**Diaspora mission movement with the Korean church in Europe**

**and its remaining Issues**

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**How Korean churches settled in Europe?**

World widely, more than 5000 Korean churches have been spreading out in every major city in more than 175 countries now. The majority is in North America and there are about 300 Korean churches in Europe, comprising small groups with an average of fewer than 100 congregations. There are about 80 churches in the U.K. and 100 churches in Germany and 17 churches in France and others are all over Europe. The major denominations are Presbyterian, Pentecostal (Mainly Full Gospel churches), Baptist, Holiness, Methodist, and other independent churches.

In the beginning in Europe, the Korean church has thrived in Germany since 1963 when Korean coal miners and nurses have sent to Germany for boosting up the lack of labor power of the country after the second world war. In the early 1970s, there has been an agreement between NCCK (National Church Council of Korea) and EKD (Evangelische Kirche in Deutschland) and according to the agreement, Korean ministers officially began to pastor Korean congregations under the support of German churches. After 1the 980s, other Korean denominations also started thrown ministries individually.

In the U.K, Pastor Puk Kyung Kim, who was a follower of Dr. Francis Schaeffer, the leader of the L’Abri Christian community in Switzerland, began to establish a Korean church in London (Kingston Korean church) on 16th September 1978 as a member of International Presbyterian Church (IPC). And then, Pastor Kim continued to plant Kings Cross Korean church (1980), Ealing Korean church (1982), and the Korean church in Oxford (1984). In England, most of the Korean churches could not afford to have town church buildings and rent the building of Anglican churches nearby as a tenant. One iconic story for Korean church history in London is about the British Presbyterian church in Kingston, London, built in 1884. The church was intended to close due to the lack of the congregation in 1984. But after one century Korean Presbyterian church took over the building to continue the church ministry on behalf of the British Presbyterian church. It was the end of one church but the beginning of the new church with Korean in the U.K. The church was the first-ever established Korean church in the U.K.

The beginning of the Korean Diaspora church in France was the establishment of the United Church in Paris in 1972. Since then, many new churches gathered together to form Christianity Church Association in France on 21st January 1991 and they registered Korean church council France (FECF) to the government and Protestant Alliance in France (FPF) as full membership on 28th January 2012. There are 14 churches in Paris, 9 in other areas of the country, and 6 – 7 French churches led by Korean 2nd gen. pastors.

As was featured in the description on other ethnic churches in the academic world, Korean churches in Europe also took a role like a haven to care for the wearing people from migrant life, gathering to worship, experiencing His presence among them in the foreign lands, being encouraged and comforted amid the cross-culture shocks and economic difficulties. Therefore, the church became the center of Korean societies and helped them give a good influence on the host societies.

The church congregations in the Korean Diaspora church in Europe typically comprise three categories: residents, company employees, and overseas students in the church. Since the Korean government opened the floodgate toward overseas travel and started issuing passports to their citizens in 1988 after the summer Olympic game in Seoul, the high density of Korean churches in Europe, particularly in the megacities like London, Frankfurt or Paris has been observed. For example, in London 50 of 70 churches in 2004 were located near Korean towns, South-West of London. This kind of phenomenon has caused unexpected issues of dysfunction of the church by competition and disharmony among Korean churches.

Also, Korean pastors got involved in more routine works like church management, administration, car driving, and information center apart from his role for preaching and leading services in the church. In Europe many Korean Christian workers are mobile and their cycle to stay in Europe is about 3 years in general. However, one of the most difficult issues for the church pastor is to train and pastor short-termers properly as many of them are supposed to leave the country even within 6 months to 1 year. For this reason, Korean churches in Europe tend to be more like a seedbed of breeding young Christians and help them back with faith to the home country.

In this context, Korean Diaspora churches have been grappling with several other issues to survive herself for the kingdom of God such as the ministry for the second generation, the unity and agreement of the church, and social justice in Korean Diasporic society as well as the host society. Some of these issues raised by the Korean Diaspora church will be argued later in this paper.

**What is the mission movement of Korean Diaspora churches in Europe? A brief history of the Korean Diaspora mission movement in Europe (From 2004 -)**

Even though the Korean church history began half a century ago in Europe, the year 2004 was the most significant particularly for the mission movement among Korean Diaspora churches world widely. In 2004, for the first time, a Korean Diaspora Forum, “Baltimore forum” in America. And at the same time in the U.K., the Korean Mission London Conference was held at WEC International with more than 1000 Korean Christians all over the country of the U.K. In that year, a small but inspiring book was published in London, named *Diaspora Britain* (It is the first book ever published with ‘Diaspora’ in Korean version) by Korean Churches Association in the U.K. The book focuses on The UK Korean church identity and mission.

Korean Mission London Conference (KMLC), as a torchbearer for Diaspora mission, became to kindle the fire on Korean churches but also for other ethnic churches like Indians and Africans around them. Since 2004, some Korean leaderships continued to advocate the mission cause among Diaspora churches and organized the London Asian Church leader’s seminar at Full Gospel Church in Raynes Park, London in June 2009. For this meeting, about 50 Diaspora leaders from 15 ethnic churches in London attended.

