

ABSTRACT

Expanding Global Ministry through Partnerships:

A Case Study of Mission Partnership between the KEHC and OMS

“Mission is the central task of every Christian” (Evans 460) and this task is for every church and mission organization in every place. In Christianity around the world, many churches and mission organizations each focus on their own ministry goals and ministry plans. Many of them do not cooperate with other churches or organizations. A huge amount of money and manpower for missionary work is being wasted on overlapping ministry. “Mission today is rapidly being transformed into a global network of mutual relationship. Churches, missions and individual Christians are increasingly learning that they live in impoverishment and serve ineffectively when they seek to carry out their tasks in isolation from others” (Becken, Stockwell, and Gaxiola-Gaxiola 100). Planning together avoids the duplication of ministries and the unnecessary duplication of resources which could otherwise be both time consuming and economically wasteful. “Sharing common burdens in Christian fellowship brings encouragement and a sense of accountability and responsibility” (Kraakevik 48). Partnership is a way to minimize the waste of these resources and increase the efficiency of the ministry. Kraakevik states, “Our desire in the global context ministry requires effectiveness, new forms and structures” (27).

Also, through partnerships, people can accomplish common goals that cannot be done alone and create new initiatives. “Sharing the risk, costs, and advance work through a partnership can significantly expand our ministry’s potential to consider new areas of service” (Kraakevik 38). This research looks at common denominators of mission

strategy, how partnerships form, and what positive activities or movements result. Furthermore, the purpose of this research was to expand global ministry through a strategy for mission partnership between OMS (One Mission Society) and KEHC (Korea Evangelical Holiness Church). The history of OMS and KEHC show ideas for cooperation in future missionary work to serve God's global redemptive purposes, through "discussion on mutual obedience, mutual accountability, and sharing of resources" (Han 486).

Expanding Global Ministry through Partnerships:
A Case Study of Mission Partnership between the KEHC and OMS

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CHAPTER 1

Overview of the Chapter

The world is changing. Missions faces a new set of challenges. World missionary work in the twenty-first century has become even more difficult and is rapidly changing. In order to maximize the effectiveness of missionary work and continue to grow it, closer missionary cooperation, sharing of resources, and forming organized networks will be important. Missionaries have realized what they need on the mission field after completing their actual missionary training. To this end, if missionary candidates can form partnerships even while still training, they will be able to form a mission network on the mission field in their future missionary work and do more efficient work. In this regard, this research involving KEHC missionary candidates' intensive English training led by OMS missionaries addresses how the training can bring changes in perceptions of missionary partnership between OMS missionaries and KEHC missionary candidates.

This chapter provides a purpose statement and four research questions and describes the participants involved in the research to show how they built partnerships through their six-month English missionary training. This chapter also provides the research methodology that demonstrates how data were collected and analyzed.

Personal Introduction

I am an ordained pastor and missionary of the Korea Evangelical Holiness Church (KEHC). As a pastor in South Korea, I trained church planters and lay evangelists. I also have been a missionary of One Mission Society (OMS), where I served as a missionary coach and Trainer for 6 years. I was the first Korean missionary sent in 2015 to OMS World headquarters, in over 108 years of partnership history between KEHC and OMS.

During my first mission trip to Nepal in 2001, the Lord called me to be a missionary. There is such a joy sharing the Gospel with others! Whether in my home country or somewhere else in the world, bringing the Good News of Jesus is both a calling and a privilege. So far, I have done short-term outreach trips to 14 countries. One year was spent in South Africa with Operation Mobilization as a missionary apprentice preparing for various kinds of mission experiences. Sixty people from different cultures and countries (Europe, Asia, North America, and Africa) lived together and learned from each other. We served in many kinds of ministries, bringing the Good News of Jesus to Muslims, street people, people from nearby countries, children, prostitutes, drug addicts and people with AIDS. My fellow OM trainees were from all over the world. Though we came from many backgrounds and cultures, we became friends in Jesus. Wherever we went, we sought to reach the native people, beginning by looking for their needs. They had many needs, including the essentials of food, clothing, electricity, and housing. They also needed education and meaningful work. What they really needed most was hope from the love of God.

From my experience working with OM, I learned these principles for effective partnership in missionary work:

1. Our common bond was our relationship with Jesus. We are all brothers and sisters; we are family in Him.
2. The Great Commandment and the Great Commission gave us a common focus for all we did together.

3. We learned how to leverage our personal friendships into a network of ministry relationships. We learned we could do more together as God's team than we could as individuals from separate nations and cultures.
4. We learned from each other in an atmosphere of mutual respect. We listened to each other. We found common ground among our diverse differences. We became stronger as we blended our variety of perspectives and methods.
5. In our teamwork, we worked as hard on developing healthy relationships as we did on accomplishing tasks. We had to listen with open ears and open hearts. Approaching each other with humility and teachability was vital.
6. When working as part of a team in South Africa, I experienced the effectiveness of ministry by learning "diversity in mission embraces evangelism, church planting, dialogue, social involvement, national development and a score of other valid services" (Becken et al. 100).

The lessons I learned as part of an OM team were anecdotal, yet foundational. This study adds empirical evidence from research to further clarify the essentials of effective missional partnerships.

Statement of the Problem

In the twenty-first century missionary strategy, the most important concepts are collaboration and networking. Bold cooperation and sharing of missionary resources across denominations and religious backgrounds are taking the center of missionary strategies to complete the mandate of missionary work. Fundamentally, cooperation between Western churches and non-western churches will emerge as a major task; in reality, however, it will go beyond the concept of Western and non-western to the

direction of cooperation between all churches. “No mission or church can go it alone. More than ever, the opportunities and manpower for world evangelization lie in the hands of the Two-Thirds World Church. In this new age of missions, coalitions, alliances, and strategic partnerships are not an option; they are a necessity” (Rickett 3). In today's organizational society, the cooperation of individuals and groups to maintain and develop the organization is an essential element; partnership to form these interrelationships is becoming an important element of missionary service in the future. Under the modern circumstances of globalization, pluralization, and specialization, missionary work requires a variety of approaches. No individual can embrace and use all of these approaches. They are only possible by cooperating with others to overcome this challenge.

Several issues hinder cooperative mission ministry. Some are found inside organizations. For example, the Korean Church has many missionaries sent from different local churches and denominations. However, a great lack of cooperation exists between different denominations and organizations because of different understandings of theology and poor communication skills in English on the mission field. This causes missionaries to be isolated from others, when cooperation could result in effective systems, support, finances, and partnerships that bring God's leaders together to work as his team.

If a missionary who speaks a single language in a single culture goes abroad, the first barrier to overcome is language and culture. Korean missionaries face the barrier of English, an international language, on the mission field. Therefore, in addition to various aspects of missionary training, English training has become an essential factor for Korean

missionary candidates. In this respect, KEHC leaders want to equip Korean missionary candidates to be ready for global ministry through intensive English training for communication on mission fields where international missionaries have already been. Missionary training also needs to include global trends in missions. The expectations for this research cover changing perceptions about partnership between OMS and KEHC missionaries, and finding effective ways to build cooperative ministry on the mission field after the English missionary training.

Purpose of the Project

The purpose of the research was to evaluate the effectiveness of the partnership between Korea Evangelical Holiness Church and One Mission Society in training missionaries in South Korea, through surveys and interviews of past and current participants in English missionary training led by One Mission Society missionaries during a six-month training program for Korean missionaries at the Evangelical Missionary Training Center (EMTC) for global ministry readiness.

Research Questions

The following questions guided the research to evaluate the effectiveness of partnership between the KEHC and OMS in missionary training.

Research Question #1

1. What are the perceptions of the various participants about the purpose of EMTC missionary candidate English training?

Research Question #2

2. What changes of perception about partnership do OMS missionaries and KEHC missionary candidates experience through English training at the EMTC?

Research Question #3

3. What do the participants identify as advantages or disadvantages of the partnership between KEHC and OMS through missionary candidate English training at EMTC?

Research Question #4

4. How do the EMTC English training participants suggest maximizing the effectiveness of the KEHC/OMS partnership in global ministry?

Rationale for the Project

With the expansion of trade between countries, the spread of information through the Internet, and the development of transportation, the globalization of the world is rapidly making it an organic unit in almost all areas, including the economy, society, and politics. As this globalization progresses, people naturally acquire foreign languages out of necessity. Among them, the ability to speak English, which functions as a common global language, has become important as a means of trade between countries or communication between individuals (Schumpeter).

South Korea is a peninsula where most people speak only Korean. When KEHC missionaries go to the mission field, they often face a language barrier because of lack of English ability. This causes difficulties in learning a language as most language classes are run in English. It also causes obstacles in communicating with other missionaries from western and other parts of the world so that they can become partners in ministry and build networks; for the language barrier limits international ministry since English is a global language.

Not all missionary organizations or churches can go to all mission fields. However, mission organizations or churches through cooperative ministry can find ways to access areas where traditional methods, such as church planting, that have been done in the past are now restricted. Under current circumstances, these areas can be accessed through complementary missionary work and partnership.

The KEHC overseas missions committee wants to equip KEHC missionary candidates to be ready for global ministry through intensive English training. English ability is a basic skill for them to be ready for international ministry with people from all over the world in their ministry field. KEHC leaders hope that by designing intensive English training for KEHC missionary candidates, it will help deepen the partnership and enable them to use resources from OMS. Most OMS missionaries are from western countries, so they have the ability to lead classes in English and share their ministry experiences with missionary candidates. This connection also satisfies the needs of OMS to serve Korea as a ministry place, and the KEHC can get resources from OMS missionaries from western countries.

The Great Commission is what God wants his followers to achieve together. He invites them into his mission to save the lost. Past missionary work was often like a competition. The biggest goal was to send missionaries to more countries and expand the ministry. Now, the focus is not only on expanding missionaries and mission fields, but reaching the rest of the world in rapidly changing circumstances. In today's organizational society, cooperation between individuals and groups is an essential element to maintain and develop the organization, and partnerships for the formation of these interrelationships are becoming very important. "In light of *Missio Dei*, the activity

of mission was therefore no longer to be understood as a movement of the church from Europe and the West to the rest of the world, but as the action of all churches participating in God's one mission as equal partners" (Marsh 366).

This project aims to develop a process for KEHC missionary candidates to partner with OMS missionaries through six months of English missionary training. First, it aims for both KEHC missionary candidates and OMS missionaries to change their perceptions of partnership and share their experiences of ministry. Second, this process would help KEHC missionary candidates to be more open to the possibility of working in international ministry with missionaries from western and other countries, considering the fact that partnership in mission is a means of dealing with the emerging challenges in the Global South in the twenty-first century (Chukueku 111).

Changing perceptions and equipping in English ability are beneficial to the cross-cultural readiness of Korean missionaries, as most KEHC missionaries do not have experience in working together with western missionaries or network building on the mission field with international missionaries. Through systematic partnerships, missionary policies can be supplemented to enhance the efficiency of mission work, and also help overcome barriers of language and cultural understanding. "One of the most critical components of ministry preparation is intercultural readiness" (Lee 248).

In this situation, missionaries need to adjust to this changing world. The cooperative work of equipping KEHC missionaries with intensive English training could help prepare the type of missionaries this generation requires for global ministry. Through mutual cooperation, all necessary missionary resources can be shared.

“Partnership in mission is a key term for churches and mission agencies who seek to share resources between different regions of the world” (Lee 355).

Definition of Key Terms

1. Partnership: “A partnership is a complementary relationship driven by a common purpose and sustained by a willingness to learn and grow together in obedience to God” (Rickett 1).
2. Missionary: A missionary is a person who has received the call of God and acted upon that call by crossing cultural or geographic boundaries to communicate the gospel of Jesus Christ (Pennington 9).
3. Mission Partnership: “Biblical partnership is defined as an association of two or more Christian autonomous bodies who have formed a trusting relationship and fulfill agreed-upon expectations by sharing complementary strengths and resources to reach their mutual goal” (Kraakevik 3).
4. One Mission Society: Founded in 1901, an evangelical, interdenominational faith mission that partners with more than 300 organizations and church denominations around the world for one purpose, to help fulfill the Great Commission, by seeing the Gospel of Jesus Christ spread throughout the world. With ministry in more than 70 countries, One Mission Society seeks to empower local Christians to follow Christ and make disciples (“Our Story - One Mission Society”) (*One Mission Society* / *LinkedIn*).
5. The Korea Evangelical Holiness Church (KEHC): A Protestant denomination based on the Wesleyan holiness movement faith tradition in Korea. The fourfold gospel of salvation, holiness, healing, and the return of Jesus is taken

as the theme of evangelism and doctrine. As of 2021, there were 2,987 churches in Korea and 399,181 members (*Korea Evangelical Holiness Church Headquarters*).

6. Evangelical Missionary Training Center: “The Missionary Training Center was established in 1988 with the aim of cultivating full-fledged missionaries with an academic understanding of field-oriented team work and missionary work. In addition to the academic understanding of missionary work, missionary candidates will receive spiritual training, teamwork, service spirit, training in other cultures, and language training” (Evangelical Missionary Training Center 6).
7. Overseas Missions Committee: This committee plans and promotes KEHC overseas missions work, establishes overseas missionary policies, deliberates on matters related to mission fields and missionaries, establishes a fundraising plan for missionary work, and sends and manages missionaries abroad (Korea Evangelical Holiness Church Overseas Missions Committee 7).

Delimitations

This research is a case study of KEHC missionary candidates’ intensive English training led by OMS missionaries in South Korea. The research represents OMS/KEHC leaders, missionaries and missionary candidates who went through English missionary training led by KEHC and OMS from 2014-2022. Therefore, this research is focused on a missionary partnership viewed from the perspective of the Korea Evangelical Holiness Church and One Mission Society with precedents from various partnerships and present effective alternatives. In a diversifying and complex ministry situation, mission

organizations and churches hope to find more effective, flexible, and creative ways to partner through mutual solidarity.

This study was limited by the fact that it took place in Korea, and partnerships may vary in other cultures. The missionaries being trained in the study were almost all Koreans. Also, this study was limited by the particular relationship between KEHC and OMS, which was different from other mission partnerships in general, because of the historical relationship between KEHC and OMS. It was also limited by the nature of the Korean church. Korea has large and powerful churches and denominations and many Christians, while other countries have fewer churches and Christians.

Review of Relevant Literature

To achieve the research objective, this study combines literature research and empirical research. I reviewed literature related to general theological considerations and biblical grounds for partnership. This research started by consulting and analyzing academic journals, books, chapters, and dissertations which addressed needs, definitions, and theories about partnership. The literature study focused on prior research and related books to understand the history and background of the partnership between KEHC and OMS, and presented theoretical evidence to arrive at the rationale for partnership. Also, literature research on missionary training, and missionary training in English as a global language in particular, was considered.

Research Methodology

This study analyzed KEHC and OMS leaders' understandings of English missionary training needed to form effective partnership between KEHC and OMS, EMTC missionary candidates and OMS missionaries' perception changes through the

English training, and the advantages and disadvantages of the English missionary training in KEHC/OMS partnership development. Among the participants were KEHC and OMS leaders, namely as follows: KEHC director of the Overseas Missions department, KEHC director of the Evangelical Missionary Training Center (EMTC), KEHC Chairman of the overseas missions committee, OMS regional directors, OMS Korea field leader, OMS volunteers and missionaries involved in the English training, and KEHC missionary trainees from 2014-2022.

Type of Research

This project was a pre-intervention study and used both quantitative and qualitative research methods, analyzing the basics, history, and benefits of church-mission organization partnerships with existing research materials on effective mission partnership, missionary training, and missionary training in English as a global language. After conducting a survey and interviews of missionaries and leaders of the KEHC and OMS, the research data were analyzed through case analysis using statistical data. Based on these data, alternatives were suggested for the exemplary partnership that KEHC and OMS should create.

Participants

The study participants included KEHC/OMS leaders involved in English training for EMTC missionary candidates, OMS missionaries, and KEHC missionary candidates from 2014 to 2022. By looking at KEHC missionaries and missionary candidates who have gone through English training at the EMTC and OMS missionaries who have been involved in this, I examined the perception changes of the participants regarding English training and partnerships. I conducted follow-up interviews and surveys for focus groups

of KEHC and OMS missionaries and leaders of the KEHC and OMS. I conducted interviews with individuals and small focus groups for an understanding of KEHC-OMS mission partnership through missionary English training.

Instrumentation

I conducted surveys and interviews of leaders of the KEHC/OMS, OMS missionaries who taught English, and KEHC missionaries and missionary candidates who went through the six-month English training from 2014 – 2022. The survey questions included multiple choice and open-ended questions through an online survey link sent by email. The interview questions asked open-ended questions to elicit data about changes in the respondents' perception regarding mission partnership.

Data Collection

The research survey used a quantitative method to collect data about changes in perceptions of the partnership between KEHC and OMS missionaries who have participated in the six-month English training at EMTC. I sent an online survey link by email to the participants and collected their responses. In-depth interviews of KEHC and OMS missionaries and leaders were a qualitative method to dig deeper into their perception changes regarding English training and KEHC-OMS partnership. I did interviews by Zoom as participants were in different regions, and I recorded audio.

I used the data to answer Research Questions #1 to #3, and to present directions for Research Question #4 to suggest improvements for more effective partnership in global ministry between KEHC and OMS.

Data Analysis

The questionnaire responses and interview manuscripts were examined and organized with common questions as well as distinct questions for each group (Group A KEHC missionaries-trainees, Group B OMS missionaries-teachers, Group C KEHC and OMS leaders-leadership) to compare the changes of perception of each group of participants about ministry partnership through EMTC English training. I analyzed data collected from each group to identify relationship formation, expectations, benefits of cooperative ministry, and obstacles to expanding the partnership between KEHC and OMS. The data analyzed from the survey can be used to develop and strengthen the partnership between KEHC and OMS.

Generalizability

In order to strengthen international missionary cooperation, which is a basis for efficient missionary work, the acquisition of English by non-Western world missionaries has become one of the essential contents in missionary training. The Korean church, like Korean missionaries, recognizes that non-Western missionaries need English skills, and includes English training in missionary training. In a world where mission work is more diverse and complex, various agencies, organizations, and churches ought to find more effective, flexible, and creative ways of missionary work through mutual solidarity and cooperation. English is basic and required to communicate with each other as a universal language.

However, the results of this study were limited by the fact that it involved partnership in missionary training between a Korean denomination and a global missions organization. It also focused on English training for missions, as English training is

important for Korean missionaries, but this may have different levels of importance in other countries. Mission partnerships with national churches from other parts of the world may look different, and further research is needed on partnerships with them.

These factors will be beneficial to other non-Western organizations who seek to equip missionaries for global readiness to cooperate with partners from other parts of the world. The findings and suggestions proposed for KEHC-OMS partnership for missionary English training can be helpful to other mission partnerships who need to equip their missionaries for global ministry.

Project Overview.

- Chapter 1 introduces the problem, research questions, and purpose statement. It defines key terms and describes delimitations, research methodology and presuppositions of the dissertation.
- Chapter 2 defines biblical, theological, and theoretical foundations of partnership and provides a historical review of literature on OMS and KEHC partnership. It also reviews the paradigm of strategic partnership theory and describes definitions of partnership and biblical partnership networks. It theoretically considers the development of effective partnerships with a review of literature on missionary training and the need for English training for global missions.
- Chapter 3 shows the interviews and questionnaires and presents the research design, methods of research, and data analysis methodology.
- Chapter 4 details the findings of the study from research and analysis of the collected data of KEHC and OMS leaders, missionaries, and missionary candidates.

- Chapter 5 makes conclusions derived from analysis of the data and suggests strategies for more effective mission partnership between OMS and KEHC.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

Chapter 2 introduces research on the need for partnership, definitions, plus theological and biblical grounds for partnership. In addition, the research examines the KEHC and OMS partnership history from past to present for the purpose of carrying out the Great Commission through mutual cooperation. Also, this chapter reviews literature on missionary training, and literature on the need for English training for global missions, to provide effective ministry partnership models.

Biblical Foundations

I explored biblical foundations for partnership in the Old Testament and the New Testament.

Partnership in the Old Testament: A Partnership Model Centered on Moses

The partnership between Moses, Aaron, and Hur is described in Exodus 17:10-13. The three teamed up and played their respective roles for the purpose of winning the war. During the conquest of Canaan at the time of the Exodus, Israel fought a war against Amalek, as shown in the scripture below:

¹¹ As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. ¹² When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up - one on one side, one on the other - so that his hands remained steady till sunset. ¹³ So Joshua overcame the Amalekite army with the sword. (Exodus 17:11-13, NIV)

Looking at this case in the text through the perspective of partnership, they cooperated with each other to form a partnership by playing their roles in their respective positions, and Israel was able to win the war. This was possible not only because of

Joshua, who went directly to war and fought, but also because of Moses, who raised his hands and prayed for this, and Aaron and Hur, who helped him hold his hands up from both sides to pray until the end.

Partnership in the New Testament

I explored two partnership models in the New Testament.

A partnership model between the Jerusalem Church and the Antioch Church (Acts 11:19-30). The book of Acts shows the formation of the Jerusalem Church. Jesus rose again and, before he ascended to heaven, asked his disciples, “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.” (Acts 1:4). Believing in this promise, about 120 disciples gathered on the day of Pentecost and began to pray wholeheartedly. When they prayed, the Holy Spirit whom Jesus had promised came. On Pentecost (Acts 2:1), a Jewish holiday, Jews who had gathered from about 16 countries saw the coming of the Holy Spirit with their own eyes. They witnessed the opening of the doors of the world to the gospel through 120 disciples who spoke in their own languages: “the wonders of God in our own tongues!” (Acts 2:11). When Peter stepped forward and shared about Jesus Christ, saying that this was the achievement of the words prophesied in Joel, the work of salvation occurred when 3,000 people gathered there repented and turned to the Lord (Acts 2:41). About 120 disciples gathered on the day of Pentecost experienced the presence of the Holy Spirit and became members of the Jerusalem Church, the first church.

The first persecution took place in the Jerusalem Church after one of the seven men chosen in Acts 6, Stephen, became a martyr due to the hatred of the Jews while preaching the gospel. As a result, “the believers who had been scattered during the

persecution after Stephen's death traveled as far as Phoenicia, Cyprus, and Antioch of Syria" (Acts 11:19). These scattered Christians initially shared the gospel only to the Jews, but gradually passed it on to the Gentiles. This resulted in establishing the Antioch Church, and this church became the first church where Jewish Christians and Gentile Christians coexisted. "The power of the Lord was with them, and a large number of these Gentiles believed and turned to the Lord" (Acts 11:21).

Upon hearing what had happened in Antioch, the Jerusalem Church sent Barnabas. When he arrived in Antioch, he was pleased to see that all of this was due to God's grace, and "he encouraged the believers to stay true to the Lord" (Acts 11:23). As the church grew in this way, Barnabas felt the need for a partner to supervise the Antioch Church and called Paul, who was in Tarsus. They overcame all the difficulties and spread the gospel of Jesus Christ in scattered places, and because of their evangelism, the gospel became widespread. The first step in world missionary work began with partnership.

Many believers gathered in the land of the Gentiles called Antioch, and when they heard that Jewish Christians and Gentiles gathered to worship, the Jerusalem Church sent a leader to the Antioch Church. Barnabas arrived in Antioch and was moved by what he saw. The Antioch Church was a special situation where Gentiles gathered, but leaders came from the Jerusalem Church, making the church stand healthier. "Barnabas was a good man, full of the Holy Spirit and strong in faith. And many people were brought to the Lord" (Acts 11:24). He realized that training was necessary to firmly establish the believers who were still inexperienced in faith, so he went on to Tarsus to look for Paul. They recognized that more effective training methods were needed. Since the majority of the church members were Gentiles, more education and training were required not only

because they were ignorant of the Old Testament, but also because of cultural differences and different standards of thinking. Paul and Barnabas stayed at the Antioch Church for a year and taught a large group so that new believers could mature in Christ, just as the apostles taught the Jerusalem Church (Acts 11:22-26).

When the Jerusalem Church suffered from the great famine that came upon the entire Roman world, the Antioch Church collected donations to help the brothers and sister in Judea, the Jerusalem Church. The Jerusalem Church was the parent church, and the Antioch Church was the first church to be established among the Gentiles. The Antioch Church was different and distinguished from the Jerusalem Church in many ways. Antioch, along with Rome and Alexandria, was one of the three major international cities of the Roman Empire. In particular, Antioch was a very open and free city because it was a city where various races, cultures and religions mixed. Therefore, the Antioch Church was also a church which was open-minded to other cultures. On the contrary, Jerusalem was a traditional Jewish church that protected the Jewish tradition and had Jewish distinctives.

Therefore, the differences between Jerusalem's Jewish culture and Greek culture were bound to cause conflict. However, when these two churches discussed the issue of holding the first council in Jerusalem, they did not unilaterally force their own opinions, and the two churches discussed the issues as equal partners. As a result, the two churches respected and recognized the traditions and characteristics belonging to each region. These two very different churches created a model of missionary partnership through wholistic thinking with the traditional mindset of the Jerusalem Church and the open-mindedness of the Antioch Church. Partnership is an important factor for the expansion

of missionary work. This partnership between Jewish culture and the Antioch Church's culture presents a model for the mission partnership between KEHC and OMS.

Partnership has become an important issue for missionary work in the twenty-first century. It is also an important factor in maximizing the importance and efficiency of missionary work. The Dutch missionary Sogaard said, "The missionary partnership has far more advantages of association than we currently think. This is a higher level of consignment and delegation. It is to share responsibility for the ministry, share the vision, own it, cultivate the quality of performance, and pursue a win-win that everyone wins" (qtd. in Woodberry, Van Engen, and Elliston 204).

As such, the KEHC-OMS relationship is the same. The answer can be obtained through the Jerusalem-Antioch Church model for why partnerships should be maintained and expanded beyond all cultural and social differences in order to produce good results for both partners.

Paul's Partnership. Paul had co-workers "who were delegated a joint ministry of missionary proclamation with Paul by God" (Kane 123). Through his first, second, and third missionary journeys, Paul sometimes received help through cooperation with local experts and various people in various fields, not just one field. Paul realized the necessity and value of his colleagues who traveled around a wide area and served as missionaries, accompanied him, and served with him (123–25).

Paul proclaimed the Word of God in each area he visited during his missionary journeys; newly converted Gentiles established churches. After a church was established, in a situation where many Jews persecuted Gentile Christians, he would have thought about how to build a church more reliably. Paul entrusted his ministry co-workers with

missionary work to proclaim and teach the Gospel in the church, and Paul always ministered together with them. Accordingly, the number of partners naturally increased. Through this, Paul formed an equal missionary partnership with them working for the Gospel, a common mission. Paul's fellow workers united in joint ministry for missionary work.

Edward Earle Ellis identifies twelve major coworkers who were associated with Paul until his death and makes distinctions among them: association from the Antiochian period (Mark and Titus); from the second missionary journey (Timothy, Priscilla, Aquila, Aristarchus, and probably Luke and Erastus); and from the time of Roman imprisonment or possibly from the earlier Ephesian ministry (Demas, Epaphras, Tychicus, and Trophimus). Five of these—Erastus, Mark, Timothy, Titus, and Tychicus—were in “an explicit subordination to Paul, serving him or being subject to his instructions” (437–39). Barnabas, Silas, and Apollos, meanwhile formed a distinctive group of coworkers who also worked independently of Paul.

The names of Priscilla and Aquila are recorded six times in the New Testament (Acts 18:2, 18, 26; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19). Based on this, I now examine how they formed a partnership with Paul. The meeting between Paul and Priscilla-Aquila is briefly described in Acts 18:2-3. According to Acts 18:2, the couple had to leave their home due to the edict of Claudius, the emperor. When Paul left Aden and reached Corinth, most scholars estimate that they were already Christians (Fernando 575). Paul worked with this couple to make tents, lectured at the synagogue every Sabbath, and tried to persuade Jews and Greeks (Acts 18:3-4).

Paul stayed in Corinth for a year and a half. He met Priscilla and Aquila, a Jewish couple in the tent-making business and maintained an intimate relationship with them for a long time; they later accompanied Paul when he left Corinth and went to Ephesus (Acts 18:18). Paul's relocation of Priscilla and Aquila to Ephesus was a measure in accordance with his long-term mission plan and strategy.

As the couple worked alongside Paul in Ephesus, they learned and gained experience in the mission to the Gentiles and developed their leadership skills on their own mission. While they served Paul, the couple was exposed, trained, and matured in their faith during the ministry in Ephesus, enabling Paul to entrust them to minister in the synagogues in Ephesus after he left (Acts 18:19-23).

Paul called the couple "co-workers" who helped him in his missionary work. This means that Paul paid tribute to their hard work and at the same time strengthened the authority of this couple (Rom. 16:3).

Priscilla and Aquila met Paul, who had the same work, and they engaged in cooperative missions during his missionary journey. They had many opportunities to travel around various regions and preach the gospel with the special work of making tents. Paul often mentioned the 'church in their house' when referring to the couple. In Paul's ministry, Priscilla and Aquila seem to have provided their home as a church for believers, and they also made two more dedicated efforts (1 Cor. 16:19). First, they sacrificed themselves and risked their lives for Paul, and secondly, all the Gentile churches were grateful for them (Rom. 16:4).

Priscilla and Aquila seem to have been very cooperative and supportive of Paul when he taught the Word of God to the Gentiles in Asia (Rom. 16:3-5). They made a

great contribution to the formation of a universal church in the early church during Paul's missionary journeys.

Barnabas, a Levite from Cyprus, appears in the book of Acts as he sold his property and brought the money to the apostles' feet (Acts 4:36-37). Barnabas is described as a highly respected person in character; he offered his property to the church, an early Christian community. Recognized as an authority by the apostles, Barnabas was clearly very much respected and trusted by the church at the time.

When Paul, after his conversion, came up to Jerusalem and wanted to join the disciples, everyone was afraid of him, but at this time Barnabas boldly introduced Paul to the apostles (Acts 9:26-28). Paul was able to become a great apostle because of the cooperation of Barnabas.

Barnabas went to the Antioch Church and served as the leader of the church teaching new believers. The ministry gradually expanded and Barnabas finally realized that he could not take care of the church on his own, so he called Paul to come from his hometown Tarsus, and they served together as partners at the Antioch church for a year. After the church at Antioch commissioned them to go elsewhere, they went on their first missionary journey as partners. Cooperation with Barnabas opened the door for Paul's ministry. Although Barnabas was an elder in the community, he did not discuss superiority due to age or experience, and it can be seen that he was very humble for the ministry (Stott 845).

Barnabas delegated authority to Paul to take over his job, and empowered members of the Antioch church through a team ministry of love and cooperation to help and revitalize the Gentile church community (Acts 13:46-48).

The cooperative relationship between Barnabas and Paul is recorded in Acts 13:1-14:28. As missionaries sent by the Antioch Church, Barnabas and Paul preached the gospel in Cyprus, Antioch, Iconium, and Lystra and Derbe. Through their cooperation, the gospel spread in many places and churches were established.

When Paul visited Derbe and Lystra on his second missionary journey, he newly accepted Timothy, who was respected and trusted by the Lystra and Iconium brothers, as a ministry member (Acts 16:1-3). Timothy went to the Thessalonian church to strengthen and encourage them during Paul's second missionary journey (1 Thess. 3:2). When Paul was on his third missionary journey, Timothy went to the Corinthians (1 Cor. 4:17, 16:10) to remind them of what Paul had taught in Christ Jesus. As such, Timothy and Paul became a team, helping each other closely, and working together for the Gospel. At the beginning of Philippians 1:1, Paul describes Timothy as equal to him and introduces him as a person with the same authority as him.

After meeting Paul in Lystra, Timothy helped him by his side and played a major role in the establishment and expansion of the first church. Paul called Timothy “son” (1 Tim. 1:2; 2 Tim. 2:1) and expressed his love and faith. Timothy accompanied Paul for most of the second and third missionary journeys, and he went as Paul’s agent to places such as the Thessalonica and Berea churches to encourage believers (Thess.3:2; 1 Cor. 4:17; Acts 20:1-5).

Silas is first introduced in Acts 15:22 as a leader of the Jerusalem congregation. The Jerusalem Church's apostles, elders, and the whole church, chose him along with Judas (also called Barsabbas), as representatives of the church to the Jerusalem Council's decision regarding Gentile Christians in Antioch, Syria, and Cilicia. In Acts, Silas and

Judas are called leaders among the brothers. Silas went with Paul and Barnabas because Silas was a preacher who could preach the Gospel fluently in Greek and thus participate in the early Gentile mission (Acts 15:22). Silas was clearly Jewish-born and respected within the Jerusalem Church. In addition, his consent to represent the congregation expressed his support for the mission to the Gentiles (Kaye 15–16).

Paul had a major disagreement with Barnabas over the issue of John Mark ahead of his second missionary journey. Barnabas took John Mark to Cyprus, and Paul took Silas to go to Syria and Cilicia and visit churches. Silas was accompanied by Paul in the campaign of spreading the Gospel and church planting ministry in Philippi, Thessalonica, Berea, and Corinth (Acts 15:39-40). When they were imprisoned, Paul and Silas were prayed and sang hymns to God, and suddenly a violent earthquake occurred and all the prison doors flew open (Acts 16:23-26). During their missionary journey, not only Paul's name appears, but also Silas's name appears equally (Acts 17:1-9).

Theological Foundations

This section described two theological concepts about partnership in the trinity and *missio dei*.

The Trinity

For the church—the people of God, the body of Jesus Christ, and the temple of the Holy Spirit—to proclaim the Gospel of the truth and life, it must find the beginning and end of the mission in the Trinity. Theological considerations of missionary partnerships can be found in Trinitarian theology. Simply put, the Trinity means God is one and at the same time God is not alone. A personal relationship exists between "Father, Son, and Holy Spirit" in God. Stephen Seamands describes the Trinity as

follows: “The trinitarian circle of Father, Son and Holy Spirit is therefore an open, not a closed, circle. Through faith in Christ, through baptism into the name of the Father, Son and Holy Spirit (Matthew 28:19), we enter into the life of the Trinity and are graciously included as partners” (12).

In the Trinity, the Father does not exist without the Holy Spirit and the Son, the Holy Spirit does not exist without the Son and the Father, and the Son does not exist without the Father and the Holy Spirit. They each play a unique role and at the same time achieve harmony and balance as one. Colin Gunton stresses, “One person of the Trinity is not the tool or extension of another. Though never separate from one another, the trinitarian persons are nevertheless distinct from one another. They never blend or merge or are subsumed by one another” (qtd. in Seamands 34).

Seamands describes this relationship as “the triune God, existing as one in the communion of three persons, Father, Son and Holy Spirit. The very names of the three persons imply existence in relationship” (34). This shows the close relationship and partnership of the triune God. This personal relationship among the persons of the triune God had already begun before the creation of the world.

The creation, the sending of the Son, the cross, and the resurrection are also joint works of the triune God. can discover the personal and cooperative relationship of the Father, Son, and Holy Spirit through the joint work of the triune God. The triune God has his own attributes, but each person of the Trinity also has a relationship with each other personally, resulting in unity and harmony. In addition, the triune God sovereignly formed a relationship with humans by giving a covenant of grace to sinners. Personal partnership can be found in the triune God. The cooperative relationship of the triune

God provides the basic principles of cooperative mission. Cathy Ross mentions this in her article. “First, that partnership is an idea essential to the very nature of God. Second, that partnership speaks of God's relationship with humanity. Third, that partnership indicates the true relationship between human beings” (146).

This should lead to cooperation between supporting churches and missionaries, mutual cooperation between missionaries on mission fields, cooperation between missionaries and local churches, and cooperation between churches and mission organizations.

Ross proposes viewing true partnership between humans as "koinonia." This koinonia concept, which can be translated into a partnership, means a state of participation and sharing together. Koinonia is not about dividing resources, but about sharing Christ's life, and it means that all partners enter Christ's companionship (147).

