mission team presented the financial report after team members' personal reports, they came to realize that not just the participants in the mission but the entire church members joined the short-term mission. Mission church needs to motivate all of the church members to support the mission.

Cultural difference is a natural phenomenon that appears in a new environment. Even though cultural knowledge of the participants has increased, follow-up to the practical action was unfamiliar to them. Culture shock occurs because of unfamiliar living conditions. Some of these conditions included weather, road signs, smells, lack of drinking water and electric power, worms, animals on the streets, poverty, food, and public restrooms. When they experience difficulties in language in the mission field, cultural differences are greatly increased. Volunteers who participated in the short-term mission had the attitude of giving up their familiarity and overcoming the difficulties. They struggled within themselves about emptying their minds, relying on God, and adjusting to the new environment. Participant H described the cultural differences:

I tried to overcome the cultural difference by attending the mission activities positively with an open mind to the different culture. When we

visited a house in the mission field, I worried a lot because the food and drink they provided were not familiar to my taste. However, I tried to receive the food and drink thankfully. Especially, I was much embarrassed by the greeting style of Mexicans. Whenever they met people, they hugged each other. While I have lived in the US, I thought I was accustomed to this greeting style, but I realized that I still had difficulty greeting people with a hug because I grew up under the strong influence of Confucian culture in South Korea. However, I tried to respect their greeting style, and finally I adjusted the greeting style in the mission field. At the end of the mission trip, I was changed so that I had an awkward feeling unless I hugged people. If I changed my thought and attitude toward the different culture, I could overcome the cultural difference.

Thus, more endeavors to adjust to a new culture were needed for those who visited the mission field for the first time as compared to those who visited at least two times. Those who had experience in the mission field could feel a familiarity there. According to a participant who had experience in a mission trip in Mexico, he felt more familiarity with the structure of the houses and roads than on his first visit. The second time helped the participant gradually overcome his fear of the unknown and his adjustment to the new culture.

Participants in the short mission trip accepted the diversity during the mission period with open minds. They tried to eat food with the local people and be friends with them. Their capacity increased with the compassion of Christ and kind attitudes toward the local people. As Jesus forsook heavenly glory and had a human body to become incarnate, participants in the short-term mission practiced an incarnate mission. They tried to have the attitude of respect for people who lived in a different culture.

A woman participant said that she experienced a new cultural understanding about the role of a pastor's wife through the mission in Mexico:

The pastor's wife in the church of the mission field is called not just "pastor's wife" but "pastora." The church expects a great deal from the pastor's wife in the church ministry. Even though it depends on the

situation of a church, according to the general thought in the Korean church, church members prefer a pastor's wife who supports him quietly while praying behind the scenes of the ministry. However, the role of a pastor was dominant in Mexico. This added great courage to the participants. This trip gives me the opportunity to reflect on myself not as a passive person but as an active person.

The short-term mission team attempted to specify the content they had learned through the mission training. They wanted to do everything actively in order to be one with the local people. The local people seemed to attempt to accumulate relationships first when they approached the missionary. The host missionary Yang said, "Ministry is personality and, likewise, mission is also the personality of a missionary who is to be adjusted in Christ Jesus." Personal relationships should be formed first in order to help fill the cultural gap. To achieve this purpose, much patience and time was required. One of the methods to help form personal relationships was the use of software prepared by the visiting team.

Another thing that influenced participants in the short-term mission was that Yang in Mexico understood the members of the mission team. The missionary asked me to send the information of individual participants in detail such as personal background, job, gift, role in the church, strong points, habits, area of missional concern, expectations for the mission trip, and personal prayer requests in order to grasp their personal characters a month before the mission trip.

Missionaries generally are well informed about the need of ministry for the mission field, but they do not know the short-term mission members. On the contrary, sending churches know a great deal about the character and strong points of the mission team members through the preparation period for several months, but they do not know the situation of the mission field. Individual information of the mission team members

sent to the missionary was helpful in the mission field. A bond quickly formed between the missionary and the mission team members. The host missionary who is well informed about the mission team is able to organize the group for the mission ministry, considering their individual characteristics. Yang allotted the time schedule in order for individual team members to obtain what they expected personally through the short-term mission. For example, by allowing more time of the ministry for a participant person who liked to work and was not exhausted easily, he helped the participant be satisfied. Sometimes, the more difficult the ministry of the short-term mission is, the more impressive it is. Other times, the easier the ministry is, the weaker their impression is. The missionary showed an excellent ability to control the strength of the ministry according to the individual personal characteristics. He helped personalize the mission for the mission team. By receiving the personal information of the mission members, the missionary understood behaviors of the individual participants, which resulted in an effective mission. In addition, by understanding the missionary with his personal information, mission team members had a good attitude toward the missionary and easily accepted his behaviors.