In March 2013, There was the second meeting that would succeed the previous seminar(London Asian Church Leaders Seminar in 2009) with the renewed name of Diaspora Leaders Roundtable in the U.K.(DLR UK) at Dundonald Church, London.[[1]](#footnote-1) In the consecutive meeting on 8th October 2013, which was organized by Diaspora Leaders Roundtable UK at St. George’s church, East Ham, London, Patrick Johnstone, Graham Miller, director of London City Mission and 40 ethnic leaders from the London area participated and discussed ways of cooperating with local churches, international mission organizations, ways of networking with each ethnic group, how to promote a mission training for ethnic churches.

In Europe, Hun Kim, Wycliffe Europe, who once played as a coordinator for Diaspora Leaders Roundtable UK, facilitated ‘Europe Diaspora Leaders Roundtable’ at Burbach-Holzhausen, Germany from 9th – 11th February 2014. One of the highlighted issues is on what are obstacles in collaboration with host/migrant churches in Europe and they were listed at the end of the meeting: -Language and culture, - Recognition, - Lack of knowledge and understanding, - Lack of resources, - Transparency, - Communication, - Connecting with the right people-networking-finding connection, - Fear factor, - Pride, - Theology and Ecclesiology and so on.

In fact, during the ‘Europe Diaspora Leaders Roundtable’ forum in February 2014, two obvious obstacles to overcome are floating in front of us: one is related to the host churches’ attitude toward Diaspora and refugee in Europe and the other is related to the isolation and lack of leadership among Diaspora/migrant churches. It was also observed that many local churches in Europe might not be aware of the significance of Diaspora and refugee issues around them because of negligence or ignorance by church leaders. We decided to take these two issues as main topics at Diaspora Training Forum held at Herbstein, Germany from 30th May to 1st June 2016. More than forty Christian workers from all over Europe consulted each other to learn more about our current issues related to Diaspora and refugee ministry[[2]](#footnote-2).

One of the highlighted issues from ‘Diaspora Training Forum’ was to develop a training structure for refugees and diaspora people in Germany and Europe. On top of it, one of the overriding issues was about Arab migrants including Syrian refugees in Germany. The numbers are huge but Arabic speaking workers are rare in comparison.

Therefore, since the forum in June 2016, some participants began to communicate with each other to make bullet points for what issues need to be tackled in this current situation. I would like to list up some issues to be grappled with as follows. These things are based on our discussion and suggestions during the forum and follow-up talks done by various communications so far.

*A training structure*

Peter Vimal, who is working for refugees in Karlsruhe, once suggested to set up a kind of training programs called "migrant training institute" to me after the forum. We began to think about what kind of formation, what contents, or where to set up, etc. I have visited him two times in Karlsruhe and met a local politician who is actively involved in the refugee initiative in the region. Since then Vimal opened the Evangelical Migrant center in Karlsruhe recently. Meanwhile, the training issue for refugees and migrant people continues to be our top agenda. We agree what we need is to provide a proper training curriculum well fitted for these people with proper training place and viable funds for it. Eventually, Equip7: Learning community, a small-scaled learning program was launched in 2018 in cooperation with many partners like ARILAC (Area Research and Integral Learning Community)[[3]](#footnote-3) Korea, ACM, Wycliffe, and DMG Interpersonal, IMB, and other individual participants.

*Arab ministry in Europe*

Joel Kim, one of the participants for the forum in June 2016, initiated a meeting in Herbstein, 17th March 2017 with Ms. Dina, deputy director of Turning Point Ministry, and Arab ministry, Pasadena, U.S.A, Pastor Nom son Woo, teaching ministry, U.S.A, Joel Kim, Mobiliser and trainer with WEC International, Pastor Hyuk Rhee, Gospel Fellowship, Herbstein, and Hun Kim, Wycliffe Europe/Diaspora ministry.

The following issues are discussed on Ways to serve Arab refugees in Europe:

- need for well-trained Arab workers

- need for receiving structure to help Arab workers equipped with good English

- need for visa, logistics, and funds

- need for raising leaders for refugees

- need for possible cooperation with local organizations like Allianz Mission and Arab churches in Europe ( discussion has been done among Willi Federer/Allianz Mission, Elia Daoud/Rep. of Arab Churches in Europe, and Joel Kim)

- need for long-term plan to develop Arab leaders by training on leadership, theology, discipleship, and mission, etc.

- need for education for the young generation of refugees

- need for a coalition between local and overseas (Korea and U.S.A etc.) for raising funds and people

- need for a practical operation body to develop a relevant structure for a long-term base

Meanwhile, in Germany, the "Arab Deutschland Evangelical Mission"(ADEM) was facilitated by Willi Federer, Allianz Mission. One of the model cases for refugee and Diaspora ministry in Germany. ADEM is intended that local churches, organizations, and mission workers can collaborate more effectively without any loss of duplication and waste of resources for the ministry for Arab refugees.

**A case study of “Eurovision Forum”, a Korean Diaspora Forum in Europe, from 2007 – 2011.**

In this section, I shall explore the issues of Korean Diaspora church ministry by a case study that a Korean Diaspora church forum called “Eurovision Forum[[4]](#footnote-4)” has conducted from 2007 – 2011. Eurovision Forum is one of the potential issue-based consultations among Korean Christian churches in Europe founded by S. Hun Kim, Hyun Bae Kim, Myung Hwan Kim, Chang Bae Lee in Darmstadt, 2006. And then the steering committee has been formed to run the forum with seven people from Korea, Czech, Germany, France, Turkey, and the U.K. in 2007.

