

**Korea Missionary Training Model for Cross-Culture
(Focusing Global Ministry Training Center)**

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(Focusing Global Ministry Training Center)**

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Introduction

Effective missionary training is the core to effective cross-cultural ministry. Because missionaries are crucial to mission progress, the need for well-developed and specialized missionary training program is increasing rapidly both in the West and in the Majority World. When looking over a situation of South Korea, without adequate and appropriate preparation for cross-cultural missions, missionaries are more likely to fail, and the cost can be disastrous to the missionaries, their families, their co-worker, mission agencies, their churches, and Christian nationals. It could greatly waste God's resource.

Majority World missions are growing rapidly and have changed the face of world missions during the last two decades. The roles and responsibilities of the Two-Third World churches are the key to the future of the whole world evangelization.¹ The transition from Western missionaries to international missionaries demands a shift in the strategies of world missions. This transition awakes us to a consciousness of Asian missionary training program.

Asian Christianity has experienced a mission revival and an increase in missionary candidates and engaged in cross-cultural missions to reach other person. Patrick Johnstone states, "Asia's mission movement has gained in momentum, size, maturity, and in fruitfulness around the world. Chinese, Korean, Filipino and Japanese missionaries are becoming an increasing component in the missionary force in many lands"²

In this situation, Western churches have begun with interesting in awareness of a need for the development of a philosophy and methodology for missionary training although they have a

¹ Robert, ed., *Establishing Ministry Training: A Manual for Programme Developers* (Pasadena, CA: William Carey Library, 1995), 2.

² Larry D. Pate, "The Dynamic Growth of Two-Thirds World Missions," in *Internationalizing Missionary Training: A global Perspective*, ed. William D. Taylor (Grand Rapids: Baker Book House, 1991), 35.

long history and abundant experience in cross-cultural missions. Through the Mission Commission of the World Evangelical Fellowship (WEF/MC) held in Manila in 1989³ and in Pasadena, California in 1994, they have offered basic resources and structures to strengthen them and help them enlarge their mission movement, values, goals, and evaluations of missionary training.⁴ In this aspect, many Two-Thirds countries have trained a large number of missionaries to sending out for cross-cultural ministry and one of the representative countries is South Korea.

Korea is the largest non-Western missionary sending nation.⁵ Among the Two-Thirds World churches, the potentiality of Korean churches in the area of world mission is considerable. By David Tai-Woong Lee, the dean of the Global Training Missionary Center (GMTC) in Korea, he described that in the future the Korean church will enlarge its missionary force for at least three reasons: first, awareness of the need to be sending out missionaries of local churches; second, efforts of Korean churches' working hard to find creative ways; last, collaboration of the political and economical situation to sending out missionaries.⁶ In perspective of development stated above, missionary training is not only essential, but also meeting the need of the time.

³ In this conference, mission leaders from around the world affirmed and recommended missionary training in the Two-Thirds World: (1) Commitment to the cross-cultural authority of God's Word; (2) Freedom from Western academic degree; (3) Sensitivity to discover how people groups think and learn; (4) training in the context of the Two-Thirds world; (5) learning in the Christina community; (6) Blending non-formal and formal education; (7) S strong focus on character building and spirituality; (8) Knowledge and skills in learning how to work international partnerships; (9) Training the tent-maker. "Findings of Manila Consultation," *Training for Cross-Cultural Ministries* 1 (1990), 3. After this consultation meeting WEF/MC published the book entitled, *Internationalizing Missionary Training: A Global Perspective*. The IMTP has developed since Manila Consultation: the International Missionary Training Fellowship (IMTF), the International Missionary Trainers Scholarship Program (IMTS), and the International Missionary Training Associates (IMTA).

⁴ David Harley, *Preparing to Serve: Training for Corss-Cultural Mission* (Pasadena, CA: Eilliam Carey Library, 1995), 35.

⁵ Patrick Johnstone, and Jason Mandryk, ed., *Operation World: 21st Century Edition* (Waynesboro, GA: Paternoster USA, 2001),43.

⁶ David Tae-Woong Lee, "Toward a Korean Training Model," in *Internationalizing Missionary Training: A Global Perspective*, ed. William D. Taylor (Grand Rapids: baker Book House, 1991), 72.

So, we can reach at some important questions. In order to prepare to effective cross-cultural missions, what should Korean missionaries prepare in 21st century? If there is any well prepared and specialized missionary training program in Korea, what it is? And what are strengths and weaknesses of that program? Are there any recommendations for effective missionary training in Korea? For this purpose the Global Ministry Training Center will be used as an example.