One participant reported how to make the mission more effective:

I tried to treat the local people with unconditionally kindness because I thought they were different from me. However, even though there were differences in their situation, they were also in faith children of God. Excessive kindness and behavior made the relationship awkward. Rather trying to share something I had, the attitude to learn their new culture provided an opportunity to become close to one another.

The mission field can be changed by the ministry of the mission team, but more significantly mission team members are changed in the mission field. A participant shared about her changed mind:

I thought God sent me to teach something to people in the mission field. However, I realized that God sent me to learn from them. Now I confess that I was not a teacher but a student in the mission field.

Whether people whom the participants meet in the mission field are Christians or not, that is, objects of the mission, all of them can be teachers.

With regard to this subject, one of the participants told another story she vividly experienced: “I was so happy to see the person I tried to evangelize in the mission field attend worship service; on the next day, I shed tears when I saw the person evangelize others for the salvation of the souls.” Spreading the gospel through the short-term mission is the primary purpose of these trips. God’s mission is like the seed planted by the short-term mission and like fruit borne on the tree that influences others. God plants the seed as the short-term mission and wants to see the fruit produced from the tree. God also expects the fruit to influence others.

Summary of Major Findings

The study found primarily four things:

1. The importance of the short-term mission as the role of immigrant church,
2. Benefit not only for the mission field community and host missionaries but also for the sending church and mission participants through the short-term mission,
3. Effective short-term mission preceded by thorough preparation training, and
4. Understanding culture as the essential element of the short-term mission.

CHAPTER 5

DISCUSSION

Major Findings

As in the past, missions were consistently proceeding and the activities of missionaries fructified. Along with church growth, short-term mission is proceeding actively as many people began to take an interest in missions. South Korea has dispatched long-term missionaries into the world, and South Korea carries out short-term missions. Independence and growth were the aims of the Korean immigrant churches in the U.S. at first, but they began turning to missions in other surrounding countries. The number of teams for the short-term missions is increasing by the passion of evangelism. They have to be able to give a response to these questions: (1) What will they prepare? (2) What is the most important goal? and, (3) Where is it? Lack of participant motivation and attending the standardized mission program and lack of training of the participants can result in an ineffective short-term mission.

In relation to mission training, immigrant churches in big cities can receive various experiences and prepare training through human resources with many immigrants and the partnership with healthy mission agencies. However, leaders who have the expertise of missions are insufficient in small cities such as Dayton where connecting with Korean human resources or useful mission agencies is not easy. Those who participate in short-term missions without proper mission training sometimes have a bad influence on the mission due to its onesidedness, wastefulness, and disdain for other cultures. They should have made careful preparations for a definite plan for cultural adaptation, and language training. In the Dayton Korean Grace Church in Dayton, Ohio,

the purpose of the research was to evaluate the changes in attitudes, understanding, and cultural intelligence that occurred as a result of a short-term mission trip training in addition to the mission trip itself.

The Importance of the Short-Term Mission as the Role of the Immigrant Church

Church became the center of the lives of many Korean immigrants. Church provides a place to share difficulties together that either believers or nonbelievers experience. To immigrate and live in the place where the culture is extremely different poses a great challenge. God has a purpose for the immigrant believers that enables them to prepare to serve other cultures. The Korean immigrant church has abundant resources for global mission formed by their experience in a foreign country. Many believers have universal knowledge that mission is one of church's ministries. Those who begin to attend Dayton Korean Grace church often hear that "church should do mission." However, their desire to serve on a long-term mission to other cultural areas for an extended period of time cannot be realized because of the burden of time involved in participation.

Short-term mission is both an essential strategy in modern mission and a significant calling in Korean immigrant churches. Participating directly in the short-term mission with educational training preparation showed that mission is not only a church program but also the most important role of the church. As a result, short-term mission can be more significant and financially feasible than long-term mission (Livermore 44).