The goals that we expect to reach from the forum are:

(1)The Biblically sound growth of Korean Diaspora church

(2)Setting the avenue of the Diaspora church ministry to the mission cause

(3)Developing proper Christian education for youth group in the church

(4)Creation of the synergistic partnership with the local/host churches

(5)Building a supporting structure for Diaspora church mission in Europe

To fulfill the five goals mentioned above, the forum recognized to set the issues of discussion on:

(1)What is the most contextualized model of church ministry and education by the Korean church in the context of post-Christendom in Europe as a mission field?

(2)How to establish a hybrid structure of training the next generation and their mission in the Diaspora context

(3)What is the best-fit model of reaching out to other ethnic groups in Europe?

(4)How to network among churches and to pioneer the arena of Business as Mission(BAM)

In the first forum at Darmstadt, Germany 2007, we tried to figure out our current issues to face for the mission in Europe and articulate some of them: the multiplication on the significance of Europe in terms of mission, the paradigm shift of the contemporary church ministry to the mission, the urgency of educating the next generation, and the importance of collaboration with the host churches. The first forum gave us an opportunity that Korean churches in Europe began to dialogue with each other on mutual interests for the first time since its establishment in Europe.

One of the highlighted outcomes from the first forum was to help Korean missionaries in Romania plan to organize “Mission Romania” as a way of mission mobilization among Romanian churches. Eventually, “Mission Romania” has held in Arad, Romania 2018 after a long pause since the forum in 2007 with the unity of three major denominations: Brethren, Baptist, and Pentecostal churches in Romania. As a consequence of the conference, a mission training program for Romanians who are likely to visit North Korea is set up at Constanza, Romania.

In the second forum in Hamburg, 2008, we categorized four in-depth issues: Church ministry, Church education, and Sunday school, Local church partnership, and Mission. Each issue concluded:

* Church pastors need a healthy and sound view on ethics and proper mentoring system, pastoral counseling(Church ministry section),
* The identity issue of the second generation may relate to spirituality, broken family and healing, the unified training system in the church and a good model of second-generation church(Church education section),
* An urgent need for building up a trustworthy relationship between local/host church and migrant church(Partnership section),
* Korean Diaspora churches in Europe may need to advocate “mission in Europe” to the home churches in Korea. The study on Diaspora will be a part and parcel for the future ministry in cooperation with pastors, scholars, and missionaries. A unified mission conference will be required among the established mobilizing events like KOSTA, KOSTE, in Europe (Mission section).

From the evaluation of the second forum, we were newly aware that Korean Diaspora churches in Europe are eager to transform their old paradigm through self-reflection on it into a relevant framework of “missional church” for the Great Commission. However, pastors confess themselves that they feel short of implementing the missional paradigm into their ministries, even though they apprehend “Church as Mission” and mission is the intrinsic nature of the church. Many Korean pastors are under pressure not of prophetic ministry but of personal ministry that the congregation expects them to do in the church. Therefore, Korean pastors are not able to practice their religious duties in the church but are forced to engage in the need of the congregation inevitably. As Gye Ho Kim supported this trend in his paper[[5]](#footnote-5), Korean Diaspora churches became more privatized and ethnic.

After the third forum in Paris, 2009, under the slogan, “The spiritual revival of Korean Diaspora churches and its Mission in Europe,” we tried to implement the following action plans:

(1) Improving the mission capacity for Korean Diaspora churches by taking a role of a significant mover for spiritual revival in the host country, taking an initiative for the revitalization and re-evangelization of the home country, and being committed to providing a viable structure of breeding a new generation who may lead the next Christendom

(2) Attempting to organize a Korean church council in Europe to cooperate with local/host churches (like CPCE[[6]](#footnote-6))

(3) Mapping local/host churches in Europe

(4) Manifesting the visibility of the Gospel as a Diaspora church in the host societies

(5) Facilitating the space with the next generation of Koreans for their interaction

(6) Establishing unified research for reaching out to local and ethnic groups by developing more effective communication in the multi-cultural environment. For this purpose, we founded a learning community (Equip7[[7]](#footnote-7)) in Germany, 2016 in which Diasporas and refugees participate in the relevant training program and can be equipped to train other fellows among their groups

(7) Participating in the research works for Diaspora with European research institutes as a way of strategic solidarity

At the fourth Oxford forum, the U.K. 2010, our issues were narrowed down to one of the critical subjects in Europe, Islam: Modern Islam in Europe and its challenge to the Korean Diaspora church. Many experts contributed to this significant subject with various aspects of Islam and the presentations helped participants to be alert of the expansion of Islam in Europe. We seriously considered what the presence of Islam meant to Christians in Europe, particularly for Korean churches and other ethnic churches as well. And How we can collaborate with other ethnic groups for the insurgence of Islam? In practice, we listed the following action plans:

* Sharing the information and activities of Islam in Europe
* Introducing news of Islam on the pulpit, preparing relevant training manuals on Islam
* Encouraging a counter-prayer movement regularly
* Partnering with local/host churches for Islam issues
* Doing research and publishing on Islam

At the fifth and last forum in Darmstadt, Germany in 2011, we finally came to raise the issue that “Is Korean Diaspora church in Europe biblical? : how to transform toward the missional church.” Thirty-four participants from Korea, America, Australia, Turkey, Greece, Tunis, The U.K., France, Germany strived to conclude a long-distance marathon for four years on the identity of the Korean Diaspora church in Europe. For answering this question, The Household of God (Lesslie Newbigin 2008) was recommended to read as well as many articles written by Korean scholars as a prerequisite to attend the discussion.