Missio Dei

The concept of missions has been understood in a variety of ways and theological categories in Christian history. Missio Dei is a commonly used Latin phrase that means the mission of God. Karl Barth was the first theologian who explicated “mission as an activity of God himself” (Bosch 399). This clearly surfaced at the Willingen Conference in 1952, where “mission was understood as being derived from the very nature of God.” (399). The Trinitarian God accomplishes missions through cooperation. Bosch says it is based on “the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine of the Missio Dei as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another ‘movement’: Father, Son, and Holy Spirit sending the church into the world” (399).

Üllas Tankler says that Missio Dei “emphasizes the value of identifying the God-given assets that each participant can bring into the mutual mission engagement. For a true mutuality in mission needs not only each other’s gifts but also needs each other’s insight. No one has the monopoly of truth when partners engage in God’s mission” (73).

In Ephesians, Paul explains about the purpose and mission of the church and outlines how to work together. Ephesians 3:6 says, “This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.”.

In Ephesians 2:14-16, Paul teaches about the international relationship between Christians of different cultures in the church. Ephesians 2:14 (NLT) says, “In his own body on the cross, he broke down the wall of hostility that separated us.” The calling of Christian churches and organizations is to demonstrate that the wall of hostility that separated us was broken by Christ on the cross (Eph. 2:15, NLT). “He made peace between Jews and Gentiles by creating in himself one new people from the two groups.” This also shows that Jews and Gentiles became one body as “Christ reconciled both groups to God by means of his death on the cross, and our hostility toward each other was put to death” (Eph. 2:16). This new community overcomes the walls of cultures, races, and languages through the death of Jesus on the cross.

Ministry Partnership

Partnership in missions in the twenty-first century will involve combinations of the following:

- Church with church,
- Mission with mission,

- Sending mission with receiving church,
- Sending church with receiving mission,
- Formerly receiving church, now a mission sender, partnering to serve a new receiving church or mission,
- Multi-cultural teams that draw support from, and are accountable to, persons, churches, or mission agencies all over the globe,
- Local congregations who send their own missionaries, cooperating with older or newer receiving churches or mission agencies,
- Global, multi-lateral cooperative mission endeavors. (Engen 13)

First, two-thirds of the world's population is still non-Christian. More than 60 percent of the world's population lives in Asia, of which the Christian population is less than 9.2 percent. Christians and non-Christians around the world are living in oppression, exploitation, poverty, disease, and ignorance due to various problems in politics, economy, and society. Missionary tasks are scattered everywhere today. Still, 15.5 percent of the total population is in poverty. Compared to the size of these missionary tasks, missionary resources are limited and insufficient in all aspects. For these reasons, missionary work requires missionary partnerships to increase contact with non-Christians in the future (Krim.org; Kang Hye-jin).

Second, today's world is a completely different place from even yesterday. Currently, missionaries have access to countries and ethnic groups inhabited by more than a billion people who they were not in contact with ten years ago. Therefore, today, the biggest ministry opportunity in recent history is beckoning, and at the same time, new opportunities are opening with every new crisis. In such a volatile situation, diversity,

flexibility, and cooperation are needed to share resources with each other through partnership and to respond in a timely manner.

Third, partnerships maximize over-stretched resources. Christian churches have resources to achieve “The Great Commission,” but not enough resources to waste through duplication of effort. Cooperation is one step more active than building a network. The primary focus of a network is to share information, but the focus of cooperation is to take collective action. This is like the different parts of Christ's body working together; in most cooperation, the partner organizations continue to have their individual identities and engage in certain limited projects together. "Mission through partnership is to jointly envision cooperative missions, principles, purposes, and strategies, and to aim for unity in the direction of mission through a sense of community with *Koinonia*." (Han 325–26).

In other words, partnership is necessary because human and material resources, missionary policies and administration should not flow in just one direction, but should be applied in mutual relations, because they aim for the same responsibility and share in realizing a joint missionary work. Ministry always flows from and through relationship (Eitzen 26).

Definition of Partnership

Missionary work requires those with the same vision to work together with the relationship of partners. Partnership is needed to form a network for missionary cooperation. “Partnership in mission” is a key term for churches and mission agencies who seek to share resources between different regions of the world (Marsh 370).

Max Warren says that the word “partner” would appear to derive from the Anglo-French “*parcener*,” which means "a person who works together" in legal terms, and refers to "co-heirship" with joint inheritance rights (Warren 12).

Luis Bush mentioned, “Biblical partnership is defined as an association of two or more Christian autonomous bodies who have formed a trusting relationship and fulfill agreed-upon expectations by sharing complementary strengths and resources to reach their mutual goal.” (qtd. in Kraakevik, *Partners in the Gospel* 3).

Kang Seung-Sam says that partnership establishes “a mutual trust relationship between two or more evangelical missionary organizations at the mission site where Jesus Christ's Great Commission is being realized, setting joint goals that mutually agree, and responsibly sharing complementary strengths and necessary resources.”(S. Choi 121).

Han Kook-il, from the perspective of ecumenicalism, says, “The general meaning of companion mission is that churches or mission organizations that sent missionaries do not unilaterally lead everything in missionary work, but promote all missionaries and local church and ministry together from beginning to end.” (qtd. in S. Choi 121).

As defined above, partnership is not a unilateral and imperial missionary activity of religious groups or missionary organizations in the mission field, but a biblical partnership to form networks, share resources, and form trust to create complementary relationships. Through this cooperation, churches and mission organizations can have more professional functions, use resources effectively, and present Christian communities that form trust relationships to missionaries and mission fields.

Missionary Training and the Need for English training for Global Missions

In modern society, globalization, in which everything is integrated into one organic unit, is rapidly progressing. As globalization progresses, it has become important for people to gain fluency in English as an international common language (Crystal 2). In the international community, English has established itself as a world language and secured a global status through the expansion of British colonial power during the eighteenth century, which peaked towards the end of the nineteenth century, and the emergence of the United States as the leading economic power of the twentieth century (59).

In addition, globalization has been progressing rapidly in cross-cultural mission fields, and missionaries have experienced English as an international language regardless of which country they go to. “English is recognized as an official language in a total of 67 different countries” (“English Speaking Countries List | Lingoda Online English Language School”). English is a language used not only among people from different countries but also among individuals within a country as a language of communication, and is an international language not only in the global sense but also in the national or regional sense. Therefore, missionaries are also required to speak English more and more in order to expand communication, cooperation, and partnership ministry on the mission field. In particular, the first barrier to overcome for Korean missionaries who speak a single language (Korean) in a single culture, going abroad to a different environment, is the barrier of language and culture. Therefore, if people want to go out as missionaries, English training is considered essential at the same time as various kinds of missionary training.

Relationship between English and Missions

English is generally used in most of the processes for collecting and interpreting the data required when missionaries who do not know the local language first settle down in the field. The process of learning the local language of the mission field is often conducted in English. In addition, English is essential in cooperating with international missionary organizations depending on the situation, as well as missionary cooperation on the mission field. For missionaries to cooperate with other missionaries from various countries, not only the local language but also English proficiency is necessary. For example, in a study of missionaries belonging to the global missionary organization SIM, Hak-jin Jeon saw the limitations of Korean missionaries' English skills for communication (qtd. in H. S. Kim 99–100). In particular, he saw that if communication through English was not done properly, Korean missionaries not only were inconvenienced in communication, but they also produced negative images of themselves, leading to not only uncomfortable relationships with colleagues, but also restrictions on their ministry.

Language barriers are the biggest obstacles to communication between Asian missionaries and Western missionaries. Jonghyub Ahn mentioned the role of English as the language of communication with people with different languages around the world today (189). In this respect, considering the cooperation, partnership, and efficiency of missionaries in missionary work, English has an important influence in missionary work, and missionaries in non-western regions who speak English as a second language must have the ability to speak English.

Internationalizing missionary training

The inclusion of English in missionary training began when missionaries were sent from the non-western world to other cultures. Today, English has established itself as an international language, and there are more missionaries sent from the non-Western world than missionaries sent from the Western world. In addition, missionary groups that began in the English-speaking world in the past are becoming internationalized today, and missionaries with various languages and nationalities are serving together.

Accordingly, for international missionary cooperation, which is basic for efficient missionary work, the acquisition of English and improvement of English ability of non-Western missionaries have become part of the essential contents included in missionary training. For example, Operation Mobilization (OM), established in the UK and one of the most active missionary organizations, has 2,977 missionaries from 79 countries, while OMF has 1,245 missionaries from 23 countries. Youth with a Mission (YWAM) has 11,808 people from 132 countries and WEC has 7,031 people from 35 countries. What these international missionary organizations have in common is that they choose and use English as an institutional language (Johnstone and Mandryk 743–46).

KEHC missionary English training led by OMS missionaries at the Evangelical Missionary Training Center (EMTC)

I also have been a missionary of the KEHC and went through missionary training in 2013 at the Evangelical Missionary Training Center (EMTC). Stephen Alfred Mairs describes an earlier period of English training at the EMTC as follows:

English language training for Korean missionary candidates was initiated by American missionaries, who were sent by OMS, in Korea in 1992. Since then, American missionaries have been responsible for the provision of English language classes for KEHC missionary candidates. Each year the missionary

candidates sit a written English proficiency test. The results of the test are primarily used to assign the candidates to one of three English class groups; beginner, intermediate and advanced. However, they are also used to limit the number of candidates who are accepted for missionary training. In the event that the residential course is oversubscribed, places are allocated to the candidates with the highest English test scores. Weekly English classes lasting three hours are held to provide a total of sixty classroom hours of instruction. Each class is based on a course-book from the American Headway English communication series (Soars and Soars). Candidates are required to choose an English nickname to use whenever they speak to their English teachers. Attendance at the English classes was compulsory, but there was no examination or any other form of assessment (Mairs 112).

In 2013, I was a missionary trainee, but had sufficient English skills to guide English classes for a beginner English group of EMTC missionary candidates. In 2021-2022, many OMS missionaries were unable to come to Korea due to the COVID-19 situation. Along with missionary Susan Truitt of OMS, who served as an English professor at Seoul Theological University, I taught an English class to missionary candidates divided into two groups by English level. During the English training period for missionary candidates in 2013, when I was first trained, the English class was three hours weekly from March to June and included Adventure in English (AIE) 2 weeks in July. Later, an intensive English missionary training program was added from July to October after Jae-Heung Song took over as the missions department director in 2015.

KEHC and OMS Partnership History

This section described how the relationship between KEHC and OMS has formed and developed into partnership through KEHC history and a brief history of OMS Korea.

KEHC History

In 1901, two Americans, C. E. Cowman and E. A. Kilbourne, and Juji Nakada from Japan, organized the Oriental Missionary Society (now One Mission Society) in order to share the gospel to Asia, began a mission work in Japan, and founded a Bible

School in Tokyo to train national church leaders. Two Koreans, Sang Jun Kim and Bin Chung graduated from this school in Japan and came back to Korea to start evangelistic work with the name of “Oriental Missionary Society Evangelism Hall.” This was the origin of the Korea Evangelical Holiness Church. In 1911, they founded a Bible School, and as their group continued to grow in numbers, they structured a Church with the name of “the Chosun Jesus Oriental Missionary Society Holiness Church.” The Kyung Sung Bible School later became Seoul Theological University (*Introduction/Seoul Theological University*).

They began to preach the four-fold gospel: salvation, holiness, healing, and the return of Jesus. These four themes of gospel doctrine are in harmony with the words that read: “Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ” (1Thess. 5:23, NIV).

The Korea Evangelical Holiness Church continues in the spirit and tradition of the early founders in such important points as follows: To preach the gospel of Christ, at home or overseas, to save souls and to preach the grace of holiness, that is, the baptism of the Holy Spirit, striving to make the Church holy, to devote ourselves to saving souls and to the practice of Christian ethics by establishing churches, to maintain the gospel of the Cross and the authority of the Scriptures, and to let the Church wait expectantly for the Second Coming of her Lord. The church’s goal is to raise awareness of the needs in missions and match those needs with the passions of people who partner with OMS and encourage others to come alongside (*Korea Evangelical Holiness Church Headquarters*).

Since 1907, this ministry has happened through intentional evangelism, church planting, training leaders, and partnering with other organizations. Now the KEHC has become a major denomination with over 3,146 churches with 403,014 members (“KEHC Headquarters,” no. 97). It has sent out 1131 people as missionaries to 76 countries over the past 40 years (“KEHC Headquarters”). OMS has been in close partnership with the KEHC since the beginning of the denomination. The KEHC has learned personal evangelism and church planting strategies of One Mission Society and applied them to churches in the denomination. The partnership ministry focused mainly on planting churches, evangelism, and growth of churches under the denomination in Korea. They also have been training church leaders, laymen, and church planters. OMS has sent English teachers to Seoul Theological University and the Missionary Training Center of the KEHC. They have also held an English training camp (Adventures in English) for Christians every year.

In the late 1970s, a “great movement of church growth swept across Korea that was not just for church growth, but the KEHC would become a mission-minded church, sending out missionaries to help fulfill the Great Commission.” (Rader 9). The partnership expanded seeking “to cooperate, consult, and support one another in their missions programs” (*Partnership Agreement*) in 1992 and now “the aim of this strategic partnership is for these two organizations to carry out the Great Commission more effectively through unity in ministry purpose and faith, and supplementing each other’s strengths and weakness.” (KEHC-OMS).

OMS is the co-founder of the KEHC and they have continued in partnership to this day. Both OMS and the KEHC belong to the World Federation of Holiness Churches and always strive to work together more effectively in world missions.

A Brief History of OMS Korea

Korea is the second mission field into which OMS entered. In 1907, Charles E. Cowman and Ernest A. Kilbourne, having begun the work of OMS in Japan, turned toward nearby Korea, which was then in the process of being annexed by the Japanese Empire. The vision of the OMS founders for reaching Asia with the gospel had long included the Korean peninsula, and was further encouraged by two Koreans, Chung Bin and Kim Sang-Jun, who had attended the OMS-related Bible Training Institute in Tokyo for preparation as Christian workers. Chung and Kim returned to Korea in 1907, and their faith and leadership abilities were divinely used during OMS's strategic beginning years in Korea. Together with Cowman and Kilbourne, they opened the Gospel Mission Hall, which was the forerunner of the Korea Evangelical Holiness Church (KEHC) (Rader 5). The year 1907 was the peak of the great revival of 1904-1910 in Korea (Kilbourne 151).

This was twenty-two years after the first Protestant missionaries (Presbyterian and Methodist) had entered Korea in 1885. This new OMS work was unique as a holiness faith mission began it rather than a mainline denomination. Through aggressive evangelism, they planted churches and trained leaders. The church achieved administrative autonomy in 1921, holding its first General Conference that year. Today, the KEHC has nearly 3000 churches in South Korea alone, not including diaspora Korean churches overseas and churches on KEHC mission fields ("KEHC Headquarters," no. 97).

OMS sought to lay the foundation for training indigenous church leadership by beginning a Bible Institute in 1911 in Seoul. This is now known as Seoul Theological University. John and Emily Thomas from Wales arrived as the first resident OMS missionaries in Korea in 1910, and he became the first president of the Bible Institute (Kilbourne 172).

On June 25, 1950, the Korean War began when the communist North attacked the democratic southern half of the Korean peninsula. OMS missionaries and other westerners again had to leave. At this time, more than 100 KEHC churches were destroyed, with hundreds of Korean Christians massacred, killed by war, or kidnapped to the North. As the war raged across the Korean peninsula, the seminary went into exile in Busan on the southeast coast, a city that throughout the war managed to stay out of harm's way. Living conditions for the students and teachers were harsh, living and studying in unheated surplus tents. Yet, even with wartime conditions, classes continued, with missionary professors commuting from Japan to join their Korean colleagues. "Dr. John Chongnahm Cho, a student in that exiled school, emerged as a gifted scholar, seminary teacher and president, and world-class evangelical spokesperson." (Rader 6).

When the ceasefire took place in 1953, "Korea remained divided, but OMS missionaries returned to Seoul to help repair homes, churches, and the seminary." (Rader 6). Around 1958, many new OMS missionaries began entering Korea, including Ev and Carroll Hunt and J. B. and Bette Crouse:

Ev Hunt taught in the seminary, and J.B. Crouse began by working with Elmer Kilbourne in welfare concerns, later spearheading evangelism in a variety of forms. Ed Kilbourne taught in the seminary and did administrative work. Clyde Zehr worked with Christian education opportunities, and Carol Mitchell taught music and English at the seminary. Paul Haines teamed up with Korean evangelists, his fluency in the language an asset as he traveled the countryside.

And Jane Day took the women of Korea into her heart. These and many other missionaries stood ready, when invited, to preach and teach in the growing number of KEHC churches (Rader 6).

To keep up with increased demand, the seminary campus needed to be enlarged, and by the grace of God, the seminary campus relocated to a thirty-acre campus in Bucheon, a suburb of Seoul, on September 25, 1974. In the 1970s as Korea was beginning to grow economically and churches were growing, a groundswell of interest in foreign missions among Korean Christians gathered force. A number of seminary students began asking, “Why can’t we be missionaries? If we were to do so, how would we go about it?” Ev Hunt and others began mentoring these students as they sought the Lord for next steps toward cross-cultural ministry. From that handful of young people in the seminary came the first missionary candidates of the KEHC. The KEHC founded its overseas missions committee in 1978. In June 1992, a partnership agreement between OMS and the KEHC was signed, later revised in 2002, in order to cooperate as partners in mission work around the world (Kilbourne 285–86).

Over the years, various problems have arisen in the relationship between OMS and the KEHC, stemming from issues like the wide difference in culture and language and miscommunication. Some in the KEHC would nationalistically emphasize the role of Koreans in the history of the KEHC while leaving out the role of OMS, while some in OMS would over-emphasize the role of foreign missionaries while ignoring the role of Koreans. Other mainline denominational mission boards were handing over assets and facilities, and KEHC officials expected the same from OMS (1969). The fact that OMS is a missions organizations and the KEHC is a denomination also means that the two organizations have different ways of approaching issues (Kilbourne 287).

Over the past 115 years, OMS has been involved in the areas of evangelism, church planting, leadership training, and partnership, in various ways, as Korea passed through the period of Japanese occupation, the Korean War, rebuilding, and up to today as Koreans look forward to unification. The OMS Korea field has the following mission statement:

OMS Korea exists to network with the KEHC and others in fulfilling the Great Commission through partnering, teaching, encouraging, and equipping Christians for ministry in Korea and around the world. OMS Korea envisions participating with the KEHC with our combined worldwide resources to facilitate global cooperation, communication, and collaboration. In this way, OMS intends to expand and accelerate world evangelism for the cause of Christ in obedience to the Great Commandment and in fulfillment of the Great Commission (Truitt).

OMS Korea continues to focus on evangelism, disciple making, leadership training, and church planting. In Korea, one of the ways OMS is doing this is through the Church Multiplication Strategy Committee (CMSC). The CMSC is a partnership between OMS and the KEHC begun in 2009 to multiply believers and churches in Korea. Trainers coach pastors and laypeople in evangelism, discipleship and leadership training to assist their congregations to reach specific, measurable goals in decisions for Christ, baptisms, discipleship training, leadership training, the multiplication of strong, healthy cell groups or bands and the planting of daughter churches (Church Multiplication Strategy Committee).

In the area of leadership training, OMS has partnered with Seoul Theological University since its founding in 1911. OMS has provided professors over the years to teach and disciple students at Seoul Theological University (Kilbourne 172–88). Since 2003, OMS has partnered with STU to hold the annual Cowman Memorial Lectures, inviting renowned evangelical scholars to come and give special lectures each October.

Starting in 2013, OMS has partnered with STU and the KEHC to hold the Wesleyan Holiness Study Program each summer, providing an opportunity for seminary and church leaders from places around the world like India, Indonesia, the Philippines, and the USA, as well as Korean missionaries and seminary students, to take part in intensive courses on the Wesleyan Holiness movement in English. Those who complete this program then can take what they have learned to seminaries and churches in their fields of service around the world to train others there in Wesleyan Holiness theology (Christiandaily).

One of the ways that OMS Korea partners with the KEHC for world missions is in providing English training in the KEHC Missionary Training Center. English as a global language is essential for many missionaries to be more effective in their ministries around the world. OMS missionaries not only help KEHC missionaries improve their English, but also provide training in other areas, and develop relationships with them that can lead to further partnership on the mission fields.

KEHC and OMS Partnership through EMTC Missionary Training

The partnership between KEHC and OMS has been very active for over 100 years as described above. This partnership has formed and developed through church planting, evangelism, training local lay leaders and pastors, and teaching English for missionary candidates at the KEHC Missionary Training Center. Clearly, the KEHC has grown and enlarged their denomination through partnership. As KEHC goals expanded toward global ministry, the partnership has focused more on English training for equipping missionaries for international ministry.

English worship and English classes have been held at the EMTC from as far back as the 1980s until now. The table shows English training from 2013 to 2022.

Evangelical Missionary Training Center (EMTC) English Training Curriculum (Truitt).

Table 2.1 – English worship and English classes from 2013-2022

YEAR	Curriculum or Contents	Teacher
2013	English Worship and English class: Every Wednesday 9:00-12:00(April-June) AIE English camp (2 weeks), unofficial English training: September-December	Susan Truitt, Kyoungmin Choi, Lisa Hwang, Joan Stevenson
2014	English worship and conversation class: once a week (April-June) AIE English camp (two weeks in July) Unofficial Intensive English training (August-December)	Susan Truitt, Lisa Hwang, Sharon Minutti
2015	English worship and conversation class: once a week (April-June) AIE English camp (two weeks in July) unofficial English training (August-September)	Susan Truitt, Pam Duhrkoop, Lisa Hwang, Jerry and Barbara Sandoz
2016	English worship and conversation class: once a week (April-June) AIE English camp (two weeks in July) Intensive English training (every day): August-September * 2016 was the first year for the official intensive English training	Susan Truitt, Pam Duhrkoop, Lisa Hwang, Jerry and Barbara Sandoz, Alecia Bonson, Sydney Fordyce
2017	English worship and conversation class: once a week (April-June) AIE English camp (two weeks in July) Intensive English training (every day): August-September	Susan Truitt, Lisa Hwang, Jerry and Barbara Sandoz, Sharon Minutti, Natalie Tobar
2018	English worship and conversation class: once a week (April-June) AIE English camp (two weeks in July) Intensive English training (every day): August-September	Susan Truitt, Monica Batson, Lisa Hwang, Jerry and Barbara Sandoz, Alecia Bonson, Sharon Minutti, Hannah Kappler, Anna Dickie
2019	English worship and conversation class: once a week (April-June) AIE English camp (two weeks in July) Intensive English training (every day): August-October	Susan Truitt, Alecia Bonson, Julia McLearn, Hannah Kappler Jerry and Barbara Sandoz, Hannah Kappler, Alecia Bonson
2020	English worship and conversation class: once a week (April-July) Intensive English training (every day): August-October	Susan Truitt, Jihyung Park Susan Truitt, Hannah Kappler, Jihyung Park, et al.
2021	English worship and conversation class: once a week (April-June) Intensive English training (every day): July-September	Susan Truitt, Kyoungmin Choi Jerry and Barbara Sandoz, Susan Truitt, Monica Batson, et al.
2022	English worship and conversation class: once a week (April-June) Intensive English training (every day): July-October	Susan Truitt, Kyoungmin Choi, Ruthann Pleus, Keren Keener, Mary Conklin, et al.

Missionary candidates have gained experience with other cultures by attending the English camp Adventures in English (AIE). As of 2014, the EMTC added intensive English classes. In accordance with KEHC missionary policy, English classes are conducted daily for about 10 weeks to foster missionaries who can participate in a global world and serve in global ministry. OMS has continued to send missionaries who can lead intensive English class, including Susan Truitt, who is the OMS field director in Korea. KEHC has formed a natural partnership through language training with missionaries sent from OMS, as EMTC missionary candidates participated in English training, and through this process, the partnership between KEHC and OMS has become stronger. Ecclesiastes 4:9-10 states, "Two are better off than one, for they can help each other succeed. If one person falls, the other can reach out and help. But someone who falls alone is in real trouble."

No country or company can operate on its own. Many countries and businesses seek economic, political, and social development through partnerships with other countries, businesses, and institutions. Today, many companies form partnerships, and they continue to emerge. Such partnership relationships not only lead to success, but also help each other succeed. Therefore, if KEHC's organizational missionary passion and dedication and OMS's professional knowledge and skills meet, it can create a tremendous synergy effect and lead to more effective missionary work in global ministry (J. Y. Kim 5).

In promoting partnerships in missionary work, missionaries need to consider differences between partners, especially their cultural differences and conflicting perspectives. Partners' regional and organizational cultures are bound to be different

because they pursue partnerships to create synergy by utilizing their different expertise. If the two parties forming a partnership are similar, promoting a partnership that creates synergy will be difficult. Partnership is intended to utilize such differences. The success of the partnership depends on maximizing the synergy relationship of such a missionary partnership (Moon 189–207).

The KEHC would like to continue and increase its partnership with OMS in world missions, so that both can accomplish more for God's kingdom together than they could do alone.

Research Design Literature

This research project collected data through online questionnaires, interviews, document analysis, and literature review. The quantitative research focused on the changes in perceptions and evaluations of KEHC and OMS missionaries who participated in English Training for EMTC missionary candidates, and the partnership between KEHC and OMS. John W. Creswell and J. David Creswell state, "Quantitative approaches focus on carefully measuring (or experimentally manipulating) a parsimonious set of variables to answer theory-guided research questions and hypotheses" (206). "Whether a quantitative study employs a survey or experimental design, both approaches share a common goal of helping the researcher make inferences about relationships among variables, and how the sample results may generalize to a broader population of interest" (207). I considered this when designing the research.

Sensing says, "Interviews 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). I conducted in-depth interviews among

the respondents from the groups to explore changes in perception among KEHC and OMS missionaries through English training.

Summary of Literature

This literature review explored the biblical and theoretical foundations for partnerships and literature related to missionary training and the need for English training for global missions, as well as the partnership history of KEHC and OMS.

I addressed the partnership of KEHC and OMS for the following reasons:

1) missionary work requires partnership to increase contact with non-Christians to achieve missionary tasks; 2) in volatile situations such as in today's world, diversity, flexibility, and cooperation are needed to share resources for a timely response; 3) partnerships maximize over-stretched resources to achieve "The Great Commission."

Bush defines partnership as "two or more Christian autonomous bodies sharing complementary strengths and resources to reach their mutual goal." (Qtd. in Kraakevik, *Partners in the Gospel* 3). Kang Seung-Sam says it is "a mutual trust relationship between two or more evangelical missionary organizations," (S. Choi 121) and Max Warren describes a partner as "a person who works together" (Warren 12).

A biblical framework of partnership is seen between Moses, Aaron, and Hur in the Old Testament, as they formed a partnership by playing their roles in their respective positions, and Israel was able to win the war against Amalek. In the New Testament, the Jerusalem Church and the Antioch Church expanded their partnership beyond all cultural and social differences. These two very different churches created a model of missionary partnership through wholistic thinking with the traditional mindset of the Jerusalem Church and the open-mindedness of the Antioch Church.

In Paul's partnership shown in the New Testament, he worked together with his co-workers Barnabas, Timothy, Priscilla, Aquilla, Silas and others. This brought a natural increase of partners in ministry. Paul outlines how to work together in Ephesians 3:6, "Both Gentiles and Jews who believe the Good News share equality" (NLT). The calling of Christian churches and organizations is to demonstrate that the wall of hostility that separated people was broken by Christ on the cross (Eph. 2:15).

The theological foundation of partnership is shown in the Trinity. Seamands described this relationship as "the triune God, existing as one in the communion of three persons, Father, Son, and Holy Spirit. The very names of the three persons imply existence in relationship" (34). The Triune God has his own attributes, but each person of the Trinity also has a relationship with each other personally, resulting in unity and harmony. The cooperative relationship of the Triune God provides the basic principles of cooperative mission.

Barth was the first theologian who explicated "mission as an activity of God himself" (qtd. in Bosch 399). This clearly surfaced at the Willingen Conference in 1952, where "mission was understood as being derived from the very nature of God" (399). Tankler says that *Missio Dei* "emphasizes the value of identifying the God-given assets that each participant can bring into the mutual mission engagement. For a true mutuality in mission needs not only each other's gifts but also needs each other's insight. No one has the monopoly of truth when partners engage in God's mission" (73).

The literature review on missionary training and on the need for English training showed that the importance of speaking English is not only for communication but also

as an international language to expand communication, cooperation, and partnership ministry on the mission field.

KEHC and OMS have formed a partnership for over 116 years since the beginning of the KEHC in 1907. OMS is the co-founder of the KEHC and the two have continued their partnership to this day. One of the ways that OMS Korea partners with the KEHC for world missions is in providing English training in the KEHC Missionary Training Center. English as a global language is essential for many missionaries to be more effective in their ministries around the world. KEHC has formed a natural partnership through language training with missionaries sent from OMS as EMTC missionary candidates participated in English training, and through the process, the partnership between KEHC and OMS became stronger.

The literature review showed the needs, definitions of partnership, biblical, and theological foundations for partnership effectiveness. The effectiveness of a church-mission organizational partnership is a case study researched with the method of interviews with KEHC and OMS missionaries and KEHC-OMS leaders who were involved in KEHC missionary English training and a questionnaire conducted for the same focus group.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter addresses the features and methodology of the research. This research used both qualitative and quantitative research methods in the ministry context—English missionary training led by OMS missionaries during a six-month training program for Korean missionaries at the EMTC. After conducting surveys and interviews of missionaries of KEHC and OMS who were involved in English missionary training, I analyzed the research data through the SPSS program using statistical data to show how their perceptions have changed regarding mission partnership.

Nature and Purpose of the Project

The purpose of the research was to evaluate the effectiveness of the partnership between KEHC and OMS in training missionaries in South Korea, through surveys and interviews of past and current participants in English missionary training led by OMS missionaries during a six-month training program for Korean missionaries at the EMTC for global ministry readiness.

This research project focused on how KEHC and OMS missionaries recognize the partnership, investigated changes in perception through missionary English training, discovered the advantages and disadvantages, and suggested how to positively maintain and develop the partnership in effective ways in global ministry.

Research Questions

These participants consisted of KEHC missionaries, OMS missionaries, and KEHC and OMS leaders. I prepared questionnaires for each focus group related to each research question and conducted a survey and interviews.

RQ #1. What are the perceptions of the various participants about the purpose of EMTC missionary candidate English training?

The purpose of this question was to investigate the perceptions of KEHC and OMS missionaries about the need for English training to be ready for global ministry, and to find out how KEHC and OMS missionaries form and maintain relationships during English training.

Group A, KEHC missionaries: Questions 1-7 were about demographic information; Q8-9 addressed frequency of using English on the mission field; Q11 addressed missionaries' partnership experience; Q13 addressed attendance of English programs; Q10, 12-15 addressed ideas about the purpose and expectations of KEHC missionary candidates for English training; Q16-17 addressed the evaluation of OMS missionaries as English teachers; Q18-19 addressed the usefulness of English training; Q20-22 addressed satisfaction with the English training program and its duration; Q23-25 addressed the relationship of KEHC and OMS missionaries; Q26 addressed obstacles of English training; and Q27 addressed the achievement of English skills.

Group B, OMS missionaries: Questions 1-8 were about demographic information; Q9 addressed ministry experience with KEHC; Q10 addressed reasons for volunteering to teach English for KEHC missionary candidates; Q11 addressed the purpose of English training for KEHC missionary candidates; Q12-13 addressed the usefulness of English

training; Q14-16 addressed the relationship of KEHC and OMS missionaries; Q17 addressed obstacles of English training; Q18 addressed the achievement of English skills; and Q19 addressed the degree of cooperation between KEHC and OMS for English training.

Group C, KEHC and OMS leaders: Questions 1-8 were about demographic information; Q9-11 addressed purpose and expectations of KEHC and OMS leaders for KEHC missionary candidates' English training; Q12-13 addressed evaluation of OMS missionaries as English teachers; Q14-16 addressed the usefulness of English training; Q17 addressed satisfaction with the English training program; and Q18 addressed degree of cooperation between KEHC and OMS for English training.

In interviews with individual members of the groups, I had the flexibility to pursue respondents' in-depth perceptions of the need for English training to prepare for global ministry and building relationships during English training.

RQ #2. What changes of perception about partnership do OMS missionaries and KEHC missionary candidates experience through English training at the EMTC?

The purpose of this question was to discover perception changes about partnership of KEHC and OMS missionaries through English training.

Group A, KEHC missionaries: Q 28-29 addressed the current KEHC-OMS partnership and its purpose; Q 30-31 addressed the necessity of the KEHC-OMS partnership; Q 32-36 addressed the degree of understanding about the KEHC-OMS partnership; and Q37-38 addressed the degree of cooperation between KEHC and OMS mission fields.

Q 39 addressed ways to develop partnership; Q 40-41 addressed missionaries' current partnership with OMS and its usefulness; Q 42 addressed the reason for not having ministry cooperation with OMS; Q 43-44 were open questions about KEHC-OMS ministry cooperation; and Q 45 addressed changes in perception of the KEHC-OMS partnership.

Group B, OMS missionaries: Q20-21 were open questions about the necessity of the KEHC-OMS partnership; Q 22-23 addressed the degree of understanding about the KEHC-OMS partnership; Q24-27 addressed the degree of cooperation between KEHC and OMS in the mission fields; and Q28 addressed ways to develop the partnership.

Group C, KEHC and OMS leaders: Q18 addressed the necessity of the KEHC-OMS partnership; Q19-24 addressed degrees of understanding about the KEHC-OMS partnership; and Q25-26 addressed ways of developing partnership.

In interviews with individual members of the groups, I had the flexibility to pursue respondents' in-depth perception changes during English training at the EMTC.

RQ #3. What do the participants identify as advantages or disadvantages of the partnership between KEHC and OMS through missionary candidate English training at the EMTC?

The purpose of this question was to identify advantages or disadvantages of KEHC-OMS partnership through KEHC and OMS missionaries involved in English training.

Group A, KEHC missionaries: Q46-48 addressed recognition of the partnership among KEHC-OMS missionaries; Q 49-52 addressed the purpose of KEHC-OMS partnership; Q53-54 addressed KEHC-OMS communication frequency; Q 55 were open

questions which addressed partnership pros and cons; Q56 addressed the needs to strengthen the KEHC-OMS partnership; Q57 addressed obstacles to the KEHC-OMS partnership; and Q58 addressed how geographical or regional, cultural, and denominational/organizational differences between KEHC and OMS may affect the partnership.

Group B, OMS missionaries: Q29-32 addressed the recognition of partnership among KEHC-OMS missionaries; Q33-36 addressed the purpose of KEHC-OMS; Q37-38 addressed KEHC-OMS communication frequency partnership; Q39 were open questions which addressed partnership pros and cons; Q40 addressed the needs to strengthen the KEHC-OMS partnership; Q41 addressed obstacles to KEHC-OMS partnership; and Q42 addressed how geographical or regional, cultural, and denominational/organizational differences between KEHC and OMS may affect the partnership.

Group C, KEHC and OMS leaders: Q27-28 addressed recognition of partnership; Q29-31 addressed the purpose of the KEHC-OMS partnership; Q32 were open questions about partnership pros and cons; Q33 addressed the needs to strengthen the KEHC-OMS partnership; Q41 addressed obstacles to the KEHC-OMS partnership; and Q42 addressed how geographical or regional, cultural, and denominational/organizational differences between KEHC and OMS may affect the partnership.

In interviews with individual members of the groups, I had the flexibility to pursue respondents' in-depth ideas on advantages and disadvantages of KEHC-OMS partnership through missionary candidate English training at the EMTC.

RQ #4. How do the EMTC English training participants suggest maximizing the effectiveness of the KEHC/OMS partnership in global ministry?

The purpose of this question was to suggest how to maximize the effectiveness of the KEHC-OMS partnership in global ministry.

Group A, KEHC missionaries: Q 59-60 questions addressed partnership expectations, and Q 61-62 addressed necessary factors for maximizing effective partnership in global ministry.