Actually the biggest concern of most immigrant churches is its stable growth. However, church should not stop with this as its only concern. Obviously, the greatest opportunity and responsibility of Korean immigrant churches through the short-term

mission and mission training is in a commitment to God's global mission. Korean immigrants already experienced cultural diversity. They have agonized and survived in a different culture. In addition, one person who participates in the research uses only Korean and the rest use two languages. Immigrant churches already have necessary strong points for this mission. Participants in the short-term mission training and in the short-term mission have been changed in their attitude and understanding that the important role of Korean immigrant churches is in mission. Korean immigrant Christians appear to be ready to devote themselves wholly to cross-cultural world mission. Long-term missionaries influence the mission field through positive change, but short-term missionaries influence the local church through positive change. Short-term mission is necessary for the immigrant church.

Short-Term Mission Benefits for the Mission Field Community, the Host Missionaries, the Sending Church, and the Mission Participants

In terms of benefits through short-term mission, the mission field community and host missionary served through the short-term mission receive a big benefit. After short-term mission educational training, the evaluation changed positively from 3.28 to 3.50. Mission team visitation helps host missionaries attempt what they designed but did not practice, spread the gospel, and announce church ministry in the mission field community. Observing the mission and service of the short-term mission team in another culture, the local people have opportunities to increase their love of God and their relationship with God (Kirby 38). Host missionaries have opportunities to renew their passion for mission by the visitation of mission teams (Eaton and Hurst 33). The help of mission teams even opens new ministry in the mission field.

However, the significant change and effect through the practice of short-term mission occurred in the sending church and individual participants. During the training for the preparation and practice of the effective short-term mission, participants had an opportunity to check the attitude of the short-term mission. The most benefit of the short-term mission was the change in individual participants. They were equipped with theological and biblical bases through the short-term mission preparation training, and the development of their spiritual growth, faithful maturity, and an adventurous spirit. Individual change and maturity are connected to the change of the church. Participants engage in the short term mission in order to share what they have with an expression of the passionate love toward the Lord; however, the participants themselves received the biggest spiritual influence after the short-term mission. Personal qualitative change occurs for a short period (Hwang16).

The personal and cursory picture about missions was greatly altered through the short-term mission by participating practically in the mission. A Mexican leader whom many thought would not know the words or the Bible, spread the gospel much more passionately than I did even though as a pastor I have studied in seminaries for several years. A worship leader in a Mexican church who led songs of praise without musical notes gave more inspirational praise to God than worship leaders who received musical training for a long time in South Korea or in the U.S. The local Mexican church believers, who fervently prayed with tears in every worship service, remembered songs without lyrics projected on the screen and gave praises with dancing. They were more desperate and unaffected than the believers of DKGC. The deep love of Mexican believers toward the Lord caused extreme emotion among the participants Influences on

the participants to some degree were expected on the short-term mission, but they learned more spiritual values from the local believers, which was an unexpected situation and result.

The words of the Lord, “[Y]ou do not realize that you are wretched, pitiful, poor, blind and naked” (Rev. 3:17b), toward the church in Laodicea whose believers thought, “I am rich; I have acquired wealth and do not need a thing” (Rev. 3:17a), is the cry of God, which makes the believers of the sending church reflect on what is important to them. Paul considered worldly wealth garbage and dedicated his life to spreading the gospel. If missionaries attempt to do mission by only sharing an advanced civilization or their country’s culture without pure passion for the gospel and the Lord, they may do more damage by contaminating the clean, clear faith of the local believers.

The things that Korean immigrant church prepares for the place of the short-term mission can provide opportunities to spread the gospel to the local souls who are yet to hear the gospel even though the immigrant church is more materially abundant materially. However, while Peter said, “I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ of Nazareth, rise up and walk” (Acts 3:6) in the early church, the immigrant church reflects whether the situation of the short-term mission unlike that of the early church does not have the ability to say, “In the name of Jesus Christ, rise up and walk,” but say, “I give silver and gold that I possess.” The situation makes the immigrant church take some time for introspection as to whether the short-term mission loses its spiritual influence that is its purpose and is changed into materialism and cultural chauvinism.