In the course of the forum, There were several presentations: A review and application on “The Household of God” by Lesslie Newbigin (Chul Ho Han), A study on Divine Election of the Reformed theology that affects the framework of Lesslie Newbigin’s theology(Yong Sung Cho), A reflection on the Recovery of the Nature of the Church for transitioning to the missional church(Sung Hun Kim), and A suggestion related to the Next Generation Engagement to the Korean Diaspora churches in North America(John Oh).

In the meantime, some case studies and models for experimenting with a missional church were also introduced: A case of Kobilishi Korean church, Praha, Czech (Jong Sil Lee), A Conflict Issues among local leadership and Diaspora partners in Birmingham, U.K. (Gui Chun Jun), A view of French Protestant on Church Mission (Henri Chae), A Biblical Reflection on the Identity of Migrant Church Pastor in North America (Sin Il Kim) and so on.

Conclusively, Eurovision Forum for five years gave (from 2007 – 2011) Korean churches in Europe a significant opportunity to reflect on what we have been doing and at the same time required us to turn our current course into the new avenue for the missional church in a way of being appropriate to the multi-cultural, multi-ethnic, and multi-religious societies in Europe. Based on these extensive and even complex reflections drawn from the forum, we have to grapple with these persistent issues presented before us individually or collectively in our unique situations in Europe.

In the next section, I will introduce two exemplary cases for the local partnership and the second generation of Korean in Europe respectively. These two examples addressed below may demonstrate how Korean churches in Europe are making progress in their Diasporic journey.

**How Kobylisy Korean church in Prague pursue an alternative for the missional church in Czech? : A case study of a partnership between Korean Diaspora church and Kobylisy Brethren Reformed church, Prague, Czech[[8]](#footnote-8)**

**Background**

Pastor Jong Sil Lee, one of our forum committee, began to learn the ministry, theology, and mission of pastor Jiří Štorek in The Evangelical Church of Czech Brethren (ECCB) in Prague – Kobylisy, as a missionary, 1994. The church was relatively isolated because of the persecuting history since the 14 centuries when Czech reformers opened the door to worship services by mother tongue and Utraquism (the doctrines and practices of the Calixtins, a Hussite group demanding communion in both wafer and wine). However, their request to observe the tradition was banned and completely trodden by Catholics for 170 years. In 1918, the freedom of faith was given to them.

From 1948 to 1989, The denomination experienced another isolation from the society as the communist government (Czechoslovakia) conducted a campaign against Christianity and persecution and put the church law under the control of Socialism. Consequently, the church community was by no means disconnected from society and intensified inner structure.

Pastor, Jiří Štorek, senior pastor of Kobylisy ECCB, gave his effort to reform the rituals of the service by introducing Latin songs and Greek prayer and open services outdoors. In September 1999, for the first time, Korean Christians and the Czech congregation agreed to worship together to buster up the zeal of the Czech church toward her openness. In the meantime, the process of the merge between two churches had many obstacles to overcome together.

*Two families under the one roof*

In 1997, there was a mission agreement between ECCB and the Presbyterian Church of Korea (PCK). The agreement may show the Korean church could be registered as a branch of the Czech Brethren church but, rather, Korean groups decided a part of Kobylisy church, Prague, considering the unique situation for Koreans in Czech.

Kobylisy church would provide a new dimension for the next Korean generation in Czech to grow bicultural identity and for the Korean congregation to learn the reformed tradition of Czech church and its origin. On the other hand, the Czech congregation could be encouraged by Korean engagement. However, it took time to get familiar with each other with two different traditions as they had to walk the road less traveled. For example, the Church law and system of Czech, particularly the law of church finance was not compatible with the Korean church system and for a while, they had to separate accounting books.

The church slogan was “The church breathing together with Czech church”. The unified worship service with communion used to offer once a month. This is not a simple ritual service. Through this service, the Czech and Korean congregation confess that we are one in Christ. This is named “Inter-cultural common worship service”. The whole procedure of the worship service is like this:

* Conduct the Inter-cultural common worship service every first week of the month
* There are three congregations: Czech, Korean, Japanese
* The service led by a Czech pastor and interpretation of each language
* Preaching used to be done by Czech, Korean and Japanese in turn
* Communion is offered by Czech and Korean pastor
* Before communion, each congregation pray the Lord’s prayer by own language
* Greeting each other, saying “Pokoi tobe! (Peace to you!)”
* Intersession and response by “Lord, Mercy on us!”
* Benediction by Czech and Korean pastor hand in hand, reciting Numbers 6: 24 – 26.