Three Umbrella Classifications of training Model:

Formal, Informal, and Non-Formal Training

The nature of this paper is to examine the effective cross-cultural mission. Therefore, the evaluation of the missionary training center needs to focus on the effectiveness and appropriateness of the training programs to increase trainee's adaptability to other cultures. The importance of non-formal education has been emphasized by mission educator such as Ted Ward (Ward and Herzog 1977). In fact, missionary preparation through cross-cultural missionary training is closer to non-formal and informal training methods than to formal schooling methods. But in order to make the missionary training program holistic, formal, informal and non-formal training methods need to be balance to increase the effectiveness of training programs. Today, most mission educators and missionary trainers use these three models in their training programs. As has been stated, these three models are a developmental model of training and are an attempt to overcome the limits of the traditional Western schooling education system.

The characteristics of these three modes of training are as follows.⁷ First, formal training model refers to training that takes place in institutions that offer programmatic instruction leading to degrees, certificates, or diplomas. It usually utilizes a schooling model as its basic

⁷ Robert, Clinton. "*Leadership Training Models: A self-study manual for evaluating and designing training*" (Altadena, CA: Barnabas Publishers, 2006), 97-108 and David Tae-Woong Lee, "Toward a Korean Training Model," in *Internationalizing Missionary Training: A Global Perspective*, ed. William D. Taylor, 73-34.

educational philosophy. Also, it emphasizes completion of requirements for the program and is organized to train groups rather than individuals. In the teaching and learning process it focuses on teaching rather than learning so the teacher's authority is the major power base. There is a high degree of competition in course work in the formal training model.

Second, non-formal training refers to organized non-programmatic functional training. It stresses cognitive information and skill training which can be immediately applied to ministry situations. It relies on the usefulness of its product and is a learner-centered approach. In this model, the teacher's power base is not legal authority but spiritual authority. In the cross-cultural missionary training setting examples include seminars and workshops, field experiences, group dynamics, and so on.

Third, informal training refers to the deliberate use of life activities in a communal setting. It takes place in the context of normal life activities such as communal living, leadership and discipleship training, personal counseling, evaluation, and so on. Thus it utilizes imitation modeling as a major experiential model and can be individualized and self-initiated. Table below shows the comparison of the three modes of education.

Table 1
Comparison of Forms of Education

	FORMAL(time)	NON-FORMAL(standard)	INFORMAL (simultaneously)
Purposes	Long-Term and general	Short-term and specific	Immediate and specific
	Credential based	Non-Credential based	Life task related
Timing	Long cycle	Short cycle	Noncyclical, continuous
	Preparatory	Recurrent	Intermittent
	Full-time	Part-time	Occasional
Purposes	Long-Term and general	Short-term and specific	Immediate and specific
	Credential based	Non-Credential based	Life task related

	FORMAL(time)	NON-FORMAL(standard)	INFORMAL (simultaneously)
Timing	Long cycle	Short cycle	Noncyclical, continuous
	Preparatory	Recurrent	Intermittent
	Full-time	Part-time	Occasional
Context	Shows sequence, continuity, and integration over multiple units	Shows sequence, continuity, and integration over single units	Non-sequential, no continuity, not integrated
	Input centered	Output centered	Context centered
	Standardized	Individualized	Individualized
	Academic	Practical	Serendipitous
Delivery System	Institution based	Environment based	Relationship based
	Isolated	Community related	Person related
	Rigidly structured	Flexibly structured	Structured within daily life experiences
	Teacher centered	Learner centered	Interpersonal centered
Control	Externally controlled	Self-governing	Not controlled
	Hierarchical	Democratic	Egalitarian
Selection	Clientele determined by entry requirements	Entry requirements determined by clientele	Entry based on relationships, not academic achievement
Costs	Resource intensive	Resource saving	Resource saving-often resource not used
Relevance	Relevant to generalized nonspecific future situation	Relevant to immediate context	May or may not be relevant
	Child oriented	Adult oriented	Non-age specific
Advantages	Generalized futuristic preparation	Specific present preparation	May focus on specific and immediate needs
	Develops institutions involved	Develops both communities and individuals involved	Develops relationships
	Provides theoretical base	Provides experiential base	Provides relational base
	Accredited by outsiders	Accredited by insiders	Not accredited
	High cost	Low cost	No or low cost
Limitation	May be culturally, economically and educationally dislocative; expensive in finances, personnel, time, material; may may be immediately irrelevant	May lack theoretical base; may not be relevant in a different situation; Learning time for comparable content and skills may be longer than formal approach	Difficult to assure learning of specified content, skills or attitude; Accountability difficult to include

A Korea Model-The Global Ministry Training Center

The Global Ministry Training Center (GMTC) is a missionary training arm of Global Missionary Fellowship (GMF), which embraces several professional mission-related agencies. GMTC was opened in 1986 in Seoul by David Tai-woong Lee, the dean of the GMF. Since the opening of the missionary training program, GMTC has produced 1016 graduates. The average number of trainees is thirty-five. In the eighteenth missionary training session, January to May, 1999, thirty-five missionary candidates were trained. Korean was the only language used in the classes and communal living. An English camp is provided for the trainees to improve their cross-cultural adaptability.⁸