Nevertheless, the first motivation of the short-term mission should not be in the personal change, but in participation in the *missio Dei*. What is important is not *my mission* but *God's mission*. When training for the short-term mission, the sending church needs to check what the people in the mission field really need and what the mission team is able to give them. Short-term mission is not only for giving to the host community but also for learning from the host community. A modest and humble manner and spiritual maturity are formed through the short-term mission.

Effective Short-Term Mission Preceded by Thorough Preparation Training

Short-term mission is a phenomenon that has increased within recent decades not only in the Korean churches but also in churches all around the world. The question is not whether or not to go on the short-term mission but how to execute the short-term mission effectively. The short-term mission needs extensive preparation because the mission team visits other cultures with the special purpose of spreading the gospel. Nevertheless, negative aspects of the short-term mission often appear in the untrained participants. While long-term missionaries devote themselves to their mission after a great deal of training such as preparation of language, short-term mission missionaries are apt to consider the mission lightly. Short-term mission left without preparation ends in a short-term tour. Success and failure of the short-term mission depends upon how the participants and the sending church prepare. Education and training for the short-term mission contains preparation in each stage—prefield, onfield, and postfield (Peterson, Aescholiman, and Sneed 148).

The least helpful training asked of the participants who took part in the short-term mission was the language training, which is difficult to achieve in a short period of time.

Language training is to be executed not only for the short-term mission but also for the long-term purpose. The team training was helpful for the short-term mission. The short-term mission is not a personal vacation or endeavor. Groups of individuals use teamwork with the purpose of working with and helping others. Teamwork is essential in the core preparation in order to be effective in the mission field. The mission team must train together, prepare together and pray together. Teamwork also developed into responsible leadership. Not only in the preparation of the short-term mission but also in the mission field, mission team members acknowledged authorities in each position while at the same time they did their best to fulfill the roles of the ministry given to them. They upheld the purpose of the community in which they worked together and helped other members compensate for their shortcomings because the mission is not a personal achievement. Participants strengthen Christian leadership through short-term mission (Eaton and Hurst 43). With teamwork, leadership is developed together. Teamwork is just as important to those who received preparation training but did not participate in the mission as to those who participate in the mission. Both groups worked together sponsoring a bazaar for the common purpose of obtaining financing for the mission. Even though they did not join the short-term mission, the teamwork is formed while they continually support and pray for the mission. In addition, teamwork with the mission field was important. As results of the short-term mission, the mission team and the church members opened their minds to one another and they formed flexible relationships in consideration for others. Those results of the training appeared in the prefield, on field, and postfield stages.

Understanding Culture as the Essential Element of the Short-Term Mission

To secure more effective and promising outcomes in spreading the Word of God, the team must consider cultural differences and cultural understanding as major factors in missionary work preparation. Today, more than ever, missionaries, as well as regular members of churches including children and young adults, participate in short-term and even long-term mission works to reach people in various countries where they have less chance to hear the Word of God. DKGCC actually send short-term mission teams every year. Recently, we sent mission teams to Mexico, the Dominican Republic, and the Native American tribes in Arizona. In addition, before we sent the short-term mission team to Mexico, we discussed some cultural issues as Australian social scientist Geert Hofstede indicated that Mexico is thirty-second ranked country among fifty countries studied in individualistic tendencies of cultural value dimensions (215). That is, people in Mexico show more concern for the collectivistic values. The interests, group harmony and welfare of the whole is more important to them than the interests of individuals and groups of individuals. Thus, our mission teams try to focus on dealing with local people as groups for activities and worship rather than making more of individual contact for mission plans. We usually are more satisfied with our efforts to reach out to people when events are done in groups rather than individually.

Intercultural activities such as missionary works can be boiled down to the patient, unbiased behavioral patterns and sincere attempt at understanding and respecting a worldview that is different between mission team members and local people. Realizing that every person has a different cultural background, value formation, and cognitive structure of their attitudes and beliefs, mission works can be easily shifted from offending

to impressing. That is, understanding worldviews and belief systems of culturally different people is a big step to getting closer to the success and improvement of short-term missions.

