

# YOUNG TENTMAKERS

(THE HISTORY OF UBF)

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## FOREWORD

Jesus commissioned his followers to go and make disciples of all nations. His command is not addressed to a few ordained clergymen, nor does it come as a call to some kind of professional church service; it is a summons to an obedient way of life, a life-style of commitment incumbent upon every member of the body of Christ.

The University Bible Fellowship has developed around this missionary mandate. Using a tentmaking approach to lay ministry, with strong emphasis upon Bible study and disciplined living, the Fellowship in little more than thirty years has become one of the most dynamic student movements of our time.

As with many young enterprises, however, information about the work is hard to find and often unreliable, a situation which can give rise to misunderstandings. The need for more factual data is evident.

Dr. [Moses] Jun Ki Chung speaks to this condition. Closely identified with the UBF, he sees the organization up close; he knows its leaders and activities from firsthand experience. Yet he brings to his study the objectivity and openness of a scholar. Deeply appreciative of the movement's strengths, he does not obscure its weaknesses, and seeks through mature reflection to suggest a responsible course for the future.

Without question, this history is the best account of the UBF available today. Carefully researched, and clearly written, it cannot fail to enlighten the Christian reader.

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## ABSTRACT

A lay Christian movement, called the University Bible Fellowship (UBF), began with a few collegians in Kwangju, South Korea, in early 1961, and is now spreading around the world. By the end of 1989, the membership had grown to approximately 20,000 students. These students bear witness to the gospel and reach out to fellow students in Europe, the Americas, Africa, Australia, and Asia. In its quarter-century of history, the UBF has consistently fostered a spiritual awakening among young adults. Although the ideals and deeds of UBF still remain obscure to most scholars of mission and evangelism, UBF is a genuine Christian movement powered by a group of people in possession of spiritual vision.

This research presents and analyzes the first thirty years of the history and development of the University Bible Fellowship from the perspective of the following thesis: World evangelization can be fruitfully carried out if churches and mission agencies employ tentmaking missionaries as disciple-makers.

The structure of this work consists of two major parts: first, a historical interpretation of the movement; and second, a missiological reflection on and evaluation of the UBF tentmaking missionary model. In the first part the movement is analyzed from a historical perspective and

treated as a collective attempt to heal the side effects of modern industrial civilization--side effects which are becoming a global phenomenon as the Third World becomes more and more industrialized. Throughout the discussion, UBF has been placed in the larger historical context. Since UBF began in Korea, much of its story takes place in the context of modern Korean history. UBF, however, is an international movement, and hence requires that we view its ministry among the people of other countries as well.

With respect to the second part, the UBF tentmaking model is explained and evaluated from a missiological point of view. Particular attention is given to the theology and mission strategy of the UBF world mission ministry, including its organizational structure, creative cultural aspects of conflict and tension on the mission fields, and the like. In this section it is demonstrated that the UBF model serves as a fruitful means for the development of effective world evangelism and a healthy disciple-making ministry.

The material is analyzed into seven chapters. In Chapter One, the background of UBF is developed. Religious, social, and political aspects of modern Korea are discussed in a survey fashion. In Chapter Two, the initial history of UBF is analyzed, careful attention being given to the Christian implications of the movement. This leads to a study of the founders of UBF in the third chapter. In Chapter Four, the overseas ministry of UBF is investigated--its world mission vision and practice. Chapter Five discusses the



theological aspects of one-to-one tentmaking discipleship and its effectiveness in relation to world evangelism. In subsequent chapters, the organization of the UBF is discussed and criticisms of the movement are considered. The conclusion highlights guidelines on the future direction for the movement.

Two factors motivated me to write this work. First, there have been numerous requests in Korea and elsewhere for general information about UBF, and this work is an effort to respond to these requests. Second, as UBF continues to expand both numerically and geographically, there has been a felt need to provide an English text that would introduce the movement to interested onlookers or concerned Christians.

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## CHAPTER ONE

### BACKGROUND

The University Bible Fellowship cannot be examined and understood apart from a consideration of Korean history. It has grown out of Korean church history, which in turn has played a major role in modern Korean religious history. To understand this movement better, it is necessary to examine the socio-religious environment of modern Korea.

#### A Brief Survey of Korean Religious Culture

Koreans are a very religious people. In the neolithic period, people in Korea held animistic beliefs. For example, "the corpse was laid with its head toward the east, in the direction of the sunrise."<sup>1</sup> Stones and the sun were believed to be guardian spirits against evil, and later, religious systems developed around them, such as the sun cult, bear cult, and ancestor worship. We are informed that there were diverse religious practices in Korea in historic times. In the Puyŏ period (?-346) the early Korean population in

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<sup>1</sup>Ki-baik Lee, A New History of Korea (Cambridge: Harvard University Press, 1984), 7.

Manchuria enjoyed spirit-invoking drums at harvest time, a practice known as yonggo. In the Koguryŏ period (37 B.C.-668), tongmaeng ancestor worship (or Chu-mong founder worship) was an expression of thanksgiving for a good harvest. Muchon, or "dance to Heaven," was performed by the ruler, probably the ruler of the Eastern Ye (one of the early Korean tribes) in the tenth lunar month for the celebration of the harvest.

These early Korean religions were often associated with East Asian Shamanism, which had its own complex intellectual worldview. The word for shaman, mu (wu in Chinese) was recorded in the old Chinese dictionary, Shuo-wen. The character mu (𡗗) is a pictograph with theological meanings. The upper horizontal line "一" signifies the transcendental, the sky or the holy; the lower horizontal line symbolizes the earth, nature or the natural world. The two 人-shaped letters between these lines represent human beings. Finally, the vertical line "丨" that connects the two horizontal lines represents the medium or the shaman, who connects heaven and earth. As defined in Shuo-wen, the medium or shaman is a woman who serves "the formless" and who causes the deities to descend.<sup>2</sup>

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<sup>2</sup>The author of Shuo-wen is unknown: this book was reprinted in 1963 at Beijing by Zhong-hua sua-ju. Also see Hung Youn Cho, "Problems in the Study of Korean Shamanism," Korea Journal (May 1985): 20.

Adjacent to the character mu in this dictionary is another character, kyŏk, which refers to a male shaman. Since shamanistic rituals require a variety of assistance, male shamans would have acted as helpers to the female shamans. This suggests that the early civilization of East Asia was ruled by female shamans, who later transferred their political authority to the male shamans. Kwang-chih Chang of Harvard University has affirmed this view: "Scholars of ancient China agree that the king himself was actually head shaman."<sup>3</sup> In the Korean language, mu (shamaness) and kyŏk (shaman) were combined into a third term, mugyŏk, although shamaness is frequently called mudang.

As time passed, both internal and external forces combined to change the character and outlook of Korean Shamanism. Internal forces refer to political developments within Korea; external to the emergence of world religious forces in the country.

Internally, Korean society developed from tribal federations to a modern nation, and the line between politics and religion became more clearly drawn. The shamans found that they could no longer exercise direct political authority. They were forced to confine themselves to the realm of religion, but from time to time they exercised political influence by way of religious manipulation.

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<sup>3</sup>Kwang-chih Chang, Art, Myth, and Ritual (Cambridge: Harvard University Press, 1983), 45.

Externally, the Korean native religion, Shamanism, began to be reformulated--in some cases strengthened and in some weakened--as the Korean people began to accept the imported religions of Buddhism, Confucianism, and Taoism. Buddhism arrived in Korea in the fourth century, Confucianism around the second century B.C., and popular Taoism in the seventh century.

Aside from philosophical engagement, the Korean populace embraced the concept of Heaven (Chŏn in Korean; Tien in Chinese), relating the Confucian idea to their shamanistic heavenly deities. The Buddhist idea of transmigration was easily translated into the idea of life after death, a common shamanistic religious notion. A popular Taoist philosophy, immortality, was not an entirely new concept to the Koreans: that the souls of the dead would live forever either in heaven or in the nether world was a familiar part of the Korean belief system. Therefore, Korean Shamanism could coexist with the high religions at the popular level.

Roman Catholicism was introduced to some Korean Neo-Confucian scholars through a piece of Christian literature called True Doctrine of the Lord of Heaven (Chŏnju silŭi). This booklet was written in 1601 by Matteo Ricci, a Jesuit priest living in China. Although initially it did not receive much attention, in 1777 three renowned Neo-Confucianists--Chŏng Yak-chong, Yi Pyŏk, and Kwŏn Chŏl-sin--read it and became convinced that Christianity is the only true religion. Having been converted apart from the presence and influence

of resident missionaries, these three men pioneered the Korean church. They were soon joined by another Neo-Confucian scholar, Yi Sung-hun. He went to China, where he was baptized by Catholic priests and christened Peter. Upon his return to Korea, Peter Yi began to baptize new converts.

The leaders of the Korean Catholic Church never could have comprehended the teachings in True Doctrine of the Lord of Heaven without prior religious knowledge. As intellectuals, they were familiar with the Confucian concept of the Lord of Heaven (Shang-ti in Chinese), but as Neo-Confucianists they had regarded the Lord of Heaven not as the Supreme Being but merely as the supreme moral principle. This understanding, nonetheless, enhanced their comprehension of the Christian message concerning the Supreme Ruler of heaven and earth, the Son of God, Jesus Christ. Whether they were aware of this pre-understanding or not, it functioned as a means of contextualization, the bridge between their Eastern culture and Christianity.

On the popular level, the native syncretistic religious culture also contributed to the acceptance of the gospel of Jesus Christ. Under the influence of the native religion, the Korean people in general knew various references to a transcendent deity--the word God (Hanunim) had been invoked by the populace in general, and by Tangun believers in particular; the Lord of Heaven had been articulated in the word, Sangjae. These references had been used by the Korean people as they faced life-threatening



situations. Now they heard of another transcendent reference--Jesus Christ. As they learned that only Jesus could save their lives and that Jesus is the God who rules the history of the world, many Koreans opened their hearts to Him. In addition, prayers previously dedicated to the shamanistic deities or to certain Buddhas were now dedicated to the new Deity, Jesus Christ.

A number of scholars and church historians have attempted to explain why Protestantism has been so successful in Korea. Several possible reasons have already been suggested in the foregoing discussion of the general religious mentality of the Korean people. But the following factors also shed light on this question.

First, the work of God through the Holy Spirit is the most adequate answer for the growth of Korean Protestantism.

Second, because of early Catholic martyrdoms, the Protestant church did not face severe persecution or rejection from the government. The early Catholic leaders regarded any religious worship associated with Shamanism or ancestor worship as evil. Some of them "tore down and buried their ancestral tablets."<sup>4</sup> The Korean government perceived the Christians as betraying the national moral culture and retaliated with bloody persecutions. The total rejection of

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<sup>4</sup>Myung-hyuk Kim, "Historical Analysis of Ancestor Worship in the Korean Church," Christian Alternatives to Ancestor Worship, ed., Bong Rin Ro (Taichung: Asia Theological Association, 1985), 166.

existing ethical principles could provoke anger and suspicion, so the Catholic Church paid the price. Perhaps if the early Roman Catholic believers had used less extreme methods to introduce Christianity to their family members and neighbors, religious conflict among the Korean people would have been less severe.

Protestantism, in contrast, had an auspicious beginning in Korea. Dr. Horace N. Allen, the first Protestant missionary to Korea, had served in the Presbyterian Mission in China. To gain entrance into Korea, "he came not as a missionary but as physician to the U.S. Legation in Seoul" in 1882.<sup>5</sup> In this position he had the opportunity to meet the Korean king and other high court officials. He gained their favor by treating a prince who had been severely wounded during a short-lived coup d'etat in December 1882. As a result the king permitted Allen to open a clinic and did not explicitly oppose his missionary work in Seoul. Through his medical work, Dr. Allen won the hearts of both the court officials and the populace.

Third, political factors were also instrumental in reducing any serious persecutions of Christians. As the Korean kingdom was constantly being threatened by the neighboring big powers--notably Japan and Russia--(and China could no longer act as big brother) Korea was looking to a

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<sup>5</sup>Donald Clark, Christianity in Modern Korea (New York: University Press of America, 1986), 6.

new protector, the United States. The king believed that the United States, as a Christian nation, would not be imperialistic. As a result, Western Protestant missionaries were regarded with trust. In this more or less open environment, Protestant missionaries were able to spread the gospel very fruitfully within a short time.

The fourth contributing factor to the rapid spread of the gospel was the Confucian social structure of Korea, with its vertical nature. For example, if the king favored something, his subjects tended to follow. Likewise, if the head of a family was converted, so too were the other family members. This is a usual expression of Eastern culture, which missionaries may or may not have realized.

Fifth, the dedication and commitment of the early Protestant missionaries was a factor in the growth of Protestantism. The first Protestant missionaries to Korea were mainly Presbyterians and Methodists from the United States. Despite denominational differences, they quickly developed ecumenical relationships, particularly in the fields of medicine, education, Bible translation, and publication. Not only did they work well together, they showed wisdom in dealing with the Korean people and in their use of language. For example, the missionaries quickly began to use the Korean word Hananim for the Christian God. Hananim, the word for the deity frequently articulated by the

Koreans, appealed to the people far more than Shangti (which is a Chinese word for God).<sup>6</sup>

Following the five major principles of John L. Nevius--Bible study, self-propagation, self-government, self-support, and missionary itineration--the early missionaries were neither divisive nor sectarian.<sup>7</sup> Allen D. Clark has described the mission policies adopted in Korea in 1893:

1. It is better to work at the conversion of the working classes than that of the higher classes.

2. The conversion of women and the training of Christian girls should be a special aim, since mothers exercise so important an influence over future generations.

3. Much could be effected in Christian education by maintaining elementary schools in country towns, therefore we should aim to qualify young men in our boys' schools and send them out as teachers.

4. Our hope for an educated native ministry lies in the same quarter, and should be constantly kept in view.

5. The Word of God converts . . . therefore it is most important that we make every effort to place a clear translation of the Bible before the people as soon as possible.

6. An aggressive church must be self-supporting . . .

7. The mass of Koreans must be led to Christ by their own fellow-countrymen; therefore we should thoroughly train a few as evangelists, rather than preach to the multitude ourselves. . . .<sup>8</sup>

Thus, Protestantism in Korea became well-rooted. The Protestant churches, nonetheless, had to face their share of

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<sup>6</sup>A brief yet precise explanation about the use of Hananim can be found in Ruth A. Tucker, From Jerusalem to Irian Jaya (Grand Rapids: Academie Books, 1983), 455.

<sup>7</sup>Samuel H. Moffett, The Christians of Korea (New York: Friendship Press, 1962), 60.

<sup>8</sup>These policies were "adopted at the first meeting of the Council of Missions in 1893." See Allen D. Clark, A History of The Church in Korea (Seoul: CLS, 1986), 112-13.

hard times. The first major challenge came with the importation of the Japanese civil religion, Shintoism, during the Japanese occupation of Korea (1910-45). Shintoism is a national cult in which the Japanese emperor is believed to be God, to whom unquestioned loyalty and devotion are due. It was a practical ideology created by the Meiji political leaders, who combined ideas from both Confucian thought and the Japanese Shinto tradition. From Confucian thought they took the idea that the emperor is the head of an extended family; thus the Japanese people owed to the emperor the loyalty and dedication given to a father. From the Shinto tradition they took the belief that the unbroken line of Japanese emperors represented the unique "spirit" of the Japanese people. The Japanese emperors were believed to be divine offspring of the sun-goddess, Amaterasu. Thus the Japanese people, through their obedience to the emperor, participated in the divine. This "spirit" defined their national "essence," and set them apart from the "ordinary" peoples of the world. These political/religious beliefs were promulgated in the schools and the military to indoctrinate the people. And it worked mightily.

The Korean church immediately grasped the intentions and implications of imperial Japanese Shintoism. In 1938, courageous Presbyterian missionaries closed eighteen schools so that the students to whom they had been teaching Christian doctrines might not compromise with Japanese Shintoism. In the same year, however, Hong Taik-ki, the chairman of the

Presbyterian Assembly, announced: "We understand shrine worship is not a religion and is not contradictory to the Christian doctrine . . . we have decided to take the lead participating in shrine worship."<sup>9</sup> No one believed that Hong's statement was voluntary. The Korean church protested continuously until Korea was liberated from Japan in 1945.

The same Christian boldness was evident during the Korean War (1950-53). The church viewed communism as a form of spiritual idolatry, which denies the existence of God. The church had no choice but to fight back.

#### A Brief History of Modern Korea

When the cruel cyclone of Japanese colonialism ended, Koreans welcomed their independence with profound joy. For thirty-six years (1910-45), imperial Japan had ruled Korea. During those dark years, the Japanese systematically attempted to extirpate Korean culture, using tactics such as prohibiting the use of the Korean language in official matters and repressing the use of Korean names. With liberation, the Korean people hoped to put the nightmare behind them and rebuild their country.

They were not to have the time needed to sort out their problems, however. For although the Japanese no longer controlled Korea, there were other powerful nations who saw

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<sup>9</sup>Quoted from Myung-hyuk Kim, in Christian Alternatives to Ancestor Worship, 170.

their own interests tied up there: the United States and the Soviet Union, the nations that had driven out the Japanese. As the two superpowers (and the Korean political leaders whom they backed) strove for control of the nation, what should have been a period of reconciliation and consolidation became instead a period of bitterness and division. As a result, the Korean peninsula was partitioned into two political spheres--the North, under Kim Il-sung, backed by the USSR, and the South, under Syngman Rhee, backed by the USA--contrary to the desires of the Korean people.

The Korean War (1950-53) devastated the land and deepened the distrust each half of Korea had for the other. With the armistice in 1953, it seemed peace had returned. But it was a tumultuous peace at best. By 1960, the Korean people no longer esteemed Syngman Rhee as highly as they had when he led the struggle for independence from the Japanese. Many South Korean intellectuals saw Rhee as an overbearing authoritarian. Rhee's practice of appointing many former Japanese collaborators to government positions was also unpopular. He was finally driven from power, but only after large demonstrations, led by college students who chanted, "Overthrow the dictator."

Rhee's successor, Chang Myon, was soon accused of incompetence in administering the government as well as in building effective political coalitions. On May 16, 1961, Chang was deposed in a coup d'etat led by General Park Chung-hee.

### General Picture of Recent Korean Protestantism

The emergence of Park's military government discouraged South Korean intellectuals, who had fought hard against Rhee's dictatorship. College students, in particular, felt betrayed by the emergence of the military government. The students looked to the politicians and religious leaders for leadership in establishing a democratic government in Korea. But no help was forthcoming, or available, under Park's strict military rule. Hence, students despaired, frustrated by their own powerlessness and by the apathy or misguided priorities of those to whom they looked for leadership. Idealistic students found themselves at odds with the military government not only because of the government's repressive policies but because of the official emphasis on economic development through industrialization rather than on the amelioration of social injustice or the establishment of a democratic state.

In the 1960s and 1970s the Korean military leaders pursued a goal of industrializing the country by adopting the Western ideal of individualism and Western modes of economic development, education, and technology. To achieve this goal, it was necessary first to convince the people that they were backward, and then to engage in self-flagellation to overcome their backwardness. Basically, they succeeded in industrializing the nation and in inculcating a capitalistic outlook in Koreans in all walks of life. On a materialistic



level, the governmental policy of industrialization had positive results, but on a spiritual level, the process was a negative one.

For this reason modernization in Korea brought more than mechanized factories and profit-consciousness to the nation. It also undermined traditional Korean ideals and values. During the 1960s and 1970s, many traditions began to be questioned, and eventually were discredited as outdated. Education in particular fell victim to the obsession with modernization. Traditionally, Koreans have highly respected and generously provided for scholars of literature and philosophy. Since 1960, however, students majoring in those subjects have found it difficult to obtain jobs in their fields. Furthermore, they are no longer regarded with as much respect as are engineers, medical doctors, and business people--the top money-makers of the country. Although modernization may have improved the Korean economy, it also produced an uneasy social consciousness among Korean intellectuals.

During this time of change and upheaval, when spiritual leadership was so desperately needed, the leaders of Korean Protestantism by and large built fences around themselves and ignored the young people who sought their guidance. Although the Bible is replete with prophetic calls for justice and moral administration, most religious leaders at this time chose to ignore the biblical examples.

Despite this lack of leadership, Protestantism is a powerful force in South Korea today. Approximately 25 percent of the South Korean population is Christian, and the number of Protestant churches is growing. According to John N. Vaughan,

Six of the world's largest churches are in Korea. Five of the churches are in Seoul and one is in Inchon. Among these churches . . . the largest congregation in recorded Christian history (Yoido Full Gospel Church, Seoul); the world's two largest Presbyterian churches (Young Nak Presbyterian Church and Chung-hyeon Presbyterian Church, both in Seoul); the world's two largest Methodist churches (Kwang Lim Methodist Church of Seoul and Inchon; Soong-Eui Methodist Church); and Asia's largest Baptist church (Sungrak Baptist Church in Seoul).<sup>10</sup>

Truly God has shown mercy upon the Korean people. As soon as they accepted Christ through the devoted efforts of early missionaries, the Korean Christians built self-supporting local churches. In times of persecution, "they have remained firm in their faith and have tirelessly proclaimed the gospel to the nation."<sup>11</sup> In this way, the early Korean church created its own spiritual tradition: Christian witness, hymn singing and praying, and stewardship. This legacy has contributed to establishing a firm foundation of Christian life in which Korean Christians have experienced the vivid presence of the One, Almighty, and Compassionate God, the Father, His Son, and the Holy Spirit.

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<sup>10</sup>John N. Vaughan, "Trends Among the World's Twenty Largest Churches," Church Growth: State of the Art, ed., Peter Wagner (Wheaton: Tyndale House, 1988), 131.

<sup>11</sup>Bong Rin Ro and Marlin Nelson, eds., "Preface," Korean Church Growth (Seoul: Word of Life, 1983), 3.

In spite of these positive aspects of Christianity in Korea, the Protestant churches in the 1960s and 1970s failed to change the nation's moral and political climate. Most Protestants were divided among themselves, and interdenominational fighting was common.<sup>12</sup> Peter Pattison, a medical missionary to Korea, has evaluated the problematic pride inherent in the emphasis on size, growth, numbers. He notes that many Korean church leaders were in the habit of saying, "Ours is the fastest growing church in Asia," or "Our church is the biggest in Seoul . . . ."<sup>13</sup> Pattison also writes: "Some of those who have been most vocal politically have been strangely silent about ills in the church."<sup>14</sup> This quotation refers to "powerful Christians" in church politics who influence not only their own churches but other social activities as well. They are too involved in ecclesiastical power games, while ignoring the diverse dimensions of other aspects of church administration.

Pattison also criticizes factional strife in the church:

It will readily be seen that in the sort of authority structure that we have described, where rival leaders vie for supremacy in the power struggle, theological orthodoxy can be a weapon . . . . On the surface, the

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<sup>12</sup>Kyung-chik Han, "The Present and Future of the Korean Church," in *ibid.*, 348-70.

<sup>13</sup>Peter Pattison, Crisis Unawares (Hong Kong: OMF Press, 1981), 225.

<sup>14</sup>*Ibid.*

issues are doctrinal. Underneath, these are merely tools in the game of ecclesiastical power politics."<sup>15</sup>

Although it is difficult to accept Pattison's argument that divisions in the church have arisen entirely from political motivations rather than from true doctrinal differences, he rightly points out the divisive tendency among Korean Protestant church leaders.

Other criticisms of modern Korean Christianity have been voiced. Many thoughtful theologians and church historians have expressed views similar to those of Pattison, pointing out that Korean Protestantism suffers from a "holier-than-thou" attitude.<sup>16</sup>

The majority of Korean college students found the church, with its internal conflicts and increasing "religious materialism," irrelevant. Professor Ke-joon Lee of Yonsei University suggests that church mission work among Korean students has been almost a total failure. For college students, freedom, criticism, and creativity are their life. It is unlikely that churches, with their skewed views, will succeed in taming them. "As a result, critical collegians will leave the churches."<sup>17</sup> Attempts to keep collegians in church by placing them in chorus classes or in Bible study

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<sup>15</sup>Ibid., 216.

<sup>16</sup>Chun Sung-chun, Schism and Unity in the Protestant Churches of Korea (Seoul: The Christian Literature Society, 1979).

<sup>17</sup>Ke-joon Lee, Korean Church and God's Mission (Seoul: Chon mang-sa, 1981), 173.

classes with high school students or the elderly were doomed to failure. Repetitive and mechanical modes of Bible instruction only bored them. For most collegians, "discourse" means more than mechanically accepting and memorizing the words of a Bible teacher. Instead, what today's college student seeks is rationality without sacrifice of proper emotions, metaphysics that are relevant to current political and social issues, and some way of dealing with the uncertainty of being unprepared for the adult world while having outgrown adolescence.

Because the church provided neither spiritual food nor life direction, many students embraced liberal and even radical political ideologies, including liberation theology. The present student activism of the National Liberation (NL) movement, derived from the juche (self-reliance) ideology, is a good example.<sup>18</sup> These students need to see that a simple change of social structure or the replacement of a few political leaders cannot establish a perfect world on earth. They need to see that the use of violence to fulfill their ends can only result in a bloody struggle which gains nothing.