General goals of GMTC

This training model's purposes are support to those who want to be a missionary and missionary supporter whom they build upon various information and knowledge concerning to the cross-culture as Christian leader and mission pioneer through balance between academic learning and practice. One of the features is blended with class-room experience and communal living in a real life situation with the whole family for training. More specifically, it aims to achieve the following:

⁸ Hyung Keun Choi, *"Preparing Korean Missionaries For Cross-Cultural Effectiveness,"* Ph.D. dissertation, World Mission and Evangelism Asbury Theological Seminary, 2000, 45-46 and if you see more refer to David Tae-Woong, Lee. "Beginning a Cross-Cultural Training"<on-line>. Accessed 1 June 2003. Available from <http://www.gmtc.co.kr>; Internet.

Table 2⁹

The Purpose of GMTC

Purposes	GMTC 12 Cores Values
Contents	<ul style="list-style-type: none"> - Professional Excellence - Team Work - Prayer Life - Respect for the Total Person - Respect for Women's Leadership - Interdenominational Community - Living by faith - Honesty / Integrity - Simple Life / Frugality - Ownership of the Community - Servanthood - Integration of Theories and Practices

According to statements of purpose, this model focuses upon four specific goals: first, general understanding of what mission is all about; second, Competence in cross-cultural evangelism, discipleship training and church planting; third, learning basic skills in hygiene, devotional life, family life, personal management and personal growth; last, Linguistics and English.¹⁰

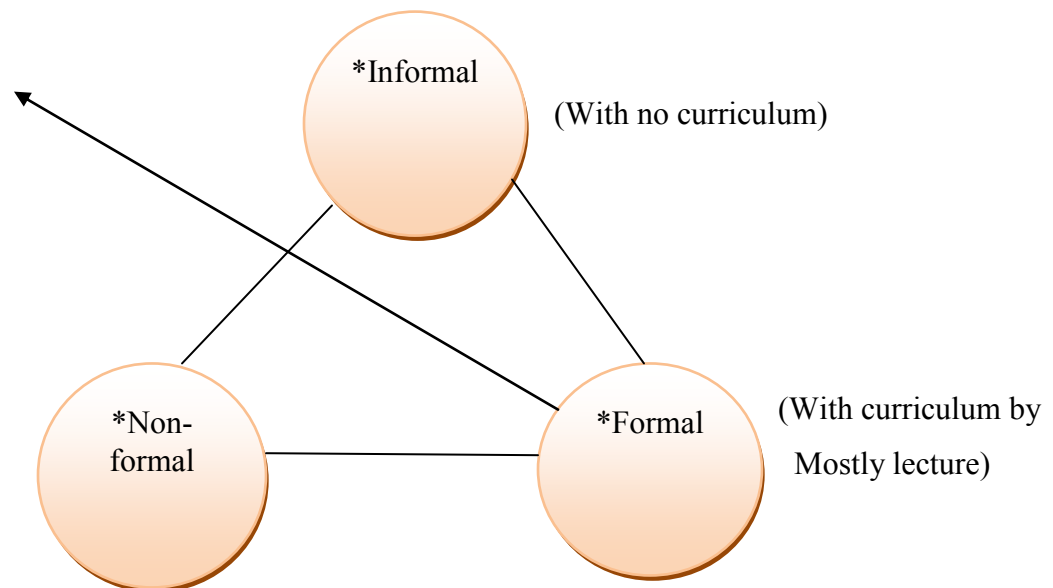
⁹ David Tae-Woong, Lee. "Beginning a Cross-Cultural Training"<on-line>. Accessed 1 June 2003. Available from <http://www.gmtc.co.kr>; Internet.

Method of Training

South Korean's education method not student-centered but teacher-centered education. One of the weaknesses of this education method may be weak in problem solving skills. Furthermore, this kind of education method is not sufficient not only bring about significant changes in individual character, but also developing team skills. Therefore, GMTC has chosen the method Jesus used and this method has been demonstrated by Dr. T. Ward and W. Taylor as follow:

Table 3¹¹

Method of Training

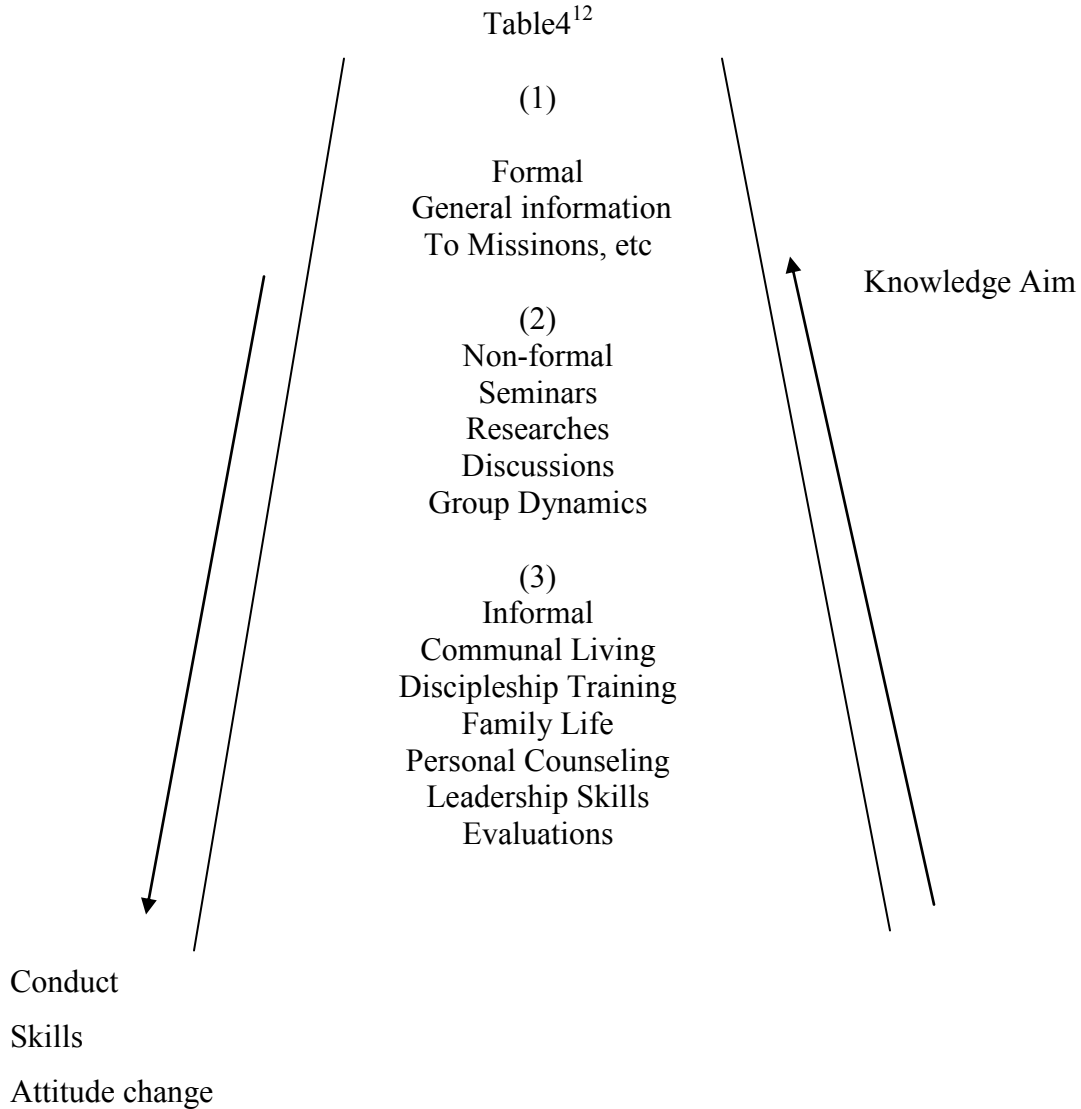


(Seminars, student-centered learning)

¹⁰ David Tae-Woong Lee, "Toward a Korean Training Model," in *Internationalizing Missionary Training: A Global Perspective*, ed. William D. Taylor, 73.

¹¹ Ibid.

Jesus did not regard formal method as an insignificant method, but moved his point of education method from formal to informal and non-formal. Jesus' model can be described follow shape:



In the end, we can make sure that this kind of model showed above will produce equilibrium in academic learning and tangible practice. However, to establish a stable education system, we cannot but consider of a curriculum design because the successes of training program

¹² David Tae-Woong Lee, "Toward a Korean Training Model," in *Internationalizing Missionary Training: A Global Perspective*, ed. William D. Taylor, 74.

rely on how guidance is given in the context of warm fellowship. The GMTC has two kinds of curriculums: one is Explicit Curriculum, the other is Implicit Curriculum.