*What other signs as Kobylisy church is one church*

Kobylisy church council provided a space for the Korean congregation in the church building and permitted Korean to utilize the space during the week. Another mark is the church council opened to Korean council members (as an elder) up to 6 people to join the meeting. However, only 3 Korean representatives(deacon) were attending as an observer because the Korean congregation did not agree to elect elders at the common council of the Korean group. Currently, two Korean elders (Presbyter) are serving as the council of the church.

Since 1999, the ecumenical worship service used to begin every month with Czech and Koreans, and pastor Jiří Štorek and Jong Sil Lee made every effort to lead two congregations for one worship community. For the Czech Reformed church, the mission is every people may experience the kingdom of God during the very place of Eucharistic communion.

They also jointly conducted many mission activities at the mental hospital in the parish of the church and the Korean congregation supported the activities by finance. This ministry eventually brought two meaningful results: one is to induce the concept of social evangelism from the church by intentionally engaging in the ministry of chaplaincy which had been completely separated from church ministry by the government policy. The other one is the hospital partially admitted spiritual therapy in addition to the socio-scientific therapy for human mental sickness.

Kobylisy Korean congregation in Prague, Czech, has pursued the direction that is opposite to those who are looking for a church as a refuge to get comfort and security from the cultural shock and stress in the foreign environment. There are two different ways for church leaders to choose for church ministry overseas. One is to take a “church growth marketing” (George Barna) with which many Korean congregations are familiar in general and these congregations are expected to be well cared for by their pastor; the other is to help the congregation face with God individually and build up their faith with God so that they are awakened to see the church as one body of the Christ.

Most Kobylisy Korean congregation may return to the home country at a certain time in the midst of taking alternatives on worship, Bible study, church administration, and Sunday school as a church life provided by Kobylisy church, Prague and we may wonder if this attempt with Kobylisy Brethren church in Czech is still meaningful to them or just experimental and incomplete. However, one thing we may address for drawing a positive conclusion on this experiment for the partnership between the host church and Diaspora church is to collaborate not only with pastors but also experts and lay workers in the church together in a way of reciprocal and contextualized interaction.

*What is the reflection on Inter-cultural Common Worship and Church planting Initiative in Kobylisy Brethren church, Prague, Czech?*

(1) Inter-cultural common worship service conducted by Kobylisy church

Inter-cultural common worship conducted by Kobylisy Brethren church aims at the correct recovery of the worship service through the interaction among the different cultures. But from time to time we may experience tension between different cultures that cause us uncomfortable during the worship. And even in the worship, there may be a different kind of tension between the presence of God and our own cultures and the tension sometimes brings our world view to grow and mature in the manner of “Cultural conversion”. Inter-cultural common worship is a desirable opportunity to live out the correct worship and true Christian life through such a tension that God created among us.

Inter-cultural common worship is a kind of attempt to find and manifest the Christian Identity of reconciliation through the inter-action among culturally different worshipers. The worship also aims at the new avenue of Catholicity to accommodate every diverse aspect of each culture during the worship. Eucharist during the worship is the part and parcel of the whole components. Both Czechs and Koreans are challenged to accept each other as bloodshed brothers and sisters when they share the same wine and bread in one place.

Inter-cultural common worship is the witness to the visible kingdom of God. The worship is to depict the vision of praising and worshipping the Lamb by every tribe and language and people and nation who gathered together with a heart of gratitude to be saved (Rev. 5:9 – 10). Further, the worship tries to express our desire for the whole reign of our God in the end. In particular, the Czech church has lost its trust among Czech societies since the history of Czech churches has been defiled by struggles, persecutions, depravity with the political connection, disability, and because of these reasons, the secularization of Czech societies was accelerated. In this context, the Czech church shall take action to recover the trust of the Gospel and manifest the true vision of the kingdom of God through her transformation. Inter-cultural common worship service is regarded as one of the relevant means to witness visually what we intend to show to the society through intercultural fellowship and worship.

(2) Church Planting Initiative promoted by Kobylisy church (Korean group)

Kobylisy Korean groups intended to help an isolated Czech Brethren church transform itself to a more missional model. They believe there is one church in Christ and every church has to participate in His mission equally. Therefore, Kobylisy church understood the interdependent Church planting Initiative as a continuation of the reconciling ministry by the Christ and Diaspora church is more concerned about the close partnership with local churches.

The Church Planting of Kobylisy church is based on integration and mission in unity. Integration means a long-term and multi-dimensional process to induce migrants and residents to respect mutually and to interact with each other positively and peacefully.[[9]](#footnote-9) Mission in unity signifies a public witness on the Gospel of reconciliation through a meaningful unity among churches. Rene Padilla also attested that the church has to grow by overcoming the cultural barriers as the nature of the Gospel is to fall down the walls between peoples.[[10]](#footnote-10)

Kobylisy Korean group in the Czech church is well aware that the mission of the church is not for the Korean ethnic community in Czech but Czech society. If so, how can the Korean group help the Czech church equip herself better for the mission of Czech society? To answer this question, Church Planting Initiative may stimulate the Czech church to participate in the mission among migrants in the society and at the same time, help the Czech church reach out to migrants with the true witness on the Gospel that has been internalized through their history. One of the most intensified factors in the Church Planting Initiative by the Korean group is the interdependency between the Diaspora church and the Czech church. They may encounter many mutually beneficial opportunities to share finance and encouragement to overcome the cultural barriers even in the church fellowship.