Group B, OMS missionaries: Q43-44 open questions addressed partnership expectations, and Q45-47 addressed necessary factors for maximizing effective partnership in global ministry.

Group C, KEHC and OMS leaders: Q36-39 open questions addressed partnership expectations, and Q40 addressed necessary factors for maximizing effective partnership in global ministry.

In interviews with individual members of the groups, I had the flexibility to pursue respondents' in-depth ideas about maximizing the effectiveness of the KEHC/OMS partnership in global ministry.

Ministry Contexts

In the research, I considered the ministry context of those responding to the survey.

Unique context of Korean missionary training

In most of the missionary training conducted by church denominations and mission organizations in Korea, 99 percent of the trainees are Korean. Korea is a unique context where most people only use the Korean language within the country. The first

barrier to overcome when a monolingual Korean missionary goes abroad from a single culture is the language and culture barrier, and missionaries realize the barrier of English as an international language regardless of which country they go to. Therefore, if a Korean missionary prepares to go out as an overseas missionary, English training is considered essential along with other theological and missiological training (Jung 1).

WEC, Operation Mobilization (OM), Global Partners (GP), and the Paul Mission International, which are representative missions organizations in Korea, provide not only missionary training but also English training, and send missionaries to the mission field only when they complete English training (H. S. Kim 247–48). In addition, major Korean denominations, such as the Korea Evangelical Holiness Church, The General Assembly of Presbyterian Church in Korea, The Kosin Presbyterian Church in Korea, and The Korea Baptist Convention, also include English training in their missionary training programs to improve English proficiency (H. M. Choi 65).

As such, the Korean missionary community recognizes English as one of the major ministry skills that Korean missionaries preparing for ministry in other cultures should have.

KEHC context

The original purpose of the establishment of the KEHC was not to establish a denomination, but only to save the lost. This church was a mission-oriented church that passionately spread the gospel from the beginning. Overseas missionary work of the church has continued to develop with the wisdom and dedication of the leaders who established a missionary strategy based on the Bible and this unique heritage of faith and applied it. The

basic policy of the Overseas Missions Committee (OMC) of this church can be summarized as follows (“KEHC Overseas Missions Committee”).

1. Personal evangelism based on the four-fold gospel
2. Indigenous church planting
3. Training of the nationals
4. Social welfare and reformation
5. Partnership in missions
6. Organization of mission field national conferences and the World Federation of Holiness Churches

The bylaws of the Overseas Missions Committee (OMC) say:

We believe that it is time to follow the spirit and tradition of the first founders, follow the deeds of our forefathers, and become leaders of missionary work to spread the gospel outside the country, and we are sure God has called us for this. To fulfill God's calling, the 32nd General Assembly of the Korea Evangelical Holiness Church enacts this meeting in accordance with its resolution to send missionaries to Southeast Asia and even the world based on the Great Commission of this church to mark the 70th anniversary of the KEHC.

The KEHC organized the “Overseas Missions Committee” to mark the 70th anniversary of the founding of the KEHC in 1977. Since the establishment of the Overseas Missions Committee, KEHC has sent missionaries for the past 41 years, starting with missionaries to Thailand in 1981. The Evangelical Missionary Training Center (EMTC) was opened in 1988. In June 1992, OMS and the KEHC signed a partnership agreement, later revised in 2002, in order to cooperate as partners in mission work around the world (Partnership Agreement: Korea Evangelical Holiness Church and OMS International, Inc.).

The vision of the OMC (“KEHC Overseas Missions Committee”) is to:

- 1) Send 1,000 regular missionaries,
- 2) Evangelize 100 unreached peoples,
- 3) Network 1,500 supporting churches,
- 4) Deposit 10 billion won of mission funds for missionary welfare.

The focus of the EMTC (Evangelical Missionary Training Center) is:

- 1) It focuses on training in evangelism based on the tradition and roots of the KEHC.
- 2) It focuses on survival training in the mission field (self-discipline, spiritual discipline).
- 3) It provides community training for leadership development.

Statistics of missionaries sent by the KEHC OMC since March 1977 show that 1,131 missionaries from 615 families have been sent to 76 countries so far, and 538 missionaries from 283 families are currently serving in 59 countries in 2022 (“KEHC Overseas Missions Committee”).

These are the areas where KEHC missionaries are currently serving:

South East Asia: 6 countries, 36 families, 70 missionaries. South West Asia: 5 countries, 29 families, 51 missionaries. Indo-China Peninsula: 5 countries, 51 families, 98 missionaries. Russia/Central Asia: 4 countries, 16 families, 30 missionaries. Africa: 12 countries, 30 families, 58 missionaries. Europe/Middle East: 9 countries, 25 families, 49 missionaries. North and South America: 9 countries, 26 families, 50 missionaries. Domestic: 1 country, 16 families, 31 missionaries. Retired: 6 families, 10 missionaries.

OMC mission policy describes “Partnership in Missions” as follows:

Cooperation between this church (KEHC) and other churches (denominations), and between the church and mission organizations, is our natural duty in missionary work, an inevitable task, and a response to the Lord's prayer to ‘become one.’ We must work together to establish missional visions and specific mission strategies, and

make joint efforts to achieve them effectively (“KEHC Overseas Missions Committee”).

Participants

Below I describe the participants in the study.

Criteria for Selection

In this research, the participants are Korean missionaries who attended missionary training between 2014 and 2022. Participants attended English classes divided into groups according to their level of English proficiency. The purpose of these English classes was to communicate freely in cross-cultural missionary work and to equip missionaries to be ready for partnership with international missionaries. I intended to study these participants for three reasons:

1. I attended English missionary training as a trainee in 2013 and as a teacher teaching English for trainees in 2021-22. Therefore, through this study, I can present a foundation for missionary candidates to prepare for cooperative ministry through the actual use of English as an international language through English training.
2. I want to learn how, through English training, missionary candidates could change their perception of the importance of English training as an international language and the formation of partnerships with OMS missionaries in global ministry.
3. The formation of partnership between KEHC and OMS, through missionary English training, can possibly suggest ways to expand global ministry through partnership on the mission field.

I decided to do research KEHC missionaries who went through EMTC English training for 6 months and OMS missionaries who volunteered for this training from 2014 to 2022. In addition, this study looks at KEHC and OMS leaders who designed the extra intensive English study starting in 2016. I conducted the research by sending by email a link for surveys, and interviews via zoom or in person.

Description of Participants

The participants consisted of a mixed gender group of men and women ranging from early twenties to seventies.

Group A. Korean missionaries—30s: 12, 40s: 22, 50s: 8. Bachelor's degree: 12, Master's degree: 26, Ph.D.: 2, D.Min: 1, D.Miss: 1. Denomination: Korea Evangelical Holiness Church.

Group B. OMS missionaries—20S: 3, 30s: 1, 40s: 2, 50s: 2, 60s: 1. 70s: 3. Bachelor's degree: 3, Master's degree: 4, Ph.D.: 2, Th.D: 1, High school: 2, Denomination: non-denominational.

Group C. KEHC-OMS leaders—50s: 4, 60s: 2. Ph.D.: 4, Th.D: 1, DMin: 1.

Most Korean missionaries serving in each mission field have a strong will to improve their English for communication with locals and cooperative ministry with missionaries from another side of the world on the mission field.

Ethical Considerations

I invited all of the participants who attended EMTC English training from 2014-2022, and they volunteered for this project. I informed participants of the nature of the research, in a safe and secure environment in which the participants would feel comfortable about the research, and I informed them that they might even see and

experience the benefits of global ministry partnership. They signed a consent letter before the execution of the research.

In order to protect confidentiality, no names, individually related organizational information, job positions, churches or other organizations were reported in this study. The identity of each missionary remained anonymous and confidential during data collection.

Moreover, the data including video recording and transcripts of interviews from the participants in a focus group for collecting qualitative data will never be shared. In addition to this, all participants assisting the researcher signed a confidentiality form which is attached.

All hard copies, scanned data, electronic data, transcripts, video, and audio files were stored in a secured personal device with password. All data will be destroyed in one year.

Instrumentation

I studied the changes in perceptions and satisfaction of KEHC and OMS missionaries who participated in English training, through questionnaires and interviews, to present directions for improvement for more effective partnership in global ministry. A questionnaire was sent through an e-mail link, and responses were received to collect data. Based on this data, I conducted in-depth interviews via Zoom with KEHC missionaries, OMS missionaries, and KEHC-OMS leaders in each field and region.

1. Questionnaire

I surveyed missionaries on their perceptions of partnership before English training and changes in perception of partnership formed through missionary

English training after the training. I used scales and open-ended questions to collect data. Through the results derived through this survey, I presented directions for the KEHC and OMS.

2. In-depth interviews

Based on the survey data of this study, I conducted in-depth interviews with missionaries from each region to research changes in English training and KEHC-OMS partnership awareness.

Expert Review

I depended on expert reviews to improve and revise the instruments used to collect data through the questionnaires and in-depth interviews. Dr. Ellen Marmon (Director of Doctor of Ministry Program, Asbury Theological Seminary), Dr. Milton Lowe (DMin Associate Director and Academic Coach, Asbury Theological Seminary), and Dr. Susan Truitt, my dissertation coach (Professor of English at Seoul Theological University) reviewed the instruments. I sent expert reviewers the interview questions for the three groups along with the purpose statement and the four research questions being addressed for this research project. I deeply considered feedback from the listed individuals to revise and reorder the survey scales, open-ended questions, and interview questions.

Reliability & Validity of Project Design

A literature review conducted prior to the creation of the data collection instruments gave direction to the researcher-designed tools used for data collection, namely the online questionnaires and interviews. I based the survey materials in this

research on existing, validated resources that had been tested and approved as legitimate tools to replicate for similar research.

I referred to “Partnership Evaluation guidebook and resources sample of Centers for Disease Control and Prevention” (Rieker) and “Partnership Self-Assessment Tool-Questionnaire of Center for the Advancement of Collaborative Strategies in Health” (Pennington) for designing the survey with scales, open-ended questions, and interview questions to investigate and measure perception changes of KEHC and OMS missionaries during and after EMTC missionary English training and to evaluate effective partnership between KEHC and OMS to expand partnership in global ministry. The expert reviewers also reviewed the researcher-designed survey questions and interview questions, including a consistent order and reading of questions.

I sent a link to the survey questions via email with Nownsurvey link, offered on the internet for two weeks, and sent out a reminder after two days to remind KEHC, OMS missionaries and KEHC-OMS leaders to finish the survey. I sent in-depth interview invitations to the participants and I chose volunteers among the respondents and did Zoom interviews. I analyzed the findings of the collected data from the participants to suggest how to maximize partnership between KEHC-OMS in effective ways in global ministry.

Data Collection

The type of research in this project was pre-intervention. I used a mixed methods research design, with qualitative and quantitative research methodologies, to address the project research questions. Sensing says, “Qualitative research systematically seeks answers to questions by examining various social settings and the individuals who inhabit

these settings” (57). I collected data through online questionnaires with scales and open-ended questions and in-depth interviews. Data triangulation (Sensing 73) integrated findings from different data sources.

Creswell and Creswell state, “Quantitative approaches focus on carefully measuring (or experimentally manipulating) a parsimonious set of variables to answer theory-guided research questions and hypotheses” (206). Creswell and Creswell also mention that “more insight into a problem is to be gained from mixing or integration of the quantitative and qualitative data. This ‘mixing’ or integrating of data, it can be argued, provides a stronger understanding of the problem or question than either by itself” (294). Given says, “Open-ended questions provide participants of research interviews or written surveys with the opportunity to choose the terms with which to construct their descriptions and highlight the topics that are meaningful to them” (582).

I sent a quantitative survey to KEHC and OMS missionaries as well as KEHC and OMS leaders related to the EMTC missionary English training from 2014 to 2022. In addition, I arranged qualitative, in-depth interviews with a random selection of the three groups, KEHC missionaries, OMS missionaries, as well as KEHC and OMS leaders who responded to the survey questionnaires.

I sent a short advance notice out before the survey and actual survey questions emailed out one week later. I informed participants that the questionnaire would take less than 30 minutes to complete. I sent a follow-up notice 4-8 days later. I closed the online questionnaire eight weeks later, after personal correspondence with non-respondents.

Data Analysis

The survey was cross-sectional with the data collected at one point in time in 2022 (Creswell and Creswell 211). I examined and organized the data collected from the research instruments to identify themes. I used SPSS (218) to analyze the quantitative data from the participants. The plan was to extract themes and patterns from the data by coding, categorizing, and interpreting the information to reach a narrative summary addressing the findings of this project.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

The purpose of the research was to evaluate the effectiveness of the partnership between KEHC and OMS in training missionaries in South Korea, through surveys and interviews of past and current participants in English missionary training led by OMS missionaries during a six-month training program for Korean missionaries at the Evangelical Missionary Training Center (EMTC) for global ministry readiness. The purpose of these English classes was to equip missionaries to communicate freely in cross-cultural missionary work and to be ready for partnership with international missionaries.

This chapter identifies the participants in the study and their demographic information. The chapter then presents an analysis of the quantitative and qualitative data, open-ended questions, and follow-up interviews collected from the survey participants for each of the four research questions. I asked each group different questions related to their roles, so the Group A KEHC missionaries' survey consisted of sixty-two questions, Group B OMS missionaries' survey had forty-seven questions, and KEHC-OMS leaders survey had forty questions. This chapter identifies major findings gathered from the data.

Participants

The participants in this study were divided into 3 groups—Group A Korean missionaries, Group B OMS missionaries and Group C KEHC-OMS leaders.

Group A Korean missionaries: They were KEHC missionary candidates who attended EMTC missionary training from 2014 to 2022, but excluded 12 missionaries who served in restricted areas.

Group B OMS missionaries: They volunteered to teach English at EMTC missionary training from 2014 to 2022.

Group C KEHC-OMS leaders: They were leaders of KEHC and OMS who designed the EMTC English training program for KEHC missionary candidates.

As described in Chapter 3, I sent an online questionnaire to about 89 people that I had invited to participate in this survey. Of that number, 42 answered out of 63 KEHC missionaries, 12 out of 17 OMS missionaries, and 6 out of 9 KEHC-OMS leaders. The total respondents were 60 out of 89, a sixty-seven percent response rate from possible participants.

The demographic makeup of these participants is presented in Figures 4.1, 4.2, and 4.3.



Figure 4.1. KEHC Missionaries.

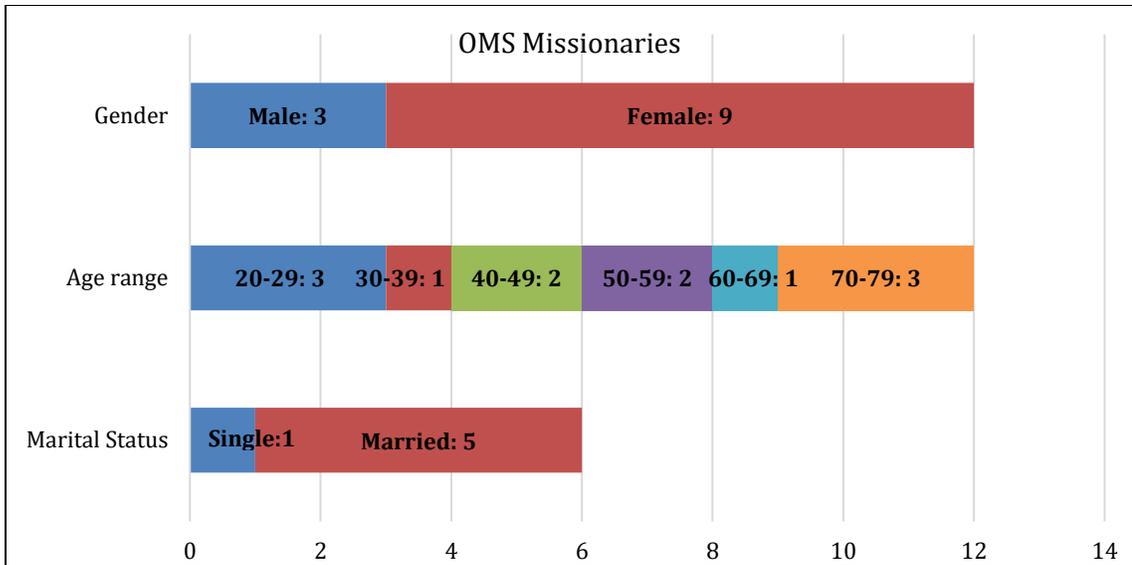


Figure 4.2. OMS Missionaries.

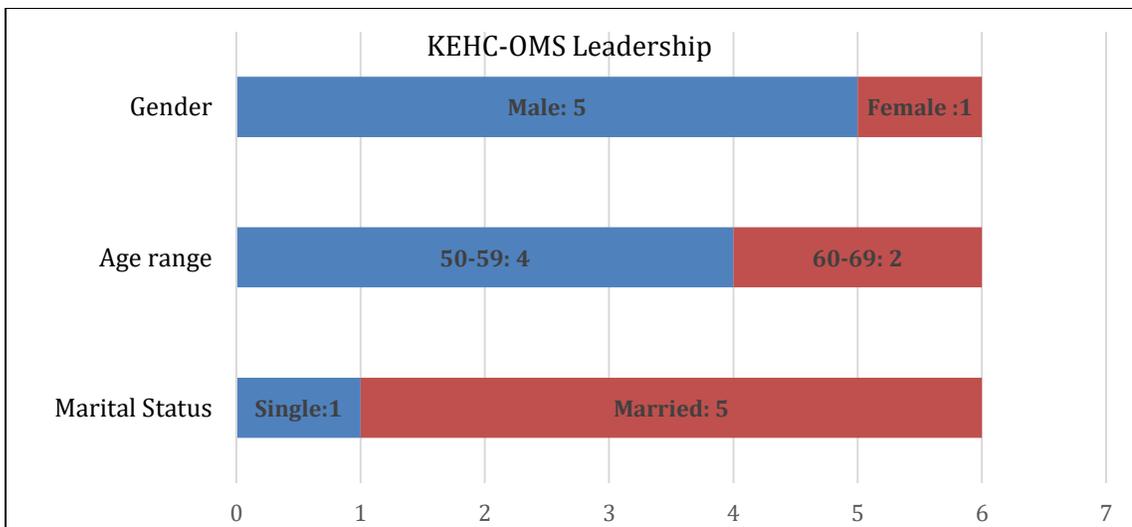


Figure 4.3. KEHC-OMS Leadership.

Group A KEHC missionaries were 54.8 percent men, 45.2 percent women and between 30~60 years old, with 28.6 percent aged 30-39, 52.4 percent aged 40-49, and 19 percent aged 50-59. Among them, 95.2 percent were married and only 4.8% were single missionaries. In terms of educational attainment, 28.5 percent had at least a bachelor’s degree 91.9 percent a Master’s, 4.8 percent a Ph.D. 4.8, and 2.4 percent a D.Min.

- KEHC missionaries’ ministries:

Church planting 15, Disciple making 6, NGO ministry (orphanage, library, hospital) 5, Next generation 5, Kindergarten 3, Local church 2, Korean Language school 2, Seminary 4.

- Frequency of using English on the mission field:

23.8 percent of respondents said “use very much,” and 31 percent of respondents said “use regularly,” but 45.3 percent of them said “do not use much or not at all.”

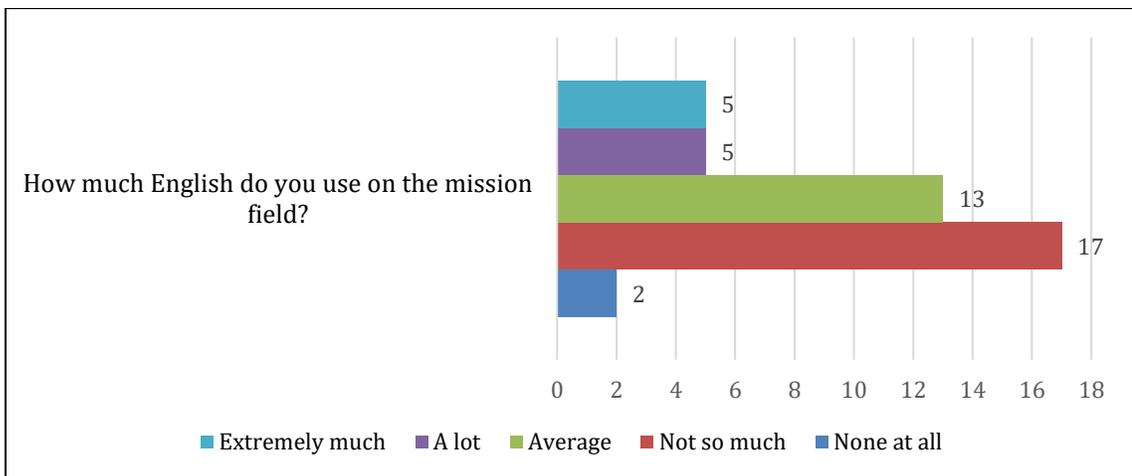


Figure 4.4. Frequency of using English on the mission field.

- Location of KEHC missionaries’ current fields: The table shows KEHC missionaries’ current fields.

Table 4.1 Location of KEHC missionaries’ current fields

Middle East	Georgia 2, Türkiye 2
Central America	Mexico 2
South America	Uruguay 2
East Asia	Japan 5
Southeastern Asia	Cambodia 6, Malaysia 2, Myanmar 2, Nepal 2, Philippines 3, Thailand 2
Southern Asia	Bangladesh 6
Europe	Albania 2, Hungary 2
Russia and Central Asia	Russia 2

- English training that KEHC missionaries attended:

Three English programs ran during EMTC Missionary training.

Forty-two of them attended the April-June English training, 22/42 of them went through Adventures in English, and also 36/42 of them were in the July-September intensive English training.

Group B OMS missionaries were 25 percent men, 75 percent women and between 20~79 years old with 25 percent aged 20-29, 8.3 percent aged 30-39, 16.7 percent aged 40-49, 16.7 percent aged 50-59, 8.3 percent aged 60-69, and 25 percent aged 70-79. Among them, 41.7 percent were married, 50 percent were single, and 8.3 percent were divorced. They had a bachelor's degree 25 percent, Master's 33.3 percent, PhD 16.7 percent, ThD 8.3 percent, and other 16.7 percent (high school).

- English training in which OMS missionaries volunteered:

Three English programs ran during EMTC missionary training.

Six of them taught in April-June English training, eight of them were in Adventures in English, and ten of them were in the July-September intensive English training.

Group C KEHC-OMS leaders were 83.3 percent men, 16.7 percent women, and between 50~69 years old, with 66.7 percent aged 50-59 and 33.3 percent aged 60~69. Eighty-three percent were married and 16.7 percent were single. They had PhD 66 percent, ThD 16 percent, and DMin 16 percent.

Research Question #1: Description of Evidence

What are the perceptions of the various participants about the purpose of EMTC missionary candidate English training?

The perception survey related to RQ#1 included sixteen questions (8-10, 12-27) for Group A KEHC missionaries, ten questions (10-19) for Group B OMS missionaries, and nine (9-17) for Group C KEHC-OMS leaders, which looked for the perceptions of KEHC and OMS missionaries about the need for English training to be ready for global ministry. I sent the tool used for collecting the data for this research question by email and administered through Nownsurvey. In this survey, each group was asked different questions related to their role so the responses were analyzed by group.

Group A KEHC Missionaries

Question 10 related to the perceptions of KEHC missionary candidates about the purpose of missionary English training. Thirty-one percent of respondents said it was “to prepare for the internationalization of missionary work,” 28.6 percent said “to adjust to the mission field,” and 28.6 percent said “it’s an international language,” then 11.9 percent said “to unite with missionaries from other countries.” This can be seen as a desire to expand their ministries in various ways on the mission field.



Figure 4.5. The purpose of English training.

Question 12 asked for their expectations of what they could achieve through English training. 40.5 percent responded “ministry cooperation with local people,” 33.3percent responded “ministry cooperation with foreign missionaries,” Also, 16.7 percent responded “communication with local people and build relationship,” and 9.5 percent responded “leading English worship and preaching.” Over 73.8 percent indicated that they wanted “ministry cooperation with local people or foreign missionaries.” One of the interviewers commented: “I think English is important because I can meet various people who use English and access various ministry opportunities.”

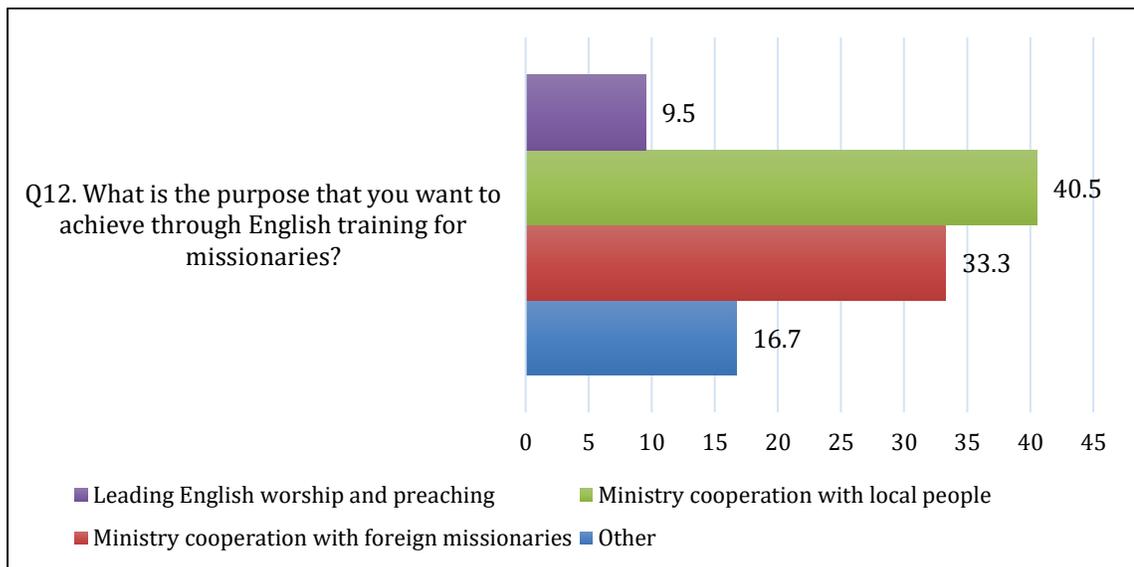


Figure 4.6. The purpose that missionaries want to achieve through English training.

Questions 14 and 15 were about the expectations and achievement before and after the English training. Before English training, 54 percent KEHC missionaries had the highest expectations for communication, 20 percent of them were for leading English worship and delivering a sermon, and 20 percent of them were for getting confidence in English speaking. Other opinions were 2 percent for ministry cooperation, and 4 percent had no expectations.

Q15 dealing with satisfaction about the achievement of missionaries after English training resulted as follows: 57 percent of respondents said they “achieved their expectations for communication in English,” 9.5 percent of respondents said they “got used to leading English service and preaching,” 9.5 percent mentioned they “achieved more than expected,” but another 24 percent said they “did not meet their needs through English training.”

Questions 16 and 17 were about the expertise of OMS missionaries in leading English training. Over 59.5 percent of respondents indicated that they had “expertise” to teach English, another 33.3 percent said they were “average,” and the other 7.1 percent said “not so much.” Thirty-one people responded that OMS missionaries taught practical English and understood the poor English ability of KEHC missionaries. On the other hand, eleven respondents said they had no expertise and seemed to be interns, not English experts.

Questions 18 and 19 were about the effectiveness(helpfulness) of English training. Sixty-four-point three percent of respondents indicated it was “helpful,” 26.2 percent responded “average,” and 9.5 percent said it was “not helpful.” Most of the respondents said, “It was helpful because English is an international language,” “I was able to overcome my fear of English and have confidence in it,” and “English is a necessary in learning the local language of the mission field.” The reason why they said it was not helpful was that “in non-English speaking countries, English is less frequently used.” Ninety-point five percent of respondents recognized the importance of English training for missionary training.

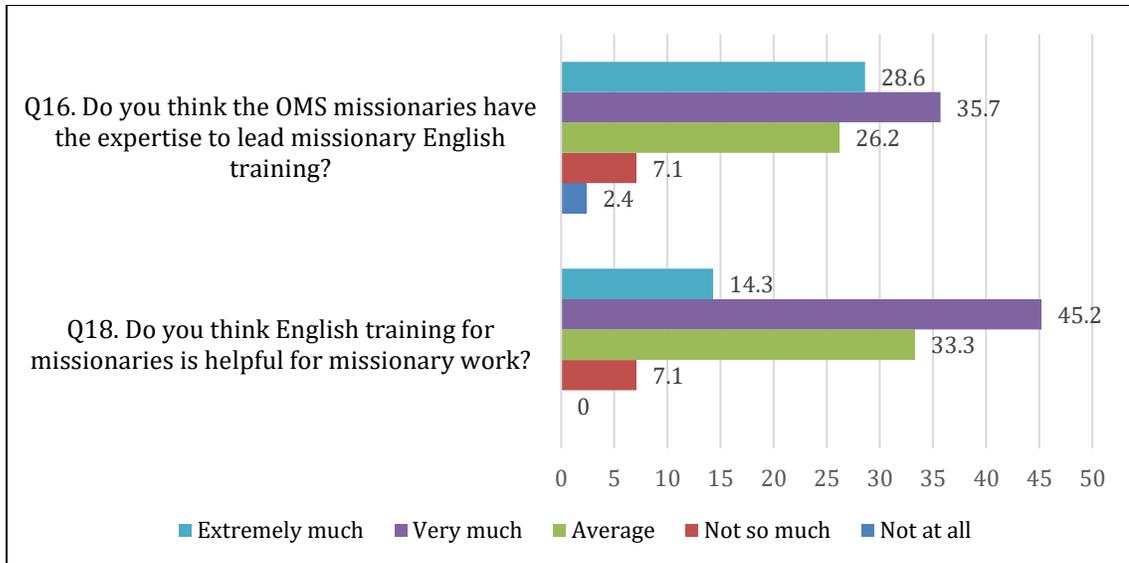


Figure 4.7. Questions sixteen and eighteen.

Questions 20 and 21 were about satisfaction with the curriculum of English training. Over 52.3 percent of respondents indicated that they were “satisfied,” 29.1 percent responded “average,” and 8.1 percent were “not satisfied.”

Several commented about satisfaction with “using English with native speakers,” others were about the “practice of leading English service, writing prayers, preaching, and practicing evangelism in English.” Negative responses included: “not a practical English lecture,” “not proper and prepared for different levels,” “the training period was not enough,” and “wanted to study local language of the mission field instead of English.”

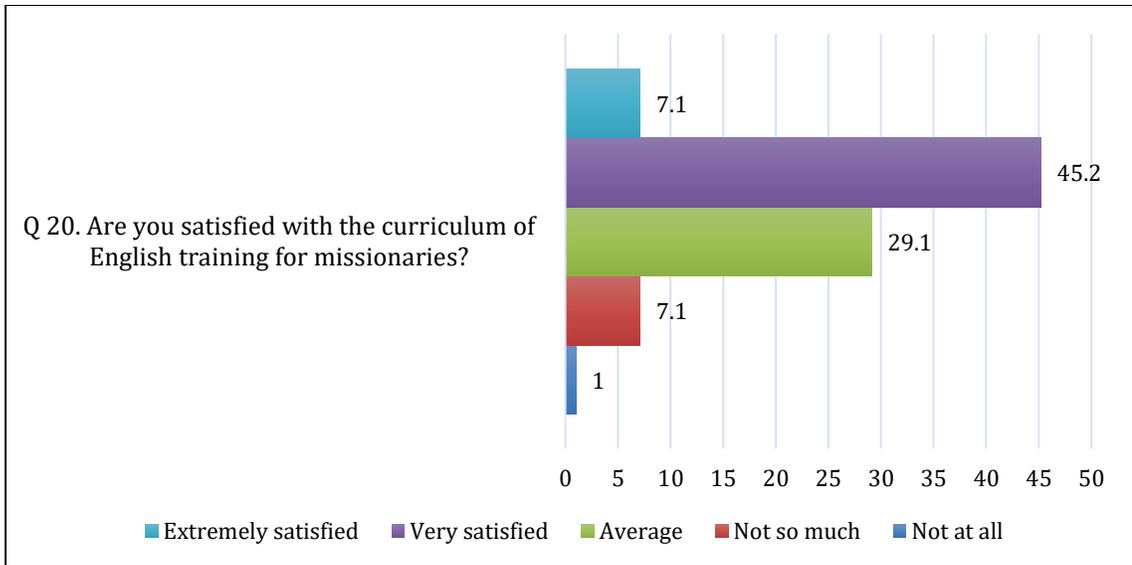


Figure 4.8. Curriculum satisfaction of English training.

About 52 percent responded that the English training period was too short, 45.2 percent said “adequate,” and 2.4 percent mentioned “too long.”



Figure 4.9. English training period.

Questions 23 and 24 were about the relationship with OMS missionaries during and after the training. About 85.8 percent of respondents built a “good” relationship and 14.3 percent were “average;” this question had no negative responses. Most positive respondents said they “appreciate OMS missionaries’ attitude trying to communicate with hospitality.” This is one of the respondents’ quotes: “OMS missionaries treated me very

friendly, and it was good to adjust the speed of speaking and word selection according to the level of English skills of the trainees and to guide them according to their respective levels. Also, my resistance to English has been resolved a lot by encouraging me until the end.”

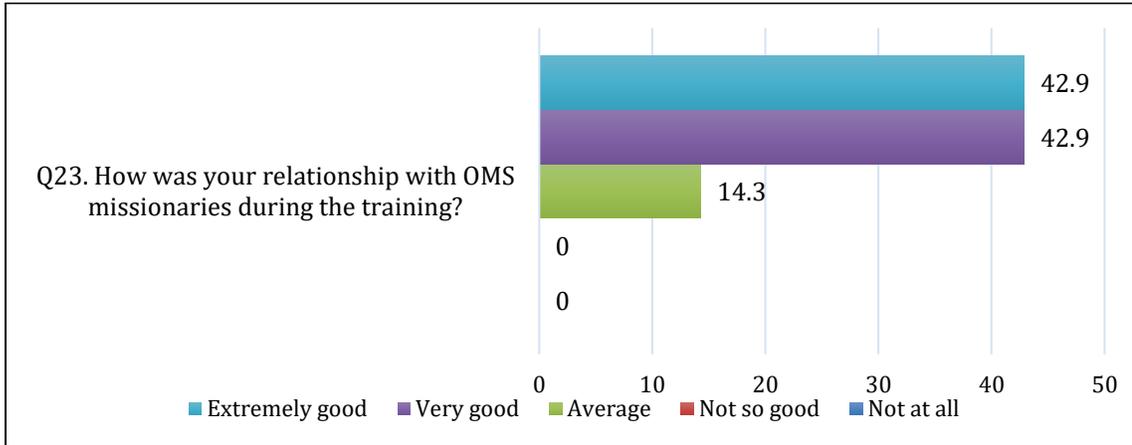


Figure 4.10. Relationship with OMS missionaries.

After the training relationship, 75 percent “kept their personal relationship through e-mail, messengers, and social media to improve their English ability.” Twenty-five percent did not because they were “busy with ministry.”

Q26 was about the difficulties encountered during English training. Sixty-nine percent responded with “the gap of English ability to communicate,” 26 percent did not feel it was difficult, and 5 percent of respondents “felt cultural difference.”