Table 4
Training Curriculum of GMTC

Formal Training of GMTC	
<p><u>*Core Subjects on Mission</u></p> <ol style="list-style-type: none"> 1. Introduction to Mission: 11 ½ hr 2. Theology of Mission: 8 ½ hr 3. History of Mission: 12 ½ hr 4. History of Mission of the Korean Church : 7 hr 5. Non-Christian Religions: 7 hr 6. Cultural Anthropology: 11 hr 7. Church Growth: 10 hr 	<p><u>*Language</u></p> <ol style="list-style-type: none"> 1. Phonetics: 4 hr 2. Language Acquisition: 8 hr 3. English: 33 hr <p><u>* Additional course</u></p> <ol style="list-style-type: none"> 1. Korean Culture: 9hr 2. Two-Thirds World Mission: 7hr 3. Urban Mission: 8hr 4. Islamic Study: 5 hr 5. Animism: 7 hr
<p><u>*Cross-Cultural Ministry</u></p> <ol style="list-style-type: none"> 1. Cross-cultural Exegesis and Homiletics : 4 days 2. Cross-cultural Communications: 5 hr 3. Cross-cultural Church Planting: 5 hr 4. Research Method: 3 ½ hr 	<p><u>*Missiology Life and Work</u></p> <ol style="list-style-type: none"> 1. Philosophy of Ministry: 3 ½ hr 2. MK Education: 11 ½ hr 3. Spiritual Warfare: 8 hr 4. Practical Skills: 6 hr
Informal Training's Courses	Non-formal Training's Course
<p>Orientation, Prayer Meeting, Reading Time, Tests: CCA test and T-JTA test, Evaluations, Cleaning, Exercise, Community time, Personal Devotion, Mentoring/Quiet Time, Life Formation, Final Exam, Open House, House Parents System, Family picnics</p>	<p>Marriage Seminar (13 hr), Evangelism Practicum, Leadership Seminar (4 days), Mission Practice (25 ½ hr), Cross-cultural Discipleship Seminar (4 days), Life Formation (28 hr), Case Studies (18 hr)</p>

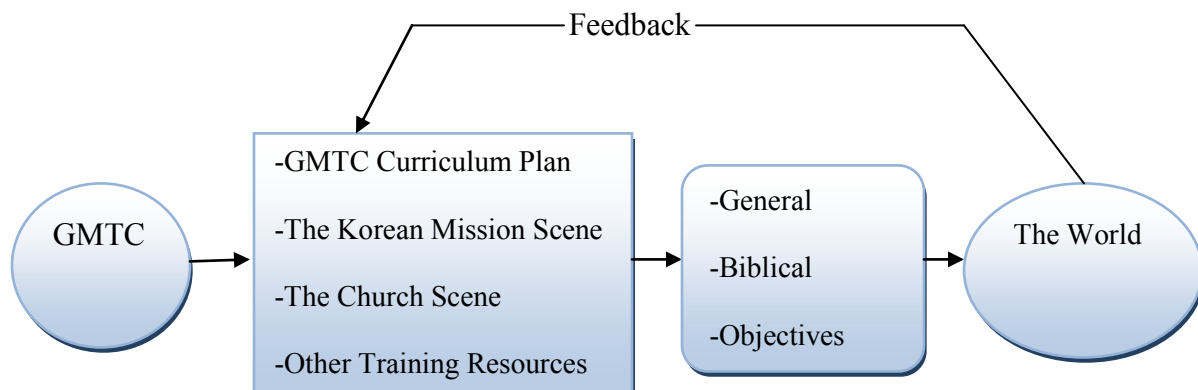
According to the David Tae-Woong Lee, there are two levels of curriculum. Explicit curriculum includes mission introduction, theology of mission, world religions, cross-cultural communication, etc. Implicit curriculum means personal and spiritual growth

through worship, focusing on discipleship and spiritual formation, prayer for world mission, mentoring, and personal devotions.¹³

Through curriculum of two levels, the GMTC has put aims that focus on cross-cultural missionary rising with balance in academic learning and actual practice and always is being evaluated with feedback when missionaries who graduated GMTC come from the mission field and circumstance has changed by something in the Korean mission scene. David Lee shows how the feedback is performed with the following diagram.

Table 5¹⁴

The feedback of training program of the GMTC



Weaknesses of GMTC

As of January, 1995, the length of the GMTC training program was nine months including the overseas field, but since that time, they was changed to six (long) and three months

¹³ David Tae-Woong Lee, "Abstract of a Paper Presented during the IMTF Training Seminars in Asia Missions Congress in Seoul, Korea October 1990," *Training for Cross-Cultural Ministries 2* (1990): 3.

¹⁴ David Tae-Woong Lee, "Toward a Korean Training Model," in *Internationalizing Missionary Training: A Global Perspective*, ed. William D. Taylor, 75.

(short) without the overseas field trip and domestic field trips.¹⁵ David Lee, the dean of the GMTC, says that the overseas field trip was removed from the training program because most candidates have had some type of overseas field experience prior to admission. But he recognizes the importance of the overseas field trip. This decision has made the GMTC training program more theoretical than practical and experiential in comparison with the former program prior to 1995.