This part of the study attempted to identify the importance of cultural differences when mission team members are preparing for and engaging in actual mission works in geographically and religiously different corners of the world. People in different cultures vary in interpersonal and social behavior in terms of their concern for themselves and others. In addition, deeply rooted cultural and social influences might help characterize people's acceptance of the messages mission team members are bringing to their attention. Although the importance of cultural differences must be a part of mission work preparation, not all the differences in success or failure can be ascribed to culture. Every culture has similarities to and differences from other cultures, as does every individual within the culture. In both collectivistic and individualistic cultures, one can find individuals who show different degrees of concern for others and have different interpersonal attitudes in accepting the Word of God. Most cultural studies and commentaries, if not all, are conducted to provide more precise and instructive guidelines for people who interact with others from different cultures. However, findings and guidelines from cultural studies establish only general tendencies not hard-and-fast rules for interacting with a specific person from a specific culture.

Implications of the Findings

This research project focused on DKGK as the one of the Korean immigrant churches. Thus, this study will be a good reference for Korean immigrant churches if they want to send short-term mission teams into cross-cultural countries. The short-term

mission and the preparation training for the mission was expected to make a great contribution to the teamwork of the church. This teamwork must precede the short-term mission so that the church has the mind and personal spiritual growth for mission. The mission and the training had high expectations that they would provide effective plans for the short-term mission to assist the long-term and host missionaries.

This study is hoped to be beneficial to the church that sends a short-term mission team to Mexico. This study also focused on the result of the short-term mission to Mexico, even though the result could apply universally to every other country. The results cannot be applied specifically to every country. Through further research, cultural studies could be developed in the context of each country, which will result in a manual for each country as well as in the context of Mexico. Since most of the research in the short mission currently published focuses on imparting the universal knowledge, this study is expected to have an influence on developing a manual that will apply to each country.

Those who received the training for the short-term mission and directly participated in the mission had a chance to come to maturity in faith. Those who received the training but did not participate in the mission had a chance to have positive attitude about the mission and recognize that the mission is an important role in the church. Not only strong encouragement for participation in the mission but also continuous opening implementation for the mission to all church members can last for the positive effectiveness.

Limitations of the Study

The limitation of this study is that it analyzes and evaluates the result of one short-term mission trip. Short-term mission should be carried out continually with plans and should not be a one-time event. One recommendation from a missionary in the Dominican Republic was that short-term mission teams could be sponsored at least three times in one place to provide effective and continuous sharing of fellowship and intimacy. This dissertation is restricted to a one-time experience of the short-term mission in Mexico, but comparing and analyzing various results and the effectiveness of the training through several short-term mission teams in two or three different regions after the training would be helpful. Because of the time restraints, the short-term mission trip is difficult to evaluate completely. On the other hand, the effectiveness of the long-term mission, by its nature, furnishes more experiences for evaluation.

The research reflected sufficiently the position of the sending church since it evaluates the responses of the quantitative questions to the participants in the training education of the short-term mission and the responses of the qualitative question to the participants in the short-term mission in Mexico about the effectiveness of the short-term mission. However, the research did not reflect sufficient feedback about changes and effectiveness experienced by people in the mission field.

Unexpected Observations

The beginning of the research study focused heavily on the biblical and theological work concerning short-term mission and the practical preparation of prefield, on-field, and postfield stages. However, after meeting with my mentor, I realized that cultural intelligence was very important for the success of the mission. Most problems

and challenges during the short-term mission were attributed to the lack of understanding about cultural differences. Whereas long-term mission is able to learn and cooperate with the local people because these missionaries spend much time with the local people.

Short-term mission needs more understanding about different cultures because short-term missionaries need to obtain satisfied results in an unfamiliar cultural area within a limited time.

In addition, cultural intelligence is applied to immigrant churches as well as to local believers in the mission field. For example, although DKGK consists of people whose cultural backgrounds are different, they edify the church and undertake God's mission together. Preparation for the mission in a different cultural area is similar to the ministry in immigrant churches to strengthen cross-cultural leadership and to build cross-cultural teams effectively. Study on the mission in other cultural areas is related to study of immigrant churches.

The United States is a multicultural country where different ethnicities coexist. The entire teamwork of the church has been improved through the short-term mission training, and after those who participated in the short-term mission came back from the mission field, their attitudes toward the other church members have improved. In addition, life in the immigrant church is like life in the mission field.

Recommendations

For the educational training about short-term mission, four lectures about biblical foundation, theological foundation, the process, and cultural understanding of short-term mission were given. Adding seminars or book reviews to the lecture-type training to provide variety would be better. For example, a lecturer could give participants an

assignment to present their research or study about great missionaries in the training sessions. A lecturer could give them chances to present book reviews about short-term mission books. Through the process, the participants will have more interest and passion about the mission field.