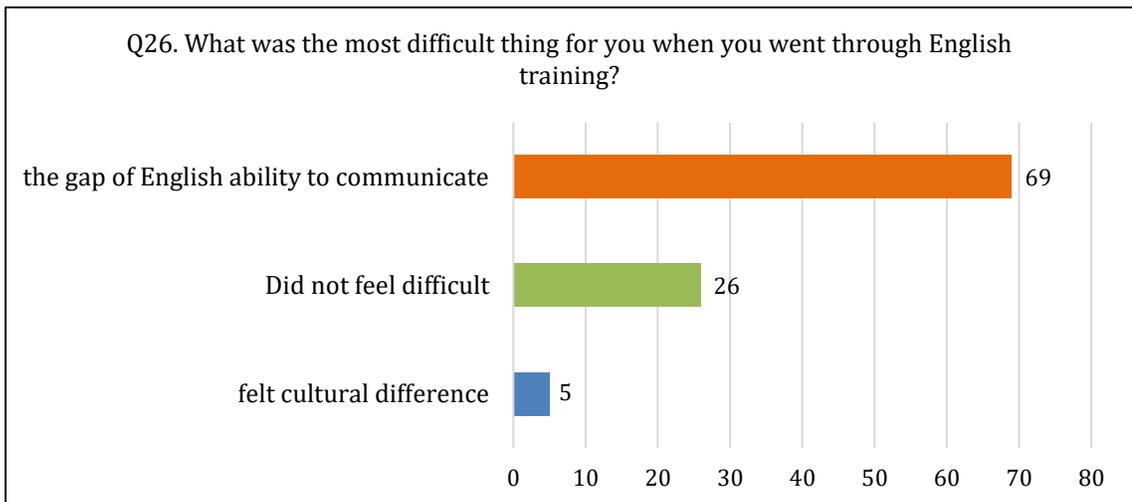


Figure 4.11. Most difficult thing during English training.

Q27, which was about improvement of missionary English ability, yielded 78.5 percent positive responses and 21.5 percent who did not think it improved at all.

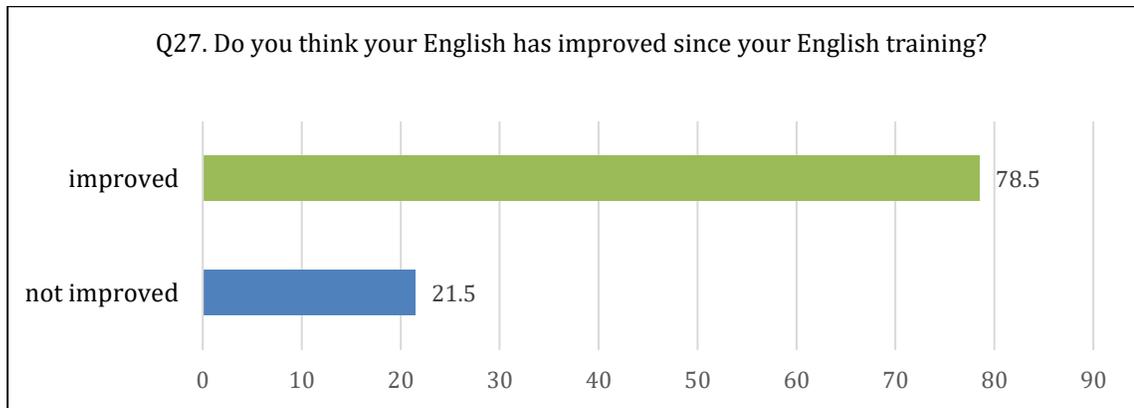


Figure 4.12. Improvement of English ability.

Group B OMS missionaries

Question 11 related to the perceptions of OMS missionaries about the purpose of KEHC missionary English training. Forty-one-point seven percent of the respondents said “to prepare for the internationalization of missionary work,” 25 percent said “it’s an international language,” and 16.7 percent said “to unite with missionaries from other countries,” and 0 percent said “to adjust to the mission field.” Another 16.7 percent said “the missionaries need to know English in order to communicate in an international setting whether that be in an airport, in the mission field talking with other foreigners, or talking with pastors or missionaries from other countries, English can be used as a tool.”



Figure 4.13. Purpose of English training in missionary training.

Q12 and 13 were about the effectiveness (helpfulness) of English training. Seventy-five percent of the respondents responded, “English is a global language,” “it opens opportunities for ministry that they did not anticipate,” and “communication between missionaries also allows for an easier exchange of knowledge in regard to how God is transforming lives through different ministries.” Twenty-five percent of respondents said, “Two months is too short to be exposed to English even though it’s better than nothing. It can give missionary candidates the challenge to learn English and make them comfortable to build relationships with English speaking people without hesitation. It’s really beneficial for them to be friends of English.”

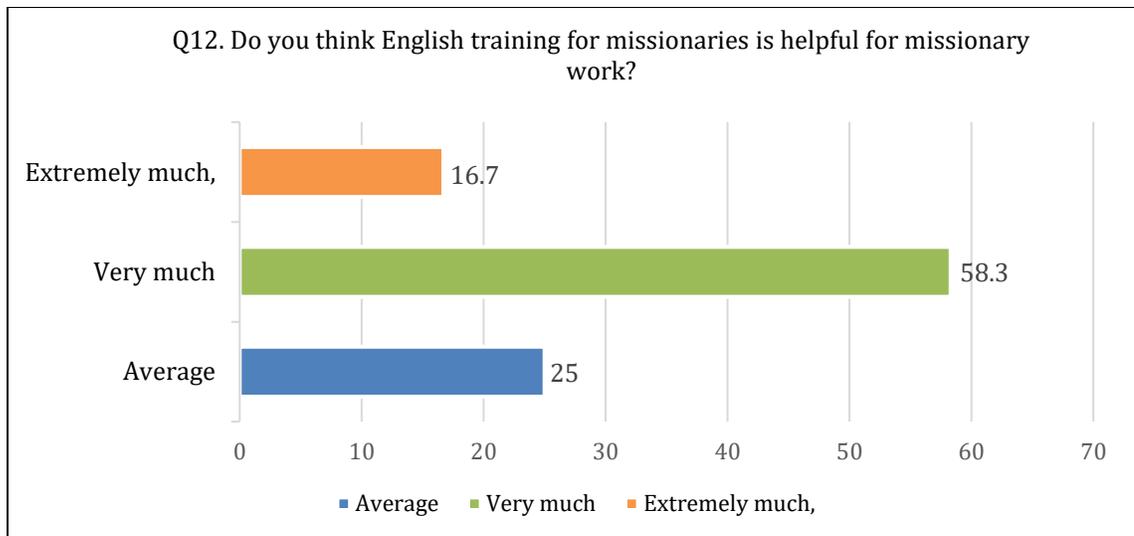


Figure 4.14. The effectiveness (helpfulness) of English training.

Q14 and 16 are about OMS missionaries' relationship with KEHC missionaries during the training and after. These are quotes from respondents: "I was able to share my experiences in the mission field, not only English skills," "missionary candidates are open to making a relationship with the OMS missionaries," "Every moment I spent with them, I felt accepted." Ninety-one percent of the respondents kept their relationship after the training, mainly by "praying and encouraging ministry." Nine percent of respondents did not continue the relationship because of KEHC missionaries' limited English ability.

Q17 was about the difficulty of leading English training. Twenty-five percent of respondents said "the training schedule kept changing, difficult to prepare the schedule ahead," 16.7 percent of respondents said "cultural differences," another 25 percent commented, "study time was too short," and another 16.7 percent of them mentioned, "My not being able to speak Korean made me feel vulnerable, I wish that I spoke better Korean to be able to help them understand better." Sixteen-point six percent of them said, "the trainees did not improve as much as I thought."

Q18 was about KEHC missionaries’ English ability improvement. Hundred percent of respondents said KEHC missionary candidates’ English ability was improved.

Q19 asked about mission partnership between KEHC and OMS. Ninety-one-point seven percent of respondents said “yes,” that KEHC and OMS cooperation goes well as mission partners. In the responses to an open-ended question, they wrote “OMS continuously sends their missionaries for the EMTC,” “OMS provides teachers to teach English for KEHC,” and “their collaboration seemed seamless.” Only 8.3 percent said “I don’t know the relationship between the KEHC and OMS.”

Group C KEHC-OMS leaders

Question10 related to the perceptions of KEHC and OMS leaders about the purpose of missionary English training. Forty-one-point six percent of respondents said the training was “to prepare for the internationalization of missionary work,” 25 percent said it was “to adjust to the mission field,” and 16.7 percent said “it’s an international language,” then 16.7 percent said “to unite with missionaries from other countries.”

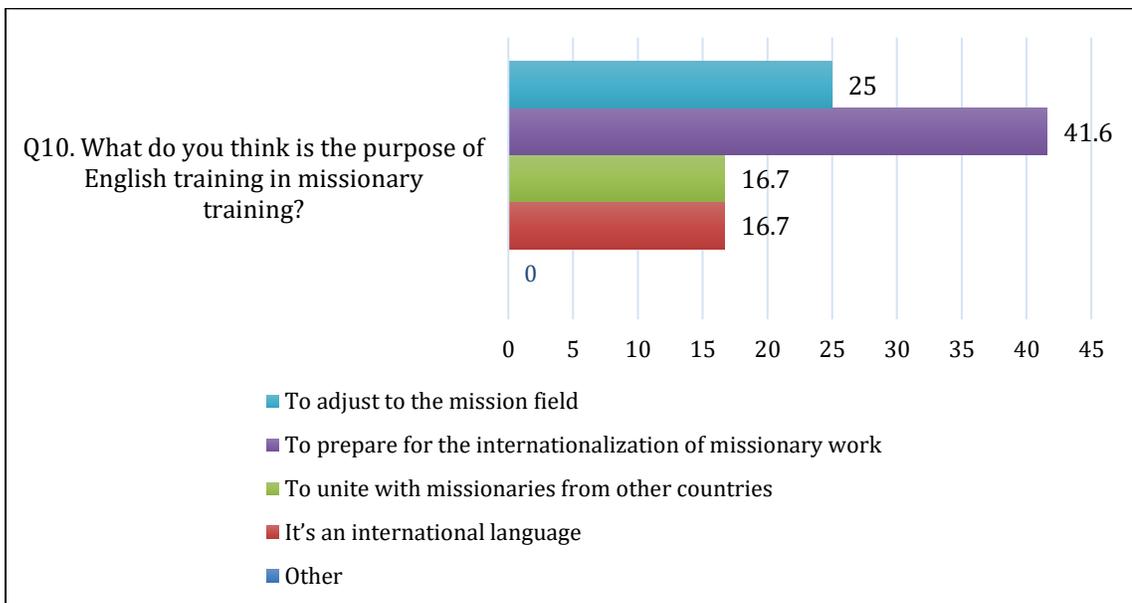


Figure 4.15. Purpose of English training in missionary training.

Question 11 asked for their expectations on what they hoped to achieve through English training. Fifty percent responded “ministry cooperation with local people,” 25 percent responded “ministry cooperation with foreign missionaries,” and 25 percent responded with “leading English worship and preaching.”

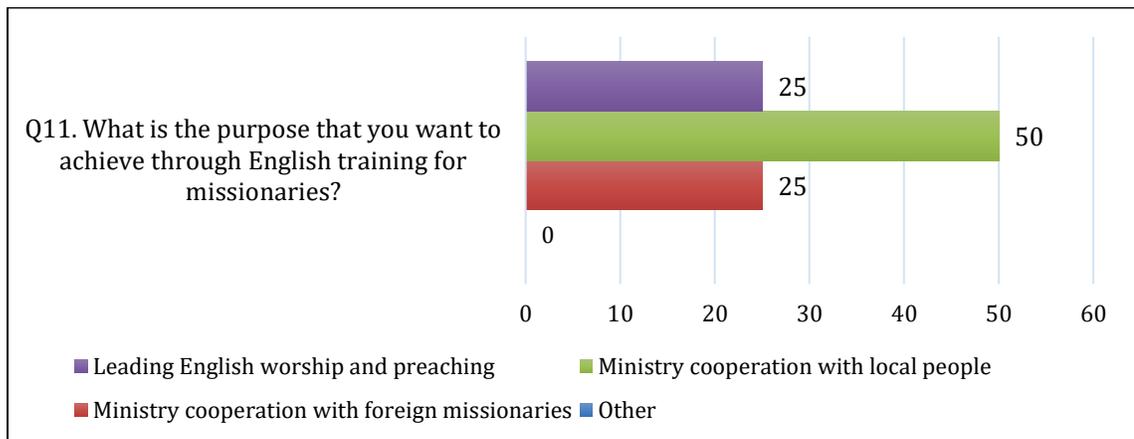


Figure 4.16. The purpose that missionaries want to achieve through English training.

Questions 12 and 13 were about the expertise of OMS missionaries to lead English training. Over 83.3 percent of respondents indicated that they had “expertise” to teach English, another 16.7 percent said “average.” One of the respondents said, “The primary goal is increased comfort in using conversational English. Therefore, a native English speaker who can encourage and engage candidates is qualified. Most candidates will need to use at least some spoken English on the field or when travelling; therefore, increasing confidence in English is key.”

Q14 and 15 were about the effectiveness (helpfulness) of English training. One-hundred percent of the respondents thought English training for KEHC missionaries is helpful. Four of the respondents said, “English is a global language. It can help to improve their cross-cultural communication,” and one said, “it is useful when missionaries are getting used to the new field and learning the local language.”

Q 16 asked about the appropriateness of the English training period. Fifty percent responded that the English training period is too short, 33.3 percent said “adequate,” and 16.7 percent mentioned “too long.”

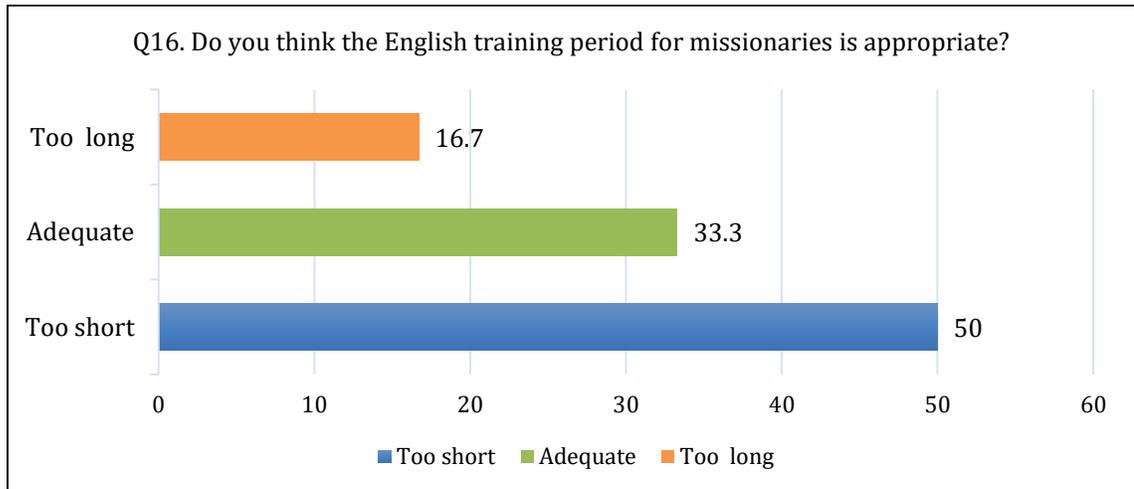


Figure 4.17. English training period.

Q17 asked about mission partnership between KEHC and OMS. One-hundred percent of respondents agreed that the KEHC and OMS cooperation went well. Two respondents said, “we are cooperating better now than in the past.”

In RQ #1, I conducted a survey on the necessity and perceptions about English training which is the core subject of this study. Based on their positive perceptions of English as an official language in the era of globalization, 38 out of 42 respondents responded very actively that “missionaries need to strengthen English skills.” The missionaries who participated in the survey not only empathized with the need for English as an official language in the era of globalization, but also showed a strong desire for the necessity of revitalizing English training for missionaries. In particular, most participants explained that “English is an essential means for partnership ministry”, and that “English training should be dealt with in more depth in training missionaries.”

On the other hand, the reason KEHC missionaries are burdened with studying English is because they are from a non-English-speaking circumstance, so they have to learn English to study the local language on the field as the process is usually done in English.

OMS missionaries and KEHC-OMS leadership also recognized the purpose of English training is related to preparing for the internationalization of missionaries.

The KEHC missionary English training program has limitations, that it is not flexible depending on the situation and needs of consumers (KEHC missionaries); moreover, intensive lectures during mission training seem to be insufficient to meet the needs. However, KEHC, OMS, and KEHC-OMS leadership recognized English as an important means of missionary work, and most of them agreed to promote it. Therefore, English becomes an important means and element in establishing partnerships in missionary work.

After all, English is an important means to forming a partnership through communication on the mission field. Expansion of partnership through KEHC missionary English training necessitates recognition of the importance and efficiency of English training to missionaries and development of an environment or in-depth program for learning practical English through OMS. In addition, improving the English skills of KEHC missionaries calls for securing the expertise of OMS missionaries who teach English. While expressing overall satisfaction with the professionalism of OMS missionaries as English teachers, complaints were also made against OMS missionaries such as “interns” who just use English as their native language without proper understanding of English as well as basic English education.

In Q11, the purpose of KEHC missionaries' English training goes beyond simple communication, and appears as the desire to lead English worship, cooperate with local missionaries, and cooperate in ministry with foreign missionaries. Therefore, the KEHC should prepare programs more systematically for the purpose of missionary English training, and OMS should send missionaries with the expertise and competence to meet these needs. In addition, KEHC and OMS leadership should exchange information about each church denomination and missionary organization to clearly communicate each other's needs and purposes so that English training can be conducted flexibly.

Research Question #2: Description of Evidence

What changes of perception about partnership do OMS missionaries and KEHC missionary candidates experience through English training at the EMTC?

Group A KEHC Missionaries

Q28 asked about any current partnership. Ninety-seven percent of respondents said “no partnership,” and only 3 percent of them responded that they “had partnership now.”

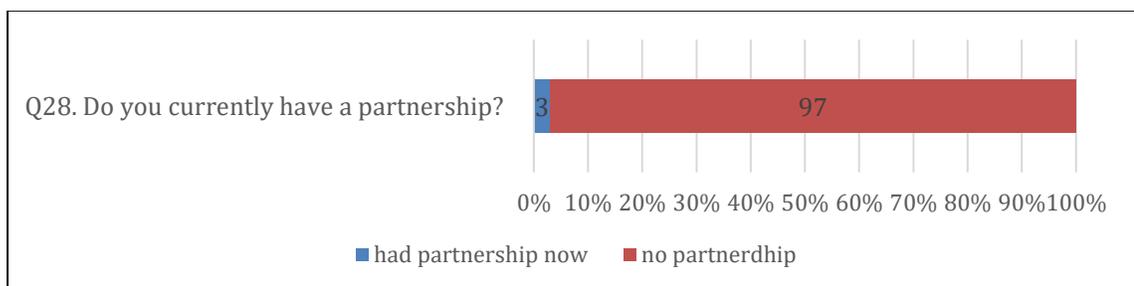


Figure 4.18. Current partnership.

Q29 asked about the purpose of their current partnership and ministry. Ninety-three percent of them had no ministry connection so far, and 4.7percent of them were “expecting ministry cooperation for Christian education and visa support.”

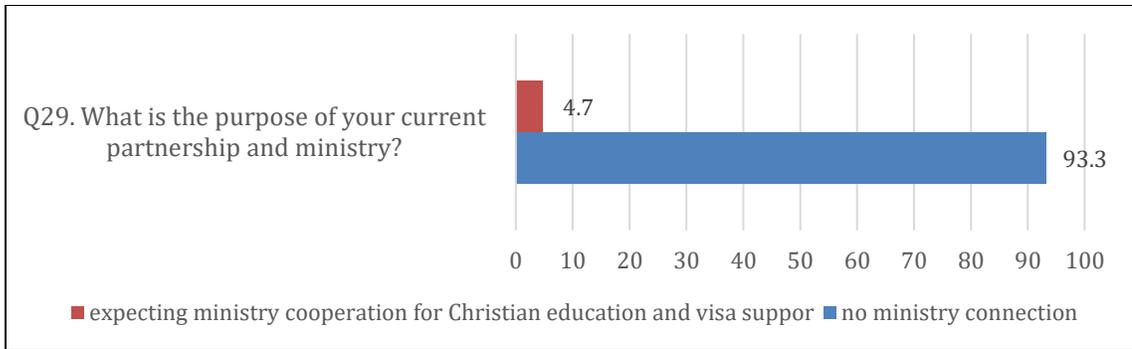


Figure 4.19. Purpose of their current partnership and ministry.

Q30 asked if partnership with OMS was necessary for KEHC’s ministry. Twenty-one percent of respondents said it is “needed for the expansion of ministry in the mission field,” 19 percent of them said “EMTC English training led by OMS was very helpful and met the needs of KEHC missionaries for their ministry communication in the mission field.” Twenty-eight-point five percent of respondents mentioned that a “continuing relationship with OMS is important for ministry cooperation and synergy to achieve common goal,” and 24 percent of them addressed the “need to share resources, strategies, and ministry cooperation for internationalization.” One mentioned that, “I think we need an open mind to share missionary strategies and make up for each other's strengths and weaknesses,” and 7.5 percent of them responded, “I don’t know.”

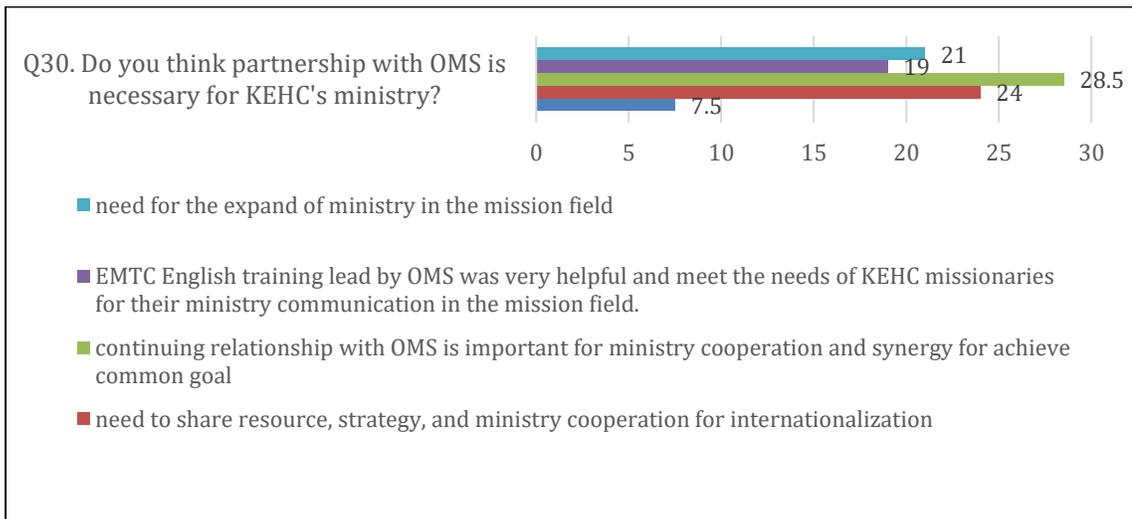


Figure 4.20. Partnership with OMS needed for KEHC’s ministry.

Q31 asked about factors necessary for the success of a partnership.

Twenty-one percent of respondents said “communication,” 34 percent of them said “ministry cooperation and common strategy,” 26 percent of respondents mentioned “cultural understanding and respect,” but 19 percent of them said, “I don’t know.”

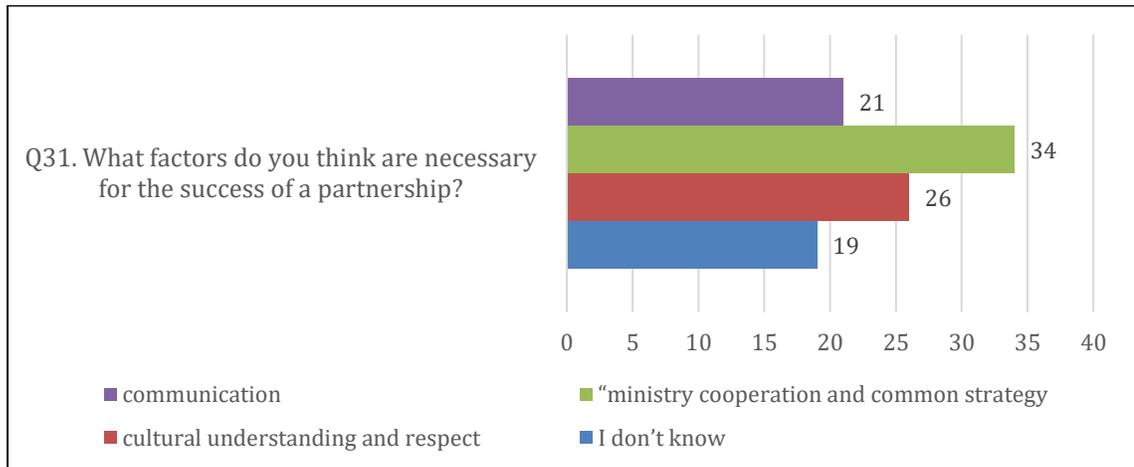


Figure 4.21. Factors necessary for the success of a partnership.

Q 32 is about the awareness of KEHC missionaries about the KEHC-OMS partnership. Four-point eight percent of respondents said they “know well about the partnership,” 19 percent of them answered “average,” and 76.2 percent of others said “not so much or not at all.” Twenty-three-point eight percent of those who answered they “know well” or “average” said they learned through English training.

Q 33 asked about the KEHC missionaries’ understanding of the ministry cooperation between KEHC and OMS. Four-point eight percent of the respondents “know well enough,” 21.4 percent of others said “average,” and another 73.8 percent mentioned “not so much or not at all.”

One of the respondents said, “I learned about the relationship between OMS and the KEHC through English training conducted in EMTC missionary training and recognized that OMS missionaries will come for a short period of time as English

teachers.” However, 73.8 percent of the respondents said that they had never heard of the ministry cooperation that took place on the mission field.

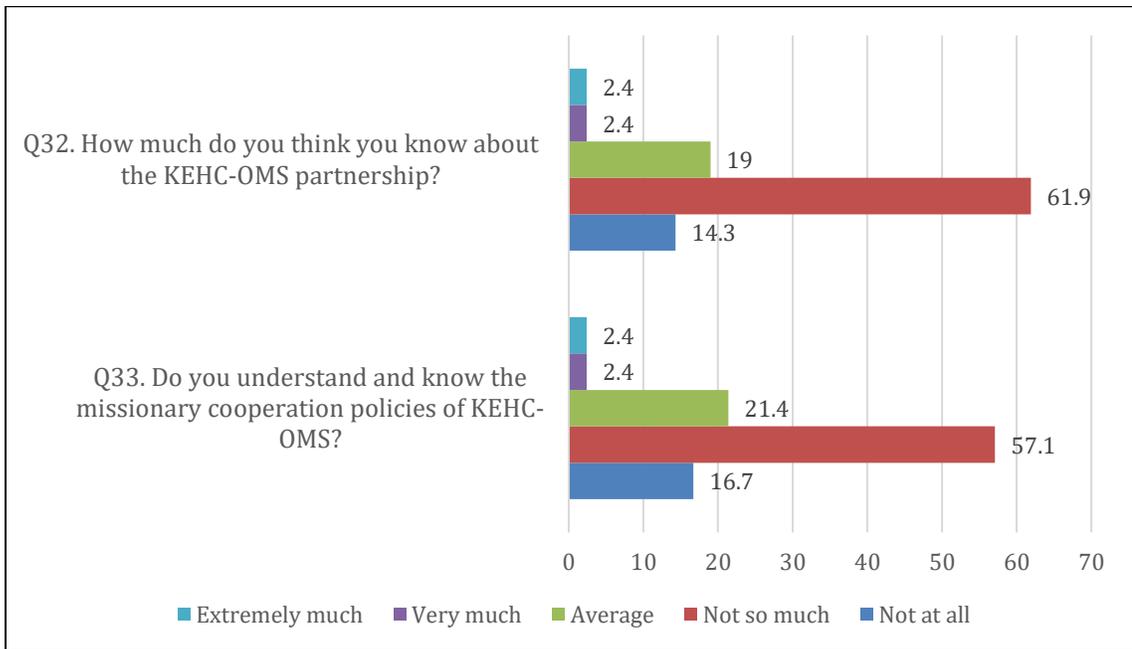


Figure 4.22. Questions thirty-two and thirty-three.

Q34 asked about what the missionary partnership of KEHC-OMS is. Thirty-one-point five percent of the respondents chose “sharing ministry resources,” 8.2 percent of respondents said “sharing mission fields,” 27.4 percent of them chose “sharing missionary training,” and 32.9 percent said “ministry cooperation,” while 2.7 percent said, “sharing information.” In the ministry relationship with OMS, KEHC missionaries recognized sharing ministry resources, ministry cooperation, and sharing missionary training as missionary partnerships.

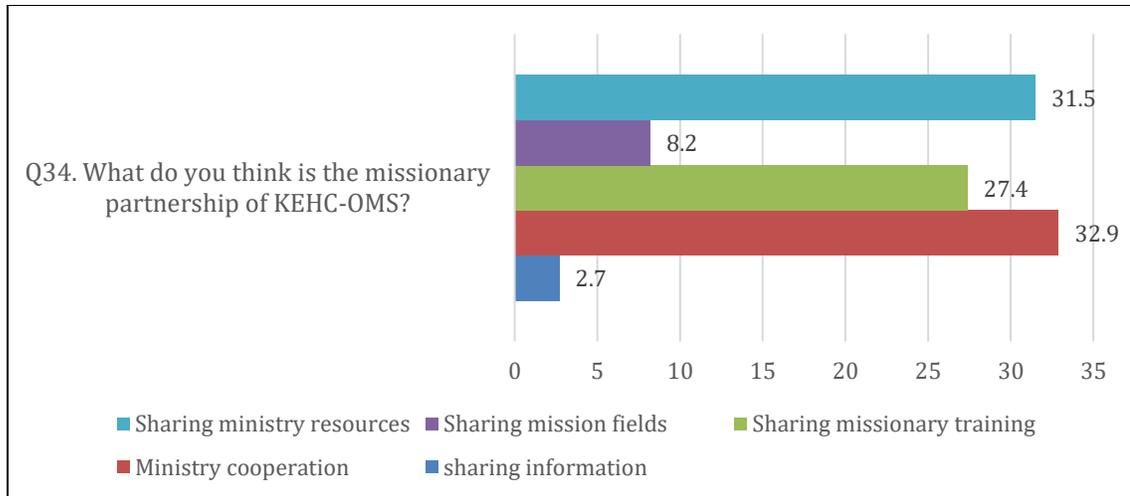


Figure 4.23. The missionary partnership of KEHC-OMS.

Q35 and 36 asked about the degree of cooperation in the missionary partnership of KEHC and OMS. Nine-point five percent of respondents said “Very active,” 28.6 percent of them thought it was “appropriate,” but 61.9 percent of the respondents thought “not active.” Twenty-eight of the respondents said, “I don’t know about the ministry partnership,” because they have no information about ministry cooperation, six respondents said they heard about it “only during EMTC English training,” and only two of them knew about ministry cooperation in “seminary cooperation” and “Church Multiplication Strategy Committee ministry for church planters.” Two respondents mentioned that “OMS was the co-founder of KEHC and there were OMS missionaries working at Seoul Theological University.”

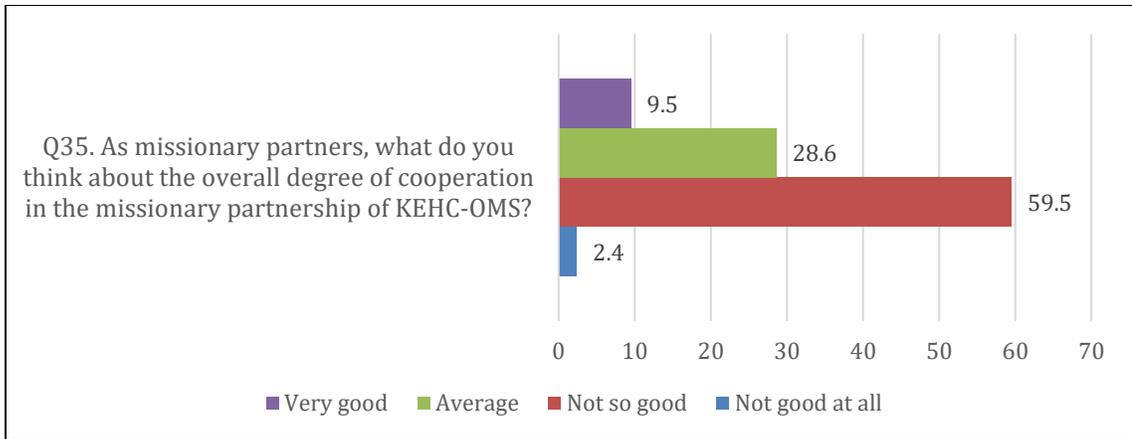


Figure 4.24. Questions thirty-five and thirty-six.

Q37 and 38 were about their understanding of ongoing missionary partnership between KEHC and OMS on mission fields. Seven percent of respondents said “adequate”, but 93percent were negative, saying “not active at all.” These are quotes from three of the respondents: “I thought field ministry cooperation would be good as EMTC English training goes well,” “The ministry goals are different,” and “Early ministry cooperation in the Hungary field was good but now the ministry goals have been changed because of differences between KEHC and OMS so they are no longer working together.” Most of the KEHC missionaries answered that they had no experience or awareness of the partnership with OMS missionaries on the mission field after EMTC English training.

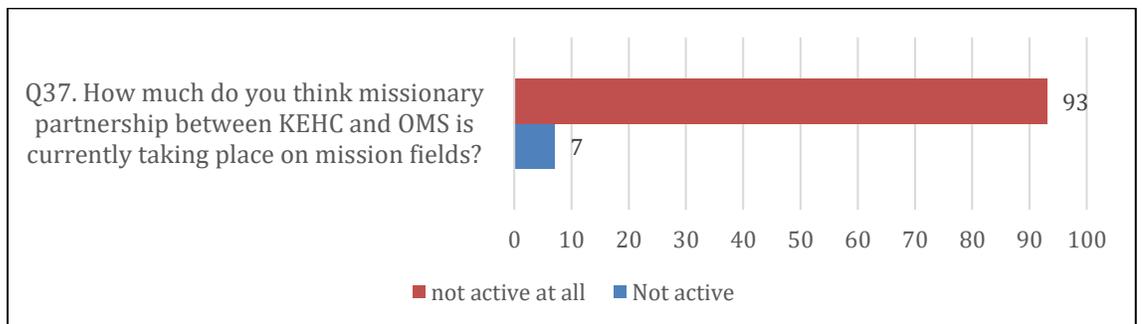


Figure 4.25. Questions thirty-seven and thirty-eight.

Q39 asked about what KEHC and OMS should do for the continuation and development of mission partnership. Zero percent of respondents thought “The annual meeting of KEHC and OMS representatives,” 24 percent of respondents said “Joint missions conference for KEHC and OMS missionaries,” 38 percent of others mentioned “cooperation between KEHC and OMS on the mission field,” and another 38 percent said “KEHC and OMS missionary networks.” KEHC missionaries recognize that ministry cooperation and networks among field missionaries are important for partnership.

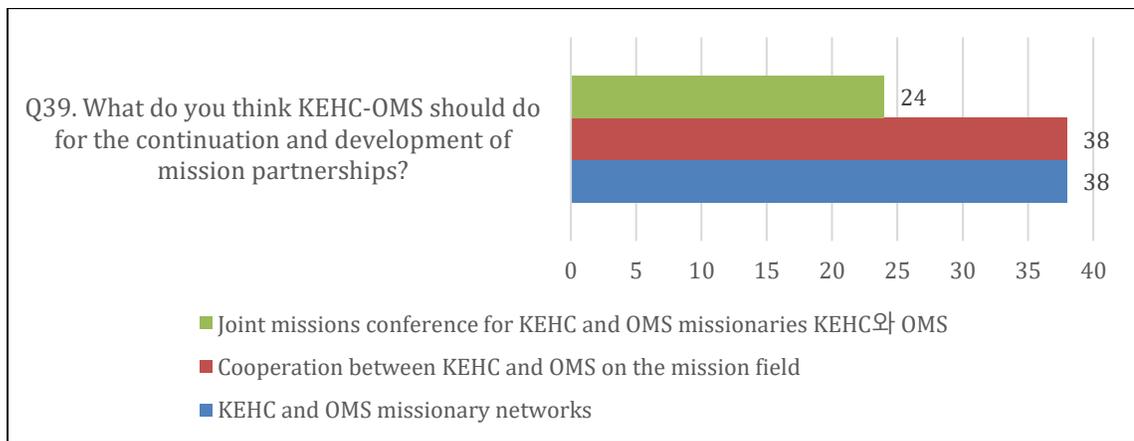


Figure 4.26. Continuation and development of mission partnership.