The urgent need to protect college students from the flood of false ideologies on the one hand, and to provide a

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<sup>18</sup> Korea Newsreview (November 4, 1989): 9. It should be made clear that the Korean student movement in general has been a positive factor in creating a dynamic social force, challenging both political and military dictatorship.

solid worldview based on Scripture on the other, led to the awakening of some dedicated Christian leaders. They saw the necessity of a student ecclesia, especially designed for college students. In 1958, Joy Mission and Campus Crusade for Christ were formed. Inter-Varsity Christian Fellowship was introduced to Korea in 1956. And UBF was founded in 1961 for the same purpose.

## CHAPTER TWO

### THE EMERGENCE OF UBF

Soon after the coup d'etat in 1961, a group of students from Ch'ŏn-nam and Chosŏn universities, dissatisfied with their religious leaders and politicians, began to look for a spiritual solution that could both heal the anxieties of intellectuals and give direction to future generations of students. Reflecting on their socio-religious history, these students concluded that the best solution to the problems of Korean intellectuals was a spiritual one. What was needed was a Christianity that could transcend not only the political issue of communism versus democracy, but also the religious issue of denominational conflict. These students eventually developed the University Bible Fellowship.

They began by declaring that Koreans should do away with various "isms." Since Marxism and capitalism are both imported modern "isms" imposed on Koreans, their criticism began to focus on modernization itself. Their goal was to overcome the ideological dilemma of democracy versus communism and to bring about social reforms, not by engaging in ideological confrontations which often amount to not much more than wordplays, but through the gospel.

It is often said in UBF circles that had Korean churches succeeded in accommodating faith and modernity (and had Korean leaders at large paid attention to the needs of collegians), UBF and other campus-oriented ministries would never have come into being. University Bible Fellowship, itself, is a spiritual movement that seeks to redress the ills of modern society through the Christian gospel. Members of this movement believe that Christianity, if it is purified daily, has enough strength to build both individual and national life. UBF leaders believe that, if Christianity is to succeed in Korea, it must address two fundamental problems, the roots of which lie in the history of Korean Christianity. The first is the problem of factional strife among the Protestant denominations, and the second is the attitude that Western ideas and ways are superior to indigenous ones. If these two problems can be dealt with wisely, Korea has a bright future.

The first problem, that of denominational divisions, arose from the mission strategies developed by the various Western denominations that arrived in Korea in the late nineteenth and early twentieth centuries. As part of their evangelistic approach, the Western missionaries divided the Korean peninsula into separate mission zones, each of which fell under the jurisdiction of a specific denomination.<sup>1</sup> Ironically, even though the missionaries developed this

<sup>1</sup>Concerning the allocation of mission territory in Korea, see Clark, A History of the Church in Korea, 7.



approach to avoid the struggle associated with "religious consumers," these divisions only exacerbated regional hostilities and aggravated denominational competition.

The problem of factionalism in Korean Protestantism, however, is not that of Western missionaries, but of the Korean people themselves. For whatever reasons, Korean Christians did not consolidate and could not check their divisive tendencies. No matter how difficult it may be, this strife must be ended, and mutual understanding and respect among the denominations established.

Second, because things Western were considered superior to their own, Koreans were expected to follow Western ideas categorically in theoretical and administrative matters. The result was a denigration by Koreans of their own culture and an indiscriminate admiration for and imitation of Western culture. In addition, some Western missionaries acted condescendingly toward Korean Christians and discouraged them from engaging in critical reflection of their faith--thus hindering the intellectual development of the Korean church.

Recognizing these problems, UBF members attempted to purify Christianity in Korea and to find a new vision and hope for Korean intellectuals. Yet it should be noted that UBF's approach was (and remains) more positive than negative toward the received history of Korean Christianity. Dr. John B. Lee, a UBF leader, points out the tremendous contributions Korean Christians have made to the nation:

Christianity has 200 years of history in Korea, Roman Catholicism and Protestantism having been introduced there in 1784 and 1884, respectively. In those years, Christians, foreign missionaries, and native believers alike, contributed a great deal to the Korean people and culture. Among several contributions, the obvious one was the introduction to Korea of Western science and technology, and modern medical and educational methods.

The pioneering Korean Christians also contributed to the Korean culture by popularizing the use of Hangul or the native phonetic script. They used it to translate the Bible and for other purposes where written Korean was required. Hangul was invented by King Sejong and his scholars in the fifteenth century, but because upper class Koreans disdained this easy learnable script, the Chinese writing system, which was difficult to master, remained the main medium of written communication in Korea till the end of the nineteenth century.<sup>2</sup>

During the period of Japanese rule, Christianity provided an invaluable service to the Korean people and culture by acting, for a crucial length of time, as the sole institutional and spiritual means of resisting the imperialist efforts to Japanize Korea.<sup>3</sup> More recently, significant numbers of church ministers of Catholic and Protestant churches have participated in the struggle against social injustice in South Korea.

In 1989, Sarah Barry, one of the UBF founders, reflected about UBF's debt to and identity with the Korean Church:

The general direction and overall goal of the University Bible Fellowship has become clear. The major work of UBF has been the training of students to be lay Bible teachers, and training nurses, medical doctors and graduate students who are going abroad to be lay

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<sup>2</sup>This conversation with Dr. John B. Lee occurred in March 1987 in Chicago.

<sup>3</sup>Korean Literature Society of Korea, ed. Korean History and Christianity (Seoul: CLS, 1983), 201-76.

missionaries . . . The old Nevius plan called it the "layering method"--every believer a teacher of someone and a learner from someone else. Others have called it evangelization by multiplication, or making disciples who can make disciples. We call it training Bible teachers. The core of the UBF Bible training program is one person teaching another person so that he or she can then teach someone else . . .

Many foreign missionaries through the years have seen the potential in the Korean Church to make a missionary impact on the rest of Asia--and perhaps on the world. The Korean Church from its very beginning has sought to send missionaries to other countries. The UBF mission program is a continuation of this world mission commitment of the Korean Church . . .

Korea's long history of non-aggression, of passively sitting quietly and taking what comes from her stronger, more aggressive neighbors, has not encouraged an active role in the world mission of the church. On the other hand, her geographical position, her deep understanding of suffering, her historic commitment to the Bible, and the evident work of the Holy Spirit in the church throughout her history have fitted her in a special way to be used by God in his mission to the world in our times . . .

Thousands of Koreans go abroad every year. A large percentage of those going abroad are students, doctors, and nurses . . . Perhaps God can use this flow of people abroad in his mission to the world.<sup>4</sup>

Certainly, UBF does not disregard the many positive aspects of Korean church history and in fact values and retains the best of these spiritual legacies. A medical lay missionary in UBF, Dr. Paul Koh, has commented: "UBF is not unique in every aspect of its Christian mission; UBF is a small part of the Christian church." What Dr. Koh means in speaking of the "church" is the Christian church where all people--young and old as well as collegians--can worship God.

These comments by UBF leaders make it clear that UBF members have a high regard for the Christian church,

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<sup>4</sup>Personal conference with Sarah Barry at Chicago UBF on March 18, 1989.

especially the Christian church in Korea. This regard does not connote, however, that a special mission directed toward young college students is unnecessary. UBF firmly believes that, as long as the denominational churches ignore the problems of young intellectuals, campus evangelism is essential to provide them with spiritual direction.

Regarding the necessity of a campus ministry, Dr. John C. Jun, the Director of Korean UBF, has stated:

College students are the ones who will be responsible for the future of their nation and the world. When they have a clear view of the world and of history and have a clear value system, their own lives will become influential on other people, on the nation and on world history . . . This student evangelical movement [UBF] challenges a student to put the foundation of his life on Jesus' person and life, and to put his faith into practice by living a sacrificial life for Jesus' sake. This not only helps the individual student to put down roots of faith and build his own philosophy of life, it also helps lay a foundation for the education and history of the whole society.<sup>5</sup>

Thus, UBF student evangelism began in September 1961, in the provincial city of Kwangju, with a goal--"The Bible for Korea and a mission for the world."<sup>6</sup> Most UBF leaders understand their ministry as a student movement similar to the early stages of the Wesleyan movement in eighteenth-century England. After the industrial revolution, the gap

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<sup>5</sup>John C. Jun, "Just What Kind of Organization is This UBF?", Hyondae Chongkyo (Modern Religion) (July-August 1985): 23.

<sup>6</sup>Secondary materials written in English about UBF ministry are found in Christy Wilson, Today's Tentmakers (Wheaton, Il.: Tyndale House, 1979), 136; Clark, Christianity in Modern Korea, 31; Chin Hwang Chung, "Bible Studies and Laymen's Witness," Korean Church Growth, 318-32.

between the rich and the poor reached monumental proportions, and England was on the verge of social upheaval. At that time, a group of Oxford Christian students led by John Wesley (1703-91), gave spiritual direction to the nation through their gospel preaching and witness, and thus prevented the disruption of the nation.<sup>7</sup> Just as the Wesleyan movement arose in a time of social crisis, so also has UBF. Many Korean students had been directionless, confused by the preponderance of ideologies and riding the floodtide of various "isms." Like that of the Wesleyan movement, UBF's goal is to heal the society, providing individual and social identity as well as the meaning of existence in Christ.<sup>8</sup> If the evangelical students of many Western universities in the eighteenth and nineteenth centuries were instrumental in changing the course of world history, UBF also can play an active role in creating a sound Christian culture in these times.

With this vision, a handful of students began to gather to study the gospels. Through their gospel study, they learned that at the end of his earthly ministry, Jesus gave the world mission command to his disciples: "Go into all the world and preach the good news to all creation." The

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<sup>7</sup>A good treatment of John Wesley is found in Robert E. Coleman, "Nothing To Do But To Save Souls" (Grand Rapids: Francis Asbury Press, 1990). Also see John E. Whan Kim, History of Christianity (Seoul: Sung Kwang Publishing Co., 1982), 347-53.

<sup>8</sup>Jun, Hyondae Chongkyo, 24.

disciples were not ready to go into all the world because they were gripped with fear after Jesus' crucifixion. But the risen Jesus commanded that they go into all the world and preach the good news. Through their gospel study, the UBF students learned that the world mission command was given not only to Jesus' original disciples but also to all believers. For them, to believe meant to obey the world mission command of Jesus.

UBF has emerged as a religious force in Korea that has been able to satisfy the spiritual needs of many college students. To the dispirited and dejected Korean students of the 1960s, UBF provided a future-oriented vision in biblical language that helped alleviate social tensions and anxieties, and captured their hearts in the midst of political turmoil and uncertainty. These students found a new spiritual dimension of hope for which they could act, creatively, collectively, and individually. With the sense that they were doing something great--building a new Christian future--they could have a new life direction.

An observation of the early days of the UBF movement reveals an undercurrent of social criticism in the mild, religious language UBF people used to describe national political and religious problems. The political and religious consciousness revealed in their criticism was fully employed as a spiritual energy binding UBF members together, and hence formulating a distinguishable UBF identity that has attracted many Korean college students. Later, these students became

the leaders of UBF ministry. As described in the following chapters, UBF people have met the challenge of Jesus Christ to "preach the gospel to the whole world." This challenge has led them to embrace not only Korean students, but college students in other countries as well.

## CHAPTER THREE

### THE FOUNDERS OF UBF

The spiritual energy was present in the early days, as was the love for Christ and the desire to spread the gospel in obedience to God's Word. What was needed was leadership to harness this energy and guide it in positive directions, lest it disperse and the movement fizzle out. This leadership was provided by Samuel Lee, a Korean pastor who began student evangelistic work in Kwangju. Lee, together with Sarah Barry, a Presbyterian missionary from the United States, and John Jun, one of the first student leaders in UBF, formed and shaped the grassroots movement that has spread worldwide. To better understand any movement, it is necessary to understand the people who founded and shaped it. Therefore, a brief look at the lives and characters of the three founders of UBF--Samuel Lee, Sarah Barry, and John Jun, is in order.

#### Samuel Chang-woo Lee (1931- )

When UBF began to grow by sending graduates to begin evangelistic work on other campuses in Korea, some



Western missionaries criticized Samuel Lee and pressed him not to expand UBF's evangelistic reach beyond Kwangju city.<sup>1</sup> They viewed this pioneering work as a territorial violation. But from the beginning Lee taught the world mission command of Jesus as an integral part of Bible study. Because of this, many who were not familiar with the history of Christian student movements criticized him as presumptuous for endeavoring to send missionaries to other nations. At that time, most Korean church leaders believed that world mission was possible only for affluent countries like the United States or Canada. Samuel Lee had no such narrow vision.

Samuel Lee was born October 9, 1931, in Kobē, Japan, as the second son of Elder Y. J. Lee and Eun-soon Chang Lee. Several events in his life served to shape his character: the death of his mother while he was still in infancy, his war experience, his conversion to Christianity, and a second religious experience which led to a renewed commitment to campus evangelism and UBF mission work. Among these, the death of his mother had the greatest impact upon him. Lee himself often recounts that this event, more than any other, led him to ponder the meaning of existence and God's purpose for his life.

When Lee's mother died a few months after his birth,

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<sup>1</sup>Interview with Samuel Lee at the Chicago UBF center on April 29, 1987.

his father, who had gone to Japan to work as a laborer, decided to return to Korea. He brought the infant to his maternal grandmother in North Cholla province, and she raised him for several years. After seven years, Elder Lee remarried and brought Samuel to live with him and his new wife in Jonju, Korea.

Because of the exploitative policies of the Japanese, who were occupying Korea at that time, most Koreans lived at a bare subsistence level. Lee's family was no exception. Once, when he was a little boy, he was so hungry for a bowl of rice and kimchi, a Korean vegetable dish, that he cried out, "Lord, if you give me a bowl of rice and kimchi, I'll give my life to you." Later Lee said, "God gave me rice and kimchi. And I still think that rice and kimchi are best." During primary school days, Lee was short and thin, perhaps due to poor nutrition. He was not intimidated by bigger boys and made up for his small physique with ferocity and determination.

His parents were active in the Presbyterian church in Jonju, and Samuel attended Sunday School faithfully. One winter his church formed a special children's chorus as it prepared to celebrate Christmas. Lee joined the chorus and assiduously participated in practice, where he sang "Silent Night" and other Christmas hymns. But on the night of the performance, young Samuel was excluded from the chorus because his clothes were too threadbare, and his father could not afford to buy him a new outfit. Through this experience,

Lee learned how humiliating and painful it was to be poor--a lesson he never forgot.

When Samuel finished his elementary education, his step-mother insisted that he quit school and work to supplement the family's meager income. He began working in a print shop and brought home all his earnings to her. Yet, what he wanted more than anything was to continue his education. Despite the difficulties, he decided to study on his own. During the day, he set type and ran the press; during the night, under dim lamplight, he studied books borrowed from a cousin. These included a Korean-English dictionary, which he memorized, not knowing how to study the language properly. Eventually his diligence paid off. Three years after he had begun "burning the midnight oil" Lee was able to enroll in Sinyong High School in Jonju; he graduated three months later.

In 1950, with the start of the Korean War, Lee joined a student volunteer regiment of the South Korean army and served in one of the bloodiest battles of the war. He saw many of his friends maimed and killed, and began to reflect on the meaning of life. One night, as he was deeply engrossed in these questions, a Bible verse he had learned as a boy came into his mind as though by revelation: "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Eph. 2:10). In the light of this verse, he finally could understand the meaning of the sufferings he had experienced and could accept

God's sovereignty upon his life. That night he prayed to devote the rest of his life to spreading the gospel of Jesus Christ.

After the war, Lee entered the Presbyterian seminary in Seoul and supported himself by working as an English translator. He worked in the World Vision office, and helped translate and distribute Navigator Bible study materials. His contact with the Navigators led him to realize the importance of memorizing the Scriptures and the importance of a one-on-one ministry.

Upon graduating from seminary, Lee became pastor of a Presbyterian church located near Chonbuk University. While serving this church, he attended the university, and received a Bachelor's degree in philosophy in 1960.<sup>2</sup>

In 1961, Lee was called by the Presbyterian Mission and the First Presbyterian Church to pastor a church and to pioneer a ministry to students in the Christian Student Center in Kwangju. Sarah Barry, a Presbyterian missionary, was also assigned to work in this center. Barry taught the Bible in English, and, since students were eager to learn the language, many came. As it turned out, this center spawned the movement that would become University Bible Fellowship. At the time, of course, neither Lee nor Barry was aware of

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<sup>2</sup>In 1959, Lee married Grace Chon, the daughter of a Presbyterian elder in Kwangju. They have three children: Grace, born in 1960; Samuel, born in 1961; and Sarah, born in 1964.

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As Lee ministered to the students who came to the Christian Student Center, he was saddened to observe that most of them were caught in the web of despair. These students were dejected politically, spiritually and socially. Their country was divided. Korea had become an ideological battleground between the Soviet Union and the United States. Churches were under the influence of foreign missionaries and were full of divisions and politics. And, perhaps most importantly, Kwangju students were students of regional universities--these schools were outside of Seoul and were considered second-rate; they were poor. Lee realized that without hope, people lose the will to live. And hope never comes to those who cannot overcome dejection and sadness. Lee and Barry agreed that they could not allow despair to rule these students, and they set out to do something about it.

In September 1961, under their leadership, students began gathering for Bible study and prayer meetings. Lee and Barry hoped these meetings would strengthen the students as they learned the Word and shared testimonies. They also found that the students could share their message of love with others. By the end of that year, about eighty students came regularly to these meetings. Some years later, their number was in the thousands.

The students, it was evident, were attracted to the meetings by their candid informality and interdenominational

orientation. Through these open and earnest meetings, the students found reasons not only to have hope but also to care about others. Lee and Barry had succeeded in their initial task.

As the movement grew, Lee attempted to use the gospel to reduce, if not eliminate, the animosity that had existed and still exists between Koreans who live in Kyŏngsang and Chŏlla provinces. The origin of this enmity is complex and goes far back in Korean history. But the wounds were deepened by allegations that when Park Chung-hee, who was from Kyŏngsang province, became the president of South Korea, he virtually ignored Chŏlla province, while investing considerable national funds and energy to improve his native province of Kyŏngsang.

Lee believed that UBF could act as a medium through which collegians from these two regions could meet, converse, and appreciate each other. To achieve this end, on April 1, 1965, he and Barry sent a mission team and established a UBF center in Taegu, the second largest city in Kyongsang province. This mission project proved fruitful. To this day, there is a warm feeling of brotherly love in this mission among Christian students from various provinces. UBF found that Christian brotherhood bridges the gap created by old animosities. Encouraged, Lee and his colleagues decided to reach out to collegians in other cities, including Seoul.

This pioneering evangelism was by no means the work of one or two leaders, for the Korean students who had

studied the gospels were eager to accept Jesus' world mission command. They volunteered to be evangelists and pioneered campus ministry in Korea. In 1966, Samuel Lee and Sarah Barry moved to Seoul, the socio-political and religious center of the nation, to evangelize university students there. Consequently, the Kwangju students carried on the gospel work begun in Kwangju, and went out to pioneer new campuses and cities as well. For example, Jeju campus ministry was pioneered by Han-ok Kim in 1964; Taejon was pioneered by John Kim in 1965; Taegu by Caleb Chung in the same year; Ch<sup>u</sup>ngju by Bona Hong in 1972; Pusan by James Lee in 1973; and Gongju by John Lee in 1978. By 1990, UBF had established 77 chapters in all the major and minor cities of South Korea.<sup>3</sup>

As they began evangelistic work in Seoul, Lee and Sarah Barry helped their young Bible students to become disciple-makers. Enthusiastic students, including Moses Kim (Jung-ang chapter), Isaac Koh (Kyonghee-mun chapter), Daniel Lee (Namsan chapter), John Kim (Myong-ryun chapter), and Hyun Jung Lee (Han-yang chapter) pioneered, serving college and university students with the Word of God.

Lee paid special attention to ministering to the students of Seoul National University (SNU). SNU is

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<sup>3</sup>Hyun Jung Lee, "To the End of the World: A Short History of UBF," Mission Strategy For Self-supporting Missionaries (Seoul: KCCMO, 1990), 109-19.

generally regarded as the top institution of higher learning in Korea. It has produced many leaders in every field of endeavor. Its students are very proud of the school, and a great many of them are proud of themselves as well. When Lee first approached these students, they ridiculed him for his presumption that he could teach them anything, since he was a graduate of a regional college. Yet Lee's humility and persistence bore fruit. Soon many SNU students, as well as students from Y<sup>u</sup>nsei and Korea universities, two other outstanding universities in Seoul, began to attend his Bible study meetings.

Later, many of the SNU students who had studied the Bible with Lee became some of the most active leaders in UBF. They include: Paul Lee, director of Kwan-ak chapter (SNU campus ministry); Mark Yang, director of Anam-gol UBF center, which ministers to students in Korea University; and David Kil-soo Kim, director of Y<sup>u</sup>nhee UBF center, where more than 200 students from Y<sup>u</sup>nsei and Ewha Woman's universities gather to study the Bible. In addition, Ben Ho in Kyonghee-mun chapter, Joseph Ahn and Maria Ahn (who pioneered Chong-ro second chapter), Peter Chang, James J. Kim, John Sin, Isaac Kim, Pauline Park, and many others are serving as UBF staff members. These young men and women, all SNU graduates, have renounced their former egoistic and selfish lives for humble and self-sacrificing lives devoted to spreading the gospel. Through the success of the ministry to intellectual SNU students, the UBF leaders experienced the power of the



gospel, which transcends pride, arrogance, and all human wisdom. They also came to realize that, whatever their own educational background might be, God by His power would enable them to reach out to any kind of college student.

In 1968, Lee attended a conference of the International Fellowship of Evangelical Students (IFES) in West Germany, as the representative of evangelical student work in Korea. Again in 1974, he was one of seventy Korean churchmen invited to participate in the Lausanne Conference in Switzerland, sponsored by Dr. Billy Graham. In 1968, he was invited by the IFES to participate in a regional conference in the Philippines.

By 1969, UBF had grown and was sending missionaries to other countries. Lee had been working for UBF for eight years, more than twice the three years he had originally pledged to help Korean collegians. He had never intended to start a large movement. He had only wanted to evangelize students and disciple them as he had been disciplined in the Navigator office in Seoul. But as he worked with the fatalistic students of Kwangju, his concern for them grew. When he saw how depressed and dependent on foreign support these students were, he knew that what they needed more than anything were God's Word and world mission vision and new hope. The three years originally pledged extended to eight. By 1970, Lee felt that he had done enough for UBF and decided to leave after finding a suitable successor. As to his future after leaving the ministry, he considered going into

business. But God intervened.

One night in 1970, a kerosene furnace in Lee's room overturned, covering him with kerosene and engulfing him in fire. His body was so badly burned that his doctor told him he would never recover his original facial features. For a month he was treated in SNU hospital with his hands tied above his head to prevent him from touching his injured skin. This incident led to a deep religious experience, second in importance only to his conversion, and to a renewed commitment to campus evangelism and world mission. For, as Lee lay in the hospital, he wondered again and again why he had been burned. Why had God allowed this accident to happen? Then the answer came to him: It was because he had planned to leave his ministry with young collegians. When Lee was sure that this was the right answer, he yielded to God, pledging that if God would restore his body, he would dedicate the rest of his life to the work God had begun through him and Sarah Barry.

After undergoing extensive medical treatment, Lee's body was healed. Even his face, contrary to the doctor's prediction, was restored without scarring. For Lee, however, the accident, or the "lightning of fire," as he calls it, was a religious experience that anchored him to UBF. In 1977, Lee left Korea for the United States. He now lives in Chicago, Illinois, the international office of UBF, where he oversees UBF's evangelistic work.

Sarah Barry (1930- )

Samuel Lee provided the strong leadership needed to spearhead the fledgling movement. He is a bold and confident leader, a man of action with a gift to motivate and manage others. Such a leader, while gifted, cannot work alone. He needs coworkers who can complement him through their quiet and thoughtful cooperation. Indeed, UBF is not the result of any one person's effort or leadership, but of the work of God through many sacrificial and devoted people who have committed their lives to Christ and his gospel. In particular, the deep intuition and spiritual insight so essential to any Christian movement were provided by Sarah Barry and John Jun. Sarah Barry, especially, through her humble, serving life, has provided the example of selfless Christian love which has inspired many and shaped the serving character of the ministry.

Sarah Barry was born on January 22, 1930, in Benoit, Mississippi. She is the daughter of Agnes Goodwin Barry and Edwin M. Barry, who was a Presbyterian elder.<sup>4</sup> She was a member of the Benoit Presbyterian Church, and the Benoit Union Church (Baptist-Methodist-Presbyterian) from childhood. After graduating from high school in Benoit, she attended the Mississippi University for Women, where she received a bachelor's degree in chemistry in 1951. During her college

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<sup>4</sup>A short biography of Sarah Barry is found in Louis Aldridge Hester, A History of Benoit (Birmingham: Birmingham Publishing Co., 1980), 52-55.

years, Barry was an honor student active in many student organizations, including the Student Christian Association and the Westminster Fellowship (Presbyterian Student Fellowship). She was a Sunday School teacher in the First Presbyterian Church for four years.