In fact, GMF, mother agency of GMTC, has a training center in the Philippines, so GMTC is able to use that center to improve a cross-cultural adaptability of missionary candidates. But they do not include the overseas field training program connected with the GMF training center in the Philippines. This problem brings about a big problem which does not give a help for understanding of current of today mission in the world. In other words, the ability to recognize the main stream of contemporary world mission is insufficient. Missionaries and candidates need to be equipped a concept that they have to figure out their mission as a part of working in the world mission movement. For example, only in Huzand area the place of Tazikistan, Central Asia, three churches were closed by Muslim through the Afghanistan event. Many mission professors pointed out a problem of Korea mission that many missionaries often

¹⁵ According to Hyung Keun Choi, *“Preparing Korean Missionaries For Cross-Cultural Effectiveness,”* Ph.D. dissertation, World Mission and Evangelism Asbury Theological Seminary, ideal length of missionary training in the Korean context according to missionaries is like this:

Length	Frequency	Percent	Cumulative Percent
Valid one to three months	8	6.4	6.4
Three to six months	33	26.4	32.8
Six to nine months	31	24.8	57.6
More than nine months	53	42.4	100.0
Total	125	100.0	

Based on his survey, their answers vary: four to twelve months including overseas field experience, the average length of missionary training suggested by the directors who serve each training center, Hyung Keun Choi surveyed eight missionary training centers in Korea as the object of survey, is seven months and three weeks. Of course, it is the fact that highly variable in terms of length is more important than many overseas experiences. However, the weak point of the GMTC according to overseas experience is based on the lengths here.

focused on only their own vision and ministry in mission field without considering to the today world mission. One of the reasons, I think, is many mission formations were based on the growth and good result and also require churches which sent missionaries this kind of success. I think that missionaries have to leave their footprints in mission field, yet we will never forget that missionary success should be based on the reproduction of national leader. In the end, the thinking paradigm of mission should need change both missionaries and churches. I believe that oversea field experience is very helpful to them for understanding a cross-culture and catching the main stream of world mission. Today, the center of mission has gradually shifted from Western to Asia and Latin America which sent about 9,000 missionaries to the Spain and Portugal that had sent missionaries to the Latin America before. We are able to find an inner potential energy in the continent through their intimate relationships.

One of the weaknesses is lack of time to learn the theology of mission, I think. As we know, after Christianity became in the society in Rome, mission movement regarded this as simply peripheral event and even theology lost a missiological aspect. Only duty of theologians is how they can merely delivery the Western theology to non-Western. The paradigm of Christianity gradually has transformed from sinking of Western Christianity to church growth of non-Western. In other words, this is change of perspective of theology and also produced the 'Contextualization' in 1970s. They acquired an encouragement to read and interpret the Bible in their context. They no longer totally depended on the Western theology. So, in order to overcome this problem, the GMTC needs to suggest deeper theological information for formation of mature missionaries who well understood cross-culture with an eye of contextualization. I think that the GMTC has to offer an opportunity to learn and understand missiology of a traditional concept of mission; self-supporting, self-propagating, self-governing and self-theologizing concept. In the end, it is so important to equip a disputed, unshaken, and firm theological comprehension as

David. J Bosch said ‘Paul was the first Christian theologian precisely because he was the first Christian missionary’ and Paul Hibert said ‘Missiology is doing real theology in cross-cultural context’

Strength of GMTC

First of all, informal methods through communal living allow the trainees to improve their character qualities and interpersonal relationships. This method is referred to as the “implicit curriculum.” David Lee indicates the benefits of this method: first, through worship, prayer meeting, crucified life and focusing on such themes as servanthood, trainees can experience personal and spiritual growth: second, through a ‘house parent’ system, in which a family takes turns giving leadership to the whole community: last, through emphasizing a family, trainees can prepare families for cross-cultural living.¹⁶

GMTC has an adequate number of full-time staff members.¹⁷ In relation to communal living, MK education makes the training program much stronger and more effective. According

¹⁶ David Tae-Woong Lee, “Toward a Korean Training Model,” in *Internationalizing Missionary Training: A Global Perspective*, ed. William D. Taylor, 75.

¹⁷ Hyung Keun Choi, “*Preparing Korean Missionaries For Cross-Cultural Effectiveness*,” Ph.D. dissertation, World Mission and Evangelism Asbury Theological Seminary, 239.