Q 40 asked about present ministry cooperation with OMS missionaries. Ninety percent of KEHC missionaries do not cooperate in ministry with OMS missionaries. Only 10 percent of them do “disciple making,” or “training” ministry.

Q41 asked about how helpful KEHC-OMS ministry cooperation on the mission field is. Twenty-six-point two percent of respondents said “It is very helpful,” 14.3 percent of respondents said “not helpful,” but 59.5 percent of others responded “I don’t know.”

Q42 asked about why they were not doing ministry cooperation with OMS. Four-point eight percent of respondents said, “because of the language barrier,” 33.3 percent of them mentioned “there’s no OMS missionary in the mission field,” 7.1 percent of responded “ministry purposes didn’t align,” 50 percent of them said that they “have no

information about OMS missionaries,” and another 4.8 percent said they “don’t have information about OMS ministry and never had experience working with OMS before.” KEHC missionaries mentioned the reasons for no connection in the field and no information about OMS ministry not doing ministry cooperation with OMS.

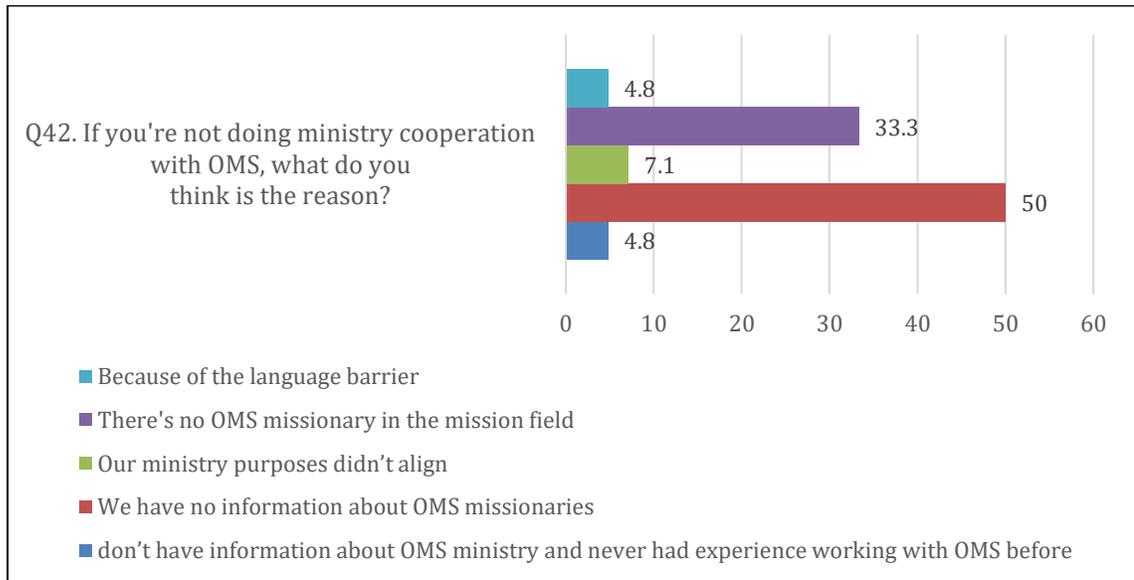


Figure 4.27. Question forty-two.

Q43 asked if they ever attempted to form a missionary partnership with OMS. Ninety-three percent of respondents never tried working with OMS. Seven percent of respondents said “Evangelism and English study,” “English teaching for MKs on the mission field,” and “Training for church planters and laity evangelism with Church Multiplication Strategy Committee.” The respondents said that most of the relationships were through English training in EMTC training rather than partner ministry; only one person experienced partnership through Train and Multiply (KEHC-OMS joint ministry).

Q44 asked about the reason their attempt at ministry cooperation working with OMS did not work. Ninety-three percent of respondents said “never tried,” 7 percent of respondents said “there were no OMS missionaries in the field,” they “could not find the

ways for cooperation because of different ministry goals,” and they “shared common goals but they don’t show respect for Korean (Asian) missionaries.”

Q45 asked about how English class changed their perception of partnership with OMS. Fifty-two percent of respondents felt “ministry cooperation is needed for international ministry.” These are a couple of quotes: “The relationship built through English training could be helpful for international ministry cooperation” and “Missionary English training was beneficial for building partnership between KEHC and OMS missionaries.” Twenty-four percent said “more communication is needed,” 16 percent said they had “no change of their perception,” and another 8 percent said “I don’t know.”

Group B OMS Missionaries

Q 20 asked about the necessity of ministry cooperation with KEHC. In this open-ended question, people wrote “Ministry cooperation with KEHC is necessary but I was here for short term only to teach English for KEHC missionary candidates, so I did not know much about the KEHC-OMS ministry partnership in more detail.” “Missionaries should always seek to work alongside locals. I think that both organizations are able to provide resources and knowledge that each need. I think especially for OMS, as they continue to serve in Korea, it is important that they keep in touch with KEHC.” “The partnership with the KEHC had had great value over a long period of time, and can continue to be valuable in the future for ministry in Korea and globally.”

Q 21 asked what factors were necessary for the success of a partnership. In this open-ended question, people wrote, “Understanding each other and ministry cooperation and having common goals,” “Clear communication of expectations is necessary for successful partnership,” “Clear communication, cross-cultural intelligence on both sides,

mutual measurable understandings of goals, equal benefits to both parties, cooperation on both organizational and practical levels.”

Q22 asked about their knowledge of KEHC-OMS partnership. Fifty percent of respondents said they “know well,” 33.3 percent of them said “average,” and another 16.7 percent said “not so much.”

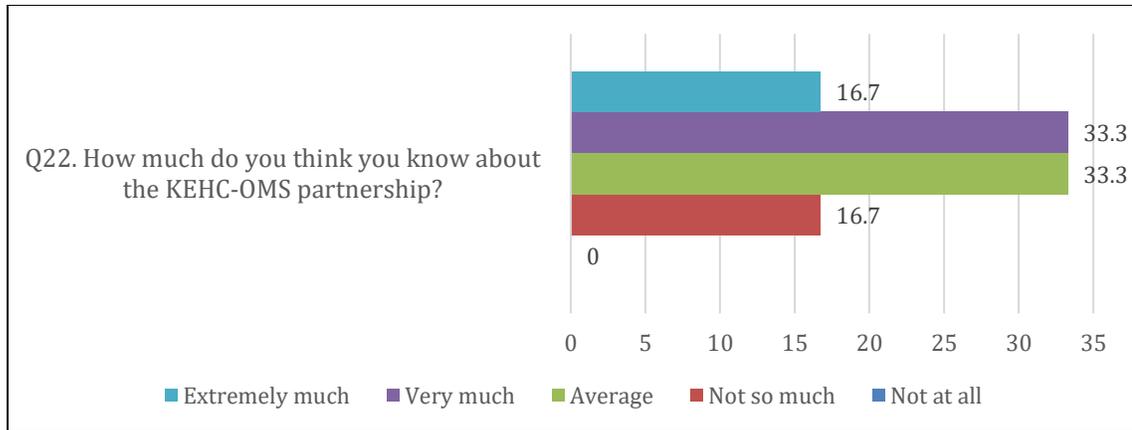


Figure 4.28. Knowledge of KEHC-OMS partnership.

Q23 asked about their thoughts on the missionary partnership of KEHC and OMS. Twenty-nine-point two percent of them said “sharing ministry resources,” 8.3 percent of respondents said “sharing mission fields.” 25 percent said “sharing missionary training,” and 37.5 percent of them said “ministry cooperation.”

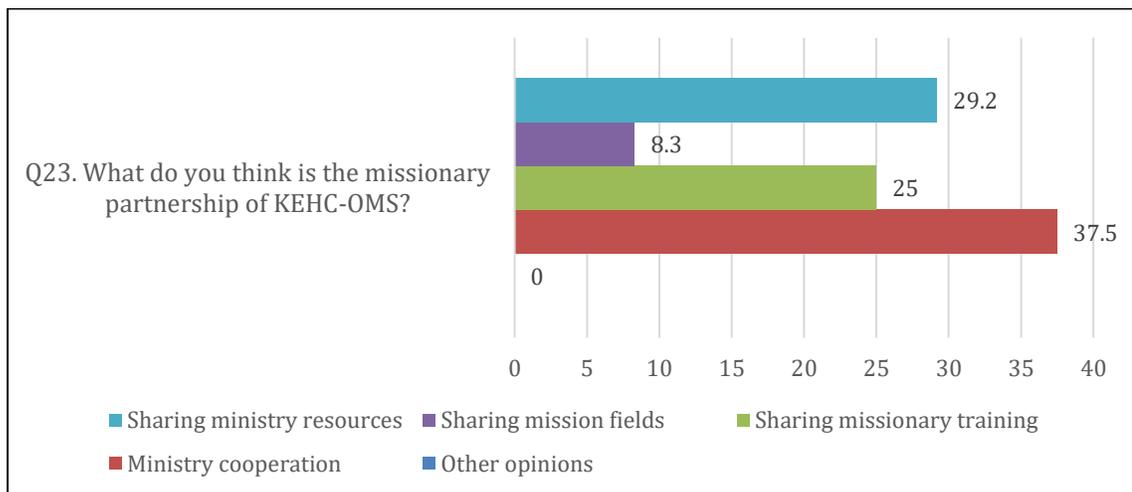


Figure 4.29. Missionary partnership of KEHC-OMS.

Q24 and 25 asked their thoughts on the overall degree of cooperation in the missional partnership of KEHC-OMS. Twenty-five percent of respondents said “very active,” 58.3 percent of them said “adequate,” and 16.7 percent of others said “not active.” Eighty-three-point three percent of respondents recognized that the overall cooperative relationship of missionary work was active.

Q26 and 27 asked about their recognition of missionary partnership between KEHC and OMS taking place on the mission field. Seventy-five percent of respondents said “not active,” and 25 percent said “not at all.” These are quotes from the respondents: “There is some cooperation on some mission fields like Indonesia and possibly India, but on most mission fields where both OMS and KEHC are working, there is little to no cooperation,” “There may be fields where there is some partnership, but I am quite aware of some where there are OMS and KEHC missionaries who do not know one another or work together. I think this is a shame because they could learn from and encourage each other, perhaps being quite a help to one another,” “If we want to talk about partnership in mission, we need to develop the relationships among the missionaries.” Contrary to the perception that overall cooperation in KEHC-OMS missions is active in Q25-26, in Q27-28 the respondents answered that actual cooperation on mission fields is rarely or never achieved as in the above response. This is believed because most of the OMS missionaries who participate in the English program of missionary training were short-term missionaries and do not know the relationships in the field.

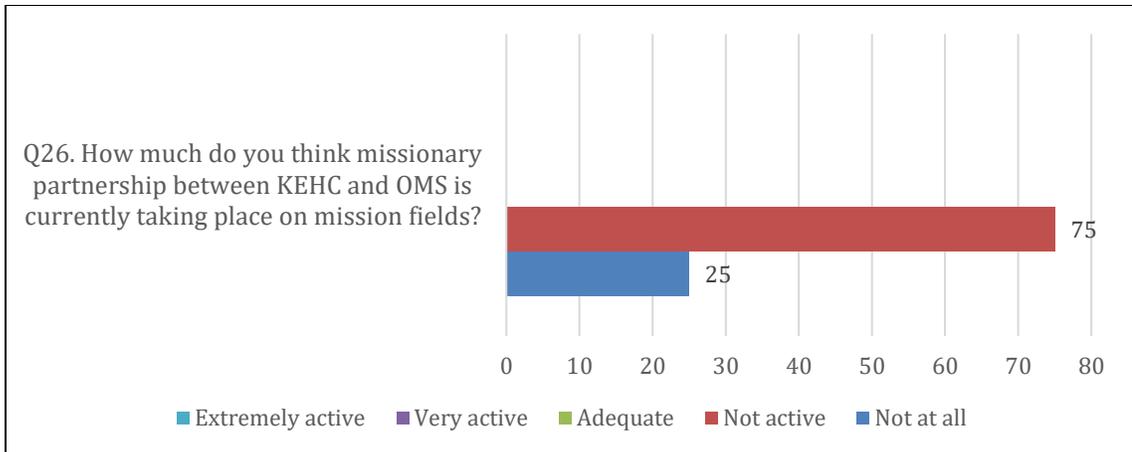


Figure 4.30. Recognition of missionary partnership between KEHC.

Q28 asked about their thoughts on what KEHC and OMS should do to continue and develop mission partnership. Thirteen-point six percent of respondents said “The annual meeting of KEHC and Oms representatives.” 22.7 percent of them said “Joint missions conference of KEHC and OMS missionaries,” 45.5 percent of others said “cooperative ministry of KEHC and OMS in the mission field,” and 18.2 percent of them said “KEHC and OMS missionary networks.” One opinion was to “re-evaluate mutual understanding of partnership, especially in light of the cross-cultural and multilingual context.”

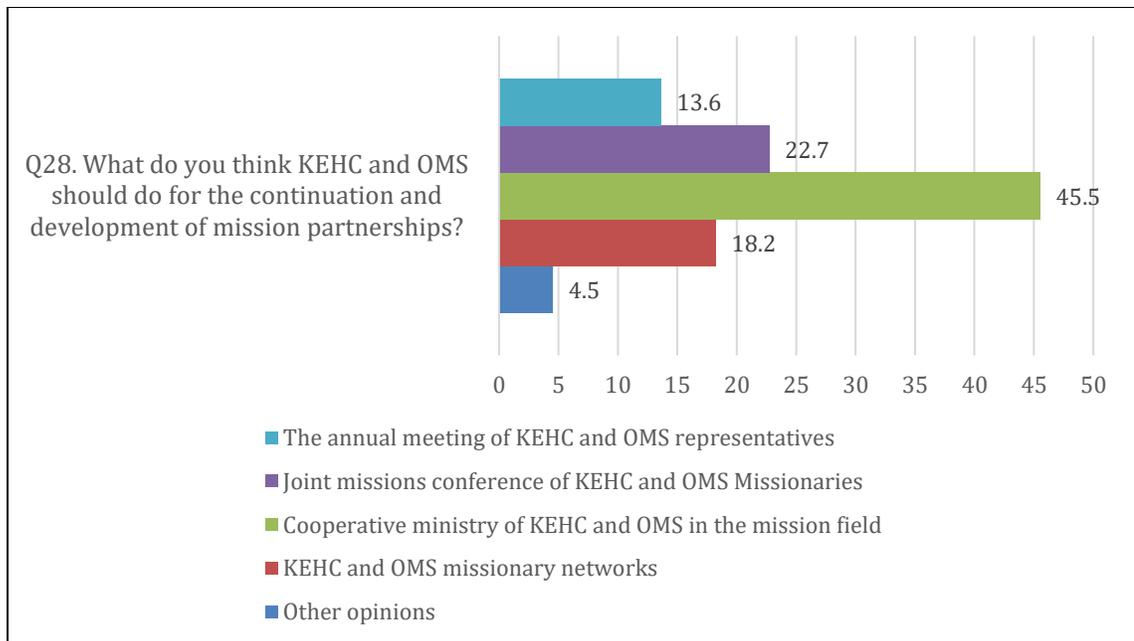


Figure 4.31. Continue and develop mission partnership.

Group C KEHC-OMS Leaders

Q18 asked about necessary factors for the success of a partnership.

One-hundred percent of respondents mentioned “communication.” This is a quote from the respondents: “mutual understanding, respect, communication, and common goals,”

Leaders considered “communication” the most important factor to overcome cultural and language differences.

Q19 asked about understanding of the direction of the KEHC-OMS partnership.

Most of the respondents said in common, “effective ministry cooperation.” One of the quotes described well the direction of the partnership: “We want to partner to be more effective in global mission work than we would separately.” Another said, “Working toward increased co-operation, having younger more openminded leadership involved on both sides would be helpful.”

Q20 asked about what the essence is of the missionary partnership of KEHC and

OMS. Thirty-six-point four percent of respondents said “sharing ministry resources,”

18.2 percent chose “sharing missionary training,” and another 45.5 percent chose “ministry cooperation.”

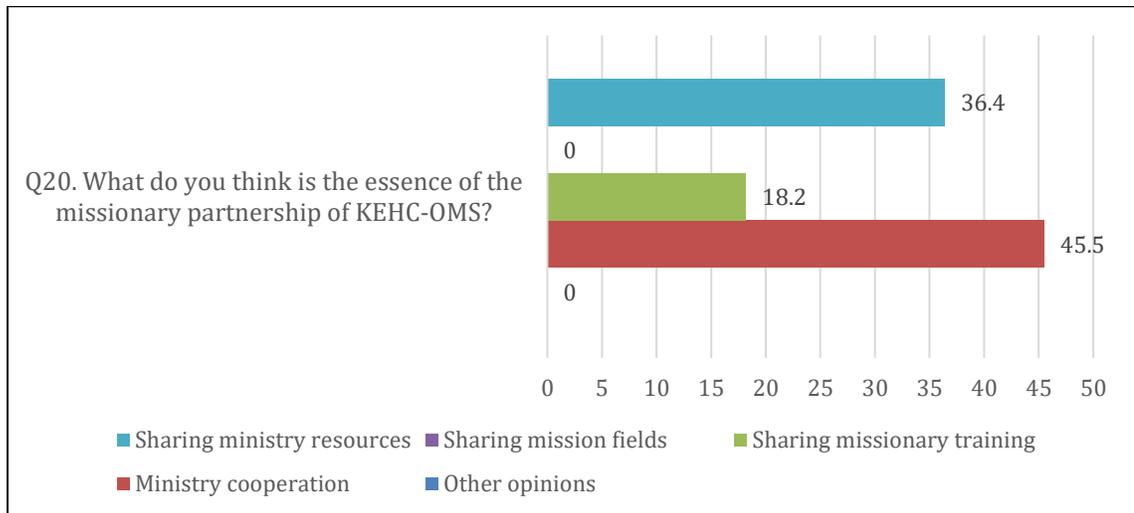


Figure 4.32. The essence of the missionary partnership of KEHC-OMS.

Both KEHC-OMS leaders recognized the importance of ministry cooperation for forming partnership.

Q21-22 asked about overall degree of cooperation in the missional partnership of KEHC-OMS. Only 16.7 percent of respondents said “adequate.” and 83.3 percent mentioned “not so good.” The respondents described, “At the moment our co-operation is very limited. The only significant co-operation I see is the EMTC English program for missionary candidates, but there could be a lot more work together on the fields.” and “there was no ministry cooperation on the mission field.” “We have tried to partner before, but have failed many times. I think it is because of misunderstandings from cultural differences and different goals and purposes.”

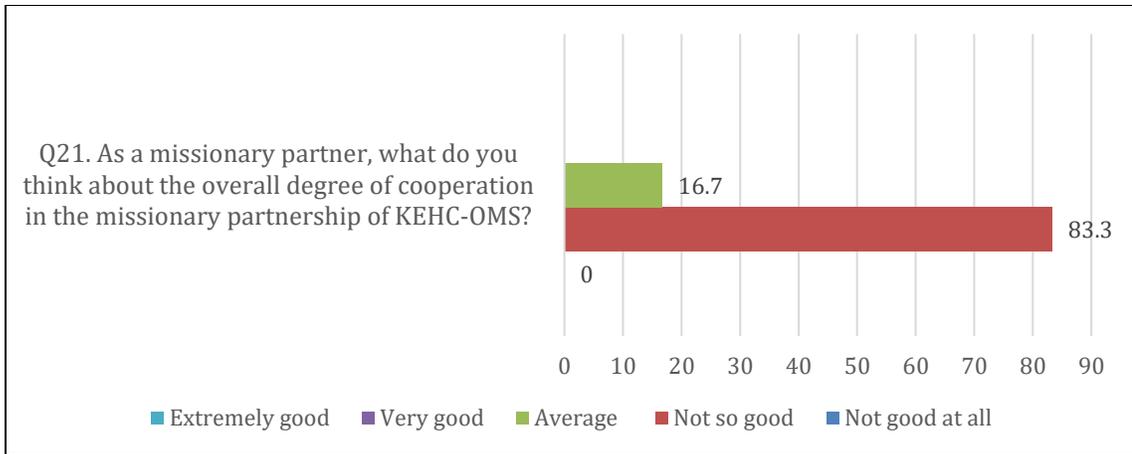


Figure 4.33. Cooperation in the missional partnership of KEHC-OMS.

Q23-24 asked about their recognition of missionary partnership between KEHC and OMS that takes place on the mission field. Only 16.7 percent of respondents said “adequate.” One said, “On most mission fields, there is no partnership between KEHC and OMS. But on some mission fields there is some partnership, such as Indonesia, India, Taiwan, Japan, and Korea.” and 83.3 percent mentioned “not active.” The respondents explained, “There were no connections on the field,” “almost no cooperation on most fields.”

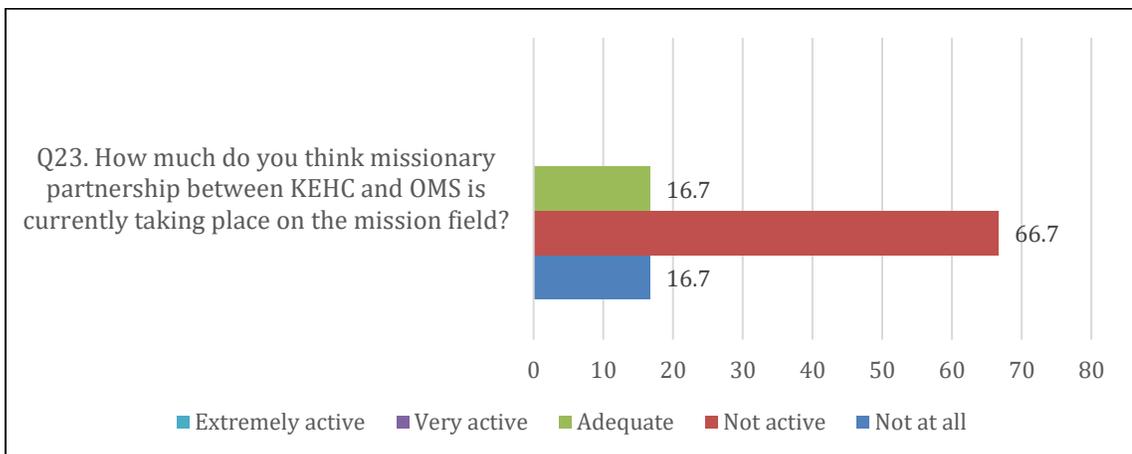


Figure 4.34. Recognition of missionary partnership between KEHC and OMS.

Q25 asked about their thoughts on what KEHC and OMS should do for continuation and development of mission partnership. Thirty percent of respondents

chose “The annual meeting of KEHC and OMS representatives,” 10 percent chose “Joint missions conference of KEHC and OMS missionaries,” 40 percent chose “cooperative ministry of KEHC and OMS in the mission field,” and another 20 percent chose “KEHC and OMS missionary networks.”

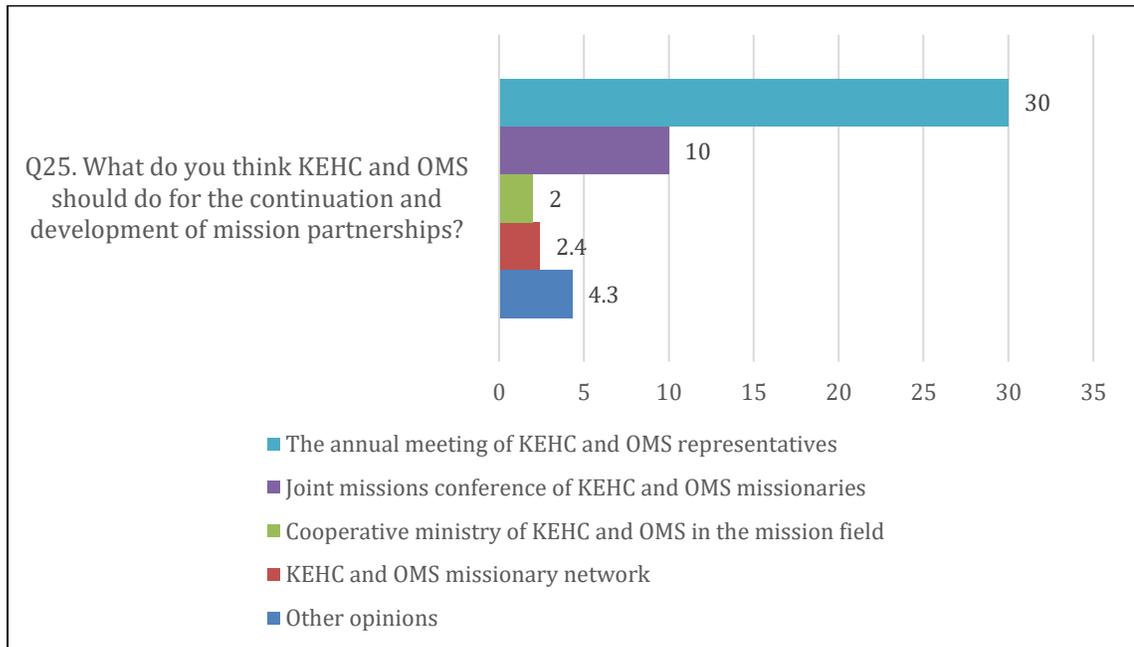


Figure 4.35. Continuation and development of mission partnership.

Q26 asked whether partnership through EMTC English training is productive, focused, and effective. Some respondents’ comments were, “it opened doors for continuing minimum connections between KEHC-OMS.” “It has been somewhat effective. It could be improved if we had personnel dedicated to this ministry.”

In RQ2, KEHC and OMS missionaries recognized each other as ministry partners but at the surface level. Among KEHC missionaries, many of them got to know about OMS even through the EMTC English training. They built personal relationships during English training but it did not develop into ministry cooperation on the mission field in most cases. It is because of lack of information. Also, they could not find OMS missionaries in the field. KEHC missionaries consider ministry cooperation and cultural

understandings on the mission field as successful elements of partnership, and OMS missionaries and KEHC-OMS leadership consider communication as a priority.

KEHC and OMS are both aware of the need for partnership to be more effective in global mission than working separately.

KEHC-OMS leadership considers communication as the main element of the partnership to agree on the direction of the KEHC and OMS ministry. The development of missionary partnership between the KEHC and OMS requires the formation of networks on the mission field and actively engagement in joint ministries. However, in practice, both KEHC and OMS missionaries and KEHC-OMS leadership recognize that missionary partnerships are not being formed on the mission field. This means that although they know that they have a relationship with each as missional partners, communication and networks for specific ministry are not being made on the mission field. Active communication by leadership is necessary to establish a network and to serve in joint ministry; practical ministry cooperation between KEHC and OMS missionaries is necessary on the mission field. To this end, both leaderships should support missionaries in forming an active missionary network on the mission field by setting common values and goals for the KEHC and OMS. In addition, all missionaries on the mission field should have an active attitude toward continuous partnership and network formation between KEHC and OMS for efficient coalition.

Research Question #3: Description of Evidence

What do the participants identify as advantages or disadvantages of the partnership between KEHC and OMS through missionary candidate English training at EMTC?

Group A KEHC Missionaries

Q 46 asked whether KEHC missionaries formed a partnership with OMS missionaries through the English training program. Forty percent of respondents said they “built personal relationships but not much about partnership” and “shared prayer requests,” 31 percent also mentioned “just personal relationship level,” and another 5 percent said “I don’t know,” while 24 percent responded “no.” In this question, the respondents showed they built personal relationships with OMS missionaries and were conscious of partnership at least. KEHC missionaries thought they built personal relationships with OMS missionaries but not as a missional partnership. The relationships formed after EMTC English Training but did not developed into ministry cooperation or partnership.

Q47 asked what kind of relationship (partnership) they wanted to form with OMS missionaries after missionary English training. Forty-eight percent of respondents responded “to build ministry cooperation in team ministry, network, English education on the mission field,” 45 percent of them said “sharing ministry, prayer requests and supporting each other,” and 7 percent said “I don’t know.” About 93 percent of respondents expected to develop ministry cooperation through networking and supporting each other on the mission field. The KEHC missionaries recognized that the formation of

a network is important for ministry cooperation on the mission field. Therefore, they expected to develop a relationship after the EMTC English training for the expansion of missionary partnership with OMS on the mission field.

Q48 asked about the importance of maintaining and expanding KEHC-OMS partnership through missionary English training. Nineteen percent of respondents said, “extremely much,” 42.9 percent of others also said “very much,” 33.3 percent of the others said “average,” and 4.8 percent of another said “not so much.” Ninety-five-point two percent of respondents were positive about the importance of partnership between KEHC and OMS through EMTC missionary English training.

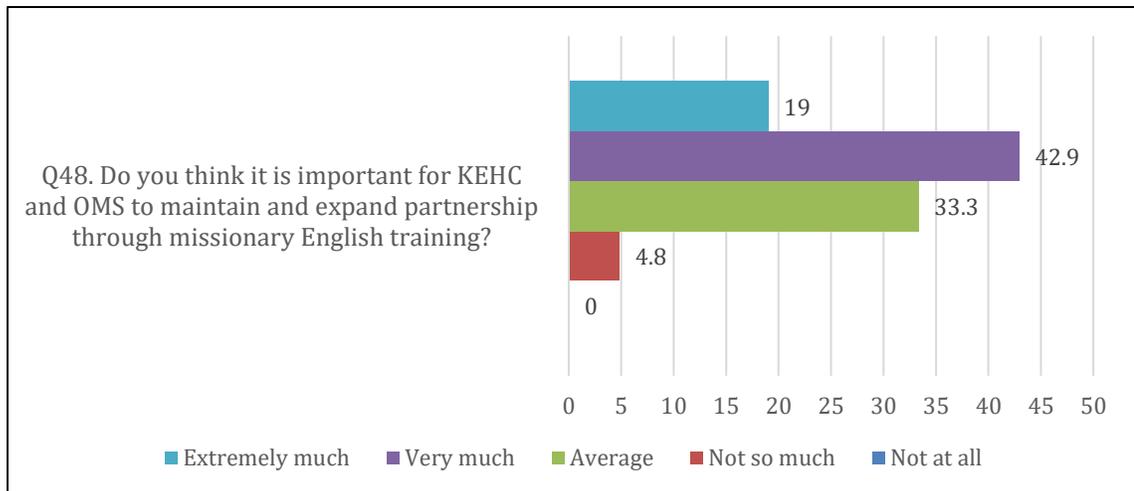


Figure 4.36. Maintain and expand partnership through missionary English training.

Q49 asked whether the English training with OMS was appropriate for the purposes of KEHC missionary ministry. Ninety percent of respondents said “it is important,” 5 percent of them wrote, “I think it helped me to have an international sense and perspective for global ministry,” or “English training cannot be the purpose for missionary training, but I think it is a useful tool for missionary work,” and another 5 percent said “not so much” with this response: “English training is desperately needed in a ministry that requires a lot of English, but in general mission work, training in the

language of the country or the language of the region is more necessary.” Ninety percent of the respondents agreed not only on the importance of English for KEHC missionary but also the continuation of partnership with OMS.

Q50 asked about their knowledge of KEHC and OMS ministry partnership other than English training. Eighty-five-point seven percent of respondents said, “I don’t know” or “no information,” 14.3 percent of others mentioned ministry cooperation in “church planting and lay evangelism training with CMSC (Church Multiplication Strategy Committee), India seminaries, Seoul Theological University, and North Korea mission partnership.” Most KEHC missionaries apparently did not receive information on the ministries of OMS except for English training.

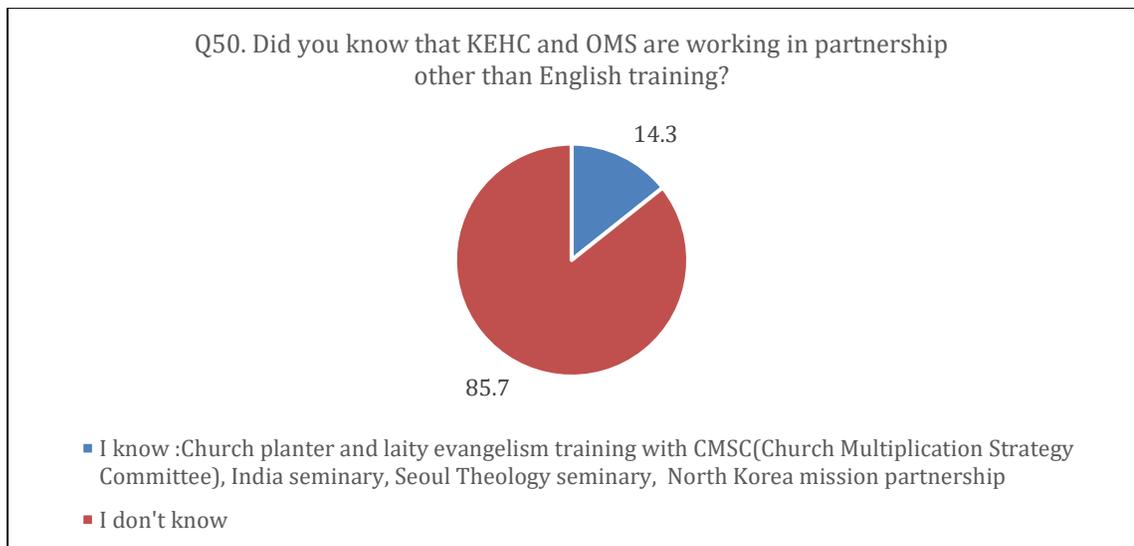


Figure 4.37. Knowledge of KEHC and OMS ministry partnership.

Q51 asked whether KEHC and OMS have common goals. Fifty-nine-point five percent of respondents said, “we have a common goal to expand the kingdom of God and share the Gospel,” 40.5 percent said “I don’t know.” Two respondents described the reasons as follows: “I don’t have any ministry connection with OMS in the field,” or “I don’t have any information about OMS ministry.” The general purpose of the mission is

the same, but for specific goals pursued by the KEHC and OMS on the mission field, they answered that they did not know because they could not know about each other’s ministry information.

Q52 asked about the purpose of the partnership with OMS. Seventy-eight-point five percent of respondents said, “ministry cooperation in global mission,” and they mentioned “missionary training, ministry networks, sharing resources, expanding global ministry through partnership and effective ministry,” while 21.5 percent said, “I don’t know.”

Q53 asked whether KEHC and OMS share information that is essential for ministry. Nineteen percent of respondents said, “Yes,” 59.5 percent said “I don’t know,” and 21.5 percent said “no.” This question revealed that KEHC and OMS do not know or share the information necessary for ministry with each other.

Q54 asked if KEHC and OMS have sufficient communication to achieve their joint goals. Sixteen-point six percent of respondents said, “Yes,” but they wrote “Only at the leadership level connection but not among field missionaries,” “Only representatives meeting.” Twenty-one-point four percent said “No,” and 62 percent said, “I don’t know.” Eighty-three-point four percent of the responses show that partnership between KEHC and OMS exists, but only at the leadership level to achieve a common goal, and there is little exchange between field missionaries.

Q55 asked about the benefits of the partnership with OMS. The results are listed in Table 4.2

Table 4.2 – The benefits of the partnership with OMS

For KEHC	English training, sharing information, sharing human resources, missionary training, ministry expansion and variety, mission policy, growing global perspective, sharing ministry experience, equipping missionary for global ministry, understanding cross cultural ministry, ministry networks.
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For OMS	sharing human resources, ministry networks, supporting missionary training, planting mission fields, expanding global ministry.
For the missionary him/herself	English training, building connection with westerners, overcoming fear of cross-cultural ministry, sharing information, knowing importance of working together (partnership), sharing different ministry experiences with each other, global sense, overcoming fear of using English, understanding different ministry visions and ministry situations, and the power of working together.