Sarah Barry has said that participating in Christian activities without a personal relationship with Christ left her feeling empty during her early college years. She began to seek God by studying the Bible, and experienced conversion during her sophomore year in college. She has often said that if one seeks the truth, one must make a commitment to follow the truth wherever it leads. After her conversion, she made a commitment to God to go overseas as a missionary, if He so led. At that time, the United States was involved in the Korean War (1950-53). It seemed to her that the only real solution to war is the gospel of Jesus, which had brought such peace to her own heart.<sup>5</sup> After graduating from college, she attended the Presbyterian School of Christian Education in Richmond, Virginia. She then attended the Biblical Seminary in New York, graduating with a master's degree in religious education in 1955. During her college and graduate school years, she continued to engage in many Christian activities, serving as a Vacation Bible School director, a camp recreation director and counselor, and as home missionary in Tallahatchie County. From 1952 to 1954 she

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<sup>5</sup>Ibid., 53.

worked as the director of Presbyterian student work at the University of Mississippi. This student work in particular helped shape her philosophy about campus ministries.

Although the student ministry she led in Mississippi was popular because of the preponderance of activities, Barry said, Bible study was not emphasized and the work bore little lasting fruit. Hence, UBF emphasizes Bible study and de-emphasizes social activities, even at the cost of some popularity.

In 1954 Barry was appointed by the Board of World Missions of the Presbyterian Church, U.S. (Southern) as an evangelistic missionary to Korea. After completing her studies at the Biblical Seminary, she went in 1955 to serve in Kwangju Station of the Korea Mission of the Presbyterian Church.

For her first few years in Kwangju, Sarah Barry worked as a country evangelist, teacher, principal of the Neel Bible School, and finally as an evangelist to college students. After being transferred to Seoul in 1966 to work among college students there, she continued to be active in the work of the Presbyterian Mission, and served as mission chairman in 1970. Barry said:

I went to Korea in obedience to Jesus' command, 'Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.'" (Matt. 28:19-20).<sup>6</sup>

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<sup>6</sup>Interview at Chicago UBF in April 1989.

It was her firm conviction that a missionary's task is to plant God's word in the hearts of people, so that they might come to a personal knowledge of Jesus Christ and become obedient to him. Second, though she was no linguist, she believed that her first task as a missionary was to master the Korean language. For this, she asked "the help of the Holy Spirit, and I worked hard."<sup>7</sup> There was no regular language school at that time, so she attended the missionary language school which met in Ewha Kindergarten. This school and its teachers later became a part of Yonsei University. Barry believed that the language could best be learned in a Korean environment, so with the permission of the Mission, she moved into the home of a Korean family. Later, this became common practice among the missionaries. She considered marriage, but says that "God did not open that door."<sup>8</sup> She became part of a long line of single women missionaries who have served God on the mission fields of the world.

In 1959, when she returned on her first furlough, she studied at the Presbyterian School of Christian Education in Richmond, Virginia, for two quarters. During that time she was "seeking God's leading about my future ministry in Korea."<sup>9</sup> When the student revolution which overthrew the Rhee

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<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

government occurred, she realized that the evangelization of college students was the most urgent need in Korea. When she returned, her coworkers in the Korean Mission concurred and she received permission to open the Christian Student Center in downtown Kwangju, with the support of the Mission and the First Presbyterian Church of Kwangju. In 1965, she again returned to the United States on furlough and studied in George Peabody College in Nashville, Tennessee (now a part of Vanderbilt University), where she received a master's degree in education. Not realizing the violence and anger of the 1960s, she went to church on her first Sunday in Nashville and was attacked and almost killed by a young black man. She recalled: "God protected my life, and after a month in the hospital, I could resume studies. The man was caught, convicted, and later repented and became a Christian."<sup>10</sup> She returned to Korea after completing her studies and rejoined the UBF ministry, assigned by the Presbyterian Mission to work in Kwangju, then in Taejon and later, in Seoul. She continued to serve in the Korea Mission of the Presbyterian Church until 1975, when she resigned to return to the United States and devote full time to the work of the University Bible Fellowship in the United States.

Currently Barry works at the Chicago UBF center, where she prepares Bible study materials, teaches the Bible to numerous missionaries and American leaders, and serves in

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<sup>10</sup>Ibid.

a variety of other capacities.

John Chang-sun Jun (1941- )

From the beginning, Samuel Lee and Sarah Barry prayed that God would raise up one faithful student who would be God's man on his campus. This is because God's history begins when there is one ancestor of faith. Barry said: "The man God called was a freshman premedical student named Chang-sun Jun."<sup>11</sup> He is better known to UBF members as Shepherd Dr. John Jun, the present director of the Korean UBF.

John Jun was born in a small country village near Kwangju, the second son in a family of two sons and a daughter. His father died when John was four, and his widowed mother, in her struggle to raise her three children, often went without food. Growing up in such abject poverty led John to ask questions about the meaning of life. He came to a personal faith in God in 1961, the year of the military revolution. He spent much time in the library in Kwangju before he entered college. Moved by the life of Albert Schweitzer, he decided to attend medical school. It was during his first year of premedical studies that Samuel Lee and Sarah Barry opened the Christian Student Center. Sarah Barry was teaching an English Bible class, which met at 5 a.m. every day except Sunday. Even though he was a busy medical student, John Jun attended this class without missing

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<sup>11</sup>Ibid.



a single morning. Sarah Barry noted:

He would arise as soon as the curfew bell blew each morning at four a.m., jog about a mile to the center, stopping by the houses of all the "sheep" [Bible students] to wake them up and bring them to study English Bible. From his freshman year, he was a shepherd. He greeted all the students at the door with a big smile and welcomed them. He collected their shoes and arranged them in the shoe cabinet so that they could be easily found when the meeting ended. He arranged the chairs before each meeting and cleared them afterward.<sup>12</sup>

John Jun once said: "If everyone left UBF, including Samuel Lee and Sarah Barry, I would remain and pioneer UBF again."<sup>13</sup> Of the eighty students in his freshman class, sixty became involved in UBF group Bible study by the end of the year. Samuel Lee commented: "Dr. John Jun was faithful as a servant and shepherd during his medical days."<sup>14</sup> When he had to study his junior year again, "Jun thanked God and made it an opportunity to witness to students in the class he joined."<sup>15</sup> Jun was accepted into the intern program of the Kwangju Christian Hospital, but before his intern year was over, he contracted tuberculosis. He rested some, prayed a lot and took medicine and recovered--and finished his internship. John Jun continued his training in Kwangju, overseeing the Kwangju UBF chapter for three years. He married Sunji Kim, one of the faithful UBF pioneers.

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<sup>12</sup>Ibid.

<sup>13</sup>This statement is often quoted among the UBF leaders in Korea.

<sup>14</sup>Interview with Lee in April 1987 at Chicago UBF.

<sup>15</sup>Ibid.

Then came three years of army life. During his intern year and during his years in the army, Jun continued to teach the Bible and shepherd those around him. In 1977, when Samuel Lee moved to Chicago to oversee the world mission work of UBF, the question of who could assume the directorship of the Korean UBF arose. There were many able men and some who had been trained as staff members, but "God put John Jun in the driver's seat of UBF."<sup>16</sup> When he was challenged to take over the directorship of Korean UBF, he accepted, even though it meant giving up a lucrative career as a medical doctor and disappointing his widowed mother, who had worked hard to put him through medical school.

Under Jun's leadership, Korea UBF has grown to 62 chapters on the campuses of the colleges and universities of Korea (Table 1). More than 400 missionaries have been sent out to foreign fields. There are nearly 10,000 one-to-one Bible studies held each week on the campuses of Korea, with about 4,000 disciple-makers constituting UBF's local assembly.

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<sup>16</sup>Interview with Barry in April 1989 at Chicago UBF.

TABLE 1

SUNDAY WORSHIP SERVICE ATTENDEES OF THE KOREAN UBF  
(as of December 17, 1989)

Chapter	N	Location	Founding year
1. Kwang Ju-1	155	Kwangju Jikhalsi	1961
2. Kwang Ju-2	102	Kwangju Jikhalsi	1989
3. Kwang Ju-3	59	Kwangju Jikhalsi	[1989]
4. Daejon-1	220	Chungchong-namdo	1965
5. Daejon-2	180	Chungchong-namdo	[1987]
6. O-jong	73	O-jongsi	1989
7. Chon-an	30	Chon-ansi	1984
8. Taegu-1	128	Taegu Jikhalsi	1965
9. Taegu-2	156	Taegu Jikhalsi	[1976]
10. Chongju	125	Chongjusi	1972
11. Pusan-1	685	Pusan Jikhalsi	1973
12. Pusan-2	140	Pusan Jikhalsi	[1984]
13. Pusan-3	25	Pusan Jikhalsi	[1989]
14. Jeju	50	Jejusi	1964
15. Kongju	57	Jonjusi	1978
16. Jonju	142	Jonjusi	1968
17. Kyongju	200	Kyongjusi	1986
18. Ulsan	40	Ulsansi	1984
19. Uam	200	Chongjusi	1985
20. Chungju	34	Chongjusi	1985
21. Mokpo	40	Chonnam Mokposi	1985
22. Masan	27	Kyongnam Masansi	1987
23. Inje	12	Kyongnam Kimhesi	1988
24. Jinju	21	Kyongnam Jinjusi	1983
25. Wonju	15	Kangwondo Wonjusi	1989
26. Yuljon	22	Suwonsi	1989
27. Sinrim	5	Seoul	1988
28. Chongro-1	300	Seoul	1966
29. Chongro-2	350	Seoul	1972
30. Chongro-3	300	Seoul	1978
31. Chongro-4	120	Seoul	1989
32. Chongro-7	250	Seoul	1989
33. Sokyo	25	Seoul	1988
34. Dongkyo	122	Seoul	1987
35. Kwanak	110	Seoul	1975
36. Kyonghee-1	133	Seoul	1969
37. Kyonghee-2	70	Seoul	[1986]
38. Myongryun-1	31	Seoul	1971
39. Myongryun-2	139	Seoul	[1971]
40. Myongryun-3	117	Seoul	[1971]
41. Namsan-1	330	Seoul	1973
42. Namsan-2	78	Seoul	[1980]
43. Anamgol-1	300	Seoul	1976
44. Anamgol-2	300	Seoul	[1976]
45. Anamgol-3	200	Seoul	[1980]
46. Anamgol-4	200	Seoul	[1986]

47. Yonhee-1	300	Seoul	1977
48. Yonhee-2	70	Seoul	[1977]
49. Sungdong	183	Seoul	1975
50. Hanyang-1	95	Seoul	1978
51. Hanyang-2	83	Seoul	[1982]
52. Hanyang-3	109	Seoul	[1984]
53. Ansan	33	Seoul	1989
54. Jungang	35	Seoul	1979
55. Suwon	183	Kyongkido Suwonsi	1978
56. Incheon	90	Incheon Jikhalsi	1982
57. Hannam	120	Seoul	1983
58. Chunchon	100	Chunchonsi	1983
59. Kangrung	20	Kangrungsi	1986
60. Nokji	170	Seoul	1986
61. Hangang	85	Seoul	1986
62. Sejong	50	Seoul	1988
Total N	8,024		

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SOURCE: John C. Jun, ed. World Campus Mission '89 (Hoewon Chonghoe Hoeuirok), (Seoul: The UBF Press, 1990), 304.

One of the first classmates whom Jun led to Christ was Kyu-hae Chung, now Dr. Joseph K. Chung of Chicago, president of the University Bible Fellowship. He moved to the United States in 1976, at a time when there was no one to lead the ministry in Chicago. Even though he was a board-certified pediatrician in Korea, and had a wife and three children to support, Dr. Chung postponed his entry into the field of medicine for a year after arriving in the States so that he might serve his fellow missionaries as shepherd and Bible teacher. He now works full time as a medical doctor, and after work, goes to the campuses to meet students and study the Bible with them.

Leadership is nicely maintained among UBF members. Lee, the founder, though short and not very good-looking, has a strong and effective leadership that easily draws men and

women together to do God's work. He knows that a student movement such as UBF must be lay-centered and ecumenical rather than tied to a particular denomination. He knows how to motivate young intellectuals who, under respected leadership, are ready to offer their lives voluntarily to gospel work. In this respect, he is not a conventional churchman. He is simple and unsophisticated; and he does not like structured conventional religion. Sarah Barry, John Jun, and other lay leaders are humble yet committed Christians, generating constantly new spiritual energy, inspiration, motivation, and vision that bind and inspire UBF members.

## CHAPTER FOUR

### THE OVERSEAS MINISTRY OF UBF

#### UBF's World Mission from a Biblical Perspective

UBF's commitment to world mission is not unique in the history of modern missions, but follows in the tradition of the student movements of the nineteenth and twentieth centuries, such as Samuel Mills's haystack prayer meetings, from which the Student Volunteer movement arose, and the Cambridge Seven, who went as missionaries to China under Hudson Taylor's leadership.<sup>1</sup> UBF's commitment to world mission arose entirely from Bible study. It rests on Jesus' world mission command, found in all four gospels and the Acts of the Apostles: "Go and make disciples of all nations" (Matt. 28:19-20). The world mission purpose of God is seen in his call to Abraham, "I will bless you . . . and all peoples on earth will be blessed through you" (Gen.12:2-3). Paul saw God's blessing to Abraham as God's ultimate desire

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<sup>1</sup>Some good introductory works on the Student Volunteer movement, the Cambridge Seven, and Hudson Taylor are Tucker, From Jerusalem to Irian Jaya; Francis M. DuBose, ed., Classics of Christian Missions (Nashville: Broadman Press); and A. J. Broomhall, Hudson Taylor & China's Open Century (London: Hodder and Stoughton, 1982).

to save the Gentile world. Galatians 3:8 says, "The Scripture foresaw that God would justify the Gentiles by faith and announced the gospel in advance to Abraham: 'All nations will be blessed through you.'" Furthermore, God's purpose in choosing Israel as his own people clearly had a world mission purpose: Exodus 19:4-6 states,

Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.

The theme of the priestly calling of God's people is continued in the New Testament in 1 Peter 2:9-10: "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light." The priestly calling is further defined by Paul, who saw his ministry to the Gentile world as a priestly duty:

Because of the grace God gave me to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit (Rom. 15:15-16).

Paul, the great missionary who met the risen Jesus on the road to Damascus, was a Jew and a Pharisee, but Jesus sent him to preach the gospel to the Gentiles. God used him to transform Christianity from a narrow Jewish sect into a world-wide faith that could and does embrace people of all nations, languages, cultures, and races. The picture of heaven which John paints in Revelation reflects the same theme:

You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth (Rev. 5:9-10).

For those in UBF, the world mission command of Jesus was given not just to the original apostles, but to all Christians, of every nation and every generation. The message of the gospel must be shared with all people without reference to any particular "superior" culture. It was important for Korean students to realize that not only Americans or Europeans, but Koreans (and all peoples of the world) can and must engage in cross-cultural evangelism.

#### The History of the UBF Overseas Ministry

The seeds of a world mission vision were planted in the hearts of UBF members through Bible study. The first missionary work began with the pioneering of new provinces in Korea, particularly those that had traditionally been hostile toward one another. Through Bible study in UBF, many college students of Kyongsang and Cholla provinces in Korea (which were historically antagonistic) came to embrace the gospel and, by so doing, overcame their regional prejudices. After witnessing the transforming work of the gospel in these young people, UBF members realized that the gospel transcends any ideology, be it capitalism, Marxism, or communism, and that the gospel transcends all human barriers as well. They came to believe that the gospel is the common ground on which people of all races and nations can learn to respect and love



one another.

But having a vision for world mission is one thing and carrying it out is another. Recalling the early pioneering years of the UBF overseas mission, Samuel Lee noted that students who had learned the teaching of Jesus were eager to obey the world mission mandate. But to poor students, sending a missionary to a foreign land was not easy. They had no money. They did not know how to obtain passports or visas for missionary candidates. Yet the students earnestly prayed for world mission, and their prayers were like a flaming fire. Where there was a will there was a way: After much prayer the students decided that Jeju Island, a small island off the coast of Korea, would be an ideal mission field.<sup>2</sup> They prayerfully made pledges for a world mission offering. Then, in 1964, they commissioned and sent a college graduate named Han-ok Kim, who had been studying the Bible since student days, to Jeju Island as their first missionary. Although the students were poor and many had no money at all, they kept their pledges and in many cases offered even more than had been pledged for the mission work.

Although it may look like a small thing, this sending

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<sup>2</sup>Hyun Jung Lee, "To the End of the World: A Short History of UBF," in Mission Strategy for Self-supporting Missionaries, 114-15; Yonhab Kidok Sinbo (United Christian Newspaper) 4 January 1989. Also see "Into the Age of Self-supporting Lay Missionaries" in Pokum Sinmun (Christian Newspaper) 10 June 1990.

of a single missionary to a small island off the Korean mainland was a milestone in the history of UBF. Until that time, Korean Christians had believed that world mission could be carried out only by affluent Western nations, such as the United States. Moreover, because of their long history of suffering under the world powers, the Korean people had a deeply rooted passive mentality. As a result, they had a tendency to be quiet and sentimental. Yet the gospel completely changed these sentimental and passive young people into powerful and positive spiritual leaders with great vision for the whole world. The gospel changed them from dependent people, who looked to more affluent Westerners for financial and other kinds of support, to independent givers who offered sacrificially for the cause of Christ and his kingdom. Many poor students, who had eaten only one meal a day while bearing the heavy load of medical study, wanted nonetheless to give a world mission offering. Those who had no money at all sold their blood to the Christian hospital and offered the money they received as their world mission offering. There are innumerable examples of sacrificial giving like this. Said Samuel Lee: "It was the work of the Holy Spirit. When we prayed for world missions, God blessed the UBF ministry until it grew to be a national movement in a few years."<sup>3</sup>

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<sup>3</sup>Samuel Lee, "The World Mission Command, 1990 (?)"  
TMs [photocopy], p.1.

This was just the beginning of the UBF missionary movement. In 1967, when Lee and Barry moved to Seoul, the prayers for world mission work continued. Until that time, they had never imagined that "God had such a tremendous plan to raise UBF as an international missionary organization."<sup>4</sup> For the time being, however, the UBF coworkers concentrated on praying for the evangelization of South Asian countries; no one as yet dared pray to send missionaries to world-power countries such as the United States, the Soviet Union, and other Western nations. In fact, for nine years the coworkers continued to pray for world mission without seeing an answer to their prayers--not a single missionary was sent. Still, they never stopped praying.

Then came another turning point in the history of UBF. It was a hot and humid summer Sunday afternoon in 1971. At the three o'clock worship service, Samuel Lee found himself so sleepy that he had no spirit to deliver the message. When he looked at the students, many were almost dozing. Partly out of inspiration, partly to wake everyone up, Lee concluded the service with a new and astounding prayer topic--to evangelize the United States. He said, "Let's have a Bible Conference at Niagara Falls by 1981, within ten years, with more than 200 participants."<sup>5</sup> The

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<sup>4</sup>Ibid.

<sup>5</sup>Lee, "Moscow is Before Our Eyes," Yonhab Kidok Sinbo in ibid.

students shouted, "Amen!" Once again, they began to pour themselves out in prayer unceasingly. After several months, Lee himself fell into unbelief. The fact was, there were no UBF members in the United States and no one even had a hope to go there as a missionary. He recalls saying to one student, "You know, that prayer topic is just an ideal; it cannot be a reality." "Still I don't know why I gave such a fantastic prayer topic," he said later. "But I can say that God used me to help students see the world mission vision."

Although faith often failed, God never did. Today, UBF has missionaries in 32 nations, and more are being sent out every year. A study of the history of the mission work in four nations--West Germany, the United States, Canada, and India--serves not only to show the history of the movement overseas, but also provides insights into a successful tentmaking ministry.

God first opened the door for overseas mission in West Germany, which in the late 1960s invited large numbers of foreign nurses to work as contract laborers. Before a single UBF missionary was sent, Samuel Lee visited West Germany in 1968, to attend an international evangelism conference. Of that visit Lee wrote:

God moved my heart to visit a certain Korean lady in Essen. When I visited her, I prayed with her that she might pioneer West Germany as a UBF missionary. But she laughed at me, for she was suffering from T.B. and she was already 30 years old, an old miss. . . . We needed some encouragement from God.

In 1968, we found that some of our UBF nurses were going to West Germany. So, by faith, we persuaded them to postpone their schedule and receive UBF training.

Miraculously, they did! We didn't believe that God could work through them, but after that event, God continually sent UBF members to West Germany as nurses. They kept their life of faith and did their best to live up to their calling as [lay] missionaries.<sup>6</sup>

Thus, the first UBF overseas missionaries were Korean women, who went to West Germany as nurses. In the late 1960s and throughout the 1970s, many other nurses followed them as lay missionaries. Because they were inexperienced and, in the early days, relatively untrained, the pioneering work in West Germany proceeded gradually and in several stages.

The first stage began in 1968 with the arrival of the first lay missionaries, nurses named In-kyung Suh, Dong-ran Sul, and Hwa-ja Lee.<sup>7</sup> In truth, they were not adequately trained for the task, mainly because of the abrupt circumstances of their departure. Once in Germany, however, they did their job as best they could. They began to meet every evening for Bible study and testimony sharing with other Korean nurses whom they met at work. They also made it a practice to read the Bible from cover to cover a number of times. They made no efforts to evangelize the West German people, however.

The second stage of the mission to West Germany began in 1972, when a new group of nurses, this time more adequately trained, were commissioned and sent as

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<sup>6</sup>Lee, "Faith in Victory," The Campus Mission, vol. 105 (October 1982):2.

<sup>7</sup>Peter Chang, "From West Germany to Russia: UBF World Mission Works in West Germany," in Mission Strategy for Self-supporting Missionaries, 71.

missionaries.<sup>8</sup> This group included Suk-chul Kim, Ki-hyang Lee, Wul-sin Lee, and Moon-heng Park. These missionaries were the first to share the gospel with people other than Koreans. They earned their living as nurses, but would use their evenings and days off to visit their "sheep" (Bible students) and study the Bible with them; or the sheep would use their days off to visit their shepherds (the missionaries) and study the Bible. The fruit of this ministry began to appear in 1974, when 160 persons attended the first UBF European World Mission Conference, held in Switzerland. In the following year, 83 Germans and 263 Koreans participated in a UBF conference held in the Frankfurt YMCA.<sup>9</sup>

Although UBF women had established a foothold for evangelization in West Germany by reaching out primarily to Korean nurses there, the active evangelization of German students was initiated by their husbands, who joined them some time later. Thus began the third stage of the mission work in West Germany, with the arrival of Stephen Choi in 1977 and Abraham K. Lee (the director of the West German ministry) in 1978. These men and other missionaries who joined them in the late 1970s positively began to evangelize and disciple young German students. Samuel Lee described the West German ministry further:

In 1978, God sent Abraham Kang-bok Lee to West Germany

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<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

after his marriage to Ki-hyang Lee. When he went to West Germany, he could not shepherd the Korean missionaries there, nor could he start campus pioneering because he had his own spiritual problem. His father was branded as a communist and put in jail [in South Korea]. After the elder Lee was released, for 25 years he was forbidden to travel more than 100 miles from his home. His father had no income and he became very fatalistic and fearful. So Abraham Kang-bok Lee grew up in a fatalistic family situation. But because he was bright, he had a dream of getting a Ph.D. through hard study. So he developed a mixture of fatalism and selfish ambition. When he went to West Germany, he was reluctant to learn the German language.

On the other hand, his wife, Ki-hyang Lee, had a broken shepherd heart for German people and she rebuked him day and night in order to help him have a shepherd heart toward God's flock.

Slowly and steadily, God began working in Abraham K. Lee's heart. He became interested in studying German, because he likes to study. After learning German to some extent, he began studying the gospels of John and Mark and Genesis in German. God began to speak to him through His word. In this way God has established the West German UBF. . . .

We earnestly prayed for West Germany when we sent unpredictable nurses as our [lay] missionaries. God used them very preciousely and made a sacrificial environment for the West German mission. Then God sent the very fatalistic Abraham Kang-bok Lee to help the very fatalistic children of God.<sup>10</sup>

Beginning in 1978, Abraham Lee and Stephen Choi encouraged the UBF missionaries, who were scattered in some thirty different locations all over West Germany, to move to the larger cities. It was necessary for them to move near the campuses in order to cowork effectively and make a vessel of the Holy Spirit as they prayed together for the evangelization of German universities.

Once missionary communities were established in several university cities, Abraham Lee next encouraged all

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<sup>10</sup>Lee, "Faith in Victory," The Campus Mission, 3.

the missionaries to study and master the German language. Because the ministry until now had been directed primarily toward other Korean nurses living in West Germany rather than toward German students, language study had been neglected. Abraham Lee recognized that if the missionaries were to reach German students with God's word and train them as disciples, language study was essential. As the missionaries accepted this direction and gave their hearts to language study, a new work of God began, and German students began to study the Bible and to grow in faith.