I recommend inviting those who had experience in long-term mission or short-term mission in the mission country to the training to let participants hear their testimonies about the mission field in order to understand different cultures. One of the positive points of immigrant churches is that many immigrants from various countries live in the U.S. Short-term missions would be much more effective if the team could get information about the mission field through the natives of the short-term mission country who understand their culture more than outsiders.

As a short-term mission preparation, four educational training sessions gave insufficient time to the mission team members. A better option would be to provide regular mission training in the church separate from the intensive training for the short-term mission, thereby concentrating on the short-term mission schedule.

Those who received short-term mission training and participated in the mission showed much more positive and active response in knowledge of mission, passion, and devotion to the church community than those who received the training but did not participate in the mission. Since they experienced missions directly, they continually made offerings for the mission support and prayed for the mission field with great concern. Hopefully, everyone will be able to experience a short-term mission more than one time and recommend a short-term mission to be planned and executed continuously.

This paper could give real guidance to the leaders of the local church who plan and implement a short-term mission trip in the future.

Postscript

The purpose of the church can be worship, mission, education, service, and fellowship. However, the most important purpose can be the mission that Jesus commanded. Mission is the Great Commission of the Lord, which is delegated until Jesus Christ comes again to the earth:

Then Jesus came to them and said, “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.” (Matt. 28:18-20)

Mission is the nature of the church, and Korean immigrant churches are called for the mission. In order for the church to be the real church, church members should join the mission activities with the right consciousness of the mission.

The most effective way for a church member to become involved in and benefit from the mission program is to participate directly in the mission. However, church members can indirectly join the mission through prayer and material support. The church should be revitalized so that the mission can be empowered. However, short-term missions should not be used as a program of the church. Short-term mission is regularly included in the yearly plan of the church, not forgetting the purpose that the church loves the souls in a different cultural area and spreads the gospel to them. Short-term mission is the rational strategy of the modern mission for the faithful missional works of Korean immigrant churches in the world’s rapidly changing situation. For an effective short-term mission, education and training are essential.

APPENDIX A

A QUESTIONNAIRE FOR SHORT-TERM MISSION TRAINING

INSTRUCTIONS: Please take the next 15 minutes to complete the questions. Please note the different rating scales used in each section and respond accordingly. Thank you.

1. What is your gender?
2. Circle your age : 21-35, 36-50, 51-65, 66-80
3. How long have you had Christian faith?
 Less than 1 year, 1-3 years, 4-10 years, more than 10 years
4. How many experiences do you have on short-term mission?
5. List countries you have visited for the purpose of short-term mission?
6. List countries you have visited or lived in over your lifetime?
7. What is your native language?
8. Number of languages you speak including your native language?

Share your opinion in these areas based on the following scale (9~19):

Opinion	Rating
Strongly Disagree	1
Disagree	2
Agree	3
Strongly Agree	4

	Strongly Disagree 1	Disagree 2	Agree 3	Strongly Agree 4
9. I believe that short-term mission is one of the important roles of the immigrant church.	1	2	3	4
10. I thought that short-term mission is needed to strengthen the participants' individual missional minds?	1	2	3	4
11. I thought that short-term mission is needed to serve the place to which they go.	1	2	3	4

	Strongly Disagree 1	Disagree 2	Agree 3	Strongly Agree 4
12. I have a competent understanding of the biblical and theological foundation for short-term mission.	1	2	3	4
13. I am confident I can effectively lead a culturally diverse Bible study group.	1	2	3	4
14. I check for appropriate ways to share my faith in cross-cultural situations.	1	2	3	4
15. I think working with others is better than working by myself.	1	2	3	4
16. I believe it is important to support the ideas of those who have more authority than I have.	1	2	3	4
17. I prefer to work according to plans and detailed procedures.	1	2	3	4
18. I truly enjoy interacting with people from different cultures.	1	2	3	4
19. I am confident I would be effective in cross-cultural ministry.	1	2	3	4

Select your opinion about cultural value orientations in Dayton, OH based on the following range (20-1~7):