However, the model of interdependency has some difficult issues to tackle: (1) It is quite difficult to initiate an intercultural relationship between two groups and to develop it in the communities, probably because of their own bias on other ethnic people and superior mindset culturally and theologically to foreigners. In the meantime, Diaspora churches are also likely to reproduce their religious tradition as they are afraid that their culture and tradition may be isolated or ignored in the host society. (2) Another issue is related to the pastoral ministry in the church. Many congregations tend to rely on their church pastor. But the church pastor is not able to meet the needs his congregation requires in and out of the church as his primary focus is on the local/host context. The discrepancy between the need of the congregation in the church and inter-cultural participation may become a stumbling block for the pastor to move forward with the mission cause with the church. Therefore, it is inevitable to establish an optimized ‘pastoral care with mission’ structure which can be utilized to connect pastoral care with mission challenge for the congregation to fulfill the motivation of the model of interdependency between two groups.

**Some issues on the next generation of Korean Diaspora in Europe and beyond**

The generation issues for the Korean Diaspora church in Europe were one of the most critical issues that the church has to tackle. Thus, the issue has been put on priority as one of the four-fold sections of the Eurovision forum since 2007. In the section of the church education, some pertinent subjects related to the next generation has been presented at the annual forums with the following sub-issues:

1. A need for the strategic approach with a long-term plan to train the next generation to prepare the future of the Korean Diaspora church in Europe.
2. A direction toward the missional church that the Korean Diaspora church shall pursue.
3. Promoting the events and forums regularly to help the 1.5 and 2nd generation continue to keep spiritual assets of the Korean church.
4. Networking and partnership to exchange information among Korean churches in Europe.

The late Jae Min Kim, the 2nd Gen. pastor, who once committed to the multi-young ethnic church in Germany, raised many questions during the forums and challenged the 1st gen. pastors by introducing his unique ministry with Graffiti worship service on Sunday in the church. In his paper, “2nd Generation Ministry in a Korean Church”, he left a bunch of hardly answerable questions before his death as follows. For example: - How is the community structured? (Structure analysis), - What services are available in the community? - What is the relationship between the Korean community and the 2 Saes(the 2nd Gen.)?, - How do 2 Saes see the Korean community?, - Why do not 2 Saes come to the church? - What possibilities does the Korean community have for reaching 2 Saes? - How could one best organize services for all sides? - Do we have an identity? - What should change fundamentally? - Can a Korean community continue to exist without 2 Sae’s? - Do 2 Saes have to go to a Korean community? - What did the first generation live up to? - What have pastors in Korean communities done so far for the 2nd generation?

The issue related to the next generation is too complex and broad in terms of its cultural dimension of Korean churches in Europe to bring any conclusion for what it should be. Therefore, in this discussion, I would like to limit the scope of the assignment of the Korean church for how to help the next generation live out the Christian life.

* 1st generation shall renew by themselves to leave the Kingdom dream to the next generation. The attitude of parents on Kingdom values should be demonstrated in the family first of all.
* The next generation is a valuable asset to the kingdom of God in the future. Therefore, Korean Diaspora churches and churches of homeland take every possible action to block “the silent exodus” of the next generation. For example, research for the successful case from other ethnic groups similar to us needs to be conducted to find an alternative of helping the generation grow Christian leadership.
* A task force between the 1st gen. and 2nd gen. needs to be launched for dealing with critical issues for the next-gen. of Korean Diaspora churches sustainably and systematically.

**What are the challenges that Korean Diaspora churches face in Europe?**

For a couple of decades since the 1970s, Korean churches in Europe were characterized as ethnic communities whose ministry was mainly focused on the pastoral function of their people. They looked insulated from the impact of the outer world that as Lesslie Newbigin described the situation of Europe:

“The result is not, as we once imagined, a secular society. It is a pagan society, and its paganism, having been born out of the rejection of Christianity, is far more resistant to the Gospel than the pre-Christian paganism with which cross-cultural missions have been familiar. Here, surely, is the most challenging missionary frontier of our time[[11]](#footnote-11).”

However, the time for collaboration with other evangelicals in Europe is inevitable for Korean churches. As Benjamin Beckner, a mission practitioner in Europe, pointed in his article, *Mission to Post-Christianity Europe: Affirming Pan-European Evangelical Identity, Unity, and Action[[12]](#footnote-12)*, saying that

“The times seem ripe for evangelicals in Europe to unite in a common mission and for building the pan- denominational structures for evangelical growth and representation that have been lacking. Europeans need to see a Christianity that is not nationalistic, but multiethnic, multiracial, and global. Europe needs to see the Asian, African, and Latin American faces of evangelical Christianity, in addition to its own.”

In response to the situational requirement in Europe, Korean churches should be well prepared in the following arena.

* Most Korean Diaspora churches are virtually helpless against European missions due to the disconnection of the relationship with the institutional churches and other ethnic churches in Europe. In recent years, South American Christian workers and Africans have taken an initiative to the mission in Europe and it seems a big challenge for Korean churches residing in the isolated environment to make a good partnership with them for the mission cause. Furthermore, most of them are “people blind” for more than 400 UPGs, who are living shoulder to shoulder around us, who can be reached out by Christian workers. So, the churches used to send short-term missions outside Europe.