The first German citizen to study the Bible faithfully was a young man named Volker Keller, who has been an active UBF member since 1974. In 1979, Missionary Maria Han began one-to-one Bible study with a German student named Sigrid Marquitan. Sigrid was "the only daughter of wealthy parents, and was very bright; she had grown up without much family discipline, and was a nihilist."<sup>11</sup> Through Bible study she found the meaning of life and purpose of living. She received God's calling for world mission and campus evangelism and joined the missionaries in teaching the Bible to German students and praying for them. In 1982, Sigrid married John Goff, a leader in the Washington, D.C., UBF chapter, and was sent by the West German coworkers as a missionary to the United States. "She had been a blessing and

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<sup>11</sup>Abraham K. Lee, "West German Mission Report 1988: The Crown of Life, 1988 (?) " TMs [photocopy], p. 8.



joy to all of our coworkers. She [even] became the first missionary sent from the West German UBF [to the United States]," Abraham Lee wrote.<sup>12</sup>

When these first West German UBF student leaders stood firm, "God began to work among many German students on the campuses. It had looked impossible to disciple German students, but now they are coming for one-to-one discipleship training."<sup>13</sup> May 1985 marked another milestone for the German UBF: For the first time, the number of German student members surpassed the number of Korean lay missionaries, with more than 100 disciple-making Germans participating in the ministry. As of May 1990, nine UBF chapters had been established in West Germany: Cologne, Dortmund, Bonn, Stuttgart, Heidelberg, Bochum, Aachen, Mainz, and Gottingen.

At the same time, UBF was criticized by certain Germans (foremost among them several church ministers). In the formality of German society, many church pastors and others simply could not accept a new and growing evangelical ministry which had no formal church affiliation and whose pastor was a layman. No doubt, a suspicion of foreigners, particularly Asians, also contributed to this criticism. Said Abraham Lee, they did not believe the power of the gospel. "They opposed and criticized the newly beginning work of God in the campuses simply because we were ordinary lay

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<sup>12</sup>Ibid.

<sup>13</sup>Ibid.

people from a third world country."<sup>14</sup>

Most of the criticisms were silenced when UBF, with the help of an influential Baptist pastor in Cologne, was able to affiliate with the official evangelical association of Germany--an organization of believing pastors who want to cowork for the evangelization of Germany. In addition, Abraham Lee, who had completed his theological education in Korea and who had been reluctant to be ordained in light of UBF's lay missionary policy, was ordained as a pastor, the first UBF missionary to be so ordained.

As the West German UBF ministry grew, the way was opened to send lay missionaries to the United States. The first UBF missionaries to the U.S. were doctors and nurses, who came in the 1970s. Upon his arrival in Chicago in 1977, Samuel Lee found the missionaries holding worship services in Korean. There was not a single American studying the Bible with UBF missionaries or attending the worship service.

Lee's first step was to set a clear direction for all Korean lay missionaries to engage in cross-cultural evangelism, rather than to establish a church for Korean immigrants in the United States. The missionaries suddenly found themselves speaking only English (however broken) in their Bible studies, in prayer meetings, and even in their homes. They experienced much frustration as they tried to communicate with American students, only to find many

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<sup>14</sup>Ibid.

cultural and language barriers. As time went on and faith grew, they were gradually convinced that they could serve American college students with the Word of God and raise them as disciples. Some of the visible fruits of their labor are represented in Table 2, which illustrates the growth in the number of Sunday worship service attendants. On January 7, 1978, Chicago UBF conducted a Sunday worship service in English with three American students from different ethnic backgrounds in attendance. As of August 19, 1990, the Chicago chapter, which is the largest chapter in the United States, had 396 members who are ready to worship, proclaim, and witness to Christ.

TABLE 2

## CHICAGO UBF SUNDAY SERVICE ATTENDEES

<u>Year</u>	<u>N</u>	<u>Year</u>	<u>N</u>	<u>Year</u>	<u>N</u>
1/7/'78	3	1/7/'83	70	1/7/'87	157
2/4/'78	8	12/30/'83	62	12/30/'87	186
3/4/'78	12	1/7/'84	76	1/7/'88	182
7/1/'78	18	12/30/'84	87	12/30/'88	200
12/2/'78	24	1/7/'85	91	1/7/'89	191
12/2/'79	32	12/30/'85	136	12/30/'89	283
12/9/'80	38	1/7/'86	114	1/7/'90	356
12/9/'81	42	6/24/'86	142	3/25/'90	393
12/9/'82	63	12/30/'86	157	8/19/'90	396

SOURCE: These data are from Chicago UBF records. The Korean missionaries are not included in these figures.

At the first UBF conference in the United States dealing with global evangelization, held in August 1978 on the American side of Niagara Falls, 229 American UBF members from at least

seventy-seven ethnic backgrounds attended.<sup>15</sup> In August 1984, at a similar conference, 505 UBF members from all over the world, including 309 Americans, attended. In these two meetings, the differences in language, culture, and ethnicity could not deter these collegians from sharing the joy that comes from having faith in Christ. UBF claimed: "The gospel is meant for all people."

By 1990, seventeen UBF chapters had been established in the United States, each one in either a large city or a university town. A look at two of them--the Washington, D.C., chapter and the Triton College chapter just outside Chicago--illustrates the growth and nature of the ministry. Jacob Lee, a lay evangelist who works as a computer programmer to support himself and his family, is the director of the Washington UBF. In a letter of April 3, 1990, he described his ministry as being divided into four stages.<sup>16</sup>

The first stage was the preparation for the work of God (1975-79). Washington UBF began on June 2, 1975, when five women missionaries (Martha Park, Maria Park, Soon Wha Cho, Rebekah Lim, and Grace Park) arrived at Dulles

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<sup>15</sup>Sinsaeng, ed., "Mission Research on University Bible Fellowship," Singang Saenghwal (Christian Life) (November 1989):112-16. Hyun Jung Lee, "To the End of the World: A Short History of UBF," in Mission Strategy for Self-supporting Missionaries, 117.

<sup>16</sup>Also see Jacob Lee, "For His Name's Sake," in Mission Strategy for Self-supporting Missionaries, 21-33.

International Airport to join Missionary Esther Lee, Jacob Lee's wife, who had arrived one month earlier. They did not know where to go or what to do, for America was totally foreign to them. Everything was new and strange. Like Abraham in Genesis, who left his homeland in obedience to God's calling, they found their only comfort and strength in God. They rented a small apartment on Georgia Avenue near Howard University, a few blocks away from the downtown slums, and in "Konglish"--a mixture of broken English and Korean--invited all kinds of students home for Bible study. Every Sunday they held a prayer meeting in their small apartment, reading an English translation of a Korean UBF Bible message to whomever happened to attend. They worked hard as nurse's aides, housekeepers, and hotel maids; they often argued among themselves and many times were gripped with fear because of vandalism and urban crime. None of them lost her zeal to serve God, however.

About eighteen months later, they moved to Arlington, Virginia, just across the river from Washington, where they lived until they were joined by men missionaries from Korea. In 1977, Jacob Lee came to the mission field; and in 1978, Elijah Park, Luke Lim, Samuel S. Lee, and Abraham Kwang-phil Koh joined the ministry. Jacob Lee's first direction to the missionaries was to evangelize students of George Washington University, Georgetown, and other universities in the city of Washington. But the mission work at these urban schools was not successful. Jacob Lee believes these schools were

difficult to pioneer because of the large numbers of international students and the political orientation of many of the American students. For whatever reason, students were not particularly receptive to the gospel. In 1979, the missionaries moved to Maryland to pioneer the University of Maryland campus in College Park.

Thus began the second stage, which Jacob Lee calls the hatching of the work of God (1980-83). The missionaries contacted many students at the University of Maryland and a number of them were open to the gospel. Among them, John Goff was one of the first to respond positively to the gospel message. He studied the Bible faithfully and began to grow spiritually. Later, he became a "shepherd," inviting students and teaching them the Bible. As John Goff grew as a disciple-maker, several young and intellectual students--Alan Wolff (1980), David Brogi (1981), and Bruce Hollinger (1982)-- began to participate actively in the ministry.

With growing Bible students came the third stage of the ministry: the years of laying a foundation (1984-87). Leadership training was begun during this period. Every Monday evening a meeting was held to train growing leaders in writing and delivering Bible messages. Furthermore, early morning prayer meetings were held three times a week (Tuesday, Thursday, and Saturday), and became the source of spiritual strength and unity among the members.

From 1988 to the present, the Washington UBF chapter has been in the fourth stage: that of spiritual growth. Now

Washington UBF has established six strong leaders, each of whom is the leader of a fellowship group. They have sent graduates to pioneer Johns Hopkins University and the University of Maryland in Baltimore. They are praying to evangelize 206 campuses on the East Coast of the United States.

Another fruitful UBF ministry is that of Teddy Hembekides at Triton College, a two-year college just outside Chicago. Teddy was discipled by Missionary Peter M. Chang in the Columbus, Ohio, UBF and was appointed to pioneer a campus near Chicago. This pioneering was very meaningful, for it was a testing ground to see whether an American discipled by Korean missionaries could independently lead a ministry. Teddy proved himself to be an independent leader, harmoniously coworking with Korean missionaries. Teddy reported:

Three years ago, missionary Joseph Ku and his family began the pioneering of Triton [campus evangelism]. They used their house as a Bible house for one-to-one Bible studies. . . . Soon after, missionary Ruth Koh joined their ministry. . . . Through their faith, God raised several students [to be disciples]--Kris McCarthy, a young and cute girl, Henry Rosado, a young and sincere man, and George Stanil, one who knows the grace of God in his life. . . .

My family joined the pioneering work of Triton just before Christmas of 1988. Soon after, God granted us two students . . . [and we bought a Bible house] for the work of God. . . .

Several [workers] came to Triton to pioneer. They are John Mike Pitts who has been with me since the beginning of my pioneering work in Chicago. Now he serves as a presider for our Sunday Service . . . Little Mike Cedeno also came with us to Triton . . .

Missionary Joseph Ku is the one who has prayed that God send a full time shepherd for the work at Triton. My [wife] Liz is a hard worker for the Lord . . . [Presently

we are discipling 14 students with the following prayer topics.] 1. 12 North American disciples of Jesus. 2. 10 North American mothers of prayer. 3. 100 one-to-one Bible students. 4. This servant [Teddy] to grow as a messenger of God's word.<sup>17</sup>

As God blessed Teddy's ministry, UBF's missionaries were greatly encouraged. It is their goal that some day all of UBF's work in the United States may be led by Americans.

The UBF ministry in Canada was begun by twenty-three young, unmarried Korean women, of various educational backgrounds, who emigrated to Winnipeg in 1981 as sewing machine operators.<sup>18</sup> In fact, it was not easy for them to accept this kind of work because sewing machine operators are blue-collar laborers and often under-educated, yet many of the UBF missionaries were college graduates, trained in professional fields. Yet, remembering God's mandate for world evangelization, they overcame their feelings and willingly obeyed Jesus' command. After six months of intensive sewing lessons and practice, the twenty-three women missionary candidates passed the sewing machine operators' test and arrived in Canada in September 1981: six members at first, and, gradually, within three months, the rest.

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<sup>17</sup>Teddy Hembekides, "A Report on Triton Ministry, 1989 (?)" TMs [photocopy], pp.1-2. Data on the development of the UBF Sunday worship service are kept in Chicago UBF under the title, "Sunday Service Attendees." According to this source, the Triton ministry has developed as follows:

In 1985, one missionary family.

In 1988, American leadership was established.

In 1989, twenty students were gathered to worship.

As of January 7, 1990, 32 members worshiped God.

As of August 19, 1990, 41 members worshiped God.

<sup>18</sup>Sinsaeng, ed., Sinang Saenghwal, 115.



Upon their arrival in Winnipeg, they experienced an extreme case of culture shock. Lost and bewildered, they were like "Korean hillbillies," frightened by "tall people with big noses and deep eyes," one of the missionaries reflected several years later.<sup>19</sup> Most of them had had few opportunities to practice spoken English and had no idea even how to rent an apartment or call a taxicab. They confessed that they were frightened by the street cleaners when they walked down the street, and by the bus drivers when they rode the bus.

Despite the obstacles, they never lost heart or spiritual direction. They knew they were in the land for just one purpose: Canadian campus evangelism. A number of UBF leaders from the United States, including Samuel Lee, visited and prayed with them, encouraging them to study English intensively for one year while working in the sewing factories.

With zeal and passion, the missionaries accepted this direction. Without fail, they memorized one lesson a day from high school English textbooks, and recited their lessons everywhere--"while working in the sewing factories, walking in the streets, in buses, and even in the washroom."<sup>20</sup> After six months, they had memorized six English textbooks; for the

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<sup>19</sup>A letter to the author by Esther K. Jung on March 12, 1990.

<sup>20</sup>Ibid.

next six months they memorized 100 new words every day. After one year of such intensive language study, they were able to begin studying the Bible with students from the University of Winnipeg and the University of Manitoba, and to hold Sunday worship services in English every week.

Never losing their sense of humor, the missionaries love to recall the first Sunday worship service attended by a Canadian student. The student, whose name was Randy Fast, gladly accepted the invitation to a worship service, but when he entered the small apartment, was embarrassed to find himself the only man among twenty-three lay women missionaries. He did not come again. Nonetheless, the missionaries were encouraged by their first worship service with a Canadian student. Through this event, they saw the possibility to evangelize all Canadian campuses.

In the summer of 1983, three Canadian students attended the UBF International Summer Bible Conference held at Niagara Falls. The next year thirteen Canadian students attended the UBF Conference.<sup>21</sup> Coworkers from other chapters were amazed at the work of God through the women missionaries in Canada. Soon leadership developed among the Canadian students. Later, the missionaries, who had returned to Korea one by one to marry, were joined by their husbands in the mission field.

As membership grew, some of the missionaries were

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<sup>21</sup>Ibid.

sent out to pioneer other areas of Canada: Twelve missionaries are now in Toronto, and eight missionaries in Hamilton, Ontario. As of March 1990, the missionaries in Canada were maintaining an average of seventy-five one-to-one Bible studies a week.

The UBF mission work in India was begun by a business executive named Jimmy Lee and his wife, Maria. Jimmy Lee, a graduate of Seoul National University, has been discipled by UBF since his college days. Before going to India, he had an excellent reputation in UBF as a dedicated and fruitful disciple-maker. He is highly regarded as a spiritually mature Christian, who can recognize and avoid the various conflicts and tensions that often arise among religious groups. Consciously avoiding the friction which can develop from religious competition, he made a good spiritual environment in which his own campus ministry in Korea proved to be fruitful. His first mission report from India described the Indian mission field:

I left Hong Kong via British Airlines and winged my way to India, where 800,000,000 souls were waiting for me. I arrived in the New Delhi airport at 1:10 a.m., March 29, 1987. Mr. Ahn, director of the New Delhi branch of our company sent a car to meet me . . . From March 30, I started work. I followed Mr. Ahn around and greeted various people with whom we do business. I was busy running all kinds of errands which had been given me in Seoul . . .

In New Delhi there are only 26 Christian families. The only Korean church is the one led by Pastor Sing. So all the people are very close to one another, mutually helpful. It is necessary to have a good relationship with them. The Sunday worship service is held in a British School. . . .

The cultural climate of India is colored by

polytheistic Hinduism. So, the Indians find it hard to comprehend the idea that there is only one God and one way of salvation. Because an Indian thinks that all religions are the same, and all require the same kind of effort to accomplish salvation, he is apt to resent it if someone disturbs his peace of mind by preaching to him.

Two times I visited the Jawaharlal Nehru University (JNU) in the city of New Delhi. It is a graduate school with 1,500 students . . . It is about the size of SNU [in Korea]. In New Delhi, India there are two institutions of higher learning: JNU and the University of Delhi, which has undergraduate students. This university is located some distance from the city, and is scattered around in several places. There are a total of about 135,000 students. . . .<sup>22</sup>

Although he is a high-ranking executive with a multinational company, Jimmy Lee rented an apartment near JNU to be able better to reach out to students with the gospel. He soon began inviting Indian students from the university to Bible study at his home. A graduate student named Yimsung Longri became his first disciple through one-to-one Bible study. In December 1987, after eight months of hard pioneering work, Jimmy Lee found himself discipling ten graduate students; nine of them were JNU students. Responding to the message of Christ, several of these students began actively to participate in the disciple-making ministry. These students began visiting the campus for "fishing" (inviting students to Bible study) and began teaching their own one-to-one or group Bible studies. According to Maria Lee, the native leadership was established when Longri and

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<sup>22</sup>Jimmy Lee's letter to UBF coworkers in April 1987. Also see Jung Hoon [Jimmy] Lee, "For the Sake of 850,000,000 Indian Souls," in Mission Strategy for Self-supporting Missionaries, 49-57.

another student named Paorei led their own Bible studies within the Indian UBF.<sup>23</sup>

In brief, UBF's overseas ministry, like that in South Korea, is aimed at discipling college and university students. Thus, the Korean lay missionaries try to locate themselves near a college or a university campus, and if possible, actually enroll as students. They focus on the campus, and bring the gospel to bear on the native culture. They make friends and share the gospel simply, seeking to lead one person to a personal relationship with God. From among those students who begin to grow in faith and leadership, they disciple several as leaders. These students, in turn, reach other students with the gospel through one-to-one and small group Bible studies. UBF has found this method to be effective and fruitful.

#### Response to UBF's Overseas Ministry

As the American campus ministry grew, UBF's global outreach grew as well. Lay missionaries were sent from Korea

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<sup>23</sup>Maria Lee's letter to UBF coworkers on May 3, 1989. The following information (obtained directly from Jimmy Lee in April 1990) shows the progress of UBF's work in India:

1. April 1987: one person, Jimmy Lee, began UBF's work.
2. September 1987: 6 one-to-one Bible study students.
3. December 1987: 11 students worshiped God.
4. March 1988: 27 students attended Genesis Bible Academy.
5. September 1988: 20 one-to-one Bible students.
6. November 1988: 41 students attended John Gospel Academy.
7. December 1988: 51 students attended Christmas service.
8. March 1989: 27 one-to-one Bible study students.
9. December 1989: 73 students attended Christmas service.
10. February 1990: 44 students studied one-to-one.

to Argentina (1976), Guatemala (1976), Bangladesh (1979), Mexico (1984), Malawi (1982), France (1985), the Philippines (1984), Saudi Arabia (1985), Spain (1985), Australia (1986), Switzerland (1989), Great Britain (1989), Hungary (1989), The Netherlands (1989), Austria (1989), New Zealand (1989), and Kenya (1989). In addition, UBF has been able to send missionaries to the Soviet Union, Venezuela, Peru, China, and Chile.

The message of the gospel of Jesus Christ preached by UBF lay evangelists is not strange to Western college students. Unlike Eastern religions, such as Neo-Confucianism, which is unfamiliar to most collegians in Europe and the Americas, the ideas and religious dimension of Christianity have been an essential element in the formation of their consciousness. It is safe to say that Western students' use of language and their intellectual reasoning are derived from the Christian tradition. Their legal systems, arts, music, and political and economic institutions also often have a biblical foundation. The concepts of human dignity and individual freedom, the backbone of Western ethics and morality, are strongly affirmed in the principal teachings of the Bible.<sup>24</sup> Thus, when UBF evangelists bring the Christian

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<sup>24</sup>Sociologist Nancy Tatom Ammerman has argued that "in every social category, at least 80 percent of [1983] Gallup's respondents viewed the Bible as the Word of God. Clearly, theistic, biblical religion still enjoys wide grassroots support in the United States; and the most conservative version of that religion maintained a strong position within the mainstream." Nancy Tatom Ammerman, Bible

message to the West, they are not generally viewed as strange or dangerous people. Overall, Western collegians have responded well to UBF missionaries. The following accounts of several UBF members whose lives have been changed by the gospel reveal some of the dynamics of UBF's mission outreach. Although the evidence in these personal testimonies is subjective rather than empirical, the common elements in each, regardless of differences in family upbringing, cultural background, or nationality, reveal the unchanging truth that the gospel can and does continue to change lives.<sup>25</sup>

One of the first American students to study the Bible with UBF missionaries, Christy Toh, a graduate of the University of Toledo, wrote:

In August of 1977, while I was a junior in college at the University of Toledo, I was invited to one-to-one Bible study by an American friend of mine who had been studying with Korean UBF Christians. Having been raised in the Catholic church I was accustomed to many rituals and traditions such as the Mass, Holy Communion, Novenas, and the adoration of the saints. As a child, I faithfully attended the Catholic Church on Sundays and was educated in a Catholic grammar school. However, when I entered college I began to question my religious education. I found that my conception of God was one of an impersonal, distant, and indifferent Being. If in fact He had created

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Believers (New Brunswick: Rutgers University Press), 6-7.

<sup>25</sup>It is difficult to collect reliable statistical data on the overseas UBF ministry because so much of it is still in the beginning stage. Thus, UBF members' personal documents, journals, diaries, and other related sources such as UBF News are relied upon heavily as original historical data. The purpose of introducing some of these key UBF members is not to demonstrate a record of rapid growth, but rather to illustrate some characteristics of the UBF overseas mission.

the world, he certainly did not seem interested or involved in what was going on in it any longer. Much less did I find that He would be interested in my personal life. Later, based on evolutionary and existential teachings in my classes, I concluded that perhaps God did not exist. This made my life empty and meaningless. Finally I quit my habitual participation in Catholic rituals and dedicated myself to the study of social sciences including psychology. During my junior year, I again became disillusioned in my spiritual search. Still I could not find any meaning in my life; my life was empty. Thus I turned my search to other solutions such as EST, Scientology, self-actualization, and at last Protestant Christianity.

After my conversion to Protestantism, and acceptance of Christ Jesus as my personal Savior at a local church, I began to have an intense desire to study the Word of God. As I was invited by the Toledo UBF to one-to-one Bible study, I thought this might give me the opportunity to diligently and deeply search the Scripture. Throughout the 18 years of training in the Catholic church, I had never once opened a Bible and read from it. So the Scriptures were new and mysterious to me. Bible studies added insights and information concerning Christian life and maturity. . . .<sup>26</sup>

Despite her religious background in Roman Catholicism, Christy Toh could not find the ultimate meaning of life. Neither could she taste the power of God. She knew Christianity superficially through ritual, but ritual alone did not reveal to her that God was present within her consciousness; this revelation came to her through a personal relationship with Jesus Christ and through Bible study. She confessed that Bible study in UBF contributed to the urgent need she had felt to recover her selfhood and humanness.

The fear and anxiety created by twentieth century civilization has led many young intellectuals to seek a spiritual path that could guide their lives meaningfully.

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<sup>26</sup>Christy Toh, "Reflection on My Life, 1989 (?)"  
TMs [photocopy], pp.1-2.



Lisa Svoboda, an American student, wrote:

. . . My father is Dean Svoboda and my mom is Suzi Svoboda. They got married and had six kids, three boys and three girls. And I am the youngest, born on July 25, 1967. . . .

My father is a brilliant man with a Ph.D. as an electrical engineer. He even designed and built his own sophisticated computer from scratch. At work, he was a man of few words. But at home he was like a rhino. He would blow up in anger for nothing. So whenever he came home from work, someone would shout, "Dad's home!" And we would all instantly disappear into our rooms. My twin brothers, Dave and John, were rebellious toward him. From the age of ten, they began to steal, smoke, drink, and use drugs. They intentionally brought girlfriends to our house to provoke my dad to anger. Once they were even put in jail for vandalizing a school. . . . Almost every night there were fights at our house. Not even one door in our house worked right because of their fights.

In 1980, God began to shine his wonderful light into the darkness of my family. He worked in us one by one, beginning with Kathi, my oldest sister . . . . She came to Bible study through Kimberly Robinson's invitation. But she had one problem: she saw God as a tyrant like our dad. She didn't want another Father like that. But through the 1983 [UBF] summer Bible conference one word came to her, John 3:3, "I tell you the truth, unless a man is born again, he cannot see the kingdom of God." She learned that God loves man and gives him a new life when he simply believes, and that God rules with peace and love in his kingdom. So she accepted God as her Everlasting Father. Now she has become my dad's best friend. . . . My sister Judy is the smallest in my family. So she became very fatalistic and fearful of others. But she began to overcome her fear of people through one-to-one study with Carmen Rankin, [a UBF lay Christian leader]. . . .

The changes in his three daughters made my dad very curious. So dad and mom came to [Columbus UBF] Sunday worship service. Right away they liked missionary Peter Chang's message. . . . [Since then] they kept coming to [UBF] worship service. . . . His life at home has dramatically changed. It is unbelievable. Now, instead of yelling, he has one-to-one study with his wife. Because of dad's change, mom is grateful. Dad has also been teaching Joe, my oldest brother, one-to-one. Under dad's tyrannical rule, Joe withdrew into himself. But through dad's love and Bible study he has been restored a great deal. . . . Dad has also learned a shepherd's love for Dave and John. Instead of screaming and fighting with them, he invites them to Bible study. And these days he prays for them with tears. Because of his love, their

relationship is mending. And together they have even repaired all the doors. . . .