Training Center	Full-time	Part-time	Foreign training staff	Trainee-trainer Ratio
CFWM	4	About 40	1 for English	7.5:1
IMTI	1 (Director)	about 20	Some of English	10:1
KMTI	3	About 30-40	1 part time	7:1
KMTC	1 (Director)	About 30	3 part time for English	25:1
GMTI	4	About 40	1 part time	11.5:1
GMTC	7 and 4 MC trainers	4	2 full time	4.7:1
MTI	4	8	4 full time	10:1
OMMTC	3	5 missionaries	1 full time	7:1

to David Lee, well-prepared staffs must function as role models and catalytic to change the trainee's perspective and world view.¹⁸

One unique feature is that GMTC offers the course "Understanding Korean Culture." Also, it assigns enough time for cross-cultural studies such as cultural anthropology, cross-cultural communication, and case studies. David said that it is not easy for Korean missionaries to adjust to another culture without recognizing Korean values and worldview.¹⁹ He also persevered that training by national trainers and "heart language" is most effective way to accomplish many holistic results because using Korean language and training by nationals who adjust to trainees is the most effective way to improve the trainee's character and figuring out of family life, emotional health, and spiritual maturity.²⁰ Also, GMTC offers a cross-cultural adaptability test that is related to the psychological test.

Conclusion / Recommendation

Until now, this paper described the missionary training program centering of GMTC. One of goals in paper is that I hope all missionary training centers including the GMTC are able to well-equipped for cross-cultural mission for glory of God, so I want to suggest three things for improving of Korea missionary training with humble mind. First, it is a continuing development of curriculum. The appropriateness and accreditation of missionary training are crucial issues in preparing the new missionary force. Missionary training programs must be evaluated and revised continually, because they can be ineffective when they are institutionalized and inflexible. The program itself can be affected by the circumstances of various trainers and trainees. Continual evaluation of missionary training helps to keep the goals, objectives and purpose of training

¹⁸ Hyung Keun Choi, "*Preparing Korean Missionaries For Cross-Cultural Effectiveness*," Ph.D. dissertation, World Mission and Evangelism Asbury Theological Seminary, 270.

¹⁹ David Tae-Woong, Lee. "Beginning a Cross-Cultural Training"<on-line>. Accessed 1 October 2004. Available from <http://www.gmtc.co.kr>; Internet.

²⁰ Ibid.

clear.²¹ Most training centers in Korea need constantly to evaluate to achieve their goals. There are several practical steps: first, observe program outcomes; second, compare outcomes with objectives and goals of training; third, observe program processes including trainer-trainee relationships, learning styles, and teaching methods; fourth, compare the process with training plans; fifth, observe intended or unintended outcomes; and sixth, compare unintended outcomes with the objectives.

Second is the training the trainers. The Korean missionary training centers need to develop a “training the trainer program” in order to multiply trainers. In Korea, most training centers have been managed by a few trainers. The ratio of trainer to trainees is about 1:10.3.²² This lack of trainers has produced ineffective modeling and tutoring. Missionary training centers need to train their trainers. Without training the trainers, they cannot equip their trainees effectively. The low numbers of trainers is a phenomenon that has to a lot to do with the formal education system in Korea. Many training centers have lecture-oriented training, so they have simply arranged lectures for missionary training.

David Tae-Woong Lee points out that the most urgent need of the Korean missionary training is to prepare qualified trainers. However, preparing a qualified trainer, who is equipped in both academically and cross-culturally, is not so easy. Although several training centers in Korea have invited trainers from foreign countries, the language barrier makes it hard to achieve effective results.

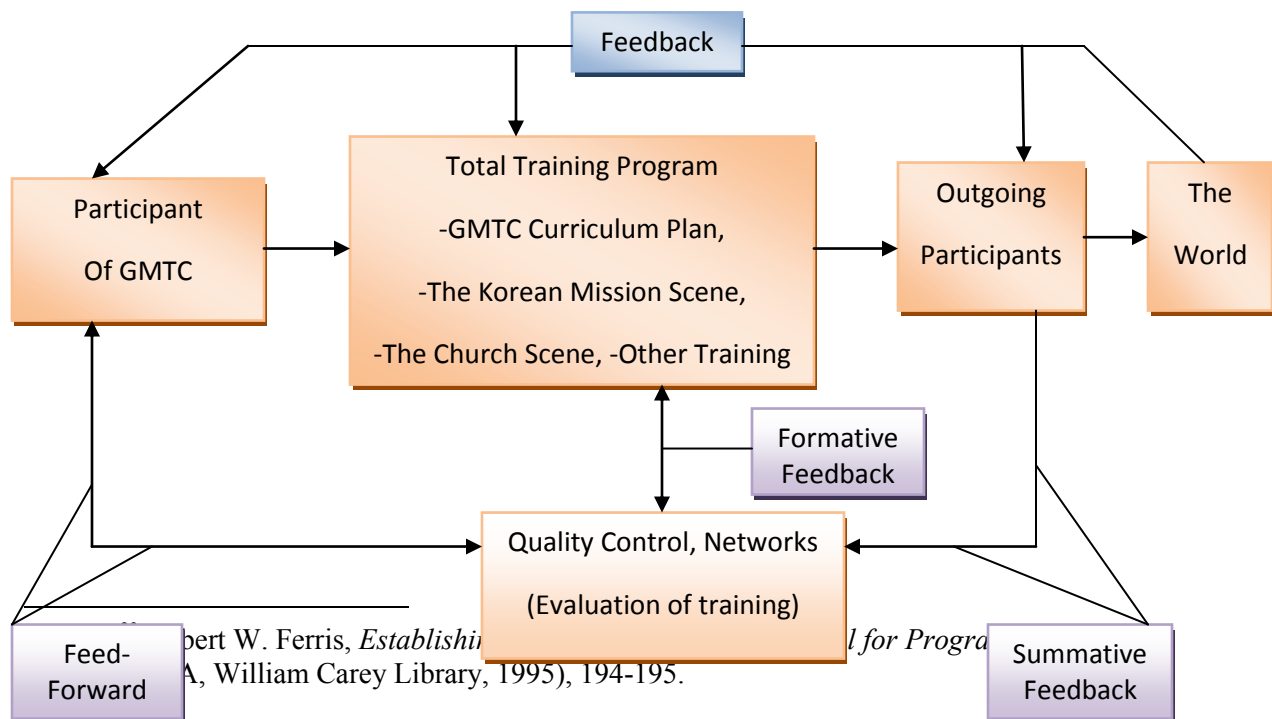
²¹ Edgar J. Ellistion, “Evaluating Training for Christian Social Transformation,” in *Christian Relief and Development: Developing Workers for Effective Ministry*, ed. Edgar J. Ellistion (Dallas: Word Publishing, 1989), 311-312.