For Korean churches, the new mission perspective on diaspora is desperately needed and accordingly, the relevant training programs should be carried out concerning the “diaspora” perspective.

* Islam is the most powerful religion in the spirit of the Europeans who are currently in a state of spiritual panic. It is a situation in which the European Christian or Korean churches, or both, is psychologically shrinking against “Eurabia”. The proper response of Christianity to Islam and other people is desperately needed (such as inter-dialogue with the other faiths[[13]](#footnote-13)). To do this, there is a desperate need for internal apologetic discussion of Christian theology and missiology on other religions, and a new perspective of education is desperately needed through formal and informal training courses in this area.
* In a rapidly changing situation of Christianity in Europe, the Korean diaspora church has been strongly required to transition beyond the pastoral ministry to Korean Diaspora to the restoration of the institutional Church of Europe and to the new type of mission (a much more dynamic missiological model-Lesslie Newbigin suggested). Further, they have to be actively engaged in us evangelistic movement which is growing in Europe despite taking the systematic persecution that comes from the other side.

In practice, Benjamin Beckner suggested four areas to be considered for mission in Europe together.

* First, pioneering ministry, relief ministry, and church planting should take place in the unreached peoples of major cities in Europe.

“Ethne Europe”[[14]](#footnote-14) was once active in Europe for the mission of unreached peoples. In Germany from August 16th to 21st, 2009, we discussed how local churches, missions’ agencies, and immigrant churches would cooperate for evangelizing the unreached people groups in Europe. The purpose of this meeting and the title of the prayer is to restore the vision for the evangelism of the New Faces around the European churches, and secondly, to encourage more European Christians to challenge church planting among the UPGs, and thirdly, to ensure that migrant churches bear the burden for UPGs in their own country as well as their ministries. In response, Korean Diaspora Churches desperately need to shift the new paradigm of missions for the evangelization of the unreached peoples in Europe.

* Second, church planting should be a missional community and should be tried from the perspective of the kingdom of God. As a community of the kingdom, the local church must be trained to serve as a seedbed for the world mission, and the missional Christians who grow up within them must be mission-minded in their lives (Missio Dei).

The Korean Diaspora Church will be equally aspiring to a missional community and be trained to be a missionary worker in the midwifery role of planting other diaspora churches.

* Third, we must seek the unity of evangelical ecumenism with other denominations, churches, and mission organizations, for the contextualized evangelicalism, intercultural ministry, and international missions.

The European Community of Protestant Churches in Europe (CPCE[[15]](#footnote-15))is at the heart of the European Evangelical Ecumenical Movement. During the past three years since the Eurovision Forum was established, we have been discussing the way of collaboration among Korean Diaspora churches in Europe and then with European churches through CPCE.

However, a united structure has not been made successfully despite the many attempts among Korean groups like networking for Korean students and the second generation (KOSTA and KOSTE), the Europe Pastoral Training Institute (EMI), and Korean Church Together in Europe (KCTE).

* Fourth, the evangelical movement should be encouraged, the evangelistic identity spread, biblical values, salvation and justice rooted in European society, and the pan-European structure and initiative must be supported for solid links with world evangelism.

**Toward a new perspective for the strategic engagement of Korean Christian Diaspora in Europe**

* Research and support should take place in various areas. For example, the Roma people movement and Muslim people movement, which can be led by the European Evangelical Missionary Alliance. I hope that the Korean Diaspora Institute will play a role in this part.
* It should include ways of solidarity with the non-European ethnic churches in the evangelical realm and should include relief and justice, evangelism ministry, church planting, and leadership training for the poor and the untouchables. Several years ago, the Asian Church Leaders Seminar in London, 2013 was held at Korean churches and jointly explore the ministry interests with a good time to coexist with the representatives of 15 ethnic churches for the first time. Since then two more gatherings as Diaspora Leaders Roundtable in London (DLRL) were conducted in Raynes Park and Eastham in London, 2013.

In 2014, Diaspora Leaders Roundtable in Europe was held in Wycliffe Germany, Holzhausen and was followed by another meeting after two years. The following meeting eventually gave birth to a learning community for Diaspora people and refugees as “Equip7: Learning Community[[16]](#footnote-16)” in Germany of which partners comprise more than twenty organizations in and out of Europe in 2016.

* Through evangelical mission movements, we must encourage young people to be challenged again in mission and committed to the city, country, and pan-European public interest in Europe. Mission Romania, which is currently being promoted, also be motivated by the Eurovision Forum, would evolve into a united mission movement not only for Romanian churches but also for European youth and multi-ethnic youths.