Now I know in my heart that Jesus did indeed die for me [and my family]. I felt compelled to live for Christ because he died for me. I have decided to be a medical missionary. So, by faith I've decided to enter the Ohio State University medical school. Now I want to study harder.<sup>27</sup>

Before accepting Christ, Lisa's family members were all churchgoers. But going to church every Sunday without committing their lives to Christ through Christian action did not change their family atmosphere. Professor Svoboda and his family members felt God's love more within their family as they accepted the Word of God by putting it into practice in their daily lives.

By meeting UBF evangelists, Lisa's family had an opportunity to clarify their religion, which had seemed outdated and powerless. The Christianity they learned about from UBF evangelists is meaningful because it functions as a creative spiritual force to mend the broken hearts of the family.

Christianity can have a powerful effect on human lives, providing direction, motivation, stimulation, and inner peace. Andreas Krahwinkel, a member of the Cologne UBF in West Germany, talked about his life experience:

I was born on November 14, 1957 into a Catholic house as the fifth among nine children. My father was a junior high school teacher. My mother is a good housewife and a loving and caring mother.

. . . During my school days, I usually went to church. I was an ordinary, diligent schoolboy. During puberty,

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<sup>27</sup>Lisa Svoboda, "Jesus, For This Cutie Pie," UBF News, no. 136 (July 1987):7-9.

sexual desires began to grow in my body and heart. For many years, I lived according to my desires so that my already egoistical character was intensified, and I couldn't develop long-standing personal relationships with others. I graduated from high school in 1977.

With interest in biological processes in nature, I began to study biology at the University of Cologne. I studied diligently. Although I studied with interest the secrets of life, I sensed the meaninglessness. . . .

In July 1982, Missionary Markus Kum from UBF invited me to John's gospel Bible study. I eagerly accepted this invitation in order to know Jesus deeply and more personally. . . .

I began Genesis Bible study with Abraham K. Lee in September 1983. For the first time I learned the basic truth about beginning, the goal, and the duty of man, and the sin problem of the world. Through Genesis 12:2-3, I accepted God's call to be a campus shepherd and a source of blessing for the Cologne campus, for 263 universities in Germany and for all the people on earth.<sup>28</sup>

A similar account of spiritual thirst was articulated by Abraham Yimsung Longri, a Ph.D. candidate at the Jawaharlal Nehru University (JNU) in India, who came to UBF in 1987 through one-to-one Bible study with Jimmy Lee. Longri said:

My only ambition in life was to become rich and respectable. I thought that money is the most important factor in life. In India, to be rich and respectable in society, one should be in a higher level of social position.<sup>29</sup>

Longri wanted to obtain a position in the Indian Administrative Service (IAS), one of the distinguished governmental jobs in India. To fulfill this goal, he said:

My time, my energy, and all my resources are concentrated

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<sup>28</sup>Andreas Krahwinkel, "From an Ordinary Man Without Mission to a Fisher of Men, 1988 (?) " TMs [photocopy], pp.11-13.

<sup>29</sup>Interview with Mr. Longri in August 1988 at Seoul, South Korea, while he was receiving discipleship training in Korea.

on IAS. I study an average of nine hours a day. But that does not give me peace and joy. When I study hard I am satisfied momentarily. But there is no lasting joy and happiness. When I return to my room after much work, I am lonesome. My soul is thirsty. Something is still missing in my life.<sup>30</sup>

Longri was introduced to Jimmy Lee in May 1987 by Professor Ahn, an exchange professor from South Korea to JNU. Through one-to-one Bible study, Longri began to understand that people are spiritual and moral beings, and hence cannot be satisfied with material possessions. Bible study, he said, helped rid him of his materialistic mentality, which assumed that wealth is equal to spiritual and moral well-being.

There are still other examples. Don Albert, a Chicago resident who graduated from Columbia College in Chicago, Illinois, had experienced frustration and emotional distress because of his parents' divorce.<sup>31</sup> Their divorce, he said, arrested and slowed his spiritual and intellectual development. He began to feel belittled by others, especially by his relatives. His heart became cold and angry, and a defensive wall was being built.

As Albert searched for love, he met a UBF evangelist who taught him about the God of the Bible. Albert learned that God cares for all people, including him, and that God wants to have a personal relationship with him. This Bible study pleased him very much. Since then Albert could shape a

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<sup>30</sup>Ibid.

<sup>31</sup>Don Albert, "The Christian Ministry of UBF," The Christian Ambassador, vol. 15, no. 2 (March-April 1988): 54-58.

new personal identity, gradually overcoming his anger and frustration.

Christy Toh, Lisa Svoboda, Andreas Krahwinkel, Abraham Longri, and Don Albert have become active members of UBF. Theologically speaking, these students have attained and felt shared Christian symbols and faith "that have drawn them into communities of belongings."<sup>32</sup> Their souls have enjoyed being fed intrinsically; and that joy has led them into rich spiritual lives, generating them to stir Christian witness together extrinsically.<sup>33</sup> Accepting Christian values, they have sensed that they are free from meaninglessness in life. Moreover, they have come to feel a sense of responsibility to help other students in situations similar to those they once experienced.

Words such as, "I will serve the students of 263 German universities" or "I will help people by becoming a medical missionary" are the expressions of these youths' future-oriented vision. Their testimonies demonstrate that they have thrown away empty pride and have transcended a preoccupation with temporal, hedonistic happiness and material success through a new commitment to serve Christ and His kingdom.

After discovering the practical and life-changing

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<sup>32</sup>Martin E. Marty, The Fire We Can Light (New York: Doubleday and Co., 1973), 172-73.

<sup>33</sup>Ibid, 173.

power of Christianity, many Western college graduates and students have enthusiastically responded to UBF's message of world mission and disciple-making ministry. They have realized that world evangelization and disciple-making are not merely Christ's advice but His command to be obeyed. Obedience is not a matter of intellectual reasoning or philosophical imagination, but is a matter of actual practice that involves worshiping, baptizing, praying, preaching, teaching, loving, serving, sharing, rebuking, visiting, witnessing, disciple-making, self-sacrifice, and following in the footsteps of Christ in every way. Those who take God's commands seriously make every attempt to live by faith through obedience to His teachings. They are growing spiritually and intellectually in the course of their busy student lives and are ready to exercise their spiritual leadership with humility and lovingkindness.

In sum, through UBF evangelists, many students have realized that it is necessary to live out Christian values, ethics, and morality in the modern world, thereby ameliorating the problems caused by modern industrial society. The above examples show lives that were distorted by spiritual restlessness, absurdity without life direction, juvenile delinquency, family disintegration through divorce, hedonistic materialism, drug culture, and similar problems. UBF affirms that these problems of the modern world can be healed by the gospel.

## CHAPTER FIVE

### UBF THEOLOGY AND ITS IMPLICATIONS

The University Bible Fellowship does not proclaim or preach a specific UBF theology. From the beginning of the movement, UBF members have embraced the teachings of the Bible and tried simply to love and imitate Christ, without developing a formal creed of their own. As UBF grew in membership and began to interact more frequently not only with Christians of various denominations and para-church organizations but also with members of other faiths, it became necessary to draw up a formal, written statement of theological position. The following statement of beliefs was adopted in 1987, when the Korean UBF was officially incorporated as a public religious organization:<sup>1</sup>

1. We believe that there is one God in three Persons: God the Father, God the Son, and God the Holy Spirit.
2. We believe that God created the heaven and the earth and all other things in the universe: that He is the Sovereign Ruler of all things; that the Sovereign God

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<sup>1</sup>UBF's statement of faith was used in the late 1970s. It was regulated in 1987 as UBF was granted non-profit corporation status on July 30, 1987, by the Korean Ministry of Culture and Information. The permit number is 567. UBF's theological position as it relates to the structure of the organization, namely, UBF's ecclesiology, will be discussed in the next chapter.

reveals Himself; we believe in his redemptive work and in his final judgment.

3. We believe that the Bible is inspired by God; that it is truth; that it is the final authority in faith and practice.

4. We believe that since the fall of Adam, all people have been under the bondage and power of sin and are deserving of the judgment and wrath of God.

5. We believe that Jesus Christ, God and man, through his atoning, sacrificial death on the cross for our sins and his resurrection, is the only way of salvation; he alone saves us from sin and judgment and purifies us from the contamination of the world caused by sin.

6. We believe that Jesus Christ rose from the dead, ascended into heaven and sits at the right hand of God the Father.

7. We believe that regeneration is by the work of the Holy Spirit, and that it is necessary if one is to enter the kingdom of God. We believe that God sent his Holy Spirit to empower his church to be witnesses to Jesus to the ends of the earth.

8. We believe that we are made righteous by grace alone, through faith alone.

9. We believe that the Holy Spirit works in the heart of every believer to lead him.

10. We believe that the church is the body of Christ and that all Christians are members of it.

11. We believe that Jesus will come again in glory to judge the living and the dead.

Although UBF has officially proclaimed these doctrines, the members are neither asked to subscribe to them in writing nor encouraged to memorize them. Rather, these doctrines are gradually assimilated as the members engage in ongoing Bible study.

Bible students in UBF usually begin by learning the biblical worldview, even before the gospel. When Korean students study the Bible, they begin with a study of Genesis. This is because the biblical worldview as taught in Genesis is in marked contrast to the Far Eastern religious cosmology, which pervades the practical and intellectual climate of Korea.



For example, Buddhism teaches that all forms of attachment, including attachment to human life, must be avoided. Buddhists believe that human life itself is a relative phenomenon. They argue that to achieve Nirvana, or complete enlightenment, one must eliminate not only one's attachment to all objects, but also one's attachment to oneself--that is, one's subjectivity. Although it sounds paradoxical, they believe that complete severance from all things is the only way to attain the state of Mu or Nothingness or Nirvana.

While Buddhism addresses Mu as a religious reference, Confucianism, (especially Neo-Confucianism), recognizes the Principle of Heaven (Ch<sup>o</sup>n or Tien) as a philosophical and transcendental reference. Confucianism, focusing on cosmic order, asserts that humans and the universe can be in a state of perfect harmony. The architectonics of Neo-Confucianism rests on a few basic principles. The Great Ultimate, Taeg<sup>u</sup>k or Li, is the most basic principle, which determines and controls all aspects of the universe. Li also refers to S<sup>o</sup>ng (Principle), D<sup>o</sup>ri (Way) or Ch<sup>o</sup>nri (the Will of Heaven). From the Great Ultimate are derived the eternal contraries of Yin and Yang, and through the operation of Yin and Yang emerge the five forces of the universe--water, metal, fire, wood, and earth--that form all creation.

UBF respects people of other faiths, and in fact, recognizes some similarities between Christianity and Eastern religions, especially in the ethical and moral sphere. But

Christians who accept creation faith do not accept the Buddhist Sunyata or Mu as their ultimate faith, nor do they regard the Neo-Confucian Li as their transcendent reference. Their God is neither metaphysical, like the Neo-Confucianist's, nor abstract and relativistic, like the Buddhist's, since Buddhism addresses the concept of transmigration but denies the Absolute Being and Last Judgment. Nor do Christians embrace a shamanistic faith, which promises to grant quick happiness and good fortune without regard to sound religious discipline.

The study of Genesis teaches that God is not a vague "something." He is not an idealistic idea or impersonal force, nor is He simply a "first cause" who has nothing to do with humankind and the universe, as some Western natural philosophers have argued. He is the God who called heaven and earth and humanity into existence by his almighty Word. He is a personal God who speaks and feels and establishes relationships with the human beings He created.

In UBF the study of Genesis is intended to lay a foundation of the basic Christian beliefs about God and His salvation history. After a student completes the study of Genesis, he or she will usually study one of the four gospels. The gospel study emphasizes the basic doctrines of Christianity, including the Person of Jesus Christ, the Trinity, sin, salvation, judgment, the Second Coming, and the Holy Spirit. It is helpful for an understanding of the ministry to look more closely at UBF's teaching on two of

these basic Christian doctrines: salvation and the work of the Holy Spirit.

Broadly speaking, there are two aspects of salvation: personal or individual salvation and social salvation. The Christian symbol of the cross--consisting of both vertical and horizontal lines--represents these two aspects. The vertical line represents the personal relationship between God and each individual. The horizontal represents the relationships among human beings and between humans and nature, which UBF defines as ecosystems and human societies, in which each person is entitled to certain limited rights. Thus, the cross explains the relationships one should have with God, with one's fellow citizens, and with nature: Fundamentally, one must love God and other people.

The two aspects of salvation can become distorted if one is emphasized more than the other. Some people might insist that they are responsible only to God, simply because God alone has the right to direct their lives. This notion of limitless freedom in the name of God can lead to anarchic, anti-social behavior. One who holds such a belief tends to place great emphasis on the afterlife and presume that it is acceptable to strive only for salvation. This reasoning can also lead to fanaticism.

On the other hand, overemphasis on a social salvation that ignores inner spiritual enrichment can result in a completely materialistic, godless society where people do no more than eat, drink, sleep, and have sex. Aldous Huxley's

Brave New World portrays such a society. Its characters fail to see the horror of their "perfect" world. Huxley warns that if we let ourselves be dominated by materialism, we will relinquish our humanity. The society in Brave New World does not have a "spiritual center" because it does not recognize the necessity for such a center. Savage, the only genuine human being in the story, cries: "I don't want comfort. I want God."<sup>2</sup>

Christianity, as taught and practiced in UBF, is a religion that includes both God and people. If a Christian organization invokes God (spiritual salvation) but ignores people (social salvation), then it fails to fulfill its mission. If it serves people but slights God, it can only produce a desolate society.

UBF interprets and teaches the doctrine of salvation along the historic lines of reformed theology: that one is saved not by works but through faith in Jesus Christ by God's grace alone. But this is not a ministry of "easy believism" or easy believers. Faith may be simple; it is never easy. For after a Christian confesses faith in Christ, he or she must concretize faith by imitating Jesus in daily life. A Scripture passage often quoted in UBF is Luke 9:23: "If anyone would come after me, he must deny himself and take up his cross daily and follow me." Christian life is a constant

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<sup>2</sup>Aldous Huxley, Brave New World (New York: Perennial Library, 1969), 163.

and daily struggle to take up one's cross and follow Jesus, whether it be growing in holiness, teaching the Bible, or denying one's own desires and loving others with Christlike love.

Here is where the work of the Holy Spirit comes in. It is the Holy Spirit who convicts unbelievers of sin and leads them to faith in Christ through the hearing of the Word. And it is the Holy Spirit who leads believers to grow in holiness as they study and obey the Word. Because of the influence of the charismatic movement in Korea, some Korean Christians have a tendency to believe that the work of the Holy Spirit is manifested primarily through speaking in tongues and healing of the sick.<sup>3</sup> Although UBF does not deny these manifestations as part and parcel of the gospel stories,<sup>4</sup> its members choose to emphasize instead that the primary work of the Holy Spirit is to "convict of sin and work in the heart of the one who accepts the gospel [and practices biblical teachings in one's daily life.]"<sup>5</sup> The Holy Spirit helps a Christian to become mature in faith and action. He encourages believers to come to God and confess

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<sup>3</sup>A helpful treatment of the charismatic movement from a doctrinal perspective is presented in John F. MacArthur, Jr., The Charismatics (Grand Rapids: Academic Books, 1978).

<sup>4</sup>UBF members who are interested in charismatic expressions are encouraged to engage in them at home, not at public meetings.

<sup>5</sup>Sarah Barry's note regarding UBF theology which was obtained on March 21, 1989, at the Chicago UBF center.

their sins. Coming to God means finding one's ultimate humility with respect both to God and to one's fellow citizens. It also means that one has experienced the death of the profane self. Through this experience, Christians can paradoxically taste their authentic life--a spiritual life that leads them to live constructively for themselves and others.

In UBF, the work of the Holy Spirit is understood as a spiritual awakening in the face of challenge by Christ's message. It is intangible, yet recognizable in the changes in individual Christian lives. The Holy Spirit strengthens the weak and builds tolerance; He never tears apart Christian communities. He emboldens Christians to practice Christian values, thereby revitalizing society. In UBF the work of the Holy Spirit is acknowledged; it is never overemphasized. Although some of its members come from charismatic backgrounds, UBF itself is not a charismatic movement.

Nor is it legalistic. In fact, UBF rejects any legalistic interpretation of the Bible. Peter Chang, director of the UBF chapter in Columbus, Ohio, stated: "To talk of the gospel only in terms of hell, judgment, and punishment is too restrictive and legalistic. And if the gospel is thought of only in terms of some arbitrary heaven, then it would cheapen the heaven. Neither of these approaches gives us a good way to deal with life."<sup>6</sup>

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<sup>6</sup>Personal conference with Peter Chang in April

Chang likes the idea of anti-legalism advocated by Jonathan Edwards, who rejected the strict moralism based on ultra-Calvinistic theology that was taught only in terms of black and white, heaven and hell, or salvation and damnation. This "does not mean that Edwards slighted biblical ethics but that he had tempered the conservative Calvinistic view of it," Chang said.<sup>7</sup>

Taking a similar stance, Bona Hong, director of Taejon UBF in Korea, argues:

Buddhists seem to say that Christian theology, with its strict dualism, dualism such as death and life, soul and body, whole and part, hell and heaven, frustrates the believers. But it is wrong to think that Christian life is nothing more than an oppressive, rule-bound life. In Christian spirituality, we can discern joy and contentment. As far as I know, UBF sees lives not bound but freed by the gospel.<sup>8</sup>

Hong added, "Humans and nature are in perfect harmony as we carefully follow the teachings of the gospel."<sup>9</sup> UBF's view of nature is revealed in Samuel Lee's interpretation of Genesis: "We should serve God and take pleasure in God's creation." By taking pleasure in God's creation, Lee does not mean we should conquer and dominate nature. Rather, he means that we should cultivate what is given to us. In this

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1988 at the UBF Spring Conference meeting held near Lake Geneva, Wisconsin.

<sup>7</sup>Ibid. A good discussion of Edwards' religious thought is found in William A. Clebsch, American Religious Thought (Chicago: University of Chicago Press), 55-56.

<sup>8</sup>A personal conference with Hong on August 25-26, 1988, at the Taejon UBF center.

<sup>9</sup>Ibid.

respect, the meaning of Genesis 1:26-28 is that human beings should care for, protect, and come into harmony with nature. Such a view of human beings vis-a-vis nature should not be confused with a naturalistic philosophy such as Taoism, where human beings are equated with nature, because UBF does not see humans as worshipers of nature but as its cultivators.

UBF rejects any interpretation of the Bible associated with a stark morality that could burden believers. Just as Edwards admired a harmonious life,<sup>10</sup> feeling truly at home with his God and nature, UBF leaders advocate a similar view, encouraging young students to seek meaning in God and nature harmoniously.

These are some of the aspects of UBF's theology. UBF puts this theology into practice in a number of ways. Several of these methods--Bible study, worship services, conferences, evangelism, and missionary work--will be described here.

Martin E. Marty of the University of Chicago Divinity School asserts that the preaching of the Word is never the task of the minister alone. Preaching, he argues, is the task of the whole congregation, by which he means that a minister should not preach at his congregation, but with it.<sup>11</sup>

When the preached word is not shared by those present,

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<sup>10</sup>Clebsch, American Religious Thought, 58.

<sup>11</sup>Marty, The Word (Philadelphia: Fortress Press, 1984).



it ends merely as monologue. In the past, when only the priest could access the Bible and the Mass was conducted in Latin, believers could not participate in the preached word. Similarly, when a Buddhist monk chants his esoteric sutras, the ordinary person does not understand what is being said, and as a result cannot participate in the words.<sup>12</sup>

The preached word, the sermon, should be understood by the entire congregation. In other words, as Professor Marty has pointed out, God's Word must be shared and it must be preached with the congregation. In UBF this principle of "preaching-with" has been practiced from the beginning.

There are several ways in which this is done. The most important is through one-to-one Bible study. In UBF one-to-one Bible study is central. It is carried out between a Bible teacher (or "shepherd") and a student (a "sheep") at a mutually convenient place and time, using, in addition to the Bible, prepared Bible study texts and question sheets that provide the basis for discussion. Because one-to-one Bible study is highly personalized, there is no set format, and the structure may vary, depending on the time or place, the needs of the Bible student, or even the personality of the Bible teacher. A typical Bible study might be conducted like this: After singing a hymn or two and after prayer for God's blessing upon the study of His Word, the student and

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<sup>12</sup>Perhaps for shamanists, however, it is precisely the strangeness of the shaman's chants and dances that attracts them to shamanistic rituals.

teacher read the selected Bible passage in turn, verse by verse. Then, together, they discuss the prepared questions, freely exchanging their questions and opinions. The length and pace of the study are flexible. Some students may study an entire lesson in one session, and never miss a week of study; others may spend an hour or more on a single question and take several weeks to study one chapter of the Bible.

Although one of the two persons is recognized as a teacher, the position is assumed not because UBF grants the authority but by virtue of longer acquaintance with the gospel. In the course of conversation, it often happens that the beginner comes to have a better grasp of certain passages of the Bible than the teacher, in which case their roles reverse--a natural process in UBF, which holds that "teaching is learning."

UBF encourages its Bible students to study not superficially, but to meditate on the Word as they engage in Bible studies. Each person, both student and teacher, is encouraged to make practical application of the Scripture passage to daily life. Practical application can include a message related to the world, the nation, current social issues, and, particularly, one's personal life. For this reason, most one-to-one Bible study sessions include a time for both student and teacher to share with one another a short written personal testimony based on the previous lesson.

In addition to one-to-one Bible studies, small group

Bible studies are conducted, primarily for leaders rather than for young Christians or nonbelievers. These group Bible studies are part of the weekly fellowship meetings each UBF member attends, usually on a Saturday, to prepare for the Sunday worship service. The fellowship groups also serve the purpose of establishing a strong spiritual bond among the groups' members, as they pray and cowork together for campus evangelism. And they provide a good training ground for the fellowship leader--a student or graduate who has studied the Bible for several years and who has a number of Bible students of his own.<sup>13</sup> In these meetings, the leader gathers into one place all the students with whom he or she is having one-to-one Bible study, as well as the coworkers assigned to his or her fellowship group. Fellowship groups usually comprise between ten and twenty members. In these meetings, the participants share with each other their news and personal problems. They also read short essays, or sogams, they might have written based on their Bible study during the week.<sup>14</sup> The participants also take turns reading their personal meditations from Daily Bread, a daily Bible study guide published by UBF, and widely circulated among Christian

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<sup>13</sup>To be a fellowship or group leader, one has to have received at least three or four years of training from UBF and needs the recommendation of the UBF district director.

<sup>14</sup>Sogam is a Korean word meaning short essay or personal testimony.

communities in Korea.<sup>15</sup>

Then the participants begin to prepare for the Sunday worship service by studying the selected Bible passage. With this kind of preparation, even newcomers can be ready for the Sunday service. Fellowship meetings conclude with prayers, including prayers for evangelists and for the person who will lead the service the following Sunday.<sup>16</sup>

### Sunday Worship Service

Every UBF chapter holds a worship Service on Sunday afternoon, usually at three o'clock. This meeting began with a small study-prayer meeting in Kwangju, and is now the focal point of the week in every UBF chapter. The time, three o'clock in the afternoon, was originally chosen so that students could attend a local church worship service in the morning with their families. Now, this meeting has grown and functions as a true gathering of the body, an assembly of a local congregation. Many parents of students also attend.

The worship service is organized along a schedule something like this: The service opens with silent prayer, followed by the singing of a hymn of praise. Next, representative prayers are offered by one or more prayer

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<sup>15</sup>Daily Bread is designed to help Christians study the whole Bible in four years.

<sup>16</sup>To have an effective Sunday service, Professor Marty encourages the minister to study with his congregation, at some time during the week, the text from which he will be preaching.

servants, who have been appointed beforehand. These prayers always include intercession for various missionaries in other countries, as well as for God's blessing on the service and on the message from His Word. Music plays an important role in UBF worship services. Each service includes not only congregational singing but special music performed by various UBF members who are musically gifted. Many larger chapters also have small orchestras and choral groups. Before the message, the Scripture passage is read aloud responsively by the congregation and a student leader, who serves as the presider. The focal point of each worship service is the Bible message, which, technically speaking, is more biblical exegesis than sermon, for UBF's method is textual rather than topical Bible study. Generally, in the Sunday worship service, an entire book of the Bible will be studied, passage by passage, over the course of several weeks or months. Usually the director of each chapter delivers the Sunday Bible message, but spiritually mature leaders are also given opportunities to share, as part of their discipleship training. After the message an offering is usually taken. At the conclusion of the service the congregation pairs off for prayer based on the Scripture just studied and on individual needs.

#### UBF Bible Conferences

Each region of UBF holds at least two annual public conferences, which last anywhere from two to five days. In

these conferences, Christian thinkers from the fields of history, theology, and the ministry are often invited to speak. Also, every UBF member is expected to take an active part in one way or another, be it preaching, sharing a testimony, leading a Bible study, or serving behind the scenes. John Jun has said, "In UBF meetings there are no outsiders."