Q 56 asked about factors needed to strengthen the KEHC-OMS partnership; responses included the following: Ministry cooperation at a practical level, communication, common goal, sharing human resource, goal, strategy, respect and understanding of other cultures.

Q57 asked about what is preventing KEHC and OMS from developing their partnership. Twenty-eight-point six percent of respondents said, “difficulty in communication due to language differences,” 11.9 percent said “conflict of ministry due to cultural differences,” 33.3 percent said “disagreement due to differences in ministry objectives,” and another 26.2 percent described “not enough information about each other and ministry connection.”

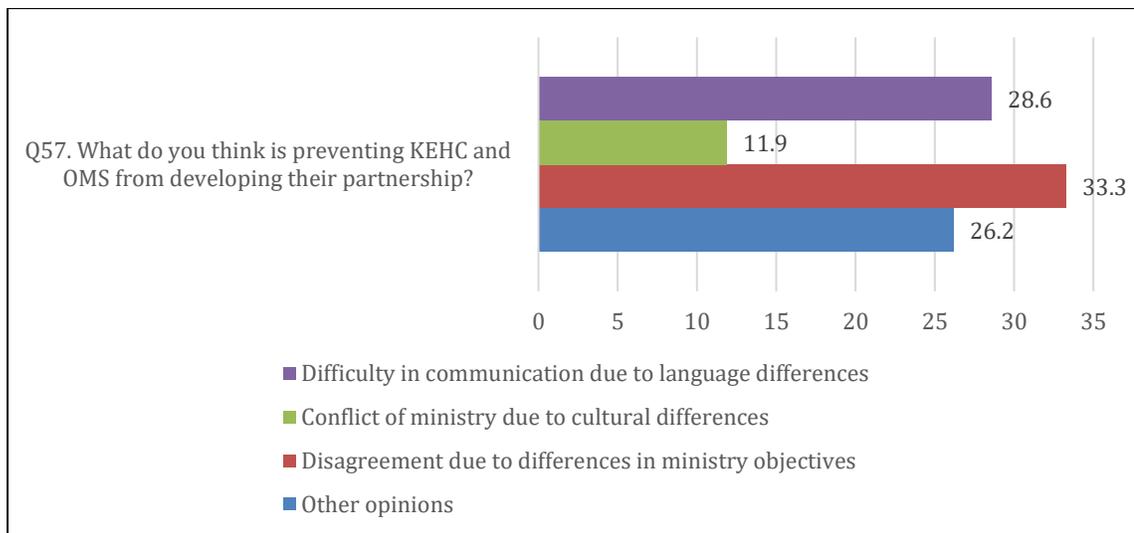


Figure 4.38. What is preventing KEHC and OMS partnership development.

Q58 asked about how geographical or regional, cultural, and denominational/organizational differences between KEHC and OMS may affect the partnership. Responses included: “It may be difficult to maintain partnership because the goals pursued by the denomination and mission organization are different,” “The denomination is pastor-centered, and OMS is lay-centered,” “Cooperation can be difficult if cultural differences and perspectives are not aligned with each other,” and “Language barriers must be overcome in forming partnerships.”

Group B OMS Missionaries

Q29 asked whether OMS missionaries formed a partnership with KEHC missionaries through English training. One-hundred percent of respondents said “Yes,” and these were some quotes from the respondents: “A beginning of relationship,” “It is the beginning level. Next step is important.” “I think I have a slight partnership, but I think a real and deep partnership takes a longer time to build.” As described above, they formed connections with KEHC but it is more about personal relationship than partnership. Fifty percent of respondents mentioned, “it is a beginning level of partnership.”

Q30 asked about how they continued their relationship with KEHC missionaries after English training. Ninety-two percent of respondents kept connection with KEHC missionaries. Only 8 percent of others had not kept the connection. One said, “I have a connection and pray for them. Also share my ministry experience.”

Q31 asked about what kind of relationship (partnership) they wanted to form with KEHC missionaries after missionary English training. Ninety-two percent of respondents said, “continued communication and praying for each other,” 8 percent of others focused

on “continuing partnership to promote English learning.” One mentioned, “I would love to form a sort of mutual mentorship partnership. While I know that I would be learning more from them than they would from me because of their wisdom and knowledge that surpasses mine, I would hope that I could be of help in helping them understand the climate of the countries they are going to, especially the missionaries heading to western countries or African countries. Over the years I have accumulated experience and knowledge though classes and work that I hope could be of help to them.”

Q32 asked about the importance of KEHC and OMS maintaining and expanding partnership through missionary English training. Thirty-three-point three percent of respondents said “Extremely much,” 33.3 percent said “Very much,” 25 percent said “Average,” and another 8.3 percent said “not so much.”

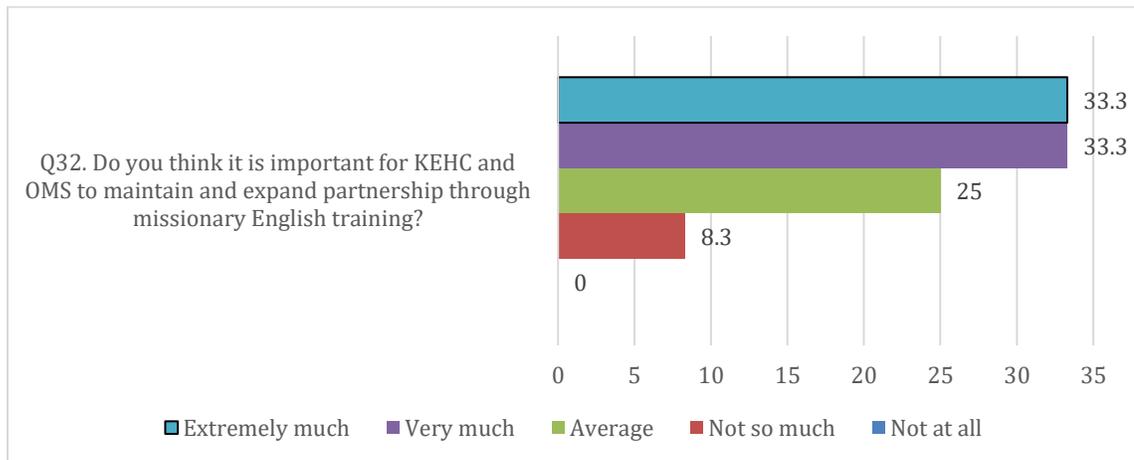


Figure 4.39. Importance of maintaining and expanding partnership through missionary English training.

Q33 asked whether missionary English training for KEHC aligns with the purpose of OMS ministry. Ninety-two percent of respondents described “the importance of keeping connected with KEHC,” they also described “one focus of OMS is multiplying

missionary movements,” “OMS has a vision of empowering people who will then go on and multiply discipleship.” Only 8 percent said “I don’t know.”

Q34 asked what they knew about how KEHC and OMS are working in partnership other than English training. Fifty percent of respondents gave examples of ministry partnership between OMS and KEHC like “Church Multiplication Strategy Committee, Seoul Theological University, North Korea missions, some partnership in Indonesia, South Pacific and Taiwan” and 50 percent did not know information about KEHC-OMS partnership but they wanted learn more.

Q35 asked if KEHC and OMS have common goals. Ninety-two percent of respondents said KEHC and OMS have common goals. They described the common goals as follows: “Spreading Gospel for the lost in the world,” “Sending missionaries to spread the Gospel,” “Wanting to bring the world to Christ,” and “The common goals will be spreading the Gospel. So, in cooperation for that purpose, both would be working to further God’s kingdom. KEHC as a church denomination, and OMS as a mission organization have their respective approaches and focuses as well.”

Q36 asked about the purpose of partnership with KEHC. Answers included:

“To fulfill the Great Commission”

“Making disciples to follow Jesus”

“To do their jobs better together”

“I feel like partnership with the KEHC is an effort to create a larger team of resources and talents in order to better bring the Gospel to the world”

“To accomplish more together than we could separately. To help each other to be more effective”

“Collaborate and mutually support one another. Each party has resources that the other does not have, and this partnership allows for those to become shared resources helping one another”

Q37 asked about KEHC and OMS sharing information that is essential for ministry.

Eighty-three percent of respondents answered: “I hope so, or I guess so”; 17 percent of others said “Yes,” and one of them mentioned “OMS shares resources like Train and Multiply.” OMS missionaries did not know nor got enough information or communication with missionaries of the KEHC.

Q38 asked if KEHC and OMS have sufficient communication to achieve their joint goals. These were quotes from the respondents:

“An annual meeting is not enough to achieve their goals. There needs to be more active cooperation in training, equipping and on the mission field”

“There probably needs to be much more communication. An annual meeting is not enough. Various committees that can communicate all through the year are very important”

“There is communication but not sufficient”

“In the partnership meeting, both sides are exchanging their goals, visions, and ministry, but I wonder how many missionaries in the mission field know these joint goals and how they cooperate”

Q39 asked about the benefits of the partnership with KEHC. These are some of the responses:

Table 4.3 – The benefits of the partnership with KEHC

To KEHC	<ol style="list-style-type: none"> 1) “Training” 2) “To have resources for world mission and learn know-how from their longtime ministry experience. Share ministry experience from different perspectives.” 3) “Working together can increase the number of people who come to the Lord. Both organizations can be credited with the fruit of this shared ministry. Be most concerned with growing the Kingdom and seeing that God receives glory for decisions and discipleship goals being met.” 4) “The KEHC gets to be a part of a global Christian community” 5) “Having support not just from one country.” 6) “The KEHC is passionate about winning the world to Christ. OMS can assist them. Not only is English a good mission tool for winning souls, it is also good for the missionaries while traveling through airports and such. The other thing is OMS helps the KEHC with funds. I think this but I am not sure about when and how much.” 7) “Can use experience, know-how, and resources in a mission field.” 8) “The KEHC can benefit from OMS’s long history and experience in missions and from working together with OMS ministries around the world.” 9) “OMS provides the spiritual legacy to KEHC and gives many resources in many ways, including finance.” 10) “Financial support, foreign members of OMS to assist in ministry.” 11) “As our world becomes globalized, OMS can help Korean missionaries understand what the world can look like outside of Korea and provide resources like ESL teachers to increase communication in a globalized society. I think OMS could also bring a diversity of thought and perspective, which I think is necessary in Kingdom work.”
To OMS	<ol style="list-style-type: none"> 1) “KEHC has some wonderful manpower in many different fields, involved in some wonderful ministries. OMS could assist by working together toward some of the same goals thus multiplying the effect of ministry.” 2) “OMS gets to be a part of a global Christian community, allowing the Gospel to reach places OMS cannot go.” 3) “Benefit to train missionaries out of their home country, outlets for ministry exposure and opportunity.” 4) “OMS can expand their mission goals through the KEHC, KEHC is able to send missionaries to some places that are closed to Americans.” 5) “Most OMS missionaries have come from the western world. The KEHC is a part of God’s great work in Korea. OMS can benefit from working together with the KEHC in Asia and around the world.” 6) “The KEHC allows OMS to have better knowledge of the spaces and ways in which God is already moving in Korea. I think the KEHC also allows OMS to see God in a newer lens, through Korean cultural eyes, which is something that is priceless.”
To yourself	<ol style="list-style-type: none"> 1) “Benefit by being able to share with and love the Korean missionary candidates.” 2) “Having ministry partners and building networks for ministry cooperation.” 3) “Praying and staying involved with missionary training and ministries on the field.” 4) “I get to be a part of a global Christian community.” 5) “Growth as a Christian and human being.”

	<p>6) “As a sporadic volunteer and knowing enough about the partnership.”</p> <p>7) “I have a heart for Korea. I am happy to serve God through the work of OMS and the KEHC. I want to win many souls to Christ. I am not able to do it on my own. I am happy to be a helper to two organizations that are functioning as one. That is why I came to Korea and why I continue to serve.”</p> <p>8) “Opportunity to study for future missions.”</p> <p>9) “We can learn from each other to be more effective than either one would be alone.”</p> <p>10) “It is a very important part of my life. I want to develop the partnership with the KEHC and OMS in a new field, which is missionary member care. With my experiences teaching English at the KEHC, God provided the next step for partnership between KEHC and OMS ministry experience, fellowship, learning.”</p> <p>11) “I am eternally grateful for this partnership because it really gave me a window to understand not only Korean culture better, but also understand the Korean church culture and how God is and has been moving in Korea. As someone who came into this experience doe eyed and not knowing where God was calling me and if it could be Korea and asking myself what kind of ministries I could serve in Korea, it was wonderful to have intentional conversations on those topics with people who best understood that context.”</p>
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- Q40 asked about what factors were needed to strengthen the KEHC-OMS partnership. These are some of the responses:
- “A true desire to reach people for the Lord and not worry about who gets the credit.”
 - “Respect each other and network missionaries and fields. Also sharing resources for ministry.”
 - “Thinking of ways to enhance communication which will lead to greater cooperation.”
 - “I think there needs to be more time invested in clarifying the goals of the partnership and strategies to achieve those goals.”
 - “Communication and understanding of cultures.”
 - “Love and compassion! That burns hotter and stronger than any cultural differences.”
 - “I hope that there will be an opportunity for missionaries from both organizations to meet in one place.”
 - “More communication, trust, respect for each other, desire to cooperate.”

- “Active attitude.”

Q41 asked what is preventing KEHC and OMS from developing their partnership. Sixteen-point seven percent of respondents mentioned “Difficulty in communication due to language differences,” 41.6 percent chose “Conflict of ministry due to cultural differences,” 16.7 percent said “Disagreement due to differences in ministry objectives,” and twenty-five percent had opinions like “hard to share credit when there is fruitful ministry. This may make partnering less appealing,” and “passive attitude.”

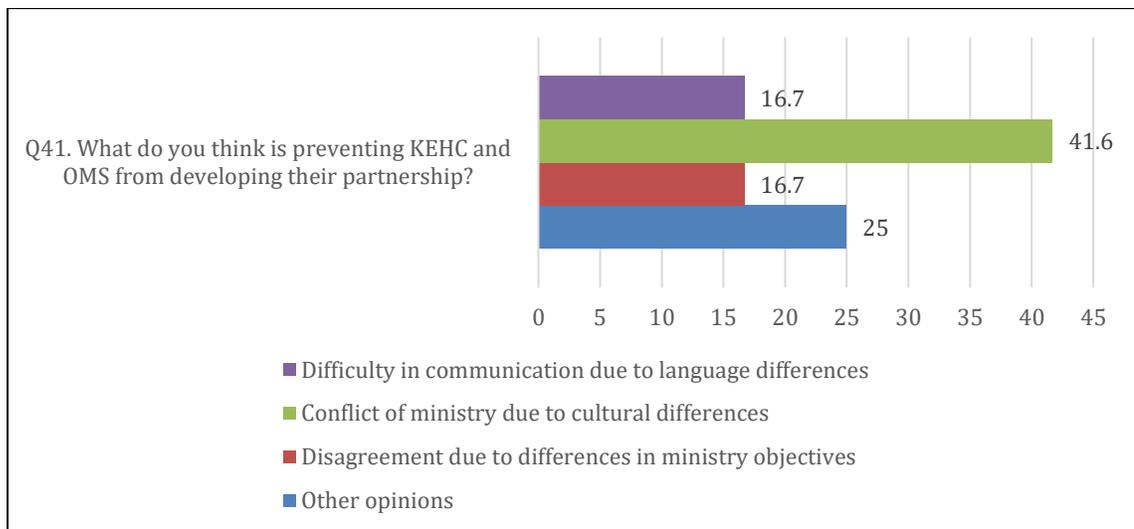


Figure 4.41. what is preventing KEHC and OMS from developing their partnership.

Q42 asked about how geographical or regional, cultural, and denominational/organizational differences between KEHC and OMS may affect the partnership. These are some of the responses:

- “Cultural differences, both sides need to be willing to try and understand that there are differences.”

- “The goal is not to never have disagreement or misunderstandings based on cultural differences because that is impossible, but both parties can make it a priority to always seek to understand each other’s perspective and point of view. I think that it is also

imperative that both parties make a commitment to address issues when they rise up and solve them through conversations and communication.”

- “There are some cultural things that must be overcome but with effort that is not impossible. Language definitely creates an additional barrier.”

- “The way of problem solving is too different with communication differences (direct and indirect) between western and Asian culture.”

- “The most difficult problem is for Korean missionaries who have difficulty communicating in English.”

- “Differences between any organizations can create conflict that must be worked through.”

- “The culture of most OMS leaders is very different from Korean culture. KEHC is a denomination while OMS is a missions organization. These things make mutual understanding and cooperation difficult.”

Group C KEHC-OMS Leaders

Q27 asked whether they formed a partnership with KEHC missionaries through the English training. Eighty-three percent of respondents said, “not sure or not so much,” and one of them described, “It seems to be more of a training time but not much of a real partnership. I suspect that once the KEHC missionaries leave for the field, the relationship with the English teacher stops.” Seventeen percent said, “We formed a partnership,” and one respondent stated “some of them have made continuing relationships with the OMS missionaries they met through English training.”

Q28 asked about the importance for KEHC and OMS to maintain and expand partnership through missionary English training. Sixteen-point seven percent of respondents said “Extremely much,” 83.3 percent others said “Very much.”

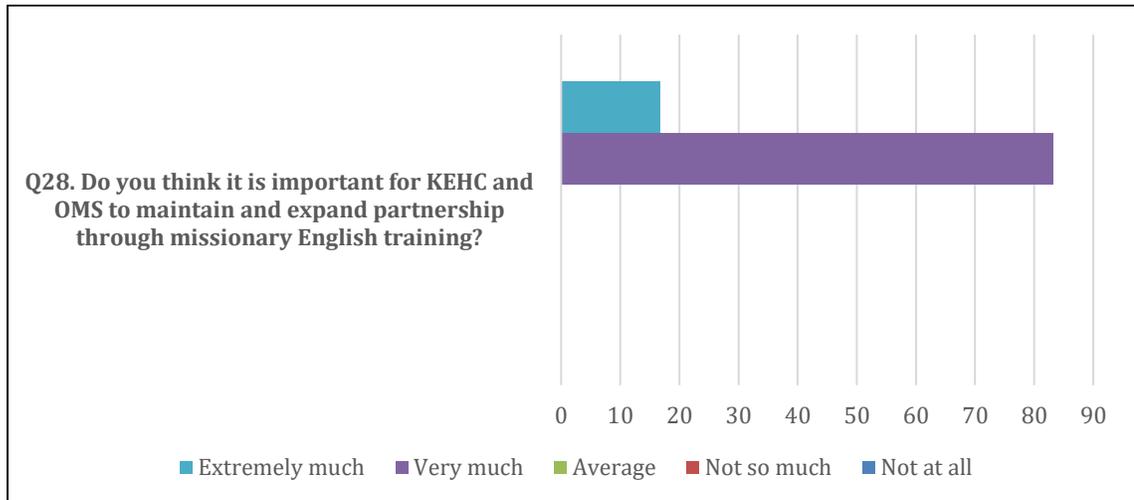


Figure 4.42. Importance of maintaining and expanding partnership through missionary English training.

Q29 asked what kind of partnership they wanted to form between KEHC and OMS missionaries after missionary English training. These are some of the responses:

- “Deeper communication.”
- “Mutual understanding, encouragement, finding ways to cooperate.”
- “Continuing relationship and OMS also recognized that they should learn Korean for communicating with KEHC.”
- “It is a partnership of shared resources.”

Q30 asked whether KEHC and OMS have common goals. Here are some responses:

- “Spreading the Gospel.”

- “In general, they have common goals to share the gospel, make disciples, and plant churches. But the specific goals and methods are often different, because KEHC is a Korean church denomination and OMS is a global (western-based) non-denominational missions organization.”

- “I think they may have different ministry priorities. To be honest I do not know what the KEHC ministry vision/ mission or framework is. It is also quite likely that the KEHC does not know what the OMS ministry framework is. BTW - here it is: Multiplying mature disciples, churches and leaders and establishing missionary movements.”

Q31 asked about the purpose of the partnership. Responses included:

Spreading the Gospel, to be more effective for God’s kingdom together

Q32 asked about benefits of the KEHC-OMS partnership. These are some of the responses:

Table 4.4 – Benefits of the KEHC-OMS partnership

For KEHC	<ol style="list-style-type: none"> 1) “Establish new strategies for global ministry.” 2) “Acquiring global perspective for ministry through English training.” 3) “KEHC can learn from the experience of OMS.” 4) “Increased access to national partners and denominations that OMS has longstanding partnership with. Increasing their perspective on missions and ministry methods beyond the traditional KEHC approach.”
For OMS	<ol style="list-style-type: none"> 1) “Expanding ministry opportunities through training English in other areas.” 2) “OMS can learn from the experience of KEHC.” 3) “Increased impact on many fields where OMS has very few missionaries but has a lot of ministry opportunities and ministry needs.” 4) “Getting human resources.”

Q33 asked about factors needed to strengthen the KEHC-OMS partnership.

Responses included:

- “Active communication.”

- “Mutual understanding, trust, communication, strategy, goals.”
- “Open, friendly dialogue and mutual understanding.”
- “Ministry cooperation in the mission field.”

One of the interviewees commented: “It would be great to have continuing meetings like for prayer, ministry sharing, joint training, and conferences for both groups of missionaries.”

Q34 asked what is preventing KEHC and OMS from developing their partnership. Thirty-three-point three percent of respondents mentioned, “Difficulty in communication due to language differences,” 0 percent chose “Conflict of ministry due to cultural differences,” 33.3 percent chose “Disagreement due to differences in ministry objectives,” and 33.3 percent had other opinions: “All of the above really, but cultural differences and ministry objectives are the main ones,” and “Language only adds to the challenge”

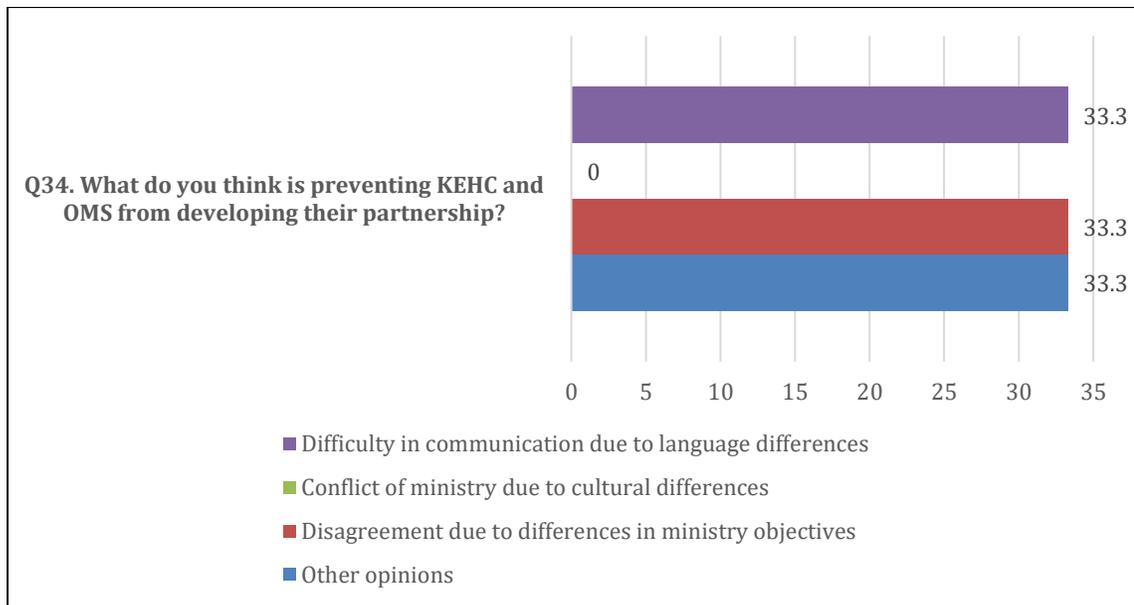


Figure 4.43. what is preventing KEHC and OMS from developing their partnership.

Q35 asked how geographical or regional, cultural, and denominational/organizational differences between KEHC and OMS may affect the partnership. Responses included:

- “The difference between church denomination and mission organization affects setting up ministry goals.”

- “Cultural differences and the difference between a denomination and a missions organization make it hard to understand each other's different views. Specific goals and methods are different.”

- “The cultural differences are significant. It is hard for OMS missionaries to fully understand the cultural framework that KEHC missionaries need to work under.

Therefore, they see KEHC missionaries as unwilling to consider other ways of doing ministry.”

In RQ#3, KEHC missionaries identified the advantages of forming personal relationships through EMTC English training and expecting the relationships to develop ministry cooperation in the mission field.

OMS missionaries and KEHC-OMS leadership also wanted KEHC and OMS missionaries to form a missional partnership on the mission field to maintain and expand this relationship. In the case of KEHC missionaries, the relationship with OMS missionaries during the EMTC training period is their first contact with missionaries from Western cultures. Therefore, this would be an important exposure to experience partnerships through relationships before establishing partnerships with local churches, other denominations, or international mission organizations on the mission field. In addition, OMS missionaries also could continue to meet KEHC missionaries as partners

in new ministry and share important resources to expand the ministry. Therefore KEHC-OMS leadership should actively provide information so that KEHC missionaries and OMS missionaries can share resources.

KEHC-OMS leadership indicated that they have a difference in direction between church denomination and mission organization, also in opinions on common goals. In KEHC, as a church denomination, pastors are centered in the ministry direction with emphasis on church planting, evangelism, and seminary education. On the other hand, OMS is a missionary organization centered on lay ministers and recognizes a difference in direction. OMS focuses on individual evangelism, home church planting, and English education in mission.

Despite these differences in direction, the KEHC benefits, through partnership with OMS, are active English training, experiencing other cultures, learning OMS ministry, and sharing human resources. In addition, OMS also saw the benefits of being able to learn Eastern culture and missionary work, forming a mission network, and securing missionary resources.

The respondents referred to active communication as a factor that KEHC and OMS should strengthen as missional partners. KEHC missionaries, OMS missionaries, and KEHC-OMS leadership all mentioned active communication, because it is the most important factor in forming a common purpose as partners, and in determining success and failure.

The KEHC chose differences as the first obstacle to the partnership between church denominations and mission organizations. OMS missionaries described cultural differences as the first obstacle to the partnership. KEHC believes that the difference

between the church denomination and the mission organization is the biggest obstacle to overcome for the partnership, and OMS believes that the cultural difference between the East and the West is a bigger obstacle. KEHC and OMS clearly differ as Eastern and Western, denomination and mission organization. These differences have a clear impact on forming partnerships.

Research Question #4: Description of Evidence

How do the EMTC English training participants suggest maximizing the effectiveness of the KEHC/OMS partnership in global ministry?

Group A KEHC Missionaries

Q59 and 60 asked about what type of partnership they prefer. Responses were as follows:

1.7 percent of respondents said “Fund raising.”

3.3 percent of respondents said “Facilities and Equipment Resources.”

3.3 percent of respondents said “Sharing mission fields.”

9.2 percent of respondents said “Strategic support (ministry know-how sharing).”

23.3 percent of respondents said “Network sharing.”

15 percent of respondents said “Human resource sharing (short/long term mission applicants).”

22.5 percent of respondents said “Ministry cooperation.”

21.7 percent of respondents said “Training and Education.”

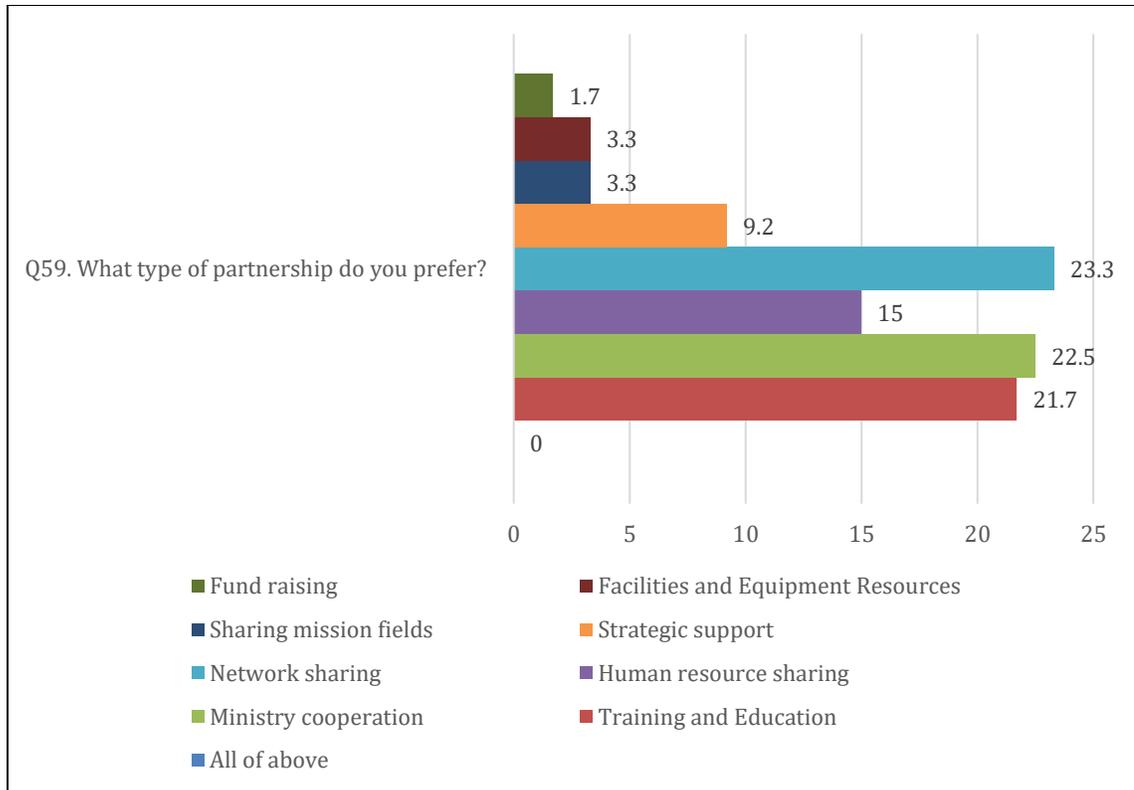


Figure 4.44. What type of partnership do you prefer.

Q61 asked what kind of ministry they would like to do if they were going to partner with OMS.

They mentioned exchanging field information and human resources, disciple making, English education, evangelism training, seminary, international missionary training, leadership training, and sharing fields. One interviewee commented: “It would good to train KEHC, OMS missionary together in specific area in cross cultural setting. It would be good to try to connect missionaries in same area or country. They could have allies and team mate as they all on the same side to reach people for Jesus. So just because they are in different organizations does not mean that they cannot work together. They could build bigger community as they work together.”

Q62 asked about their expectations in ministry cooperation with OMS missionaries. Some comments were:

- “If you divide and take charge of the ministry according to the characteristics of the ministry, the expertise of the ministry increases and you can properly cope with the needs of the mission field.”
- “They also mentioned sharing resources and know-how, ministry networking, effective ministry, understanding of mission field and supporting each other, synergy, ministry expansion, strategy, various ministry opportunities, active ministry, cross-cultural relationships, expertise, and understanding of other cultures.”

Group B OMS Missionaries

Q43 asked about what kind of ministry they would like to do if they were going to partner with KEHC. The majority of respondents focused on teaching English, training missionaries, ESL programs, and member care, based on their experience teaching English.

Here are some comments:

- “Sharing ministry experience and helping with language and cultural acquisition.”
- “Doing some work with youth, college students, and young adults.”
- “Continuing the partnership in the KEHC missionary training center. I would also like to see cooperation in training of OMS missionaries and KEHC missionaries in Asia (joint training time and interaction).”

Q44 asked about their expectations in ministry cooperation with OMS missionaries.

Here are some comments:

- “More interaction between KEHC and OMS on fields where both missionaries are ministering.”
- “Not having one be “over” the other, but to seek ways of cooperating.”
- “Expansion of ministry fields.”
- “I would expect that both organizations be patient with each other and continually pray that God would overcome the cultural differences.”
- “Having good friends on the mission field.”
- “I would hope that OMS missionaries and KEHC missionaries could first develop a good relationship with each other, share prayer requests, build a relationship of trust and understanding, and then look for ways to cooperate in ministry.”
- “I would expect a commitment from both parties to always communicate and have prayerful conversations about the direction of that ministry. I would expect both parties to respect each other’s point of view even when there is disagreement and keep an open mind to what God might saying through the other.”

Q45 asked what factors are needed for an effective partnership.

Here are their comments:

- “Being on the same page as far as goals and mutual respect are important.”
- “Communication, understanding, thinking outside of the cultural frame.”
- “Finding common goals and communicating well.”
- “Patience and clear communication.”
- “Open communication and seeking God first.”
- “To love and to seek to love the other. To see how they could help each other to grow and

develop. To always remember that God's glory is the prize.”

- “Open hearts”

- “Mutual trust, understanding, communication, common purpose, and goals.”

- “Both sides should have a practical common purpose and focus.”

- “Clear communication, cross-cultural intelligence on both sides, mutual measurable understandings of goals, equal benefits to both parties, cooperation on both organizational and practical levels.”

- “Communication between both parties and God, humbleness, and vulnerability/transparency.”

Q46 and 47 asked about what type of partnership they prefer. Responses included:

6.1 percent of respondents said “Fund raising.”

3 percent of respondents said “Facilities and Equipment Resources.”

12.1 percent of respondents said “Sharing mission fields.”

12.1 percent of respondents said “Strategic support (ministry know-how sharing).”

12.1 percent of respondents said “Network sharing.”

9.1 percent of respondents said “Human resource sharing” (short/long term mission applicants).

18.2 percent of respondents said “Ministry cooperation.”

27.3 percent of respondents said “Training and Education.”

3 percent of respondents “All of the above.”

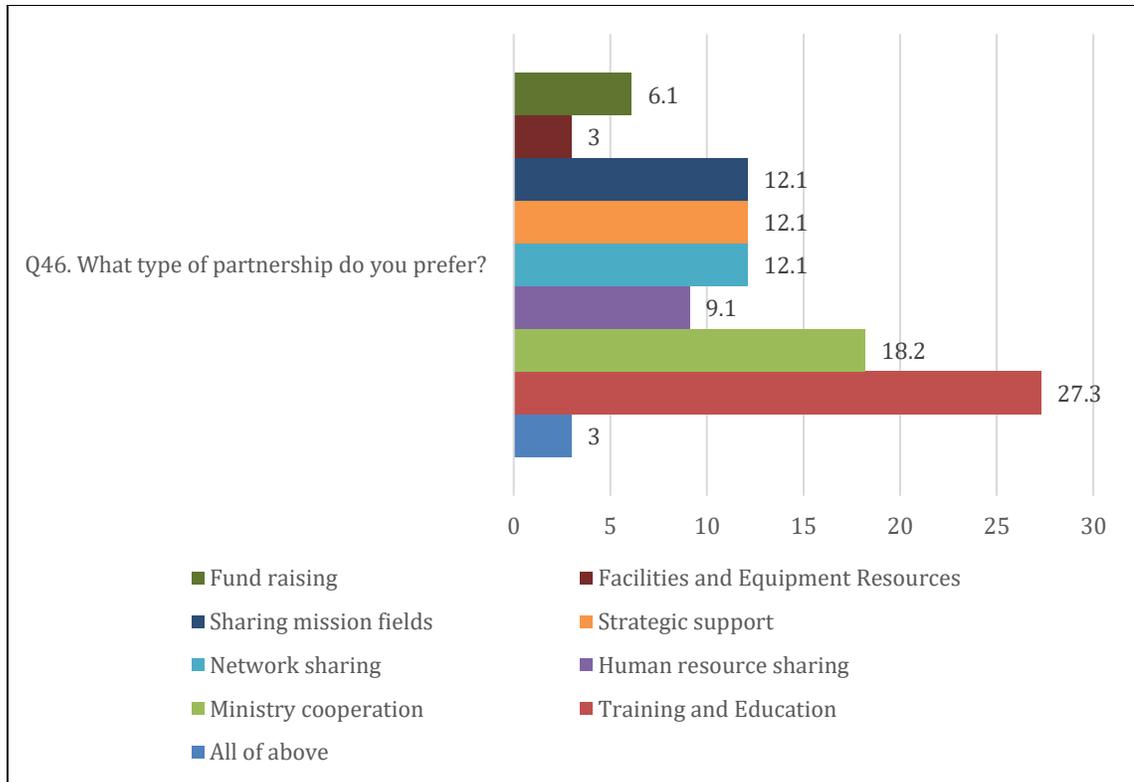


Figure 4.45. What type of partnership do you prefer.