A | 1 | 2 | 3 | 4 | 5 | B

20-1. Individualism Collectivism

Individualism: Emphasis on individual goals and individual rights

Collectivism: Emphasis on group goals and personal relationship

Individualism | 1 | 2 | 3 | 4 | 5 | Collectivism

20-2. Power Distance

Low Power Distance: Emphasis on equality; shared decision-making

High Power Distance: Emphasis on differences in status; superiors make decisions

Low Power Distance	1	2	3	4	5	High Power Distance
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20-3. Uncertainty Avoidance

Low Uncertainty Avoidance: Emphasis on flexibility and adaptability

High Uncertainty Avoidance: Emphasis on planning and predictability

Low Uncertainty Avoidance	1	2	3	4	5	High Uncertainty Avoidance
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20-4. Cooperative Competitive

Cooperative: Emphasis on collaboration, Nurturing, and family

Competitive: Emphasis on competition, assertiveness, and achievement

Cooperative	1	2	3	4	5	Competitive
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20-5. Time Orientation

Short Term Time Orientation: Emphasis on immediate outcomes (success now)

Long Term Time Orientation: Emphasis on long term planning (success later)

Short Term Time Orientation	1	2	3	4	5	Long Term Time Orientation
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20-6. Context

Low Context: Emphasis on explicit communication (words)

High Context: Emphasis on indirect communication (tone, context)

Low Context	1	2	3	4	5	High Context
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20-7. Being Doing

Being: Emphasis on quality of life

Doing: Emphasis on being busy and meeting goals

Being	1	2	3	4	5	Doing
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APPENDIX B

QUESTIONS FOR ENTIRE TEAM INTERVIEW

A. Culture in Mexico

1. Select your opinion about cultural value orientations in Mexico based on the following range (1-1~1-7):

A	1	2	3	4	5	B
---	---	---	---	---	---	---

1-1. Individualism Collectivism

Individualism: Emphasis on individual goals and individual rights

Collectivism: Emphasis on group goals and personal relationship

Individualism	1	2	3	4	5	Collectivism
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1-2. Power Distance

Low Power Distance: Emphasis on equality; shared decision-making

High Power Distance: Emphasis on differences in status; superiors make decisions

Low Power Distance	1	2	3	4	5	High Power Distance
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1-3 Uncertainty Avoidance

Low Uncertainty Avoidance: Emphasis on flexibility and adaptability

High Uncertainty Avoidance: Emphasis on planning and predictability

Low Uncertainty Avoidance	1	2	3	4	5	High Uncertainty Avoidance
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1-4 Cooperative Competitive

Cooperative: Emphasis on collaboration, Nurturing, and family

Competitive: Emphasis on competition, assertiveness, and achievement

Cooperative	1	2	3	4	5	Competitive
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1-5 Time Orientation

Short-Term Time Orientation: Emphasis on immediate outcomes (success now)

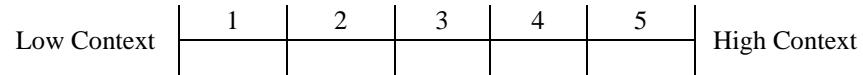
Long-Term Time Orientation: Emphasis on long term planning (success later)

Short-Term Time Orientation	1	2	3	4	5	Long-Term Time Orientation
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1-6 Context

Low Context: Emphasis on explicit communication (words)

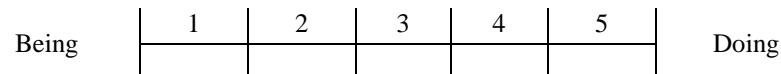
High Context: Emphasis on indirect communication (tone, context)



1-7 Being Doing

Being: Emphasis on quality of life

Doing: Emphasis on being busy and meeting goals



2. How did you try to adapt to the differences to conduct mission ministry?

B. Quality of the Trip

1. What was the most helpful training for the trip?
2. What was the least helpful training for the trip?
3. What would you have done differently in the trip?
4. What would you be sure to do the same way?
5. What was your purpose to join short-term mission trips? Did you meet your purpose?
6. What was at least one significant moment during the mission trip? Did you have any particular insights at the mission trip?
7. Now that you have experienced the trip, do you have any additional suggestions for training?

C. What has changed in you?

1. What were your thoughts regarding the mission, before short-term mission trips?
What is your change of thought on short-term mission ministries?
2. Do you think that short-term missions are necessary for Korean immigrant churches' ministry? If so, why do you think the necessity of the mission?
3. As a result of your experience at the short-term mission, have you ever considered pursuing missions more seriously either part or fulltime?