Professor Kuk-won Chang, who was invited to attend the 1988 UBF Summer Conference held in Seoul, said:

When one attends for the first time a UBF conference meeting, one might get baffled by hearing bursts of laughter during a sermon. But if one takes this laughter to mean that the participants lack seriousness, one would be mistaken.<sup>17</sup>

For the laughter, like crying in some other situations, is not a sign of the participants' insincerity but of their engrossment in the preaching. "It is their spontaneous response to the message."<sup>18</sup> Such responses, in fact, are expected by the preacher who preaches not at but with the congregation.

#### UBF Leadership Training

Jesus commanded his disciples to go and make disciples of all nations. Paul stated that his mission was to "call people from among all the Gentiles to the obedience

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<sup>17</sup>A personal conference with Professor Chang in August 1988, in Seoul, South Korea.

<sup>18</sup>Ibid.

that comes from faith" (Rom. 1:5). UBF takes disciple-making very seriously. Training takes many forms, the most basic of which is discipline in the study of the Word. For this purpose, there is a student-led meeting each week, usually held on a Friday evening. During the week, student leaders study the passage for the week (that is, the message delivered at the previous Sunday's worship service). They then write a sogam--or personal testimony--based on the passage, and share their testimonies at the student leaders' meeting. In this way, the Word of God is reinforced and planted in each person's heart: through Bible study of a specific passage the day before the worship service, hearing that same passage expounded by the preacher on Sunday, then reading and meditating upon the printed message during the week, and finally, by writing down one's own thoughts on the Scripture passage and making practical application to one's daily life.

This kind of training is primarily for young and growing leaders who are still college or university students. For those who are more spiritually mature and have studied the Bible for several years, more advanced training is given. In Chicago, a staff meeting is held every Monday for the purpose of intensive Bible study, as well as training in writing and delivering Bible messages. Other chapters hold similar weekly training sessions, although not as intensive, for their fellowship leaders.

In addition, the position of fellowship leader is

used as a training ground in stewardship, Bible teaching and preaching, and spiritual leadership. Conferences also provide many opportunities for the training of leaders. Although some outside speakers are invited (particularly in Korea), the majority of the messages at each conference are delivered by UBF members themselves, either students or graduates.

### The Cost of One-to-one Discipleship

Underlying the methodology of one-to-one discipleship is the theological conviction that when human beings are valued not for their inherent worth, but for secondary reasons--heritage, rank, birth, appearance, and the like--they can hate and mechanize other people, or turn them into commodities. It is, therefore, undesirable to value human beings for secondary reasons, for any such value in the end is relativistic, and therefore too limiting. Relativistic values change with a change of perspective.

Since its beginning, UBF has eschewed large gatherings and focused on personal evangelism. To be sure, UBF does recognize the necessity of occasional large gatherings, and in fact has employed various Bible study methods--group Bible study, Bible conferences, and public Bible lectures by ministers, professors, and informed laymen. But its leaders are aware that large gatherings can easily become nothing more than an occasion to release psychological and emotional tensions. This is especially true in Korea,



where large gatherings tend to take on the characteristics of rallies or demonstrations, characteristics not conducive to open discussion. Such mass gatherings often constitute religious consumerism.

Samuel Lee has often said that if one student on a campus or in a city positively accepts the gospel and begins to change, both inwardly and outwardly, then his evangelistic efforts on that campus or in that city will have been worthwhile.

Although the campuses in Kwangju and in the provincial colleges were pioneered through group Bible study, the method found to be most effective in Seoul was personal Bible study coupled with writing and sharing Bible study reports. One-to-one study was begun in 1978, after Samuel Lee came to the United States. For Lee, this seemed the best way to reach out to individualistic American students. Later the Korean UBF followed this method, and it was found to be effective there as well.

Given such a point of view, it is instructive to consider the testimony of an individual who came to personal faith through Bible study in UBF. The testimony of Joe Calabrese, a UBF lay evangelist living in Chicago, Illinois, is a good example.

Like many other UBF lay evangelists, Calabrese leads a busy life. During the day he works as an elementary school teacher, and in the evenings he leads one-to-one Bible study sessions with students at Northeastern Illinois University.

Although he grew up in a stable family with doting parents, human love and security could not satisfy him spiritually. During his teenage years, Calabrese became a regular marijuana user. Marijuana interfered with his school studies to the point that he thought of himself as retarded. He developed an inferiority complex, and he could not love himself. He had no friends who understood and shared his feelings. Tremendous loneliness, a sense of social isolation, and fear and anxiety disturbed his personal life. Like Gregor in Franz Kafka's Metamorphosis, he was sorrowful and alienated.<sup>19</sup> Right after his metamorphosis, Kafka's Gregor was forced to stay in a small room where he experienced a bitter alienation. His humanity was thoroughly neglected by his utilitarian, greedy neighbors as well as by his fellow workers in an insurance company.

Like Gregor in Kafka's story, Calabrese reasoned that he was cast into an industrial civilization where humans are valued not because of their humanity but because of their appearance, ability, skills, social status, or "money-oriented pragmatism." People like Calabrese, who felt weak, cannot find a resting place in this world but only in death, just like Kafka's Gregor. Because of this fatalism, Calabrese suffered inwardly, although outwardly he appeared to enjoy loving parents and a stable family life.

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<sup>19</sup>Franz Kafka, Metamorphosis, tr., Kim Yang-soon (Seoul: Ilsin sojok, 1987).

He was able to rediscover himself through one-to-one Bible study with UBF evangelists. He now says, "I am not smart, but the Creator and Ruler of all creatures regards me with pleasure; what more joy could I ask for?" God cares about individuals regardless of their outlook, ability, and age. No matter how people try to treat others like commodities, God always values each human being personally, Calabrese believes. This faith has given him a new vision in life. He has decided to serve college students who suffer--as he did--from personal and psychological alienation.

This mode of personal evangelism is useful in confronting and beginning to solve the problem of alienated individual souls. Through this method, approximately 20,000 people have become active UBF Christians all over the world. But such a numerical statement, while having some value, is an inadequate measure of the vitality of the movement, because UBF does not define success by counting members. UBF's goal is process or intention rather than immediate success or fulfillment. The spiritual growth of Joe Calabrese and others is at least partly attributable to UBF's method of assigning an evangelist to a one-to-one, spiritual relationship that lasts for three or four years. To some, this may seem wasteful. But this is the cost of discipleship UBF wants to pay, because it produces spiritually mature people eager to serve God and their fellow citizens.

### UBF's Approach to Evangelism

Many students, who have received UBF discipleship training throughout their college years, decide whether or not to stay in UBF upon graduation. Many of them have decided to be either campus evangelists or missionaries. UBF pays careful attention to their decisions. And if the decisions are solidly based on the guidance of the Holy Spirit as well as sound faith, UBF begins to train them first of all to become good evangelists in their homeland and then to become faithful missionaries overseas. Graduates must first receive training to be good one-to-one Bible teachers before they can become missionaries.

Nearly all UBF evangelists hold secular jobs while engaging in missionary activity, following the biblical example of the Apostle Paul, who worked as a tentmaker while pioneering many early churches. From 1969, when the first missionaries were sent, to the mid 1970's, most UBF evangelists overseas were Koreans. They were usually medical doctors or nurses, who went to West Germany or the United States as labor contractors or immigrants.

Since the late 1970s, however, UBF evangelists have gone overseas as students, as businessmen and businesswomen, or in a variety of professional occupations. Many have gone overseas as single persons, have married overseas and have subsequently enlisted the aid of their spouses in furthering the missionary work. In time, many native students who have had one-to-one Bible studies with Korean evangelists have

grown in faith and felt called by God to become Bible teachers and evangelists themselves. Some have even gone to foreign countries as missionaries, although, to date, most remain in their homelands and work in local campus evangelism. In these cases, UBF gives them proper training and resources to do evangelistic work either in their own country or overseas.

When a UBF lay evangelist arrives in his or her mission field, a certain evangelistic strategy is followed. The natural first step, sometimes even before obtaining a job, is to enroll in a college or university, since UBF's mission is targeted at collegians. Once enrolled in an institution of higher education, the evangelist studies hard to learn the country's language and culture in school. While they are students, many natural opportunities arise to make friends with other students, witness to them about the gospel, and even invite them to Bible study. Some UBF evangelists in foreign countries have enlisted the aid of a native student to help them with language study through tutoring or through translating Bible messages into the native tongue. In many cases, these tutors and translators have gone on to study the Bible and grow as active members of the ministry. When command of the language and knowledge of the culture are adequate, the evangelists begin more actively to witness to Jesus and invite interested students to study the Bible.

Because many UBF evangelists have secular vocations that are highly professional, they would be able to make a

comfortable living, should they wish. Most UBF evangelists, however, believe that their true calling is to spread the gospel and help college students study the Bible and live according to its teaching. Given this priority, one's secular occupation is regarded merely as a means to attain that goal. Should a conflict arise between their secular jobs and their role as evangelists, the calling to live as an evangelist and gospel worker is higher and always takes priority over any secular occupation.

Before a person is sent out as an evangelist, he or she receives training as a UBF missionary. To be qualified as a UBF evangelist, one must have adequate knowledge of the Bible, have been studying the Bible in UBF for at least three to four years, and have a college education. In addition, one must also be patient, diligent, sociable, and able to support oneself financially in the field.

All would-be UBF evangelists go through two levels of training: a preliminary and a main phase. The trainees undergo preliminary training under the guidance of regional UBF staff. In this phase, they are expected to study the Bible, learn the rudiments of the language of their future mission field, and complete their professional training. They reach this level of training after graduating from a college, and it lasts one to two years.

When the preliminary training is over, the trainee begins the main phase of training, which is held in Seoul for trainees living in Korea, and in Chicago for those outside

Korea. In this phase, the trainee must attain a thorough understanding of the Bible, concentrating on Genesis, Exodus, the Gospels, Romans, and the Acts of the Apostles. He or she also must study biblical theology, philosophy, and church history. Furthermore, the trainees have to develop their ability to speak the language of the field, and thoroughly understand crucial Bible verses in that language. This part of the training usually lasts from one to three years.

#### Social Responsibility

Bible students in UBF do far more than study and practice theological doctrines. Although UBF regards evangelism and disciple-making as its top priorities, the Christian life in society is also emphasized. Consider, for example, Christ's feeding of the 5,000 in the gospel accounts. UBF finds this passage, particularly Jesus' words in Mark 6:37, "You give them something to eat," useful for countering egocentrism. Jesus gave these words to his disciples when they wanted to send the hungry crowd away to find food and lodging for themselves at the end of a long day. To a UBF member, "You give them something to eat" means that one should not be satisfied with one's own well-being but should have a sense of responsibility for others and actively try to help others meet their needs.

Again, in UBF, Bible study is more than just an accumulation of intellectual knowledge about the Bible. In 1961, when Korea was still a poor nation struggling to

recover from the devastating impact of the Korean war, "You give them something to eat" had a great impact on Korean collegians. For, even at that early stage, inspired by Mark 6:37, UBF was preaching that Koreans, poor as they were, should find something in themselves to give to each other and to other peoples, rather than being content to receive welfare relief from other nations.

Consequently, the collegians in UBF began to carry out many philanthropic activities. Being students, most of them had no money to spare. Rev. Kwang-soo Park, former Moderator of the Assemblies of God in Korea, observed:

UBF has been publishing Bible texts to further collegiate evangelism and has actively helped the needy neighbors so that by Christmas, 1984, they sent seven million won to a home for needy women in the southern part [of South Korea] and seventeen million won to Ethiopian refugees.<sup>20</sup>

Recalling the early years of the ministry, John Jun said:

We began relief activities about twenty years ago. Every year during Christmas, we would lead efforts to help orphanages, nursing homes, homes for tuberculosis patients, and sanatoriums. In 1971, we sent one million won to Bangladesh refugees of a flood; in 1976, ten million won to World Vision, a Christian charity institution; in 1984, twenty million won to Ethiopian people and . . . medicine and medical equipment to Malawi, Africa. These relief funds were collected voluntarily and spontaneously through sacrificial giving. There were many people who had opened up special accounts in their banks to save money they were going to donate. Some students took on part-time jobs for the purpose of making money for relief while other people made us weep by telling us that they obtained their donations by selling their blood. It is because of the passionate faith and love demonstrated by people such as these that

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<sup>20</sup>Kwang-soo Park, "A Letter of Opinion about UBF, 1985 (?) " TMs [photocopy], p. 1.



the hope of evangelism never cools off.<sup>21</sup>

An unusual incident in UBF history illustrates UBF's concern for others. When a UBF center was founded in Taejon, a large city in Chungchong province, Samuel Lee and others who were in Kwangju wanted to give something to their brethren in Taejon to show their support. Yet they had no resources to purchase an adequate gift. After contemplating the problem for a while, Lee and the Kwangju students decided to give the Taejŏn UBF a symbolic present--the doors of the Kwangju UBF building. Practically speaking, what they did was ridiculous--unhinging all the doors from the Kwangju center and sending them to Taejŏn, not knowing whether they would fit and not knowing whether Taejŏn UBF even needed the doors. What Lee and the other UBF members wanted to show through this gift was that they were willing to share in the anxieties and hardships their Taejŏn brethren might face as they began UBF work there. The doors were a gift of the human heart.

A story about Ki-hyang Lee, one of the first UBF lay missionaries to West Germany, illustrates the UBF position on Christian living in society. Ki-hyang grew up in difficult family circumstances, losing both her father and her grandfather during the Korean War.<sup>22</sup> Because her mother had

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<sup>21</sup>John C. Jun, "What is UBF?" Modern Religion (July-August, 1987):34-35.

<sup>22</sup>Ki-hyang Lee, "My King, Jesus," The Resurrection of Jesus Christ (Seoul: The UBF Press, 1975), 52-54.

to work hard to support five children, Ki-hyang had to forgo the "luxury" of parental affection. Moved by Christ's sacrifice on the cross, Ki-hyang became a Christian in high school. She found that the love of Christ took away the sadness she had once felt for the want of parental affection. After completing her training as a nurse, Ki-hyang went to West Germany as a lay nurse-evangelist. In West Germany, she was often mistreated by Germans who looked down on the Korean nurses who came there to make money. Ki-hyang, however, found a way not only to endure the difficulties but also to love and be a "shepherd" to the Germans. She once said that one way a person can become mature is to give of herself unconditionally without caring for recompense, a precept she has faithfully followed in West Germany. She commented, "I am only happy to work as a nurse. When I go to the hospital, I feel as though I have come home. I am fond of everyone. All these patients are lovable."<sup>23</sup> Christian faithfulness, according to Ki-hyang, is realized as one engages in one's work, accepting the work as his or her own.

UBF has consistently helped socially alienated people, as the following table shows:

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<sup>23</sup>Ibid., 53.

TABLE 3

## KOREAN UBF'S RELIEF EXPENSES DURING 1989

<u>Chapter</u>	<u>Amount (Won)</u>	<u>Chapter</u>	<u>Amount (Won)</u>
Kwangju	600,000	Namsan	1,500,000
Taejŏn	6,300,000	Anam	12,000,000
Taegu	6,000,000	Yonhee	7,000,000
Chŏngju	1,000,000	Songdong	2,800,000
Pusan	3,000,000	Hanyang	6,000,000
Jeju	1,200,000	Jungang	400,000
Kongju	800,000	Hannam	1,000,000
Jonju	2,000,000	Suwŏn	3,000,000
Kyŏngju	500,000	Inchŏn	1,500,000
Uam	200,000	Chunchŏn	800,000
Chungju	2,500,000	Kangrung	2,100,000
Mokpo	1,000,000	Nokji	2,500,000
Masan	250,000	Dongkyo	1,210,000
Ulsan	300,000	Sejong	600,000
Chongro-1	300,000	Sŏkyo	50,000
Chongro-2	1,000,000	Sinrim	100,000
Chongro-7	2,000,000	Inje	300,000
Chongro-3	6,485,000	Ansan	1,000,000
Kwanak	5,190,000	Myŏngryun	3,000,000
Kyŏnghee	2,000,000		
<u>Total</u>	<u>91,485,000</u>		<u>(U.S. \$130,000)</u>

SOURCE: Jun, World Campus Mission '89, 286.

Some critics may argue that UBF theology, although it finds practical application in evangelism, Bible studies and contributions to relief work, is in reality dormant when it comes to political and social action. It is true that UBF has no "political agenda" and does not lobby for political or social causes. It is also true that UBF theology never advocates violence as a means of political protest. This is because UBF theology holds that the fundamental problem of humankind, both individual and corporate, is primarily internal. The problems that plague modern post-industrial society spring not merely from a flawed system, but crucially

from the flawed human heart. When the problem of sin is dealt with and the heart is changed through the gospel, society can really be changed.

UBF is nonetheless aware of social and political issues connected with national and international politics and does not hesitate to criticize social evils. Its theology cannot properly be called ahistorical, asocial, or apolitical. Rather, it follows in the tradition of many great evangelical movements, which have always emphasized concern for the needy, compassion, and self-sacrifice.

## CHAPTER SIX

### THE STRUCTURE OF UNIVERSITY BIBLE FELLOWSHIP

As a group enlarges in size and as its members meet together more and more frequently, in time it will form an organizational structure that will operate according to certain rules. UBF is thirty years old, and although many of its international branches are still in the pioneering stage, UBF in Korea has laid a solid foundation and has come to assume a definite structure. Two aspects of UBF's structure will be examined in this chapter--administrative and ecclesiological.

#### Administrative Structure of UBF

UBF headquarters is located in Seoul, South Korea; from there, as of 1989, about four hundred lay missionaries have been sent throughout the world. UBF is a non-profit corporation registered with Korea's Ministry of Culture and Information. As a non-profit corporation, UBF is obligated to report its activities annually to the Ministry as well as to UBF's internal board of trustees. The board is responsible for making final decisions on matters such as hiring and training personnel, including evangelists, sending out

missionaries, and allocating funds.

Structurally, the organization is divided into chapters, according to city and/or campus. A smaller city with a single college or university may have only one UBF chapter, while a large city with many campuses may have several chapters. Each chapter is led by a chapter director, who is a UBF staff member. A chapter, in turn, is subdivided into a number of fellowship groups, usually depending on the size of the chapter, with the larger chapters having more fellowship groups. A fellowship group is led by a fellowship leader, usually a student who has been studying the Bible for at least three years, or a graduate. Fellowship leaders are expected to have considerable experience teaching the Bible one-to-one. Fellowship groups are not autonomous, but are under the direction of the chapter director. These small-group fellowships provide opportunity for students who are studying one-to-one to meet other Bible students and enjoy Christian fellowship, as they sing and pray together, share individual testimonies from their previous week's Bible studies, and sometimes have group Bible study or listen to a short Bible message prepared by the fellowship leader. At the same time, the small-group fellowship provides a good opportunity for leadership training, as more mature students and graduates can learn responsibility and faith to care for a small flock of God.

UBF Staff Meeting

UBF senior staff in Korea have completed both general and theological education, and hold bachelor's degrees in their undergraduate majors and master's degrees in divinity. Because of the ever-increasing need for intellectual maturity in its members, UBF frequently invites scholars and experts on various religions to lecture to UBF members in staff meetings and conferences. Table 4 is a list of those who have presented such lectures:<sup>1</sup>

TABLE 4

## UBF STAFF EDUCATION

<u>Period</u>	<u>Name of Instructor</u>	<u>Subject</u>
Aug.1965-Aug.1966:	Rev. Du-sob Om:	Pauline Theology
Jan. 1966:	Dr. Chae-ok Chun:	Missiology
Aug. 1966:	Dr. Hyong-mo Kang:	Medieval Church History
Jan.-Feb.1967:	Dr. Andy:	World Student Movements
August-Sep.1968:	Missionary Ada Lum:	Theology of Romans
Jan.-Feb.1969:	Missionary Ada Lum:	Theology of Romans
1971-72:	Prof. Kyung-bae Min:	Church History
1972-1973:	Prof. Song-sik Kim:	History of Western Civ.
Mar. 1974:	Dr. Chan-sam Kim:	World Geography
Mar.5-30,1974:	Dr. In-ho Lee:	History of Russia
April 1974:	Prof. Myeong-hwan Tahk:	Cult
Oct.11-12, 1974:	Dr. Song-sik Kim:	History of Germany
Dec.23-28, 1974:	Prof. Myong-sik No:	History of France
Dec. 23-28, 1974:	Dr. Bo-yong Lee:	Hist. of the Americas
1975-76:	Dr. Bok-yun Sin:	Systematic Theology
Oct.10-12, 1975:	Prof. Man-gil Kang:	History of Korea
Mar.10-15, 1975:	Prof. Dong-sik Ji:	Ancient Civ.
July 7-12, 1975:	Dr. Myong-kwan Choi:	Intro.to Phil.
Dec.26-31, 1975:	Prof. Won-sul Lee:	Issues on "Future"
Dec.26-31,1975:	Dr. Myong-kwan Choi:	Phil. of Descartes
May 1976:	Prof. Sa-hun Sin:	Critique on Marxism

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<sup>1</sup>These data were collected by Dr. Kuk-won Chang of Reformed Theological Seminary in Seoul and were verified in 1987 by Dr. John Jun, the Korean UBF director.

Dec.27-31, 1976: Prof. Chang-sik Lee: Augustine  
 1977-79: Prof. Chang-sik Lee: Christian Thought  
 April-Nov. 1978: Dr. Hui-chon Park: Koine Greek  
 Nov.12, 1979: Dr. Nelson: Mission in the Third World  
 Mar.-July, 1978: Prof. Byong-u Lee: Hist. of Philosophy  
 Aug.-Dec.1978: Dr. Kwang-ju Lee: History of the West  
 April 2, 1979: Prof. Won-sul Lee: Studies on the Future  
 1980-81: Prof. Yong-chol Kim: Koine Greek  
 June 9-23, 1980: Prof. Chang-sik Lee: Nation and Church  
 Mar. 1981: Prof. Bok-yun Sin: Systematic Theology  
 Nov.-Dec. 1981: Prof. Kuk-won Chang: Ancient Near East  
 Mar. 1981: Dr. Nelson: Missiology  
 Mar.3-6, 1981: Dr. Kwang-ju Lee: Western History  
 Mar.1981: Dr. Du-sung Hong: Nationalism and Marxism  
 Sep. 1982-1983: Prof. Bok-yun Sin: Systematic Theology  
 Feb.1982-May 1983: Prof. Kuk-won Chang: Hebrew Lang.  
 Mar.1983: Prof. Chang-sik Lee: The Gospel of John  
 Feb.1983: Prof. Myeong-hwan Tahk: Comparative Religion  
 Jan.-June 1984: Prof. Hyong-ryong Park: Hermeneutics  
 June-Dec., 1984: Dr. Yong-tak Yoon: O.T. Theology  
 April 1984: Prof. Chang-sik Lee: Church History  
 May 1984: Prof. Sung-ryong Hwang: Christian Counseling  
 Sep. 1984: Prof. Myeong-hwan Tahk: Studies on Cults  
 Sep. 1984: Dr. Yong-hwa Na: Liberation Theology  
 Oct.10-11, 1984: Dr. Hak-bong Chung: Discipleship  
 Dec.1984: Man-sok Song: Creation and Science  
 Dec.1984: He-ri Kim: Discussion on Creation and Science  
 1985: Prof. Bok-yun Sin: Systematic Theology  
 Nov. 1985-Jan. 1987: Dr. Yong-hon Lee: Church History  
 Jan.1985: Song-hyun Hong: Approach of Modern Mission.  
 Aug. 1985: Ronald Place: Latin American Campus Mission  
 Dec. 1985: Rev. Chong-dae Kim: Studies on Ministry  
 Dec. 1986: Prof. Chang-sik Lee: Hist. of Russian Church  
 Sep. 1986: Prof. Chae-ok Chun: Mission  
 Sept. 1986: Prof. Sok-u Lee: Studies on Augustine  
 May, 1986: Dr. Duk-ryong Kim: Social Thought  
 Jan. 1987: Prof. Pok-yoon Sin: Korean Presbyterianism  
 Jan. 1987: Prof. Kuk-won Chang: Archaeology of O.T.  
 Jan. 1987: Dong-hoon Lee: Liberation Theology  
 Jan. 14, 1990: Dr. Timothy M. Warner: God's Vision  
 Mar. 25, 1990: Dr. Robert E. Coleman: Victorious  
 Christians.<sup>2</sup>

Most of these people are leading scholars in South  
 Korea. Currently, every Monday after UBF's national staff  
 meeting, UBF leaders hear guest speakers on topics such as

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<sup>2</sup>Dr. Warner and Dr. Coleman delivered their  
 messages in Chicago UBF.



Shamanism, Confucianism, Neo-Confucianism, Buddhism, comparative religions, theology, history, and philosophy. UBF believes that exposure to the plurality of religions as well as to other Christian viewpoints does not weaken faith but rather strengthens it.