Group C KEHC-OMS Leaders

Q36 and 37 asked what type of partnership they prefer. Responses were as follows:

6.3 percent of respondents said “Fund raising.”

12.5 percent of respondents said “Facilities and Equipment Resources.”

0 percent of respondents said “Sharing mission fields.”

18.8 percent of respondents said “Strategic support (ministry know-how sharing).”

6.3 percent of respondents said “Human resource sharing (short/long term mission applicants).”

25 percent of respondents said “Ministry cooperation.”

31.3 percent of respondents said “Training and Education.”

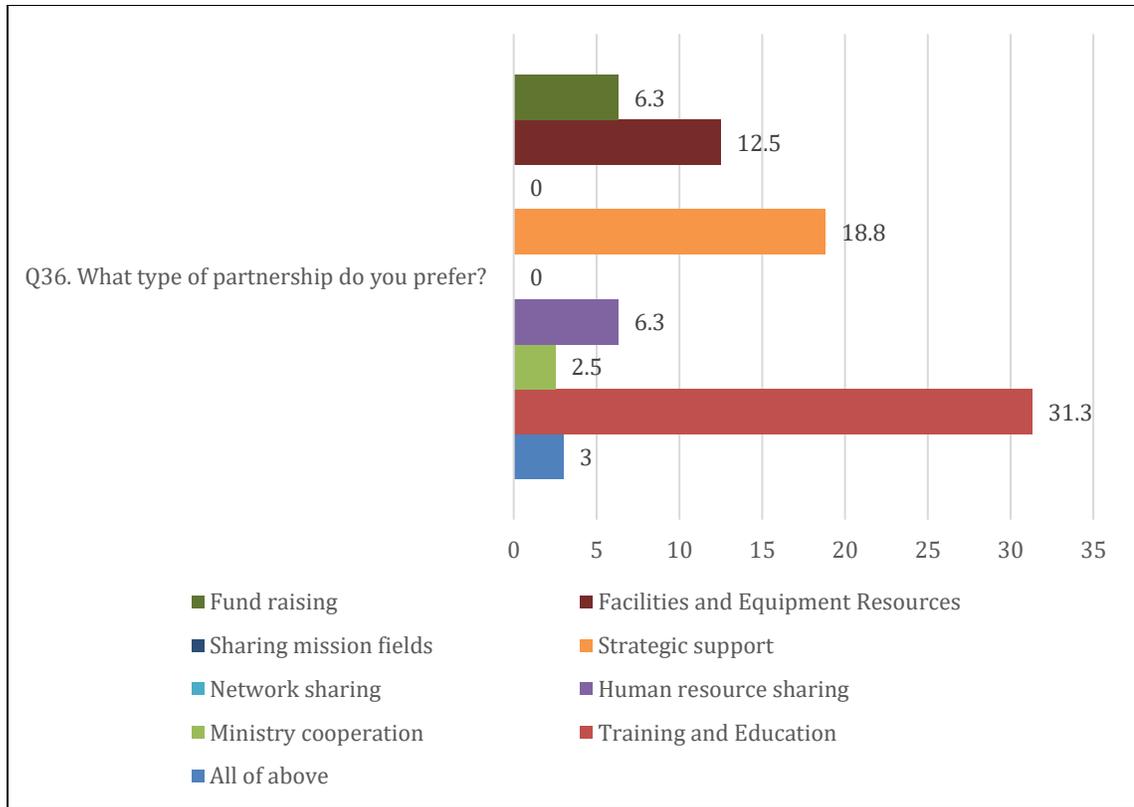


Figure 4.46. What type of partnership do you prefer.

Q38 asked about what kind of ministry they would like to see if KEHC-OMS were to partner in mission.

Some responses were: Disciple making, evangelism, church growth programs (summer camp, church leadership training), schools, and hospitals.

Q39 asked about what KEHC or OMS missionaries expect in joint ministry.

Some responses were: Mutual respect, Effective and helpful,

A willingness for the "other side" to honestly consider the different ways of doing ministry. This goes BOTH ways (OMS to KEHC and KEHC to OMS).

Q40 asked how KEHC and OMS can work to respect each other's differences and try to find mutually acceptable ways to adapt to the differences.

Responses included:

- "Learn each other's language."

- "We need to make a relationship and understand and trust each other."
- "It will need to start with relationship and trust. At the moment it seems that the partnership is formal and even though there is a surface level of politeness, there is hurt and distrust due to past issues and mis-understandings. It is a continuing process."

In RQ#4, KEHC missionaries and OMS missionaries hoped to strengthen ministry cooperation on the mission field. KEHC missionaries mentioned that if they formed relationships with OMS missionaries on the mission field and made up for each other's shortcomings through partnerships, they can conduct more effective missions. OMS missionaries and KEHC-OMS leadership can pursue expanding partnerships through missionary training. KEHC missionaries and OMS missionaries can experience different cultures through training and education together and have the advantage of preparing for internationalization. This is because KEHC and OMS missionaries can naturally form an international network through the relationships established as they go through training, and when these relationships develop, it is the first step to various joint missions on the mission field as partners.

Ministry network formation is the most preferred form of cooperation of KEHC missionaries in the mission field. Because most KEHC missionaries put a lot of emphasis on church development, they want to form networks to share various human resources. OMS missionaries and KEHC-OMS leadership preferred allied missions in the mission field. This is because various ministries can be expanded on the mission field through specific ministry cooperation through joint ministry.

KEHC and OMS share a long history of working together, but the composition and culture of organizations, characterized by East vs. West and denomination vs.

mission organization, are completely different. However, as partners with long-standing ministry, most participants in this survey continued to mention the need for genuine communication and ministry cooperation in order to expand the scope of missionary work beyond cultural, logical, and language differences. Missionaries have limited ministry in missionary work without understanding other cultures. Without communication, cultural understanding, and respect between missionaries, partnerships cannot be established. Most of the respondents who participated in the survey said that forming partnerships through active communication, sharing resources, and information will be more effective in world mission work, not only for KEHC and OMS to maintain a long-standing relationship, but also in order to conduct ministry expansion in a changing world.

Summary of Major Findings

I yielded significant findings through the data analyzed from this project.

1. Most participants in the survey recognized that English is the most necessary means of communication in forming partnerships and relationships in global ministry.
2. KEHC missionaries and OMS missionaries formed relationships through English training, and both expected to develop the relationship into cooperative ministry on the mission field.
3. Members of KEHC and OMS, longtime ministry partners, mentioned cultural and language barriers and different ministry direction as obstacles to expanding the partnership.
4. Beyond the differences between church denomination and mission organization, KEHC and OMS missionaries both recognized that there are benefits in learning

different cultures, ministry cooperation, and sharing ministry resources with each other through partnerships.

5. KEHC and OMS missionaries, and KEHC-OMS leadership considered cultural understanding and communication as elements for success in partnership ministry on the mission field.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

The project researched how EMTC missionary English training affected the relationship forming between KEHC and OMS missionaries and changed their perceptions of ministry cooperation through partnership in global ministry. This research project investigated perception changes, expectations, benefits, and how different ministry directions between the Korea Evangelical Holiness church (a church denomination) and One Mission Society (a mission organization) affected ministry cooperation. This chapter presents five major findings from the project and describes how they were consistent with personal observation, the literature and history reviews, and a biblical framework. These findings describe needs and benefits of partnership in global ministry effectiveness. This study attempts to suggest directions for the KEHC and OMS to expand global ministry through partnership.

Major Findings

Recognizing English, a Necessary Means of Communication in Forming Partnerships and Relationships in Global Ministry

KEHC missionaries have a desire to speak English well to prepare for missionary work. They basically expect to be able to acquire the ability to prepare English worship, prayers, and sermons in English on the mission field. By practically learning and acquiring English through English missionary training, they were able to learn Christian terms used in worship or preaching as mentioned earlier, and to use them through English training before going to the mission field.

OMS missionaries are also aware of the need of KEHC missionaries, who do not speak English as their first language, to learn English as a global language. Most of them volunteered for two to three months in EMTC English training, and a retired missionary couple have been involved in EMTC English training for the past seven years, forming good relationships with Korean missionaries and helping them educate their children.

The literature review confirms the importance of English as a necessary means of communication. In modern society, globalization, in which everything is integrated into one organic unit, is rapidly progressing. As globalization grows, it has become important for people to speak English, which functions as an international common language (Crystal 2). In the international community, English has established itself as a world language and has secured global status through the expansion of British colonial power during the eighteenth century, which peaked towards the end of the nineteenth century, and the emergence of the United States as the leading economic power of the twentieth century (Crystal 59).

In addition, globalization has been progressing rapidly in cross-cultural mission fields, and missionaries have been experiencing English as an international language barrier regardless of which country they go to. “English is recognized as an official language in a total of 67 different countries” (English Speaking Countries List | Lingoda Online English Language School). English is a language used not only by people from different countries but also by individuals within a country as a language of communication, and is an international language not only in the global sense but also in the national or regional sense. Therefore, missionaries are also required to speak English

more and more in order to expand communication, cooperation, and partnership ministry on the mission field.

In the historical framework between KEHC and OMS, one of the ways that OMS Korea has partnered with the KEHC for world missions is in providing English training in the KEHC Missionary Training Center. English as a global language is essential for many missionaries to be more effective in their ministries around the world.

The theological framework for this can be found in the Trinity. The Triune God has his own attributes, but each person of the Trinity also has a relationship with each other personally, resulting in unity and harmony. In addition, the Triune God sovereignly formed a relationship with humans by giving a covenant of grace to sinners. Personal partnership can be found in the Triune God. The cooperative relationship of the Triune God provides the basic principles of cooperative mission. Ross mentions this: "First, that partnership is an idea essential to the very nature of God. Second, that partnership speaks of God's relationship with humanity. Third, that partnership indicates the true relationship between human beings" (146). This indicates the needs for English as a means of communication to build true relationship in partnership.

Interest in Developing the KEHC and OMS Relationship into a Cooperative Ministry on the Mission Field

Before KEHC missionary trainees attended EMTC English training, I found that they were more interested in English training than in thinking deeply about OMS and cooperative ministry. Since most OMS missionaries come to teach English as short-term missionaries, they also did not think deeply about the partnership. However, during the EMTC three-month intensive English training, KEHC and OMS missionaries formed

close relationships which developed into relationships where KEHC missionaries could share their ministry and prayer requests even after they went to mission fields.

My literature review supports this finding. According to World Mission Statistics 2022, two-thirds of the world's population is still non-Christian. More than 60 percent of the world's population lives in Asia, of which the Christian population is less than 9.2 percent. Compared to the size of these ministry tasks, missionary resources are limited and insufficient in all aspects. For these reasons, missionary work requires missionary partnerships to increase contact with non-Christians in the future (Krim.org, *Christian Today*).

The biblical framework for this project found the relationship between KEHC missionaries and OMS missionaries comparable to the relationship between Paul and Priscilla-Aquila briefly described in Acts 18:2-3. Paul stayed in Corinth for a year and a half. He met Priscilla and Aquila, a Jewish couple in the tent-making business and maintained an intimate relationship with them for a long time, and they later accompanied Paul when he left Corinth and went to Ephesus (Acts 18:18). Their relationship developed into ministry cooperation. Also, Timothy helped Paul by his side and played a major role in the establishment and expansion of the first church after meeting him in Lystra (Acts 16:1-5). Timothy was sent to the Thessalonian church to strengthen and encourage them during Paul's second missionary journey (1 Thess. 3:2). On Paul's third missionary journey, he sent Timothy to the Corinthians (1 Cor. 4:17, 16:10) to remind them of what Paul taught in Christ Jesus. As such, Timothy and Paul became a team, helping each other closely, and working together for the Gospel. These are good examples of relationships that developed into ministry cooperation.

Cultural and Language Barriers and Differences in Ministry Direction as Important Obstacles to Expanding the Partnership

Most of the KEHC missionaries met Western missionaries for the first time through EMTC English training, and many of them first experienced other (Western) cultures. KEHC missionaries responded that the language barrier was greatest while working with OMS missionaries, mostly due to the latter's poor English communication skills. OMS missionaries responded through the survey that cultural differences were greater than the difficulties in communication. However, only a few OMS missionaries said that they would learn Korean to communicate with KEHC missionaries. Some of the respondents mentioned that "direct communication and indirect communication were confusing and caused misunderstanding" (Interviewee A).

In a historical review, OMS has been in close partnership with the KEHC since the beginning of the denomination. The KEHC has learned personal evangelism and church planting strategies from One Mission Society and applied them to churches in the denomination. The focus of the partnership ministry was mainly planting churches, evangelism, and church growth under the denomination in Korea. They also have been training church leaders, laypeople, and church planters. OMS has sent English teachers for Seoul Theological University and the Missionary Training Center of the KEHC. They have also held an English training camp (Adventures in English) for Christians every year. Over the years, various problems have risen in the relationship between OMS and the KEHC, stemming from issues like wide differences in culture and language and miscommunication. Some in the KEHC would nationalistically emphasize the role of Koreans in the history of the KEHC while leaving out the role of OMS, while some in

OMS would over-emphasize the role of foreign missionaries while ignoring the role of Koreans. The fact that OMS is a missions organizations and the KEHC is a denomination also means that the two organizations have different ways of approaching issues (Kilbourne 287).

A biblical framework for this can be found in Ephesians 2:14-16, where Paul teaches about the relationship between Christians of different cultures in the church. Ephesians 2:14 says “In his own body on the cross, he broke down the wall of hostility that separated us.” The calling of Christian churches and organizations is to demonstrate that Christ broke on the cross the wall of hostility that separated people. He brought peace between Jews and Gentiles by creating in himself one new people from the two groups (Eph. 2:15, NLT). This also shows that Jews and Gentiles became one body as “Christ reconciled both groups to God by means of his death on the cross, and our hostility toward each other was put to death” (Eph. 2:16). This new community overcomes the walls of cultures, races, and languages through the death of Jesus on the cross.

Benefits of Learning Different Cultures, Ministry Cooperation, and Sharing Ministry Resources through Partnerships

Human beings judge other cultures from the perspective of the culture they have lived in. They give absolute value to their judgment before experiencing other cultures. However, KEHC and OMS missionaries have learned that the value of judgment they have is relative as they experience different cultures through EMTC English training. This plays an important role in expanding the perspective of missionaries and bringing about a shift in perceptions so that they can first have a respectful attitude before going to

the mission field and judging other cultures. Through these experiences, KEHC and OMS missionaries have recognized each other's needs, expected to have ministry cooperation on the mission field through the relationships formed in English training, shared resources with each other, and recognized the benefits of partnerships.

In the literature review, Bush mentioned “two or more Christian autonomous bodies who have formed a trusting relationship between two or more evangelical missionary organizations at the mission site” (qtd. in Kraakevik 3). Also, Kang Seung-Sam says that partnership established “a mutual trust relationship between two or more evangelical missionary organizations at the mission field” (qtd. in S.G.Choi 121). This is a definition of cooperation: “two or more people or groups, uniting for a common goal and a common good; combining their energy, strength, and resources to accomplish those goals (Frank 43).

In the biblical framework in Acts 11:22-26 (NLT), the church in Jerusalem sent Barnabas to the Antioch Church where he served as the leader of the church teaching new believers. The ministry gradually expanded and Barnabas finally realized that he could not take care of the church on his own, so he called Paul to come from his hometown Tarsus, and they served together as partners at the Antioch church for a year. After they were commissioned by the church at Antioch to go elsewhere, they went on their first missionary journey as partners. Cooperation with Barnabas opened the door for Paul's ministry. Although Barnabas was an elder in the community, he did not discuss the superiority of age or experience; he was very humble for the ministry (Stott 845).

Barnabas delegated authority to Paul to take over his job, and empowered members of the

Antioch church through a team ministry of love and cooperation to help and revitalize the Gentile church community (Acts 13:46-48).

Acts 13:1-14:28 records the cooperative relationship between Barnabas and Paul. These two were missionaries sent by the Antioch Church. Barnabas and Paul preached the gospel in Cyprus, Antioch, Iconium, and Lystra and Derbe. Through their cooperation, they proclaimed the Gospel in many places and established churches.

The Willingen Conference of 1952 lay the theological framework for mission: “Mission was understood as being derived from the very nature of God” (Bosch 399). The Trinitarian God accomplishes missions through cooperation. Bosch says it is based on “the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine of the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another ‘movement’: Father, Son, and Holy Spirit sending the church into the world” (399). Tankler says that “*missio Dei*, it emphasizes the value of identifying the God-given assets that each participant can bring into the mutual mission engagement. For a true mutuality in mission needs not only each other’s gifts but also needs each other’s insight. No one has the monopoly of truth when partners engage in God’s mission” (73).

Cultural Understanding, Communication, and Ministry Cooperation as Successful Elements in Partnership Ministry on the Mission Field

As KEHC and OMS missionaries began English training together, they felt language and culture barriers at the same time. One interviewee described the difficulty of Korean indirect communication versus western direct communication. However, during the English training, they began to communicate things that could not be

expressed in words through body language, gestures, and smartphones, and they saw that a relationship formed in this way developed into a relationship with affection for each other as they shared the common goal of the “Great Commission.”

The literature review mentioned that partnership has become an important issue for missionary work in the twenty-first century. In turn, missionary partnership is an important factor in maximizing the efficiency of missionary work. The Dutch missionary Sogaard said, “The missionary partnership has far more advantages of association than we currently think. This is a higher level of consignment and delegation. It is to share responsibility for the ministry, share the vision, own it, cultivate the quality of performance, and pursue a win-win that everyone wins” (qtd. in Woodberry, Van Engen, and Elliston 204).

In the biblical framework, the partnership between the Jerusalem Church and the Antioch Church in Acts 11:19-30 showed how they overcame cultural differences and understood each other. The Jerusalem Church was the parent church, and the Antioch Church was the first church to be established in the Gentile area. The Antioch Church was different from the Jerusalem Church in many ways. Antioch, along with Rome and Alexandria, was one of the three major international cities of the Roman Empire. In particular, Antioch was a very open and free city because it was a city where various races, cultures and religions mixed. Therefore, the Antioch Church was also a church which was open-minded to other cultures. On the other hand, Jerusalem was a traditional Jewish church that protected Jewish tradition and had a Jewish color.

Therefore, the differences between Jerusalem's Jewish culture and Greek culture were bound to cause conflict. However, when these two churches discussed the issue of

holding the first council in Jerusalem, they did not unilaterally force their own opinions, and the two churches discussed the issues as equal partners. As a result, they respected and recognized each other's traditions and characteristics. These two very different churches created a model of missionary partnership through wholistic thinking with the traditional mindset of the Jerusalem Church and the open-mindedness of the Antioch Church. Partnership is an important factor for the expansion of missionary work. This partnership between Jewish culture and the Antioch Church's culture presents a model for mission partnership between KEHC and OMS.

As such, the KEHC-OMS relationship is the same. The answer can be obtained through the Jerusalem-Antioch Church model for why partnerships should be maintained and expanded beyond cultural and social differences to help each partner succeed in their missionary work.

Ministry Implications of the Findings

The fact that the KEHC EMTC has an English intensive training program seems to help meet the need for English skills. KEHC missionaries have reduced the burden of relationships with Western missionaries through continuous English training with OMS missionaries. Through EMTC English training, they were able to learn English and prepare for international ministry. In the past, the KEHC and OMS relationship was a giver-receiver relationship. The KEHC represented a receiving country and OMS a sending country. Now, the KEHC has grown and become independent enough to send missionaries. The Korean church, which used to be a receiving country, has now become a church that sends missionaries. Based on historical and current relationships with OMS, KEHC now has sufficient capacity to form equal partnerships with Western mission

organizations or church denominations in the mission field. I hope that missionaries of the KEHC can learn English through EMTC English training to form partnerships with other mission organizations and denominations in the mission field and establish networks to provide more effective ministry.

Korea was a mission field in the past. Now, most western organizations have transferred their leadership to Korean denominations and mission organizations. After the transfer of leadership, many Western missionaries have gone back or moved their ministry focus to other countries. Nevertheless, OMS was able to continue its partnership in the area of missionary English training by understanding the needs of the KEHC. This becomes a model that shows what kind of partnership Western missionaries can form to continue to work in Korea.

Many KEHC missionaries want to develop the KEHC and OMS relationship into a co-operative ministry in the mission field. Inconveniences in communication still exist, but the KEHC and OMS missionaries' relationships for the Great Commission beyond that inconvenience have developed not only during English training but also after going to the mission fields. One comment from a respondent said, "communication between missionaries also allows for an easier exchange of knowledge in regards to how God is transforming lives through different ministries. It allows all of us to celebrate and share to wider audiences about God's work in the world."

What was clearly discovered through the survey is that KEHC missionaries expected that relationships formed with OMS missionaries through EMTC English training can develop into missionary cooperation on the mission field. Most respondents in the survey responded that they could work more effectively in the mission field by

sharing information, forming missionary networks, and sharing human resources. Based on those observations and findings, respondents clearly expected to develop ministry cooperation through networking and supporting each other on the mission field. Both KEHC and OMS missionaries recognize that the formation of a network is important for ministry cooperation on the mission field.

KEHC is a church denomination, and OMS is a mission organization, so each has a different direction and purpose of ministry. The two organizations need active and clear communication to form a partnership. In addition, missionaries of the two organizations need active connection between missionaries to expand their relationships and form networks to share resources and cooperate in ministry.

In promoting partnerships in missionary work, both organizations need to consider differences between partners, especially their cultural differences and conflicting perspectives. Partners' regional and organizational cultures are bound to be different because they pursue partnerships to create synergy by utilizing their different expertise. If the two parties forming a partnership are similar, promoting a partnership that creates synergy will be difficult. Partnership is intended to utilize such differences. The success of the partnership depends on maximizing the synergy relationship of such a missionary partnership (Moon 189–207).

Limitations of the Study

This study began with my expectation to develop the partnership between KEHC and OMS, through missionaries who attended the KEHC EMTC English training, and to expand ministry cooperation on the mission field.

First, this study is limited by the particular relationship between the KEHC and OMS, which is different from other mission partnerships, in general, because of the historical relationship between the KEHC and OMS. This relationship between a Korean church denomination and an American mission organization in a partnership would not apply to a different regional, cultural, and geographical setting.

Second, another limitation was the fact that missionaries working in security-risk countries were not able to participate in the survey, and most of the survey participants worked in Asia, so this project was not able to comprehensively deal with the diversity of mission fields. In addition, most of the OMS missionaries who participated in the survey attended the English program as short-term missionaries, not long-term, so there was a limit to developing continuous relationships of ministry on the mission field.

Unexpected Observations

While KEHC and OMS's ministry cooperation continues in areas such as the EMTC missionary English training and the Church Multiplication Strategy Committee's church planting training in Korea, a finding revealed that in many mission fields ministry cooperation existed in the past, but rarely occurs now. In addition, this study found that communication between KEHC and OMS was limited mostly to top leadership, and missionaries on the mission field had little connection. The research also found that the policies discussed through the annual meeting of the leaders of the two organizations

often did not actually lead to missionary policies or strategies that can be used in the mission field. Most KEHC missionaries were concentrated in Asia and Africa, with few in South America. Missionaries of OMS were mainly in South America and Europe, and some of them are also located in Africa and Asia. The two organizations shared few mission fields, and even if they were in the same mission fields, only a few places were conducive to cooperative missionary work. With few shared mission sites, opportunities for connection or cooperative ministry in mission fields were limited.

Recommendations

1. Both KEHC missionaries and OMS missionaries want the relationship formed through English training to continue even after the missionary moves to the mission field. OMS missionaries not only help KEHC missionaries improve their English, they also provide training in other areas, and develop relationships with them that can lead to further partnership in the mission fields. As KEHC goals have expanded toward global ministry, the partnership has focused more on English training equipping missionaries for international ministry. OMS could provide an English program for KEHC missionaries to continue their English development. OMS could send people who expect to work in the Asian region. They can participate in intensive English training while building practical and specific relationships for missionary partnerships with KEHC. This could be helpful in identifying the necessary and unnecessary parts of the curriculum compared to the previous year, and the curriculum can be updated every year to provide highly utilized English training. With this continuous participation of OMS missionaries, the program can have flexibility every year. This is recommended for OMS to provide expert missionaries for the English training program.

2. Survey participants suggested that a joint missionary training program for KEHC and OMS missionaries could help form international networks and develop circumstances naturally for them to work together more effectively in global ministry through partnership. In order to share information and human resources on the mission field, both missionary candidates of KEHC and OMS can undergo cross-cultural training together, thereby creating opportunities for cultural training and missionary connection. As observed in the survey, this would be a good example of creating opportunities for KEHC and OMS to expand their partnership.

3. The relationship between KEHC and OMS leadership has been continuously maintained, but few relationships are made between KEHC and OMS field missionaries. Therefore, mission conferences and joint seminars for KEHC and OMS missionaries could be ways for them to build a network.

4. Through the findings of this study, I hope that the relationship between the KEHC and OMS would be a good model in forming a network and missional partnership, which would have a positive effect on the formation of partnerships between other Korean churches and foreign mission organizations.

Postscript

This research project was quite a challenge for me as my ministry context has changed several times from the U.S to South Korea and then to the Republic of Georgia during the study. In addition, the unexpected pandemic that hit in 2020 limited my learning interaction with international students and the Asbury faculty, and it only allowed me to participate in the first year of the summer intensive program in 2019. Also, I had to change my dissertation topic because of the ministry context changing, and it was

frustrating. Nonetheless, this change provided better circumstances for me to get involved deeper in the ministry context for a partnership study. I did all the work for this research with only the desire to improve the KEHC and OMS relationship. I accomplished this by identifying more effective ways of partnering for global ministry in order to achieve the Great Commission across cultures, regions, and languages, and both Eastern and Western in Christ. I hope this research project could inspire others to increase cooperation with each other.

APPENDIXES

A. Survey questions

KEHC missionary survey

The following is a basic survey for statistical analysis. Please mark V in the parentheses or write down the corresponding information. 다음은 통계처리를 위한 기초조사입니다. 해당되는 항목의 괄호 안에 V 표를 하거나 해당사항을 적어주십시오.

Demographic information

1. Name 이름

2. Gender 성별

1) Male 2) Female

3. Age range 나이

1) 20-29 2) 30-39 3) 40-49 4) 50-59 5) 60-69

4. Marital Status 결혼여부

1) Single / never married 싱글/결혼한적 없음

2) Married or domestic partnership 결혼 또는 동거

3) Divorced 이혼

4) Widowed 사별

5. Which year did you get EMTC training? KEHC 선교사 훈련을 받은 연도는?

6. Present ministry and mission field 현재 선교지 및 사역 (교회개척, 전도, 양육, 신학교 및 기타등)

Mission field 선교지: Ministry 사역(업무): Career 경력: year 년

7. Degree 학위 :

Major 전공:

1) Bachelor's degree 학사 2) Master's degree 석사 3) PhD 박사 4) DMin 목회학박사 5) 기타()

8. How much English do you use on the mission field? 선교사님은 현장에서 영어를 얼마나 사용하십니까?

① Extremely much 매우 많이 사용한다

② A lot 많이 사용한다

③ Average 보통이다

- ④ Not so much 별로 사용하지 않는다
- ⑤ None at all 전혀 사용하지 않는다

9. When do you usually use English? 영어를 주로 언제 사용하십니까?

10. What do you think is the purpose of English training in missionary training?
교단선교사 훈련에서 영어훈련을 하는 목적이 무엇이라고 생각하십니까?

- ① To adjust to the mission field 선교현장에 적응을 위해서
- ② To prepare for the internationalization of missionary work 선교사역의 국제화를 준비하기 위해서
- ③ To unite with missionaries from other countries
선교지에서 타국 선교사들과의 연합을 위해서
- ④ It's an international language 국제언어이기 때문에
- ⑤ Other opinions 기타 ()

11. Have you ever experienced partnership ministry with another organization? 다른 선교단체와 파트너를 맺고 사역한 경험이 있으십니까??

Name of organization 단체이름:

Ministry 사역내용:

Country 나라:

Term 기간:

Part 1

12. What is the purpose that you want to achieve through English training for missionaries? 선교사 영어훈련을 통해서 이루고 싶은 목적이 무엇입니까?

- ① Leading English worship and preaching 영어예배 인도 및 설교
- ② Ministry cooperation with local people 현지사역자와의 연합사역
- ③ Ministry cooperation with foreign missionary organizations or denominations 외국 선교단체 또는 교단과의 연합사역
- ④ Other opinions 기타()

13. Check the kind of English training that you attended. 선교사님이 참석한 영어훈련을 체크하십시오.

April-June English training 4-6월 선교사 영어훈련 ()

Adventures in English AIE ()

August-September Intensive English study 8-9월 인텐시브 훈련 ()

14. What did you expect before taking the missionary English training? 선교사 영어훈련을 받기 전 기대했던 것이 무엇입니까?

15. Did you achieve what you expected through English training?
선교사 영어훈련을 통해서 기대했던 것이 성취되었습니까?

16. Do you think the OMS missionaries have the expertise to lead missionary English training? Why do you think so? (Expertise as English teachers or missionaries)

선교사 영어훈련을 지도하는 OMS 선교사들의 전문성이 있다고 생각하십니까? 왜 그렇게 생각하는가? (영어선생 또는 선교사로서의 전문성 등)

- ① Extremely much 매우 전문적이다
- ② Very much 전문적이다
- ③ Average 적당히 전문적이다
- ④ Not so much 별로 전문적이지 않다
- ⑤ Not at all 전혀 아니다

17. Can you explain why you chose the answers for the question above?
위의 답변의 이유는 무엇입니까?

18. Do you think English training for missionaries is helpful for missionary work?
선교사 영어훈련이 선교사님들의 사역에 도움이 된다고 생각하십니까?

- ① Extremely much 매우 도움이 된다
- ② Very much 도움이 된다
- ③ Average 적당히 도움이 된다
- ④ Not so much 별로 도움이 되지 않는다
- ⑤ Not at all 전혀 아니다

19. Can you explain why you chose the answers for the question above?
위의 답의 이유는 무엇입니까?

20. Are you satisfied with the curriculum of English training for missionaries? 선교사 영어훈련의 커리큘럼에 대해서 만족하십니까?

- ① Extremely satisfied 매우 만족한다
- ② Very satisfied 만족한다
- ③ Average 적당히 만족한다
- ④ Not so much 별로 만족하지 않는다
- ⑤ Not at all 전혀 아니다

21. Can you explain why you chose the answers for the question above?
위의 답변에서 만족/불만족의 이유에 대해서 설명해 주십시오.

22. Do you think the English training period for missionaries is appropriate? 선교사 영어훈련 기간이 적당하다고 생각하십니까?

- ① Too long 너무 길다
- ② Too short 너무 짧다
- ③ Adequate 적당하다

23. How was your relationship with OMS missionaries during the English training? 선교사 영어훈련 기간동안 OMS 선교사와의 관계가 어땠습니까?

- ① Extremely good 매우 좋음
- ② Very good 좋음
- ③ Average 적당히 좋음
- ④ Not so good 좋지 않음
- ⑤ Not good at all 매우 좋지 않음

24. If your relationship was good/not good with OMS missionaries during the missionary English training, why was that? 영어훈련 기간동안 OMS 선교사와의 관계가 좋았다면, 좋지 않았다면 그 이유는 무엇입니까?

25. What is the reason you continued/discontinued your relationship with the OMS missionaries after English training? 영어훈련 이후에 OMS 선교사와 관계를 (지속한다/지속하지 않는다)의 이유는 무엇입니까?

26. What was the most difficult thing for you when you went through English training? 선교사님이 영어훈련을 받으면서 가장 어려웠던 점은 무엇입니까?

27. Do you think your English has improved since your English training? 선교사님은 영어훈련이후 당신의 영어능력이 얼마나 향상되었다고 생각하십니까?

- ① Improved 향상되었다
- ② Not improved 향상되지 않았다

Part 2

● The following are questions about your overall perception of partnership 다음은 파트너십에 대한 선교사의 전반적인 인식에 대해 알아보는 문항입니다

28. Do you currently have a partnership? 현재 파트너십을 맺고 있는 단체가 있습니까?

29. What is the purpose of your current partnership and ministry? 어떤 목적으로 파트너십을 맺고 있으며, 어떠한 사역을 하고 있습니까?

30. Do you think partnership with OMS is necessary for KEHC's ministry? 선교사님은 OMS와의 파트너십이 KEHC의 사역을 위해서 필요한 존재라고 생각하십니까? 왜 그렇게 생각하십니까?

31. What factors do you think are necessary for the success of a partnership? 파트너십의 성공을 위해 필요한 요소가 무엇이라고 생각하십니까?

32. How much do you think you know about the KEHC-OMS partnership? KEHC-OMS의 파트너십에 대해 어느정도 알고 계시다고 생각하십니까?

- ① Extremely much 매우 잘 알고 있다
- ② Very much 잘 알고 있다
- ③ Average 좀 아는 편이다
- ④ Not so much 잘 모른다
- ⑤ Not at all 전혀 모른다

33. Do you understand and know the missionary cooperation policies of KEHC-OMS? KEHC-OMS의 선교협력 정책에 대해 이해하고 알고 있습니까?

- ① Extremely much 매우 잘 알고 있다
- ② Very much 잘 알고 있다
- ③ Average 좀 아는 편이다
- ④ Not so much 잘 모른다
- ⑤ Not at all 전혀 모른다

34. What do you think is the missionary partnership of KEHC-OMS? KEHC-OMS의 선교적 파트너십이 무엇이라고 생각하십니까?

- ① Sharing ministry resources 선교자원의 공유
- ② Sharing mission fields 선교필드의 공유
- ③ Sharing missionary training 선교훈련의 공유
- ④ Ministry cooperation 선교사역의 연대
- ⑤ Other opinions 기타의견 ()

35. As missionary partners, what do you think about the overall degree of cooperation in the missional partnership of KEHC-OMS? 선교파트너로서 KEHC-OMS의 선교적 파트너십의 협력정도는 전반적으로 어떠하다고 생각하십니까?)

- ① Extremely good 매우 좋다
- ② Very good 좋다

- ③ Average 적절하다
- ④ Not so good 좋지 않다
- ⑤ Not good at all 매우 좋지 않다

36. Can you explain why you chose the answers for the question above?
위의 답의 이유는 무엇입니까?

37. How much do you think missionary partnership between KEHC and OMS is currently taking place on mission fields? 현재 KEHC-OMS 의 선교적 파트너십이 선교지에서 어느정도 이루어지고 있다고 생각하십니까?

- ① Extremely active 매우 활발하다
- ② Very active 활발하다
- ③ Adequate 적절하다
- ④ Not active 부족하다
- ⑤ Not at all 매우 부족하다

38. Can you explain why you chose the answers for the question above?
위의 답의 이유는 무엇입니까?

39. What do you think KEHC-OMS should do for the continuation and development of mission partnerships? KEHC-OMS 가 선교 파트너십의 지속 및 발전을 위해 무엇을 해야 한다고 생각하십니까?