* Efforts should be made to promote the exchange of European institutions, students, and professors through evangelical theology and mission training organizations by organic structures worldwide. For example, in November 2009 Lausanne Diaspora Seoul Educator's Consultation organized regional diaspora education committees (Americas, Asia, South America, and Europe) and planned regional forums to disseminate the diaspora mission perspective in Europe and other parts of the world. I hope that the intellectual resources of these regional forums will interact with forums in other regions.
* Train local churches to train for other cultures through the creation of missionary training courses (such as PSP or Kairos) and help the church to constantly change through communication with the world. (See Lesslie Newbigin's perspective.)[[17]](#footnote-17)
* It is Europe's greatest ecumenical issue to break away from the traditional/ orthodox fundamentalist view on future missions in Europe (Kuzmic's view) and how the various peoples will be united in Christ beyond the denominational and confessional issues (Wall’s perspective).

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1. Mission statement of DLR UK is “Through the partnership among the Diaspora churches in the United Kingdom, we encourage each other and facilitate Diaspora mission with people on the move for Europe mission.” [↑](#footnote-ref-1)
2. What we learned from the forum: - Migration is part of the human DNA, - Take the effort to work together – collaboration, - We need to move from Asymmetry to Symmetry, - Importance of “place” in real life, - Importance of community, Muslims build mosques as “place” of familiarity and place of gathering, - Diaspora is a God’s way of mission, - Many resources are available, –Learned more about refugee issues and other ethnic ministries, - The vagueness has become more clear, concrete examples, - Working together, - Conflict in Evangelical refugees is more tangible with mainland church's issues are real and current, and very relevant, - Lack of female participants, - Exposure to Korean mission movement in Germany, - Strategic placement of missionaries, - Encouragement about what God is doing, - Figures were very interesting, - Germany has a positive view towards migrants, - Broke down some of our prejudices about other groups, countries, - Windows of opportunity, - Some will be returning to Syria, - Even those who do not accept Christ, they will go back transformed, - Opportunities for people in rural areas in Europe, - Refugees are in the vicinity of every village, - Mosques are not in the rural areas—but churches are there etc. [↑](#footnote-ref-2)
3. For more information, visit www.equip7.org. [↑](#footnote-ref-3)
4. The major contents of the forum has been published as a form of journal, “Mission Insight 4” 2013 by Juan International University press, Korea [↑](#footnote-ref-4)
5. Kye Ho Kim, A review of 100 years of the USA Korean churches and looking to the future, Diaspora Britain, U.K., Korean Churches Association in UK, 2004. P. 176. [↑](#footnote-ref-5)
6. CPCE means Community of Protestant Churches in Europe. [↑](#footnote-ref-6)
7. Equip7: Learning Community is a interdenominational and non-formal education program founded in 2016 with more than 20 partners in Europe and recently ARILAC (Area Research and Integral Learning Community) in association with Han Dong Global University, Korea has adopted our vision and merged the program together to facilitate the non-formal training course with people on the move in Europe and beyond. For more detailed information, please refer to [www.equip7.org](http://www.equip7.org) and [www.arilac.org](http://www.arilac.org). [↑](#footnote-ref-7)
8. Excerpted and summarised from *Mission Insight 4, Eurovision Forum*, Juan International university, 2013(Korean version) p. 128 – 161. [↑](#footnote-ref-8)
9. Darrell Jackson & Alessia Pasarelli, *Mapping Migration: Mapping Churches’ Responses-Europe Study,* Jonathan R. Wilson, *Why Church Matters: Worship, Ministry, and Mission in Practice,* Grand Rapids, Michigan: Brozos Press, 2006. p.12. [↑](#footnote-ref-9)
10. Rene Padilla, *Mission between the times*, Grand Rapids, Mich.: Eerdmans, 1985. P. 166 – 7 [↑](#footnote-ref-10)
11. Lesslie Newbigin, *Foolishness to the Greek: The Gospel and Western Culture* (Grand Rapids: William B. Eerdmans Publishing Company, 1986). P.20 [↑](#footnote-ref-11)
12. Prepared at Chaponost, France, March 20th 2005. [↑](#footnote-ref-12)
13. Refer to the following articles. Hugh Bouulter, Ed. *Pursuing the Friendship of Strangers,* Intra-faith Dialogue about Inter-faith Encounter. The Proceedings of a Conference Held at Regent’s Park College Ocford on March 12th 2009 in collaboration with the Oxford Diocesan Committee for Inter-faith Concerns and Ripon College Cuddersdon. [↑](#footnote-ref-13)
14. Refer to *Ethne Europe Report* for Ethne 09 global gathering, Nov 1-4, 2009 [↑](#footnote-ref-14)
15. The Community of Protestant Churches in Europe (CPCE, also GEKE for *Gemeinschaft Evangelischer Kirchen in Europa*) is a fellowship of over 100 Protestant churches which have signed the [Leuenberg Agreement](https://en.wikipedia.org/wiki/Leuenberg_Agreement" \o "Leuenberg Agreement). Together they strive for realizing church fellowship, especially by cooperation in witness and service to the world. Prior to 2003 the CPCE was known as the "Leuenberg Church Fellowship". [↑](#footnote-ref-15)
16. Equip7: Learning Community is intended to facilitate learning communities with Diaspora leaders and pastors in Europe and beyond and also develop non-formal education programs for the people on the move. [↑](#footnote-ref-16)
17. Lesslie Newbigin*, The Open Secret: An Introduction to the Theology of Mission*. (Grand Rapids: William B. Eerdmans Publishing Company, 1995), p. 180

    [↑](#footnote-ref-17)