#### Ecclesiology of UBF

In the early 1960s, UBF's meetings were not organized in any way like a church. Students met together in their campuses and held Bible studies and prayer meetings without reference to any particular denominational orientation. The meetings were loosely organized and the format could easily be changed to meet the needs of the students. Major activities such as personal Bible studies, group Bible studies, and English Bible studies were conducted during weekdays, and no specific meetings were held on Sundays except some sporadic prayer meetings.

By the mid-1960s, UBF found that the membership was growing so rapidly that some kind of effective follow-up to a weekly Bible study was necessary. In addition, as campus locations could be noisy and distracting, there was a definite need for a Bible study center where students could study God's Word without interruption. Furthermore, meetings that were too loosely organized could end up as mere social gatherings without a concrete spiritual direction. Out of these necessities, set places and times were determined for growing leaders in UBF to meet together. In this way, the

Sunday worship service developed, as well as weekly fellowship meetings and leadership training meetings.

During the 1970s, these places and meetings were further developed as UBF's local chapters became assemblies from which "the manifold wisdom of God" was made known to the students (Eph. 3:10). By the end of the 1980s, all UBF members were encouraged to participate in their local UBF Sunday worship service. These local assemblies of UBF have developed into an ordered body of professing believers, who proclaim, witness to, and worship Jesus Christ.

The Sunday services have four spiritual and social implications: 1. Through this local body, UBF has helped students overcome the "private" group mentality which can easily develop if one maintains Christian life only in a small group. By participating in the Sunday worship services where all respected members of a particular UBF chapter gather together to worship God as a united (ordered) body of believers, students can easily interact with other members of the group and establish a spiritual community. Such a spiritual community is a genuine Christian fellowship or a student ecclesia.

2. The Sunday services forge in UBF members a common identity and purpose. By worshiping God together, students and leaders alike can become aware that they are living with the same purpose in obeying the Word of God. The Sunday gatherings help to create in those who participate a strong identity as they work toward the same goals that spring from

the philosophy of UBF: Bible study, world mission, and campus evangelism.

3. The Sunday services have provided many students with an opportunity to worship God. In Korea, UBF discovered that many students, who had moved from their home towns in the countryside to study in the city, were abandoning whatever spiritual life they had had. The combination of a liberal academic atmosphere and the freedom of being on their own for the first time led many students to become secularized. As they discarded the "sacred" teachings of their religious traditions, many students even became atheists. UBF as a student ecclesia has always tried to attract college students who would otherwise be reluctant to join in a religious gathering, and thereby expose them to the Word of God, as well as to Christian discipline.

4. The Sunday service has enabled UBF to be financially independent. From its inception, UBF has been financially independent, following the tradition of the Protestant church in Korea: self-support, self-government, self-propagation, and missionary work. The offerings taken in the Sunday service are an important source for maintaining UBF's administration.

Thus, UBF's ecclesiastical structure has developed progressively over the course of three decades. Some UBF members still do not think of UBF as an institutional church but as a para-church. Is UBF really a para-church? If so, in what sense can it be viewed as such? Recently scholars of

church history and mission and evangelism have attempted to define the ambiguous concept of church or para-church. In a lecture on "Ecumenics" delivered January 30, 1990. at the Trinity Evangelical Divinity School, Professor Samuel Hugh Moffett, following Ralph Winter's "warp-and-woof" analogy, argued that a church can be described as a modality while a para-church is a sodality. Just as warp and woof are essential in making clothes, so too modality (church) and sodality (para-church) are crucial in carrying out God's mission. A church as a modality maintains the general, formal, and inclusive structure, whereas a para-church as a sodality works as a voluntary group or organization, cutting across the lines of church modality and performing a special task. He argues that both elements must exist in a cooperative relationship. If we apply these concepts to the UBF ministry, UBF can be considered a sodality, a special form of church for collegians.

But from the point of view of the Scripture, UBF is more than a para-church. The church, ecclesia, mentioned in Matthew is a group of people who gather in Jesus' name to worship God. In other words, the church is the community of called-out-ones, namely the people of God, who accept "Jesus' proclamation of the Kingdom of God and who, therefore, form the true people of God, the spiritual Israel" (Matt. 16 and 18).<sup>3</sup> These people of God, the church, are represented

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<sup>3</sup>George Eldon Ladd, A Theology of the New

symbolically in different ways in the New Testament--as a new man (Eph. 2:14-15), a royal priesthood (1 Pet. 2:5, 9), the body of Christ (Eph. 1 and 1 Cor. 12), the flock of God (John 10 and Heb. 13), the temple of God (Eph. 2 and 1 Tim. 3), the church of the firstborn (Heb. 12:23) and of the saints (1 Cor. 14:33), among others. In apostolic times these people met together in ordered places (the temple courts or believers' homes, according to Acts 2:42-47), broke bread together and shared what they had in Christian brotherhood (Acts 2 and 5). As baptized believers they lived a disciplined life (Acts 5), serving one another with their gifts given by God (Eph. 4). Furthermore, as a united body of believers, they worshiped God, administered and received the sacraments, and listened to the Word of God. By the standard of these biblical principles, UBF can definitely be called a

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Testament (Grand Rapids: William B. Eerdmans Publishing Co., 1974), 342. A readable discussion of the church and missions is presented in George W. Peters, A Biblical Theology of Missions (Chicago: Moody Press, 1984), 199-241. According to Peters, "a local church may be defined as that ordered body of professing baptized believers who, on the basis of common experiences of the Lord and convictions of the Word, in the bond of mutual love and understanding, in the interest of common concerns and causes, and for the purposes of mutual spiritual benefits and fellowships, assemble themselves together according to the Word of God, conduct worship services in an organized and orderly manner, observe the Lord's ordinances, perform such functions as they deem advantageous to themselves and their community according to the Word of God, and discharge such other responsibilities as they judge their duty before God and man" (Ibid., 202). Also see Hans-Joachim Kraus, Grundriss Systematischer Theologie, tr., Jae-soon Park (Seoul: Korea Theological Study Institute, 1986), 429-90. Calvin's discussion of the same subject is still very important (see any English or Korean translation of his Institutes of the Christian Religion).

church. As a disciplined and worshiping fellowship of believers, UBF has its own buildings where the members can listen to the Word of God, worship Him, and administer and receive the sacraments. As a witnessing and proclaiming fellowship of believers, UBF obeys the crucial command of Christ--that is, world mission and evangelism--as its first priority. As a serving fellowship of believers, UBF members share what they have with the people of God in particular and with socially alienated, oppressed, and economically poor people as well. Although UBF does not support any special class or authoritarian hierarchy for human domination, it teaches its members to keep spiritual and moral order. UBF disciplines young people to respect God and humanity, to grow in spiritual maturity, and to recognize and obey the governmental authorities.

Yet, UBF is not a general but a "limited church." Its ministry is specifically campus evangelism, and it makes no attempt to cover all aspects of a church ministry which embrace old, young, and even children. UBF also differs from denominational churches in that it holds an evangelically ecumenical position, accepting broad theologies that transcend particular denominational doctrines. It may be true to say that UBF has attempted to transcend all denominations, yet ironically has created a kind of "denomination" of its own. History itself moves ironically, and irony should not necessarily be perceived negatively. Many other evangelical movements, most notably the Methodist movement under John

Wesley (1703-70) in the eighteenth century and the Disciples of Christ under Alexander Campbell (1788-1866) in the nineteenth century, began as efforts either to reform or to avoid a flawed denominational system, yet ironically themselves became denominations.<sup>4</sup> God often uses irony in His own way. The challenge for UBF will be not to avoid irony but to avoid the self-glorification and self-righteousness that often accompany denominationalism. The real problem for UBF is not whether the organization is viewed as a church or para-church, but whether it can avoid becoming a highly fixed, hierarchical, institutional, dogmatic, and lifeless Christian body plagued by ecclesiastical politics.

Since UBF has begun to function as a local student church, the ministry's leaders in Korea have made every effort not to disturb the Korean Protestant churches. And, while no one is encouraged to attend another church, no one is prohibited from doing so, either. During the early days of pioneering in the United States, in the mid-1970s, most missionaries attended local church services as well as the UBF service, and some have kept their ties to denominational churches.<sup>5</sup> A UBF lay leader since 1962, Uni Lee, identifies himself as having been "a Presbyterian all his life,

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<sup>4</sup>Kim, History of Christianity, 349-89. Also see Marty, Protestantism in the United States: Righteous Empire (New York: Charles Scribner Book Co., 1986), 70.

<sup>5</sup>Most Korean missionaries attended local American churches while some of them went to Korean immigrant churches.

presently serving a Presbyterian church in New York City as an Elder."<sup>6</sup> UBF holds its services in the afternoon, he says, to avoid conflict with other Christian churches, most of which hold Sunday services in the morning.

UBF in Korea has also cooperated with other campus ministries, most notably the Campus Crusade for Christ (CCC). The Reverend Joon Gon Kim, President of the Cooperation of Korea Campus Crusade for Christ, has commented, "UBF and CCC have different characteristics and are doing independent roles in serving campus ministry."<sup>7</sup> Rev. Kim sees no conflict between CCC and UBF. Rather, he affirms that their mutual respect and recognition build up the two ministries without friction.

Tahk Myeong-hwan, an authority on cults in Korea, had this to say about UBF's relationship with the rest of the Christian community:

I had interacted with UBF for many years, lecturing in front of them a number of times and participating in some of their major events. Based on my observation and research of UBF, I have the following opinions about them:

1. UBF is an ecumenical, evangelical student movement, in line with sound Christian beliefs and practices.
2. The above institution has thirty-seven branch centers in the country [South Korea] and 10,000 regular members; it is also listed as a student organization in eighty campuses in the country.
3. The above institution has been active in national and international relief efforts, and so far, through its

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<sup>6</sup>Conversation with Uni Lee on August 3, 1990, at the 1990 UBF International Conference held in Indiana.

<sup>7</sup>Joon Gon Kim, "Comments on UBF," 1989 (?), TMs [photocopy], p. 1.



sixty or so fund drives, it has donated 68 million won.

4. The organization has a mission program through which it has trained and sent 289 [lay] missionaries to forty or so foreign countries.

5. Its current board of trustees is composed of Rev. Chong-de Kim (President of the Korea Council of Christian Mission Organization), Rev. Kap-sik Song (General Secretary of the Christian Literature Society of Korea), Rev. Sin-muk Sin (President of the Christian Leaders' Association), Rev. Bok-yoon Sin (President of Hap-dong Theological Seminary), Rev. Sung-ryong Hwang (President of Honam Theological Seminary), Rev. Yong-hwa Na (Professor of Kwangju Theological Seminary), and Dr. Chang-sun Jun (UBF Director in Korea).

6. UBF is a member of the Korea Council of Christian Mission Organizations (KCCMO) and cooperates with a number of missionary institutions in Korea.

7. It has a close relationship with Korean Campus Crusade for Christ (CCC) and carries out its campus evangelism in cooperation with CCC.

8. Koreans are adept at doing person-to-person evangelism in their daily church life, something which comes out of their culture and habit.<sup>8</sup>

As Tahk points out, the key board members of UBF are outstanding Christian leaders of South Korea. UBF actively participates in the Korea Council of Christian Mission Organizations (KCCMO) as well as in the Korean Church Committee of a Countermeasure against Cults. As of 1986, thirty-nine Protestant organizations, including UBF, were registered as members of this Council.

On May 24, 1990, UBF, at the invitation of the KCCMO, presented a seminar in Korea on "Mission Strategy for the Year 2000--making lay missionaries." Four hundred fifty representatives of fifty-five different Christian denominations and organizations participated in this seminar. The Christian Newspaper of June 10, 1990, reported:

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<sup>8</sup>Myeong Hwan Tahk, "A Letter of Opinion regarding UBF's ministry," 1986 (?), TMs [photocopy], p. 1.

Five representative UBF lay missionaries from different continents gave reports on their work in their respective fields. . . . After the five missionaries spoke, several professors and theologians participated in a panel discussion. They were: Dr. Chang Sik Lee (Hansin Presbyterian Theological Seminary), Dr. Seung Ryong Hwang (Honam Theological Seminary), Dr. Kuk Won Chang (Reformed Theological Seminary), Dr. Hak Bong Chung (Taehan Theological Seminary), Dr. Yul Soo Lee (Baptist Theological Seminary), and Rev. Hyun Jung Lee (UBF World Mission Chairman). Dr. Hak Bong Chung stated that ten years ago, the Korean church rejected the idea of sending out Korean lay missionaries. But these days, the church is deeply interested in sending out lay missionaries and sees this as the right direction. Dr. Chang Sik Lee, professor of church history, pointed out that historically, world mission movements have been begun by students. UBF is a part of this history. . . . Through this seminar on world missions, the whole [UBF] lay missionary movement was examined from the theological perspective. It was clearly seen that the world mission movement has a great potential source in trained lay missionaries.

UBF also actively coworks with the rest of the Korean church in areas such as cult awareness and other interdenominational activities, often playing a leadership role.<sup>9</sup> UBF consistently welcomes not only Protestants but members of the Roman Catholic Church as well to its Bible study sessions. In such sessions as well as in all its meetings, UBF as a rule avoids divisive and unfruitful theological arguments.

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<sup>9</sup>Dr. Jun has become the Chairman of the Student Department in the Korean Church Committee of a Countermeasure Against Cults. And Moody Park, a UBF staff member, is appointed by UBF specifically to serve ministers from various denominational churches and other religious communities.

### Korean Evangelists and Native Leaders

UBF's global evangelical effort has been well-received by many people. Why is this movement, conceived in Korea, actively spreading throughout the world? Perhaps the best answer lies in UBF's emphasis on serving, based in particular on Jesus' life of serving as expressed in Mark 10:45. Collegians, UBF believes, are the potential intellectuals of any country, and embrace a personalism that tends to rebel against any dictatorial authority. In their home country of Korea, most UBF leaders have at one time or another experienced a similar spirit, living under a military dictatorship and foreign domination. They know too well that an impositional method of evangelism will never succeed in converting collegians to Christianity. History shows that when people are subjected to overwhelming oppression, they will usually succumb temporarily. But rebellion inevitably follows.

UBF evangelists consciously avoid any method of evangelism that smacks of condescension, let alone imposition. To spread the gospel effectively, they realize that they must eliminate any notion of egocentrism, ethnocentrism, nationalism, and any other "ism" that contradicts the message of Christ. For a UBF evangelist, humility and self-sacrifice are essential, perhaps because UBF was born in Korea, a land whose people are acutely aware of the debilitating effects of oppression. Perhaps the gospel

can best be preached by those who have been oppressed.

In Chicago, about five hundred American collegians participate in one-to-one Bible studies--and about four hundred of them attend the UBF Sunday worship service regularly. During the early stages of UBF missionary work in Chicago, lay evangelists from Korea served as group leaders. As native numbers have increased and native students have grown spiritually, the transition of leadership from Koreans to Americans has begun. Presently, most fellowship leaders are Americans.<sup>10</sup> Samuel Lee has said that as soon as native leadership is established, all Korean evangelists should serve in secondary roles.

UBF overseas has attempted to follow the native ways of worship, respecting each nation's indigenous cultural manners.<sup>11</sup> The missionaries make every effort not to plant a Korean version of cultural imperialism in their mission fields.

Overall, UBF in Korea has been well established as a recognized Christian organization (which has the possibility to become a "denomination"), opening its ministry to the

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<sup>10</sup>In Chicago Chapter, as of April 1990, there were eighteen fellowship leaders. Among them, only seven were Korean lay missionaries. The other eleven leaders were Americans. See Joseph Ahn, "Easter Conference by Fellowship in Chicago UBF," UBF News, no. 152 (June 1990):17.

<sup>11</sup>This does not mean that UBF compromises with other religious faiths. Rather, it means that the UBF mission program is designed to employ the customs and traditions of other cultures insofar as they are useful in spreading the gospel.

public. The activities of the organization are critically examined by both the Korean Ministry of Culture and Information, and the UBF board of directors. Yet the overseas ministry of UBF, particularly that in the pioneering stages, has not yet been fully equipped with a thorough system by which to examine its evangelical activities. In this respect, UBF may need to send responsible and mature board members to the mission fields to supervise the overseas ministry. Cultural conflict arising from misunderstandings between UBF and other Christian communities should be minimized by means of open discussion and mutual understanding.

## CHAPTER SEVEN

### CRITIQUE OF UBF

UBF's commitment to world mission and its tentmaking missionary model have been commended by many churchmen in Korea and abroad, and its ecclesiology has been criticized by some, particularly in areas where it falls into ambiguity. It would be misleading not to mention that UBF has received its share of criticisms, both from unbelievers and from other Christians. As with any fledgling evangelistic movement, many of these criticisms arise from misunderstandings and even suspicion and jealousy about a new ministry. Others are conflicts engendered by a cross-cultural ministry, particularly one in which traditional notions of missionary work are challenged and missionaries are sent from a Third World country to post-Christian Western nations. It is instructive here to review both the strengths and weaknesses of UBF and to analyze some comments about the ministry that have been made by church theologians and historians.

#### Strengths of UBF

Many scholars have viewed UBF as a constructive

religious movement that derives strength especially from its mission approach. In Today's Tentmakers Christy Wilson wrote:

The University Bible Fellowship in Seoul is a mission agency which provides a model of success in the area of self-supporting witness. It was started by the Rev. (Samuel) Chang-woo Lee as a small indigenous student movement in Korea in 1961. Since then, it has grown rapidly, both in Korea and in other nations. By 1976 they had sent 157 tentmaking missionaries abroad. Before leaving, these missionaries receive at least six months of vigorous training as preparation for their service. In other countries they take secular jobs in line with vocations and professions for which they have received previous training. They not only support themselves, but also financially back the mission's other spiritual ministries. Pastor Lee visits and ministers to the missionaries in their various fields. Chae-ok Chun, who herself was a missionary from Korea to Pakistan, and Marlin Nelson comment on this work in their book, Asian Mission Societies: 'It is one of the rare cases where self-support is working efficiently without workers losing their vision for missionary work. We do think this structure and pattern for foreign mission work is one of the best known and practiced by Asian missions.' These self-supporting missionaries concentrate on one-to-one personal evangelism, Bible study in small group, and the quality of their Christian life and work. Furthermore, they now have started giving support to other missionaries from their fellowship in Third World countries where they cannot earn their ways. This has begun by sending to Bangladesh a couple who are involved in cross-cultural witness.<sup>1</sup>

Marlin Nelson, whose work was quoted by Wilson, discusses the nature and ministry of UBF in another book:

The University Bible Fellowship was organized in 1961 by Sarah Barry, a Southern Presbyterian missionary with Intersarsity experience, in cooperation with (Samuel) Chang-woo Lee, the present director. . . . Lee also writes The Daily Note for Scripture Union in Korean and is a capable Bible teacher. . . . On special occasions they have collected funds for typhoon and earthquake

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<sup>1</sup>Wilson, Today's Tentmakers, 136.

victims in other lands.<sup>2</sup>

UBF has used a lay-missionary model or "tentmaking ministry," meaning that no financial support, except in a few unusual cases, is provided to any UBF missionary. Thus, for UBF Christians, mission is understood as a self-supporting, voluntary ministry to which they are fully responsible. To carry out this mission, high spirit and morale are needed in addition to one's own occupational skill. In the early stages of UBF's missionary movement, medical doctors, nurses, and technicians were sent to North America and Europe as

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<sup>2</sup>Nelson, The How and Why of Third World Mission, 60-61. Similar accounts about UBF can be found, see P. J. Johnstone, Operating World (Waynesboro: STL Publication, 1978-83), 143. Rev. Ronald S. Place, who had completed a five-year assignment as Administrative Director of a campus-based mission education project on Latin America, observed several UBF meetings. He commented: "I visited Korea in 1985 and among the many and varied items on my agenda was the opportunity to speak to UBF gatherings in both Seoul and Taegu. Without hesitation I can say that those meetings were [the] highlight of my visit. The young men who provide leadership for UBF are outstanding examples of what Christian commitment [ought] to be . . . . They [the UBF leaders] were gracious, warm, and sensitive. . . . My first speaking engagement for UBF was to a 'full house' of interested and enthusiastic students--an unexpected experience for me because North American student Christians are seldom present in such numbers. . . . UBF would certainly be considered evangelistic in nature, but in a most positive way. The term 'evangelistic' in North American terms usually carries with it a somewhat negative connotation. My experience with UBF gave me the feeling that the program is on the 'cutting edge' of Christian mission in sharing the message and challenge of Jesus Christ." Rev. Place wrote this letter on Oct. 22, 1988.

Also Professor Donald N. Clark of Trinity University in San Antonio, a specialist on Korean history and culture, has mentioned: ". . . many of Korea's colleges and universities have active campus ministries that seek to relate the gospel message to students." Clark has included UBF as one of these campus ministries, calling it a home-grown Korean organization. See Clark, Christianity in Modern Korea, 31.



immigrant-missionaries. Because of their higher calling and occupational skill, the pioneering UBF missionaries were able to support themselves and their families without losing their mission.

In many respects, UBF's lay evangelists are amateurs. According to Daniel Boorstin, a "true leader is an amateur in the proper, original sense of the word. The amateur (from Latin amator, lover; from amo, amare, to love) does something for the love of it."<sup>3</sup> As amateurs, UBF people are willing to share the Christian gospel with the people of the world "not for money, not to please the crowd, not for professional prestige nor for assured promotion and retirement at the end"<sup>4</sup>--but because they love Christ. If they "can't help doing it, it's not because of the forces pushing from behind but because of [their] fresh, amateur's vision of what lies ahead."<sup>5</sup>

The chief strengths of the ministry can be described as follows:

1. UBF takes an egalitarian approach to evangelism, thereby narrowing the gap between shepherd (professional minister) and sheep (lay people). By eliminating the authoritarianism that is often associated with a particular

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<sup>3</sup>Daniel Boorstin, "The Amateur Spirit is a Secret Virtue of Democracy," 36 Celebrities Say (Seoul: The Current English Press, 1987-88), 44.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

minister's charisma, UBF has succeeded in establishing an environment in which members share responsibilities and rights. This approach, which is much more flexible than a rigid church hierarchy, has opened the way for the participation of lay Christians. For this reason, UBF lay Christians join actively in preaching, counseling, and various kinds of policy-making tasks which in many churches are practiced only by professional ministers.<sup>6</sup> The active lay-participation model of UBF in mission and other Christian works may actually be employed by denominational churches without changing their ecclesiastical structure; this model can stimulate church growth.

2. Because they are laypeople, UBF's tentmaking missionaries have found opportunities to share the gospel in nations where the Christian message is not officially allowed. Access to non-Christian nations or to nations hostile to Christianity is extremely difficult and often

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<sup>6</sup>For example, Dr. Abraham T. Kim is a professor in the National Military Academy in Korea. At the same time, he is the director of Dong-kyo UBF chapter. Dr. James Suh is a medical doctor and professor of Kyung-hee University. Professor Suh is in charge of Anam-gol UBF Second Chapter. Both Dr. Kim and Dr. Suh are lay Christians, yet function as ministers and administrators and Christian counselors, even delivering Bible messages at the Sunday worship service. Similar practices occur in the overseas mission fields. Dr. James H. Kim (U.S.) and Dr. Joseph K. Chung (U.S.) served as UBF's chapter directors in the 1970s. Dr. Noah Rhee (U.S.), Dr. Daniel Hong (U.S.), Dr. Samuel Zun (U.S.), Dr. Daniel Lee (U.S.), Dr. Peter Chang (West Germany), Dr. Stephen Choi (West Germany), and many others are either university professors or medical doctors or scientists. They all serve as UBF chapter directors.

impossible for professional ministers and missionaries. UBF's tentmaking model has opened doors in many nations, even to the end of the world.<sup>7</sup>

3. UBF's international and interdenominational outlook not only attracts college students but also gives the ministry an ecumenical spirit. As a result, factionalism can be avoided and opportunities are provided for cooperation with various denominational Christian communities.

4. A fourth strength of the ministry is the biblical worldview and disciplinary moral concept UBF plants in young adults through Bible study. According to Howard Snyder, the world today faces a "tidal wave" of secularizing influence, especially through the cultural philosophies of materialism and hedonism.<sup>8</sup> As a result of the materialistic affluence of modern culture, a majority of Christians are adopting worldly values and behaving no differently from non-believers. Snyder's argument is valid not only in North America but also in East Asia, including Korea and Japan. In an increasingly secularized world, "Christian narcissism" is being maintained in the form of the "prosperity gospel" or in the "yuppie" phenomenon. Christians too are members of the "me

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<sup>7</sup>A satisfactory treatment of the topic of tent-making ministry is found in Don Hamilton's Tentmakers Speak (California: Regal Books, 1987). Also see David J. Hesselgrave, Today's Choices For Tomorrow's Mission (Grand Rapids: Academie Books, 1988), 209.

<sup>8</sup>Howard Snyder, Foresight (New York: Thomas Nelson Publishers, 1986), 111-18.

generation." "Materialism and affluence, institutionalized in our homes through the hypnotic eye of television, now function as the secular religion."<sup>9</sup> Gone are biblical principles of self-denial, service, and sacrifice, as many Christians adopt instead principles of self-love, the avoidance of suffering, and the pursuit of pleasure. Facing these phenomena in Korea and elsewhere, UBF has emphasized preservation of the central tenets of Christianity: spiritual discipline and ethical and moral development without compromising with secular ideologies.