- ① The annual meeting of KEHC and OMS representatives
KEHC 와 OMS 대표자들의 연례회의
- ② Joint missions conference for KEHC and OMS missionaries KEHC 와 OMS 선교사들의 연합 선교대회
- ③ Cooperation between KEHC and OMS on the mission field KEHC 와 OMS 현장선교사의 선교지 협력사역
- ④ KEHC and OMS missionary networks KEHC 와 OMS 선교네트워크
- ⑤ Other opinions 기타의견 ()

40. Do you have any ministry cooperation with OMS? What kind?
선교사님은 OMS 와 어떤 선교협력 사역을 하고 있습니까?

41. If you're working with OMS, how helpful do you think this ministry cooperation in the mission field is?
선교사님이 OMS 와 선교협력 사역을 하고 있다면 이러한 협력사역이 선교지 사역에 얼마나 도움이 된다고 생각하십니까?

- ① Extremely helpful 매우 도움이 된다
- ② Very helpful 조금 도움이 된다
- ③ Not helpful 별로 도움이 안된다
- ④ Not at all 전혀 도움이 안된다
- ⑤ I don't know 잘 모르겠다

42. If you're not doing ministry cooperation with OMS, what do you think is the reason? (Only those who say "no" to questions 27 above will answer.) 선교사님이 OMS 와 선교협력 사역을 하지 않고 있다면 그 이유는 무엇이라고 생각하십니까?

- ① Because of the language barrier 언어적인 장벽 때문에
- ② There's no OMS missionary in the mission field
선교지에 OMS 선교사가 없어서
- ③ Our ministry purposes didn't align 사역의 목적이 맞지 않아서
- ④ We have no information about OMS missionaries
OMS 선교사에 대한 정보가 없어서
- ⑤ Other opinions 기타 ()

43. Have you ever attempted to form a missionary partnership with OMS? 선교사님이 OMS 와 선교파트너십을 사역을 시도한 적이 있습니까? 어떤 사역을 시도하였습니까?

44. If you tried to do a ministry with OMS and it didn't work out, Why hasn't it progressed? OMS 와 사역을 시도했으나 이루어 지지 않았다면 그 사역이 진행되지 않은 이유는 무엇입니까?

45. Has your English class changed your perception of partnership with OMS? What changes have occurred? 선교사님은 영어수업을 통해서 OMS 와의 파트너십의 인식에 대한 변화가 생겼습니까? 어떤 변화가 생겼습니까?

Part 3

46. Do you think you formed a partnership with OMS missionaries through English training? 선교사님은 영어훈련을 통해서 OMS 선교사와 파트너십을 형성했다고 생각하십니까?

47. What kind of relationship (partnership) do you want to form with OMS missionaries after missionary English training? 선교사 영어훈련 이후에 OMS 선교사들과 어떠한 관계(파트너십)를 형성하기를 원하십니까?

48. Do you think it is important for KEHC and OMS to maintain and expand partnership through missionary English training?

선교사 영어훈련을 통해서 KEHC-OMS 가 파트너십을 유지하고 확대하는데 중요하다고 생각하십니까?

- ① Extremely much 매우 그렇다
- ② Very much 그렇다
- ③ Average 보통이다
- ④ Not so much 그렇지 않다
- ⑤ Not at all 전혀 아니다

49. Do you think the English training with OMS is appropriate for the purposes of KEHC missionary ministry?

OMS 와 하는 영어훈련이 우리 KEHC 선교사역의 목적에 적합하다고 생각하십니까?

50. Did you know that KEHC and OMS are working in partnership other than in English training? (Write what you know about this)

KEHC 와 OMS 가 영어훈련 외에 다른 파트너십 사역을 하고 있는 것을 알고 있습니까? (알고 있는 것을 쓰시오)

51. Do you think KEHC and OMS have common goals? 선교사님은 KEHC-OMS 가 공통의 목표를 가지고 있다고 생각하십니까? 아니면 없다고 생각하십니까? 그 이유는 무엇입니까?

52. What do you think is the purpose of the partnership with OMS?

선교사님은 OMS 와 파트너십의 목적이 무엇이라고 생각하십니까?

53. Do you think KEHC and OMS share information that is essential for ministry?

KEHC 와 OMS 가 사역에 꼭 필요한 정보를 서로 공유하고 있다고 생각하십니까?

54. Do you think KEHC and OMS have sufficient communication to achieve their joint goals? KEHC 와 OMS 가 공동목표를 달성하기 위해 충분한 의사 교환을 하고 있다고 생각하십니까?

55. What do you think are benefits of the partnership with OMS?

OMS 와의 파트너십을 통해 얻은 이익이 무엇이라고 생각하십니까?

- KEHC:

- OMS:

-선교사본인:

56. What factors do you think are needed to strengthen the KEHC-OMS partnership?
KEHC-OMS 의 파트너십을 강화시키기 위해 필요한 요소가 무엇이라고
생각하십니까?

57. What do you think is preventing KEHC and OMS from developing their partnership?
KEHC-OMS 의 파트너십 발전을 방해하는 요소가 무엇이라고 생각하십니까?

① Difficulty in communication due to language differences

언어의 차이로 인한 소통의 어려움

② Conflict of ministry due to cultural differences

문화차이로 인한 사역의 충돌

③ Disagreement due to differences in ministry objectives

사역의 목표의 차이로 인한 의견 불일치

④ Other opinions 기타 ()

58. How do you think geographical or regional, cultural, and
denominational/organizational differences between KEHC and OMS may affect the
partnership?

KEHC 와 OMS 가 선교사역을 하는 지역적 차이, 문화적차이 그리고 교단과
선교단체의 차이가 파트너십에 어떤 영향을 미친다고 생각하십니까?

Part 4

59. What type of partnership do you prefer? (Choose three.))

선교사님이 파트너십에 있어서 선호하는 유형이 무엇입니까? (3가지를
선택하십시오)

① Fundraising 재정모금

② Facilities and Equipment Resources 사역시설과 설비자원

③ Sharing mission fields 사역지 공유

④ Strategic support (ministry know-how sharing) 전략적 지원(사역 노하우공유)

⑤ Network sharing 네트워크 공유

⑥ Human resource sharing (short/long term mission applicants) 인적자원 공유(장/단기
사역지원자)

⑦ Ministry cooperation 연합사역

⑧ Training and Education 훈련과 교육

⑨ Other 기타()

60. Can you explain why you chose the answers for the question above?

위의 답의 이유는 무엇입니까?

61. What kind of ministry would you like to do if you were going to partner with OMS?
OMS 와 사역을 하게 된다면 어떠한 사역을 하기를 원하십니까?

62. What do you expect in ministry cooperation with OMS missionaries? OMS 선교사와
연합 사역을 하고자 할 때 기대하는 바가 무엇입니까?

OMS Missionary survey

Demographic information

1. Name

2. Gender

1) Male 2) Female

3. Age range

1)20-29 2)30-39 3)40-49 4)50-59 5)60-69

4. Marital Status

1) Single / never married

2) Married or domestic partnership

3) Divorced

4) Widowed

5. Which year(s) did you volunteer for EMTC English teaching?

6. Which program did you volunteer for EMTC English teaching?

1)Regular class (March-June) 2) A.I.E 3) Intensive (August-September)

7. Past/Present Ministry Position:

Mission Field: Ministry: Career:

8. Degree:

Major:

1) Bachelor's degree 2) Master's degree 3) PhD

4) DMin 5) other()

9. Have you ever worked with the KEHC? In what way?

Part 1

10. Why did you volunteer for teaching English for KEHC missionary candidates?

선교사 영어를 가르치는 사역에 지원한 이유가 무엇입니까?

11. What do you think is the purpose of English training in KEHC missionary training?

교단선교사 훈련에서 영어훈련을 하는 목적이 무엇이라고 생각하세요?

① To help missionaries adjust to the field 선교현장에 적응을 위해서

- ② To prepare for the internationalization of missionary work 선교사역의 국제화를 준비하기 위해서
- ③ To unite with missionaries from other countries 선교지에서 타국 선교사들과의 연합을 위해서
- ④ It's an international language 국제언어이기 때문에
- ⑤ Other ()

12. Do you think English training for missionaries is helpful for KEHC missionaries? 선교사 영어훈련이 KEHC 선교사들의 사역에 도움이 된다고 생각하십니까?

- ① Extremely helpful 매우 도움이 된다
- ② Very helpful 도움이 된다
- ③ Average 적당히 도움이 된다
- ④ Not so helpful 별로 도움이 되지 않는다
- ⑤ Not helpful at all 전혀 아니다

13. Can you explain why you chose the answers for the questions above? 위의 답의 이유는 무엇입니까?

14. How was your relationship with KEHC missionaries during the missionary English training? 선교사 영어훈련 기간동안 KEHC 선교사와의 관계가 어땠습니까?

- ① Extremely good 매우 좋음
- ② Very good 좋음
- ③ Average 적당히 좋음
- ④ Not so good 좋지 않음
- ⑤ Not good at all 매우 좋지 않음

15. If your relationship was good/not good with KEHC missionaries during the missionary English training, why was that? 선교사님이 영어훈련 기간동안 KEHC 선교사와의 관계가 좋았다면, 좋지 않았다면 그 이유는 무엇입니까?

16. Did you continue your relationship with KEHC missionaries after English training? What is the reason you continued/discontinued your relationship with them?

영어훈련 이후에 KEHC 선교사와 관계를 지속하고 있습니까? (지속한다/지속하지 않는다면) 그 이유는 무엇입니까?

17. What was the most difficult thing in leading EMTC English Training? 영어훈련을 지도하면서 가장 어려웠던 점은 무엇입니까?

18. After EMTC English training, how much do you think KEHC missionaries improved in their English ability? KEHC 선교사들의 영어능력이 얼마나 향상되었다고 생각하십니까?

- ① Extremely improved 매우 향상되었다
- ② Somewhat improved 조금 향상되었다
- ③ Not improved 전혀 향상되지 않았다

19. As mission partners, do you think KEHC and OMS are cooperating well in missionary English training? 선교 파트너로서 KEHC 과 OMS 가 선교사영어훈련에 대한 협력이 잘 이루어지고 있다고 생각하십니까?

Part 2

(OMS 선교사)

The following are questions about your overall perception of partnership. 다음은 파트너십에 대한 선교사의 전반적인 인식에 대해 알아보는 문항입니다

20. Do you think partnership with KEHC is necessary for OMS's ministry? 선교사님은 KEHC 가 OMS 의 사역을 위해서 필요한 존재라고 생각하십니까?

21. What factors do you think are necessary for the success of a partnership? 파트너십의 성공을 위해 필요한 요소가 무엇이라고 생각하십니까?

22. How much do you think you know about the KEHC-OMS partnership? KEHC-OMS 의 파트너십에 대해 어느정도 알고 계시다고 생각하십니까?

- ① Extremely much 매우 잘 알고 있다
- ② Very much 잘 알고 있다
- ③ Average 좀 아는 편이다
- ④ Not so much 잘 모른다
- ⑤ Not at all 전혀 모른다

23. What do you think is the missionary partnership of KEHC-OMS? KEHC-OMS 의 선교적 파트너십이 무엇이라고 생각하십니까?

- ① Sharing ministry resources 선교자원의 공유
- ② Sharing mission fields 선교필드의 공유
- ③ Sharing missionary training 선교훈련의 공유
- ④ Ministry cooperation 선교사역의 연대
- ⑤ Other opinions 기타의견 ()

24. As mission partners, what do you think about the overall degree of cooperation in the missional partnership of KEHC and OMS? 선교파트너로서 KEHC-OMS 의 선교적 파트너십의 협력정도는 전반적으로 어떠하다고 생각하십니까?

- ① Extremely good 매우 좋다
- ② Very good 좋다
- ③ Average 적절하다
- ④ Not so good 좋지 않다
- ⑤ Not good at all 매우 좋지 않다

25. Can you explain why you chose the answers for the question above?

위의 답의 이유는 무엇입니까?

26. How much do you think missionary partnership between KEHC and OMS is currently taking place on mission fields? 현재 KEHC-OMS 의 선교적 파트너십이 선교지에서 어느정도 이루어지고 있다고 생각하십니까?

- ① Extremely active 매우 활발하다
- ② Very active 활발하다
- ③ Adequate 적절하다
- ④ Not active 활발하지 않다
- ⑤ Not at all 전혀 없다

27. Can you explain why you chose the answers for the question above?

위의 답의 이유는 무엇입니까?

28. What do you think KEHC and OMS should do for the continuation and development of mission partnerships? KEHC-OMS 가 선교 파트너십의 지속 및 발전을 위해 무엇을 해야 한다고 생각하십니까?

- ① The annual meeting of KEHC and OMS representatives
KEHC 와 OMS 대표자들의 연례회의
- ② Joint missions conference of KEHC and OMS Missionaries
KEHC 와 OMS 선교사들의 연합 선교대회
- ③ Cooperative ministry of KEHC and OMS in the mission field
KEHC 와 OMS 현장선교사의 선교지 협력사역
- ④ KEHC and OMS missionary networks
KEHC 와 OMS 선교네트워크
- ⑤ Other opinions 기타의견 ()

Part 3

29. Do you think you formed a partnership with KEHC missionaries through the English training? 선교사님은 영어훈련을 통해서 KEHC 선교사와 파트너십을 형성했다고 생각하십니까?

30. Have you had a continuous relationship with KEHC missionaries after English training? 선교사님은 영어훈련 이후에 KEHC 선교사와 지속적인 관계를 맺고 있습니까?

31. What kind of relationship (partnership) do you want to form with KEHC missionaries after missionary English training? 선교사 영어훈련을 통해 KEHC 선교사들과 어떠한 관계(파트너십)를 형성하기를 원하십니까?

32. Do you think it is important for KEHC and OMS to maintain and expand partnership through missionary English training?

선교사 영어훈련을 통해서 KEHC-OMS 가 파트너십을 유지하고 확대하는데 중요하다고 생각하십니까?

- ① Extremely much 매우 그렇다
- ② Very much 그렇다
- ③ Average 보통이다
- ④ Not so much 그렇지 않다
- ⑤ Not at all 전혀 아니다

33. Do you think English training for the KEHC aligns with the purpose of OMS ministry?

KEHC 와 하는 영어훈련이 OMS 선교사역의 목적에 적합하다고 생각하십니까?

34. Did you know that KEHC and OMS are working in partnership other than English training? (Write what you know about this.)

KEHC 와 OMS 가 영어훈련 외에 다른 파트너십 사역을 하고 있는 것을 알고 있습니까? (알고 있는 것을 쓰시오)

35. Do you think KEHC and OMS have common goals? Or do you think there isn't? why is that you think?

선교사님은 KEHC-OMS 가 공통의 목표를 가지고 있다고 생각하십니까? 아니면 없다고 생각하십니까? 그 이유는 무엇입니까?

36. What is the purpose of partnership with KEHC?

KEHC 와 파트너십의 목적이 무엇이라고 생각하십니까?

37. Do you think KEHC and OMS share information that is essential for ministry?
 선교사님은 KEHC 와 OMS 가 사역에 꼭 필요한 정보를 서로 공유하고 있다고
 생각하십니까?

38. Do you think KEHC and OMS have sufficient communication to achieve their joint
 goals? KEHC 와 OMS 가 공동목표를 달성하기 위해 충분한 의사 교환을 하고
 있다고 생각하십니까?

39. What do you think are benefits of partnership with KEHC?
 KEHC 와 파트너십을 통해 얻은 이익이 무엇이라고 생각하십니까?
 To OMS:
 To KEHC:
 To yourself:

40. What factors do you think are needed to strengthen the KEHC-OMS partnership?
 KEHC-OMS 의 파트너십을 강화시키기 위해 필요한 요소가 무엇이라고
 생각하십니까?

41. What do you think is preventing KEHC and OMS from developing their partnership?
 KEHC-OMS 의 파트너십 발전을 방해하는 요소가 무엇이라고 생각하십니까?

① Difficulty in communication due to language differences

언어의 차이로 인한 소통의 어려움

② Conflict of ministry due to cultural differences

문화차이로 인한 사역의 충돌

③ Disagreement due to differences in ministry objectives

사역의 목표의 차이로 인한 의견 불일치

④ Other opinions

기타 ()

42. How do you think geographical or regional, cultural, and
 denominational/organizational differences between KEHC and OMS may affect the
 partnership?

KEHC 와 OMS 가 선교사역을 하는 지역적 차이, 문화적 차이 그리고 교단과
 선교단체의 차이가 파트너십에 어떤 영향을 미친다고 생각하십니까?

Part 4

43. What kind of ministry would you like to do if you were going to partner with KEHC?
 KEHC 와 사역을 하게 된다면 어떠한 사역을 하기를 원하십니까?

44. What expectations would you have for ministry cooperation with KEHC
 missionaries? KEHC 선교사와 연합 사역을 하고자 할 때 기대하는 바가
 무엇입니까?

45. What do you think are factors for an effective partnership?

효과적인 파트너십을 하기위해 필요한 요소가 무엇이라고 생각하십니까?

46. What type of partnership do you prefer? (Choose three)

선교사님이 파트너십에 있어서 선호하는 유형이 무엇입니까? (3가지를 선택하십시오)

- ① Fundraising 재정모금
- ② Facilities and Equipment Resources 사역시설과 설비자원
- ③ Sharing mission fields 사역지 공유
- ④ Strategic support (ministry know-how sharing) 전략적 지원(사역 노하우공유)
- ⑤ Network sharing 네트워크 공유
- ⑥ Human resource sharing (short/long term mission applicants) 인적자원 공유(장/단기 사역지원자)
- ⑦ Ministry cooperation 연합사역
- ⑧ Training and Education 훈련과 교육
- ⑨ Other 기타()

47. Can you explain why you chose the answers for the question above?

KEHC and OMS Leadership survey

Demographic information

1. Name 이름

2. Gender 성별

1) Male 2) Female

3. Age range 나이

1) 20-29 2) 30-39 3) 40-49 4) 50-59 5) 60-69

4. Marital Status 결혼여부

- 1) Single / never married 싱글/결혼한적 없음
- 2) Married or domestic partnership 결혼 또는 동거
- 3) Divorced 이혼
- 4) Widowed 사별

5. Career and present ministry 사역경력 및 현재사역

6. Position 사역직위

7. Degree 학위

Major 전공:

- 1) Bachelor's degree 학사 2) Master's degree 석사 3) PhD 박사
4) DMin 목회학박사 5) Other 그 외 학위()

8. Areas of interest in mission work 선교사역 관심분야

- ① Seminary 신학교 사역
② Church Planting and Evangelism 교회개척 및 전도
③ NGO ministry (orphanage, hospital, school, etc)
NGO 사역 (고아원, 병원, 학교등)
④ Business as mission 비즈니스 사역
⑤ Missionary care 선교사 케어
⑥ Other 기타 ()

Part 1

9. What missionary policies or goals have you pursued during your leadership career?
리더십으로 있는 동안 추구했던 선교의 정책 또는 목표가 무엇입니까?

10. What do you think is the purpose of English training in missionary training?
교단선교사 훈련에서 영어훈련을 하는 목적이 무엇이라고 생각하십니까?

- ① To adjust to the mission field 선교현장에 적응을 위해서
② To prepare for the internationalization of missionary work 선교사역의 국제화를 준비하기 위해서
③ To unite with missionaries from other countries
선교지에서 타국 선교사들과의 연합을 위해서
④ It's an international language 국제언어이기 때문에
⑤ Other opinions 기타 ()

11. What is the purpose that you want to achieve through English training for missionaries?
선교사 영어훈련을 통해서 이루고 싶은 목적이 무엇입니까?

- ① Leading English worship and preaching 영어예배 인도 및 설교
② Ministry cooperation with local people 현지사역자와의 연합사역
③ Ministry cooperation with foreign missionary organizations or denominations 외국
선교단체 또는 교단과의 연합사역
④ Other opinions 기타 ()

12. Do you think the OMS missionaries have the expertise to lead missionary English training? Why do you think so? (Expertise as English teachers or missionaries)

선교사 영어훈련을 지도하는 OMS 선교사들의 전문성이 있다고 생각하십니까? 왜 그렇게 생각하는가? (영어선생 또는 선교사로서의 전문성 등)

- ① Extremely much 매우 전문적
- ② Very much 전문적
- ③ Average 보통
- ④ Not so much 비전문적
- ⑤ Not at all 매우 비전문적

13. Can you explain why you chose the answers for the question above?

위의 질문에서 답을 선택한 이유에 대해서 설명해 주세요?

14. Do you think English training for missionaries is helpful for missionary work?

선교사 영어훈련이 선교사님들의 사역에 도움이 된다고 생각하십니까?

- ① Extremely much 매우 도움이 된다
- ② Very much 도움이 된다
- ③ Average 적당히 도움이 된다
- ④ Not so much 별로 도움이 되지 않는다
- ⑤ Not at all 전혀 도움이 되지 않는다

15. Can you explain why you chose the answers for the question above?

위의 질문에서 답을 선택한 이유에 대해서 설명해 주세요?

16. Do you think the English training period for missionaries is appropriate? 선교사 영어훈련 기간이 적당하다고 생각하십니까?

- ① Too long 너무길다
- ② Too short 너무 짧다
- ③ Adequate 적당하다

17. As mission partners, do you think KEHC and OMS are cooperating well in missionary English training? And Why?

선교 파트너로서 KEHC 과 OMS 가 선교사영어훈련에 대한 협력이 잘 이루어지고 있다고 생각하십니까? 아니면 잘 이루어지지

않고 있다고 생각하십니까? 그 이유는 무엇입니까?

Part 2

18. What factors do you think are necessary for the success of a partnership? 파트너십의 성공을 위해 필요한 요소가 무엇이라고 생각하십니까?

19. What do you think is the direction of the KEHC-OMS partnership? KEHC-OMS의 선교협력 정책에 방향성이 무엇입니까?

20. What do you think is the essence of the missionary partnership of KEHC-OMS? KEHC-OMS의 선교적 파트너십이 무엇이라고 생각하십니까?

- ① Sharing ministry resources 선교자원의 공유
- ② Sharing mission fields 선교필드의 공유
- ③ Sharing missionary training 선교훈련의 공유
- ④ Ministry cooperation 선교사역의 연대
- ⑤ Other opinions 기타의견 ()

21. As a missionary partner, what do you think about the overall degree of cooperation in the missional partnership of KEHC-OMS? 선교파트너로서 KEHC-OMS의 선교적 파트너십의 협력정도는 전반적으로 어떠하다고 생각하십니까?

- ① Extremely good 매우 활발하다
- ② Very good 활발하다
- ③ Average 적절하다
- ④ Not so good 부족하다
- ⑤ Not good at all 매우 부족하다

22. 위의 질문에서 답을 선택한 이유에 대해서 설명해 주세요?
(Can you explain why you chose the answers for the question above?)

23. How much do you think missional partnership between KEHC and OMS is currently taking place on the mission field? 선교파트너로서 KEHC-OMS의 선교적 파트너십이 선교지에서 어느정도 이루어지고 있다고 생각하십니까?

- ① Extremely active 매우 활발하다
- ② Very active 활발하다
- ③ Adequate 적절하다
- ④ Not active 부족하다
- ⑤ Not at all 매우 부족하다

24. 위의 질문에서 답을 선택한 이유에 대해서 설명해 주세요?
(Can you explain why you chose the answers for the question above?)

25. What do you think KEHC and OMS should do for the continuation and development of mission partnerships? KEHC-OMS 가 선교 파트너십의 지속 및 발전을 위해 무엇을 해야 한다고 생각하십니까?

- ① The annual meeting of KEHC and OMS representatives
KEHC 와 OMS 대표자들의 연례회의
- ② Joint missions conference of KEHC and OMS missionaries KEHC 와 OMS 선교사들의 연합 선교대회
- ③ Cooperative ministry of KEHC and OMS in the mission field KEHC 와 OMS 현장선교사의 선교지 협력사역
- ④ KEHC and OMS missionary network
KEHC 와 OMS 선교네트워크
- ⑤ Other opinions 기타의견 ()

26. Is partnership through EMTC English training productive, focused and effective? 선교사 영어훈련을 통한 KEHC-OMS 파트너십이 효과적이라고 생각하십니까? 그 이유는 무엇입니까?

Part 3

27. Do you think KEHC missionaries have formed partnerships with OMS missionaries through English training? KEHC 선교사들이 영어훈련을 통해서 OMS 선교사와 파트너십을 형성했다고 생각하십니까? 그 이유는 무엇입니까?

28. Do you think it is important for KEHC and OMS to maintain and expand partnership through missionary English training?

선교사 영어훈련을 통해서 KEHC-OMS 가 파트너십을 유지하고 확대하는데 중요하다고 생각하십니까?

- ① Extremely much 매우 그렇다
- ② Very much 그렇다
- ③ Average 보통이다
- ④ Not so much 그렇지 않다
- ⑤ Not at all 전혀 아니다

29. What kind of partnership do you want to form between KEHC and OMS missionaries through missionary English training? 선교사 영어훈련을 통해 KEHC 와 OMS 선교사이 서로 어떠한 형태의 파트너십을 형성하기를 원하십니까?

30. Do KEHC and OMS have common goals?

KEHC-OMS 가 공통의 목표를 가지고 있다고 생각하십니까?

31. What is the purpose of the partnership?

파트너십의 목적이 무엇이라고 생각하십니까?

32. What do you think is the benefit of the KEHC-OMS partnership?

KEHC-OMS 파트너십을 통해 얻은 이익이 무엇이라고 생각하십니까?

KEHC:

OMS:

33. What factors do you think are needed to strengthen the KEHC-OMS partnership?

KEHC-OMS 의 파트너십을 강화시키기 위해 필요한 요소가 무엇이라고

생각하십니까?

34. What do you think is preventing KEHC and OMS from developing their partnership?

KEHC-OMS 의 파트너십 발전을 방해하는 요소가 무엇이라고 생각하십니까?

① Difficulty in communication due to language differences

언어의 차이로 인한 소통의 어려움

② Conflict of ministry due to cultural differences

문화차이로 인한 사역의 충돌

③ disagreement due to differences in ministry objectives

사역의 목표의 차이로 인한 의견 불일치

④ Other opinions

⑤ 기타 ()

35. How do you think geographical or regional, cultural, and

denominational/organizational differences between KEHC and OMS may affect the partnership?

KEHC 와 OMS 가 선교사역을 하는 지역적 차이, 문화적차이 그리고 교단과 선교단체의 차이가 파트너십에 어떤 영향을 미친다고 생각하십니까?

Part 4

36. What type of partnership do you prefer? (Choose three.)

선교사님이 파트너십에 있어서 선호하는 유형이 무엇입니까? (3가지를 선택하십시오)

① Fundraising 재정모금

② Facilities and Equipment Resources 사역시설과 설비자원

③ Sharing mission fields 사역지 공유

④ Strategic support (ministry know-how) 전략적 지원(사역 노하우공유)

⑤ Network sharing 네트워크 공유

- ⑥ Human resource sharing (short/long term mission applicants) 인적자원 공유(장/단기 사역지원자)
- ⑦ Ministry cooperation 연합사역
- ⑧ Training and Education 훈련과 교육
- ⑨ Other 기타 ()

37. Can you explain why you chose the answers for the question above?

위의 질문에서 답을 선택한 이유에 대해서 설명해 주세요?

38. If KEHC missionaries work with OMS, or OMS missionaries work with KEHC, what kind of ministry would you like to see?

KEHC/OMS 선교사들이 KEHC/OMS 와 사역을 하게 된다면 어떠한 사역을 하기를 원하십니까?

39. What do KEHC or OMS missionaries expect in joint ministry with KEHC or OMS missionaries?

KEHC/OMS 선교사들이 KEHC/OMS 선교사와 연합 사역을 하고자 할 때 기대하는 바가 무엇입니까?

40. How are KEHC and OMS working to respect each other's differences and try to find mutually acceptable ways to adapt to our differences?

KEHC 와 OMS 가 서로의 차이를 존중하고 서로 다른점을 받아들일 수 있는 방법을 찾기 위해 어떻게 노력하고 있습니까? 그리고 앞으로 어떠한 노력이 필요하다고 생각하십니까?

B. Interview questions

KEHC Interview Questions

Part 1

1. Is English important in missionary work?

선교 사역에 있어서 영어가 중요합니까?

2. How was your English training at EMTC? (Expectations, difficulties)

EMTC 에서 받은 영어훈련이 어떠했습니까? (기대했던 것, 어려움 등)

3. Tell me specifically the advantages and disadvantages of EMTC English training (curriculum, duration, relationship with OMS missionaries, etc.)

EMTC 영어훈련의 장점과 단점을 구체적으로 이야기해주세요(커리큘럼, 기간, OMS 선교사와의 관계 등)

4. Did you achieve your goals through English training?

영어훈련을 하면서 선교사님의 목표가 성취되었습니까?

5. How was your relationship with the OMS missionaries during the English training?

How do you want to have a lasting relationship?

영어훈련 기간동안 OMS 선교사와의 관계가 어떠했습니까? 어떻게 지속적관계를 맺고 싶나요?

6. What cultural differences did you have with OMS missionaries and how did you overcome them?

OMS 선교사들과의 어떤 문화적 차이가 있었고, 어떻게 극복했습니까?

Part 2, 3, 4

7. Would you like to work with western missionaries and mission organizations? What specific ministry would you like to do?

영어권 선교사 및 국제 선교단체와 연합사역을 하기를 원하십니까? 구체적으로 어떠한 사역을 하기를 원하십니까? 왜 필요하다고 생각하십니까?

8. What can we do to develop partnership with OMS missionaries? What are your expectations and the benefits if you work with OMS?

OMS 선교사들과 관계, 또는 파트너십 발전을 위해서 무엇을 할 수 있을까요?

OMS 와 연합사역을 한다면 기대하는 것이 무엇이고 어떤 이익이 있을까요?

9. What do you think are the essential elements for a successful partnership and ministry?

성공적인 파트너십을 맺고 사역하기 위해서 필수 요소가 무엇이라고
생각하십니까?

10. What elements do you think KEHC-OMS should have in order to develop a missional partnership and what do you think KEHC leadership, missionaries, and denominations should do to achieve this?

KEHC-OMS 가 선교적 파트너십을 만들기 위해서 갖추어야 할 요소가 무엇이며
이를 위해 KEHC 리더십과, 선교사, 그리고 교단은 무엇을 해야 한다고
생각하십니까?

OMS Interview Questions

1. How was your experience and process of teaching English at the EMTC? (human relationships, classes, cultural issues) EMTC 에서 영어훈련을 시키는 경험, 과정이
어떠했습니까? (인간관계, 수업, 문화적 이슈)

2. Tell me specifically the positives and negatives of EMTC English training (curriculum, duration, relationship with KEHC missionaries, etc.)

EMTC 영어훈련의 장점과 단점을 구체적으로 이야기해주세요(커리큘럼, 기간,
KEHC 선교사와의 관계등)

3. How was your relationship with the KEHC missionaries during the English training?
How do you want to have a lasting relationship?

영어훈련기간 동안 KEHC 선교사와의 관계가 어떠했습니까? 어떻게 지속적
관계를 맺고 싶나요?

4. What cultural differences did you have with KEHC missionaries and how did you
overcome them?

KEHC 선교사들과 어떤 문화적인 차이가 있었고, 어떻게 극복했습니까?

5. What specific ministry would you like to do with KEHC missionaries?

KEHC 선교사들과 선교지에서 어떤 사역을 할 수 있을까요?

6. What would your expectations be if you partnered with KEHC missionaries?

KEHC 선교사들과 연합사역을 한다면 기대하는 것이 무엇입니까?

7. What can we do to develop partnership with KEHC missionaries?

KEHC 선교사들과 파트너십 관계발전을 위해서 무엇을 할 수 있을까요?

Interview Questions for KEHC leaders

1. Missionary English training has been made into a policy of missionary training. What is the purpose of this policy?

선교사 영어훈련을 선교사훈련의 정책으로 만들었는데 이 정책의 목적은 무엇입니까?

2. How do you want missionaries to use English in the mission field after English training?

선교사들이 영어훈련 이후에 선교지에서 영어를 어떻게 활용하기를 원하십니까?

3. What are the benefits of the partnership between KEHC and OMS through English training? What are the drawbacks?

KEHC와 OMS가 영어훈련을 통해 얻은 파트너십의 이익은 무엇인가요?

어떠한 장점(만족도)이 있는지? 단점(장애요소가)이 있다면 무엇인지?

4. How do you think partnership with OMS has affected KEHC missionary work?

OMS와의 영어훈련을 통한 파트너십이 교단선교사들의 사역의 어떠한 영향을 미쳤다고 생각하시나요?

5. What kind of ministry do you want to do through partnership with OMS?

현재 선교지에서 교단과 OMS의 어떤 파트너십 사역이 진행되고 있습니까?

6. What kind of partnership model do you think of between KEHC and OMS missionary?

선교사님이 생각하는 교단 선교사와 OMS 선교사의 파트너십의 모델이

무엇입니까?

7. How can KEHC and OMS missionaries extend their partnership? (Expansion of ministry - network formation, cooperative ministry on the mission field, etc.)

KEHC와 OMS 선교사들이 어떻게 파트너십을 확장할 수 있을까요?

Interview Questions for OMS leaders

1. How do you want missionaries to use English on the mission field after English training?

선교사들이 영어훈련 이후에 선교지에서 영어를 어떻게 활용하기를 원하십니까?

2. What are the benefits of the partnership between KEHC and OMS through English training? What are the drawbacks?

KEHC 와 OMS 가 영어훈련을 통해 얻은 파트너십의 이익은 무엇인가요? 어떠한 장점(만족도)이 있는지? 단점(장애요소가)이 있다면 무엇인지?

3. What kind of ministry do you want to do through partnership with KEHC?
KEHC 선교사들과 파트너십을 통해서 선교지에서 어떠한 사역을 하기를 원하시나요?

4. How do you think partnership with KEHC has affected in OMS missionary work?
KEHC 와의 (관계)파트너십이 OMS 선교사들의 사역의 어떠한 영향을 미쳤다고 생각하시나요?

5. What kind of partnership model do you think of between KEHC and OMS missionary?
선교사님이 생각하는 KEHC 선교사와 OMS 선교사의 파트너십의 모델이 무엇입니까?

6. How can OMS and KEHC missionaries extend their partnership? (Expansion of ministry - network formation, cooperative ministry on the mission field, etc.).
OMS 와 KEHC 교단 선교사들이 어떻게 relationship expand to partnership 을 확장할 수 있을까요? (사역의 확대- 네트워크형성, 선교지에서 협력사역 등)

C. Informed Consent Letter/Form

INFORMED CONSENT LETTER*Expanding Global Ministry through Partnerships*

You are invited to be in a research study being done by Kyoung Min Choi from Asbury Theological Seminary. You are invited because of your involvement in the Evangelical Missionary training center English training as a missionary candidate of KEHC, or as a volunteer teaching English from One Mission Society, or as a host of the English training program of Korea Evangelical Holiness Church.

If you agree to participate in following online questionnaire, you will be asked to answer scale questions and open-ended questions to give your opinion and perceptions about English Training for EMTC missionary candidates, and partnership between KEHC and OMS. It will take approximately 20 minutes.

If anyone else is given information about you, they will not know your name. A number or initials will be used instead of your name.

In order to protect confidentiality, no names, individually related organizational information, job positions, churches or other organizations are reported in this study. The identity of each missionary will remain anonymous and confidential during data collection. Moreover, the data including video recording and transcripts of interviews from the participants for collecting quantitative, qualitative data will never be shared. In addition to this, all participants assisting the researcher signed a confidentiality form attached.

All hard copies, scanned data, electronic data, transcripts, video, and audio files will be stored in Kyoung Min Choi's personal device secured with a password.

As a result of your participation in this study, we hope to be able to suggest ways to improve the partnership between KEHC and OMS for global ministry. If something makes you feel uncomfortable in any way while you are in the study, please tell Kyoung Min Choi who can be reached at blessumin@gmail.com. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time without penalty.

If you have any questions about the research study, please contact Kyoung Min Choi at blessumin@gmail.com.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be upset if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

 Signature of Person Agreeing to be in the Study

 Date Signed

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Interview

Truitt, Susan. Personal interview. 15 Mar. 2022.

Interview A. Personal interview. 1 Mar. 2023.