²² Hyung Keun Choi, “*Preparing Korean Missionaries For Cross-Cultural Effectiveness*,” Ph.D. dissertation, World Mission and Evangelism Asbury Theological Seminary, 240.

Third is development of partnership among missionary training center. Without networking and cooperation, mission ministries could easily fail. In missionary training, partnership is essential. Robert Ferris emphasizes a broad concept of cooperation. He argues that missionary training is like a joint-venture, which includes missionaries, church, Bible schools or seminaries, missionary training centers, and mission agencies in home and field.²³

Last is improvement of training model feedback system. According to feedback system of GMTC, they have four steps, yet actual feedback only operates at last step. In other words, if there is any problem during training period as well-equipped missionary, it is not easy to find where the problem occurred. Therefore, the more they continually check during the training period, the more they will be a well-equipped missionary for cross-culture. So I suggest ‘The Adapted System’s Model’ for GMTC which follows:

Table 6 (the adapted systems model)²⁴



²³ Robert W. Ferris, *Establishing Mission Ministries* (Grand Rapids, MI: William Carey Library, 1995), 194-195.
²⁴ Robert, Clinton. “Leadership Training Models: A self-study manual for evaluating and designing training” (Altadena, CA: Barnabas Publishers, 2006), 19. This model is based on the Dr. Ted Ward and Dr. Sam Rowen and is added with a part of GMTC’s feedback system.

Through functions of each component, trainers are able to check where problem occurred, also can redesign training programs.²⁵ In conclusion, I really think the GMTC is one of the well-equipped missionary training institutions in South Korea. If they continually make up for weak points and develop strength points that I mentioned, they will be a well-equipped missionary training institution rather than before.

²⁵ Feed-Forward is given prior to the actual training, and which can be used to screen incoming participants, help upgrade their needed prerequisite knowledge and skills prior to entrance into the training, and which can be used by trainers to redesign training so as to be more conscious of individualization in training, and to redesign training so as to match training to incoming participants in every way possible. Formative is given during the actual training, or after the actual training and which can be used to change the program mid-stream, to change the program after it has been run in order to make it a better training program for the next participants, and to change the program to make it more relevant to the needs as perceived by related outsiders. In Summative Feedback, there are three challenges involved: 1. Setting up means to actually get the summative feedback; 2. Overcoming the inertia of the system; 3. Determining how to implement necessary change based on the findings of the summative feedback. Robert W. Ferris, *Establishing Ministry Training: A Manual for Programs Developers* (Pasadena, CA, William Carey Library, 1995), 84-89.

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Eight Missionary training Center in Korea

- Center for Word Mission (**CFWN**)-Presbyterian Church of Korea (Tonghap)
- International Missionary training Institute (**IMTI**)-Korean Methodist Church
- Kosin Missionary Training Institute (**IMTI**)-Presbyterian Church of Korea (Kosin)
- KEHC Missionary Training Center (**KMTC**)-Korean Evangelical Holiness Church
- Global Missionary Training Institute (**GMTI**)-Presbyterian Church of Korea (Hapdong)
- Global Mission Training Center (**GMTC**)-Global Missionary Fellowship
- Missionary Training Institute (**MTI**)-Interdenominatinoal
- OM Korea Missionary Training Center (**OMMTC**)-Operational Mobilization Korea