Won-sul Lee, a noted intellectual historian and President of Han-nam University, who also served on the Board of Directors of the Korean IVF, had this view of UBF:

Based on my dealings with UBF, its leaders have sound Christian faith and a sound view of the nation, and under their leadership, the evangelization of the Christian faith and cultivation of the character is actively being carried out among students in tens of universities. As a result, it has played a large role in guiding many students. . . . This organization carries out these activities not only in this country but in a number of universities in other nations, thereby playing a role in promoting people-to-people diplomacy. . . .<sup>10</sup>

The Reverend Sang-mo Lee, former Moderator of the Korean Baptist Church, considers UBF to be a sound collegiate evangelical institution that, through the teachings of the Bible, spreads the gospel among college students and helps them practice the gospel truth. Rev. Lee believes that UBF

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<sup>9</sup>Ibid, p.118.

<sup>10</sup>Won-sul Lee, "A Letter of Opinion, 1985 (?)" TMs [photocopy].

has guided many collegians and has done much to help the needy.<sup>11</sup>

The Reverend Kap-sik Song of the Christian Literature Society of Korea expressed a similar view:

UBF is an ecumenical student organization that seeks to rightly believe and practice biblical truth. Through this organization, many students have come to have wholesome values and views of life.<sup>12</sup>

Many other Christian leaders in Korea, including Kyu-o Chung, former Moderator of the Korean Presbyterian Church (Hapdong), regard UBF favorably because of the contributions it makes toward the salvation of young souls and the development of their character.<sup>13</sup>

5. In a time when many churches are escaping the city and moving to the suburbs, UBF is increasingly working in large cities to reach those who otherwise would not be reached by traditional churches.

6. UBF also exemplifies the transcending nature of the gospel as it helps many young intellectuals overcome national and cultural barriers in Christ. Citizenship in Christ entails a keen consciousness of a common global destiny, as we realize our world citizenship and collective

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<sup>11</sup>Sang-mo Lee, "A Letter of Opinion, 1985 (?)" TMs [photocopy].

<sup>12</sup>Kap-sik Song, "A Letter of Opinion, 1985 (?)" TMs [photocopy].

<sup>13</sup>Kyu-o Chung, "A Letter of Opinion, 1985 (?)" TMs [photocopy].

human dignity.<sup>14</sup> Since the late 1970s, UBF has been holding international conferences in the United States, Canada, West Germany, and other nations. Through these conferences, UBF hopes and prays that social justice will prevail on earth in the name of Christ. Racial and cultural discrimination, economic exploitation, political oppression, and other dehumanizing elements can be eliminated or greatly reduced through the collective efforts of Christians. Although more than five hundred college students from diverse cultural and linguistic backgrounds participate in Chicago UBF, they understand one another in Christ. Despite their Asian, Euro-American, or Hispanic ethnic heritages, they learn from each other and teach each other, maintaining and building life together without losing their cultural identity. As a campus ministry UBF provides a means for young intellectuals in a pluralistic modern society to work together for a common goal and enrich their lives.

#### Weaknesses of UBF

For most Christians in Korea, UBF has been not a disruptive but a positive factor for the faith. But this does not mean that UBF has no weaknesses. By enumerating some of its weaknesses here, the intent is not to criticize, but to offer constructive suggestions for the growth and enrichment

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<sup>14</sup> Donald G. Shockley has treated this issue quite well. See Shockley, Campus Ministry (Louisville: Westminster/John Knox Press, 1989), 118-22.

of the ministry.

1. The first weakness, which can also be viewed as a strength, depending on one's theological position, is UBF's often ambiguous ecclesiological position. For example, the Reverend Dae-han Kim of the First Chonbuk Church in Korea has criticized UBF because, he says, it is unclear whether UBF is a missionary movement or an institutional or denominational church. He suggests that UBF either send all the people it successfully reaches to other churches or else become a denomination in its own right and absorb all its people. This step, he feels, would eliminate the traffic of students moving between UBF and other denominational churches.<sup>15</sup>

Chong-sun Park, in A Study of the Influence of Bible Study on Church Growth, had this to say about UBF:

Despite UBF's great contribution in providing and developing Bible study methods through one-to-one or small group Bible study meetings . . . it has been separated from the churches, maintaining its own independent worship service and administration. If it has created a religious structure, and hence acts as a church which has no connection with other churches, it should be viewed as a problematic "church."<sup>16</sup>

These criticisms can be viewed both positively and negatively. On the positive side, it is true that UBF has an unclear ecclesiology. In the eyes of established church people, practices such as lay preaching, counseling, and

<sup>15</sup>Dae-han Kim, "My Complaint about UBF," Korean Gospel News (Hanguk pokum sinbo) 23 November 1984, p. 6.

<sup>16</sup>Chong-sun Park, A Study of the Influence of Bible Study on Church Growth, (Seoul: Hae-son Publishing Co., 1984), 93-94.

administration may appear strange and a potential threat to "hierarchical" denominational churches. The problem is compounded because officially, UBF is not a denomination (it is a non-profit corporation), yet practically it functions as a church, holding an independent worship service on Sunday. Furthermore, a number of UBF members participate in both a denominational church and in UBF at the same time, thus creating a duplication in Christian commitment. Hence, criticisms derived from these problems are not unjustified.

On the other hand, such criticisms of UBF can be viewed as a misunderstanding of the nature of campus ministry. Another pastor, Reverend Won-dae Lee, goes so far as to view such criticisms as politically motivated. Presently serving as pastor of the Inland Korean Presbyterian Church in the United States, Lee, who observed UBF's ministry for more than five years in Korea, commented:

Many Protestant churches in Korea, due to their religious formality and hierarchical struggle, were not aware of the importance of disciple-making ministry, particularly among intellectuals. Because of the churches' indifference and lack of concern towards the demands of young students, campus ministries such as UBF inevitably emerged. . . . Because it appeared as an institutional religious form or so-called para-church structure, no support from the churches came. Instead of reviewing the problems of the churches, some ministers of the churches tended to view UBF as a competitor and therefore tried to undermine the genuine value of UBF ministry. It was a sad fact, and the churches in Korea should change their attitude regarding this ministry.<sup>17</sup>

From Won-dae Lee's point of view, criticisms of UBF's

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<sup>17</sup>Rev. Won-dae Lee's letter of November 23, 1988.



ecclesiology have been expressions more of jealousy and political factionalism on the part of some ministers than healthy, constructive, and spiritual arguments. Won-dae Lee regards UBF as a para-church, and sets a high value on UBF's ministry primarily because it has met the intellectual and spiritual needs of college students. He predicts, however, that UBF will eventually become a denomination because of its rapid growth in membership.

From a slightly different angle, Professor Kuk-won Chang of the Reformed Theological Seminary has responded to the issue of whether UBF should be a denomination (modality) or para-church (sodality). Chang argues that it is pointless to criticize UBF on this point, since the ministry has so many strengths--among them, especially, evangelical fervor. Chang views the conflict between UBF and the denominational churches as far less serious than some church ministers would like to imagine. He believes that those who criticize the ministry tend to be narrow-minded, and that most of their criticisms are groundless, since the critics lack knowledge of the historical development of the movement. Moreover, since no Protestant denomination has succeeded in winning the souls of college students on a larger scale, the existence of UBF is valid regardless of whether it is called a para-church or a denomination.<sup>18</sup>

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<sup>18</sup>Rev. Kuk-won Chang has expressed this view in his letter dated February 10, 1988.

At this point, UBF needs to make an effort to develop a clearer ecclesiology, perhaps identifying itself as a "Missionary Church" rather than a <sup>para-church</sup> "Non-profit Corporation." ✓

2. As with any intellectual group, UBF has the potential to become elitist, and to develop an exclusive group mentality. Because it is a Christian group composed primarily of university students and graduates, UBF faces the danger of coming to regard itself as a special organization in which only "elite" people meet together.

3. Even UBF's great strength of employing lay people for world mission and evangelism can become a negative element if care is not taken to avoid self-righteousness and a tendency to criticize Christian gatherings that do not use this model. The theology that every believer is a priest--and not only priest but preacher, evangelist, missionary, counselor, and Bible teacher--can conflict, if not with the theology, at least with the practice, of many traditional churches, such as church professionalism and institutional or organizational structure. The problem does not lie with the UBF model, which transcends dogmatism, inflexible church hierarchy, and undemocratic church management. The problem lies rather in the danger of falling into self-righteousness by denying or directly challenging other "structured" Christian denominations and organizations that have used their own professionalism and religious hierarchy. Such an attitude can bring about unnecessary controversies and conflicts. UBF's identity as a tentmakers' gathering must be

maintained humbly without narrowness of vision.

4. The one-to-one Bible study method, although it has been used positively, has the potential to become problematic. A problem occurs, on the one hand, if one-to-one or small group Bible study leaders try to control their Bible students within their own "group theology" (emphasis mine). On the other hand, the method can generate the leaders' "private world" in which the members may not relate themselves to the "public world." To avoid such a problem, it is important for the one-to-one or small group Bible study leaders constantly to relate their works both to the entire UBF ministry and to the Christian world at large.

5. Staff recruitment and the theological education of staff members in the mission fields need consideration. It is recommended that UBF overseas staff members attend an evangelically ecumenical Bible-teaching institution to receive sound theological training.

6. Because overseas mission work is still primarily in the pioneering stages, supervision over the work is often minimal. Likewise, financial and administrative accountability in the mission fields is not yet fully developed. Adequate supervisory channels between the headquarters and mission fields need to be developed.

7. Although the UBF members' high spirit and dedication to world evangelism are admirable, there is always the danger that if a Christian group over-emphasizes practical missionary work without promoting the intellectual

maturity of its members, its faith may not go beyond the crude and superficial. In this regard, Professor Kuk-won Chang has suggested: "As UBF matures, its leaders should take more time to examine the intellectual aspects of their faith."<sup>19</sup> To avoid such an imbalance, he recommends that "UBF's leaders prayerfully study how best to spread the gospel without stifling the practical aspect."<sup>20</sup> Furthermore, "UBF's leaders should possess thorough and acute knowledge about their faith so that they can accommodate all sorts of people."<sup>21</sup>

8. A tendency to criticize those who leave the ministry, for whatever reason, is another weakness of the UBF ministry. Those who leave the ministry, aside from unbelievers who simply reject Christianity outright, generally fall into two categories. The first group are those who leave because they find the scope of UBF's activity too limiting. UBF is after all a collegiate ministry, and does not have programs geared toward the needs of children, high school students, or post-collegiate adults. Many students who study the Bible with UBF in college either move away or simply attend a more traditional church after graduation. Quite naturally, leaders who have invested much

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<sup>19</sup>Professor Chang expressed this view in a letter dated February 10, 1988.

<sup>20</sup>Ibid.

<sup>21</sup>Ibid.

in helping these young people to grow spiritually are sorry to see them leave at the very time when they could become leaders themselves. The loss of these mature people is not something for UBF to worry about, given the nature of its purpose and makeup. As one cannot always remain a collegian, one should not always be expected to remain a university Bible student.

The second group of people are those who leave UBF because, in the course of their soul-searching, they come to hold theological convictions different from those of UBF, and seek out a Christian organization whose beliefs are more compatible with their own. Again, there is no reason to regret their leaving the ministry; better to entrust them to God and wish them well as they pursue their convictions. A more gracious attitude toward those who leave the ministry would do much toward reducing unnecessary hostilities and hard feelings, and would leave an open door for those who, in the course of their soul-searching, might wish to return.

UBF's overseas ministry has encountered criticisms, the most severe of which have come from anti-cult groups or so-called "deprogrammers." These critics have branded UBF a "cultic" group, and have called UBF leaders, especially Samuel Lee and Sarah Barry, "authoritarians." Were their criticisms limited to mere accusations, they might not be worth mentioning. Their tactics, however, many of which are illegal, go beyond criticisms of an organization's weaknesses and become instead systematic attempts to destroy a ministry.

These tactics include the psychological manipulation, kidnapping and brainwashing of some of UBF's members.

Whether anti-cult groups are actually well-meaning Christians earnestly seeking to eradicate dangerous cults is questionable. According to an article in The Christian Cause, these deprogrammers are "involved in activities designed to undermine true Christianity and destroy the Christian organizations to which many believers belong."<sup>22</sup> Their strategies include the slandering of many Christian leaders, falsely accusing them of exercising authoritarianism and of denying the free will of the organization's members. In an age of permissiveness and promiscuity, when obscenity is tolerated almost everywhere and commitment has become a dirty word, it is perhaps not surprising that the religious groups often singled out as "cults" are those that preach and practice commitment to the Lordship of Jesus Christ and to the task of world evangelization. When bumper stickers proclaim slogans such as "Question Authority," is it any wonder that ministries that teach the authority of the Bible and the importance of obedience to the Scriptures are regarded as somehow denying human rights? When many parents neglect their own children to worship at the altar of career and personal pleasure and fulfillment, should we be surprised when they view with suspicion "shepherds" who care for those

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<sup>22</sup>Tom Short, "Anti-Christian Groups: Do they Surprise You?," The Christian Cause (January-February 1987): 5.

same children with the sacrificial love of Christ? Many times, what is labeled by deprogrammers as "an 'authoritarian regime' is simply a distorted understanding of what actually occurs in a healthy, Bible-believing church, where leaders are commanded to 'be shepherds of God's flock.'"<sup>23</sup>

The motives of deprogrammers are far from altruistic, especially when one considers that panic-stricken parents are often required to pay many thousands of dollars for the so-called "exit counseling" of their adult children from the religious organization in which they have become involved.<sup>24</sup> The results of deprogramming are destructive. Deprogrammers in their limited analysis ignore, if not deny, the religious dimension of human free will. Sociologist David O. Moberg has argued that such efforts "have violated civil liberties by the use of deception, kidnapping, sleep deprivation, and activities which themselves are tantamount to brainwashing."<sup>25</sup> "When psychological persuasion does not work, the deprogrammer sometimes resorts to physical violence to break the victim's will."<sup>26</sup> Once deprogrammed, the persons "are more hostile towards their former groups than

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<sup>23</sup>Ibid., 17.

<sup>24</sup>Ibid.

<sup>25</sup>David O. Moberg, The Church as a Social Institution (Grand Rapids: Baker Book house, 1984), 530.

<sup>26</sup>Short, in *ibid.*, 18.

those who leave voluntarily."<sup>27</sup> The parents of the victims, usually better-educated and upper-middle class, have become involved in the deprogramming out of genuine concern for their children, but they are actually being misled.

"Tragically, many parents do not understand the effects of a deprogramming until afterwards, sometimes several years afterwards."<sup>28</sup>

UBF is not alone in being attacked by deprogrammers. Nearly every evangelical Christian group, particularly those that teach and practice biblical principles without compromise with worldly values, has felt their sting. UBF, however, is especially vulnerable. The ministry is still relatively small and young. Particularly in the United States, where most of the attacks have occurred, UBF is not yet well-established, and its name is not widely known. And, perhaps even more significant, UBF missionaries are Koreans--Asians preaching the gospel to white North Americans. When traditional roles are reversed, a certain amount of uneasiness is to be expected during an adjustment period. But when traditional roles are reversed and deep-seated racial prejudices also come into play, suspicion and fear are unfortunately unavoidable.

This is ironic, for UBF has been a vocal critic of all dehumanizing forces, whether they be social, political,

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<sup>27</sup>Ibid., 19.

<sup>28</sup>Ibid.



religious, racial, or economic. Presently, UBF in Korea, together with the Korean church, is working actively to educate young people about the dangers of cults. UBF never allows any person to give his or her loyalty to a particular charismatic leader. Almost all of UBF's members are college-educated, and many leaders are college and university professors, who advocate spontaneous religious freedom which serves both God and humanity. UBF has never advocated or practiced any totalitarian or authoritarian religious leadership which undermines human dignity and free will.

To say that UBF missionaries were unprepared for such attacks, particularly in a country such as the United States, with its history of religious freedom, is an understatement. Even in Korea, which has a history of authoritarian rule, Western missionaries have not been accused of being cult members, or of planting cultic religions in Korean soil. Instead, the early Korean Protestants wholeheartedly embraced both the gospel and the Western missionaries who preached the good news to them. In Korea, at least, Protestant missionaries were never ill-treated simply because of their race. In this respect, people in the East and West must become mature in humanity, and put aside every vestige of racial prejudice. This does not mean that UBF should ignore criticism from the West; on the contrary, the organization should be more attentive to all criticisms, whether constructive or not. If the criticism is valid, UBF should not hesitate to correct, change, and improve its

organization. Such an open-minded policy will prevent UBF from being misunderstood and can only help advance the gospel.

## CONCLUSION

UBF began as a tentmaking missionary movement. It is still an evangelistic ministry conducted primarily by laypeople in obedience to our Lord Jesus Christ's Great Commission. Like the early church, UBF emphasizes discipling-making and spiritual multiplication by employing a great variety of lay leadership.<sup>1</sup> Although it is not easy to evaluate this movement because it is still in the process of development, it is safe to say that UBF is a spiritual response to a post-modern world.

Industrialization, specialization, secularization, and individualism are all terms that have been used to define "modernity." The rise of science especially has contributed to the advent of modern society. Industrialization has been one result, as human beings have become capable of applying the principles of science and observed natural phenomena to increase their material affluence and comfort. The processes of industry and the methods of science have led to specialization in work and in the methods of industry. Christianity is fading in modern society; it is becoming

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<sup>1</sup>Chin-Hwang, Chung, "Bible Studies and Laymen's Witness," Korean Church Growth, 318-32.

increasingly secularized. Individualism has become a major characteristic of an urbanized modern society. In general, in today's world one can recognize a distaste for tradition and traditional modes of behavior, in favor of innovation and change.

Life in the post-modern era can be characterized as a search for affluence and pleasure by means primarily of technology, the new god of this age. Modern man, who wants to enjoy narcissistic hedonism and super-individualism at any cost, articulates that the "Christian God is dead" or "Christianity is an old-fashioned, useless tradition," no longer necessary for modern human beings. Such is the manifestation of secularism in this post-modern age. Science and technology have become the "messiahs" of the twentieth century, and are assumed to be the means to more freedom and an easier life.

Many people today have a dream similar to that of building a kingdom of heaven on earth, by means of technology and disciplined human wisdom. The infatuation with technology and innovation leads to an attempt to destroy restrictions, constraints, and traditions. Many people believe not only that a Christian kingdom is non-existent but that it is an obscure image of false humanity, which leads to another-worldliness totally unacceptable in the modern age. The modern, secular viewpoint is that one must live in the world attempting to understand it and improve human control over it. Theirs is a material kingdom of science, not a kingdom of

God. What are some of the visible results of such a "scientific" faith? People have worked hard to become professionals in their specialized fields, but such specialization has a narrowing and isolating effect. A specialist in one field can hardly communicate with a specialist in another field. Meaning beyond one's own field is non-existent; and even what meaning one has is quickly lost as knowledge in that field advances and individuals cannot keep up the pace.

The kingdom of science alone does not and cannot satiate the ultimate needs of human beings. The destruction of tradition, the achievement of freedom and scientific humanism are not always adequate goals--they have not satisfied souls. The high rates of divorce and of suicide--especially among young people--in Western societies are evidence that modern people are deeply wounded. Optimism has turned to despair, frustration, and dehumanization. Those who attack Christianity and other valuable traditions are manifesting a rebellion against God, which in itself is harmful to human beings.

UBF is keenly aware that science and technology are necessary if they are properly applied and used for the well-being of human society. The problem is not with technology per se; the problem arises when technology becomes an idol, and godly and human values alike are sacrificed at its altar. UBF realizes that an industrial, secularized, and godless civilization has created many problems--not only in Korea but

worldwide. The main problem of post-modern society, from UBF's point of view, is rapid dehumanization, an aberration that alienates human beings from God and from each other. As a way of combating that ill, UBF suggests that people learn and practice biblical principles.

The teachings of the Bible contain rich spiritual sources and "rational" descriptions of human problems. Scripture explains the beginning of the physical world; it tells us the origins of spiritual matters such as sin, salvation, and faith. It answers questions about the beginnings of evil and of death, as well as of redemption through Jesus Christ. It gives us insight into the origins of cultures, languages, nations, and races. It provides every individual with what he or she needs for a satisfying existence on the earth, providing what the idols of modernity do not. It is necessary for modern human beings to return to the biblical tradition, which is already such an intrinsic part of their spiritual heritage.

To apply any principle derived from the Bible to life is to participate in historical reality. Historical participation, according to UBF, entails participating in some concrete social and political structure. For UBF, the most directly relevant social context is the university or college, which means that its territory of action is limited. Given this limitation, it may sound far-fetched to say that UBF can in any way redress the side-effects of modern industrial civilization, a problem too immense for any one

group of people to tackle successfully. UBF, of course, recognizes that it cannot solve the central problem of humanity by itself. But it is determined to play an active role in helping to solve the problem.

UBF believes that the key to solving the world's political, economic, and social problems lies not in some new ideology, technology, or social planning, but in the individual. Only when each individual's character and worldview are molded in the light of God's Word can peace and social justice come to the globe. In other words, unless we "permit the Spirit to enthrone Christ in our lives," we cannot expect any glorious change of the world: "only God can breathe into a soul the breath of life."<sup>2</sup>

UBF is not suggesting that it can reach out to every individual in the world. By concentrating on college students throughout the world, however, UBF believes that it can influence the future leaders, those who will some day be in positions to initiate changes. By teaching these young people sound Christian values and helping them to live by these values as they interact with the post-modern world, UBF believes that it is actively redressing at least some of the side-effects of the current society.

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<sup>2</sup>Robert E. Coleman, The Mind of the Master (Old Tappan: Fleming H. Revell Co., 1977), 36.

### Guidelines for the Future Growth of UBF

Such a vision is truly great, and to be carried out obviously requires much prayer, immersion in God's Word, and spiritual discipline. It also requires clear goals for the future of the ministry and a sense of how UBF is developing as an organized body of believers. As it becomes increasingly likely that UBF may develop into a church or demonination in its own right, UBF's leaders must also deal with various practical matters related to church administration. At the same time, it is crucial that UBF not lose its specific mission and uniqueness as an evangelical campus ministry.

In this light, and to help make the transition from parachurch to church a smoother one, the following guidelines are offered:

1. Should UBF indeed become a denomination *where we should. a comm*  
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 recommended that the ministry take on a two-fold structure, with the "University Bible Fellowship Church" comprising all the members, including the elderly and children, and the University Bible Fellowship itself continuing to exist as the campus evangelism arm of the church. In addition, as the original members age and participate less directly in the work with college students, and as more and more children are born to young families, pastors should be appointed specifically to work with these diverse age groups. A systematic program of Christian education for children and young people should be established, under the direction of a



youth pastor and trained teachers. The Board of Directors should establish committees to deal with matters such as doctrine, polity, finances, and church administration. The older, spiritually mature members, though not participating in campus evangelism directly, would continue to support the campus ministry both spiritually and financially. As for the campus ministry, the University Bible Fellowship would maintain its present structure and strategies, with a continuing emphasis on one-to-one Bible study and discipleship training.

2. UBF Christians should make it a rule constantly to examine themselves and publicly discuss their administrative problems. It is only by continually evaluating themselves and accommodating outside criticisms that UBF Christians can improve the ministry.

3. UBF should continue to do all it can to help collegians become useful members of their society. In the course of helping collegians to reach a mature position from which they can help others, it is imperative that UBF respect each person's individuality and conscience and help them develop true freedom in Christ.

4. To further its global evangelism, UBF should be more attentive to the character of the people it recruits for evangelism and the quality of training it uses to develop evangelists. Theological education in regard to Christian activities, including cross-cultural missionary work, is

strongly suggested for UBF lay evangelists.<sup>3</sup> Concerning its missionary policy, UBF must take pains to avoid unnecessary conflict between mission and culture, for unless such caution is taken evangelism inevitably will develop into cultural imperialism. Every UBF evangelist must believe that he or she is not a representative of his or her culture, but of his or her faith--no matter how difficult it may be to make such a distinction in reality.

5. UBF should continually make every effort to maintain close and cordial relations with the Christian community at large. The problems of post-modern civilization are too immense to be undertaken by any one group. Solutions can begin only when all denominations put aside factionalism and cooperate with each other. By coworking with other churches and Christian organizations, UBF should not give up its uniqueness or gloss over the differences between it and others. Diversity is the norm among various Christian denominations, and qualitatively different perspectives exist among various Christian groups. Nevertheless, such differences should not prevent UBF from recognizing the possibility of diversity-in-unity, or cooperation without compromise.

By placing itself in the broader Christian community, UBF can play an increasingly significant role in evangelizing

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<sup>3</sup>Hesselgrave, Today's Choices for Tomorrow's Mission, 147-65.

the world and in overcoming the dehumanization created by industrial and secular civilization.

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