APPENDIX C

SURVEY FOR EVALUATION OF THE TRAINING EFFECTIVENESS

Date: _____ Training Title: _____

Name: _____ Trainer: _____
(Optional)

1. How well did the training accommodate your needs before the short-term mission trip?

Excellent Good Fair Poor

2. How would you rate the overall effectiveness of the training?

Excellent Good Fair Poor

3. How effective were the four sessions of the training?

Excellent Good Fair Poor

4. How effective were the lecture time per a session (90 minutes)?

Excellent Good Fair Poor

5. How well did the presenter prepare the lectures?

Excellent Good Fair Poor

6. How effective were the training methods?

Excellent Good Fair Poor

7. How would you rate the training as a necessary program in the church?

Excellent Good Fair Poor

8. How convenient was the location for the training?

Excellent Good Fair Poor

9. What was the most significant thing you learned in the mission training?

10. If you have additional opinions for the development of the training,

then write your comment here.

APPENDIX D
INFORMED CONSENT LETTER

Effective Training for Short-Term Mission Trip

You are invited to be in a research study being done by **InGyu Song** from the Asbury Theological Seminary. You are invited because *you signed up for participating the effective training for short-term mission in Dayton Korean Grace Church.*

The research will be evaluated the changes in attitudes, understanding and cultural intelligence that occurred as a result of a short-term mission trip training in addition to the mission trip itself in Dayton Korean Grace Church. This research includes (1) pretest questionnaire, (2) short-term mission training consisting of four sessions, (3) posttest questionnaire, (4) short-term mission trip to Mexico, (5) individual interview. I will not ask for your name on the survey. The data will be collected using a code and all of the surveys will be collated to give a blended view rather than identify any one person.

If you agree to be in the study, you will be asked to attend the effective training for short-term mission on Fridays 4 times from Feb. 26 to Mar. 18, 2016, and to fill up questionnaires before and after the training. You will be also asked to respond the entire team interview after short-term mission trip, Mar. 30 to Apr. 5, 2016.

Once the research is completed in approximately two months, I will destroy the individual surveys and keep the anonymous data electronically for an indefinite period of time, at least until my dissertation is written and approved.

You can ask **InGyu Song** questions any time about anything in this study. My number is 937-657-0230 and my e-mail is sigysh@hotmail.com. If something makes you feel bad while you are in the study, or if you decide at any time you do not want to finish the study, you may stop whenever you want.

If you are willing to assist me in this study, please sign and date this letter below to indicate your voluntary participation. Thank you for your help.

Signature of Person Agreeing to be in the Study

Date Signed

APPENDIX E**SCHEDULE FOR SHORT-TERM MISSION TO MEXICO**

7 Days	Main schedule
1st Day (Wednesday)	6:00 AM Leaving Church to Airport (Indianapolis) 7:00 PM Arriving Tehuacan 8:00 PM Welcome Service
2nd Day (Thursday)	7:00 AM Prayer time and orientation 9:00 AM Door to door ministry * Mexican pastor had notified people we are visiting 12:30 PM Lunch with local church members 3:00 PM Door to door ministry 7:00 PM Harvest invitation party and service (at a home) 10:00 PM Feedback and intercessory prayer
3rd Day (Friday)	7:00 AM Prayer time 9:00 AM Door to door ministry * Mexican pastor had notified people we are visiting 12:30 PM Lunch with local church members 3:00 PM Door to door ministry 7:00 PM Harvest invitation party and service (park) 10:00 PM Feedback and intercessory prayer
4th Day (Saturday)	7:00 AM Prayer time 9:00 AM Different works and classes (Barber, Glass, Picture, Ballon art, Soprano recorder, Learning English) 7:00 PM Seminar and prayer time for Youth (Missionary Yang)
5th Day (Sunday)	7:00 AM Prayer time 8:00 AM Preparation Lunch 10:00 AM Sunday Service 3:00 PM Come back to Mexican pastor's house 6:00 PM Appreciation party (at a home)
6th Day (Monday)	City Tour (Puebla and Tehuacan)
7th Day (Tuesday)	7:00 AM Leaving Mexico 7:00 PM Arriving Dayton

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