



**TWO WORLDS, ONE MISSION, ONE FUTURE:
THE WORK AND LIFE OF MISSIONARIES
MAYNARD DOROW AND WON YONG JI**

**CHURCH HISTORY 303 I
DAM "TOM" PARK
DECEMBER OF 2005**

Preface

Life is a very interesting subject to study because it is a very complicated matter but at the same time it is intertwined with other people, which make it even harder to master the subject. The topic for this project seemed to be fairly straight forward and simple, after all the paper was intended to cover two lives who were involved in the same mission: the work of God in South Korea which began in 1958. But the more the subject is studied, the more the people can see the intricate hand work of God. There were three American and one Korean national sent to South Korea to start a mission church for Lutheran Church- Missouri Synod. They all had different background and expertise. However, it is amazing how God used these jars of clay to accomplish the impossible. The other interesting fact is that the Almighty Lord used missionaries from two different worlds, Korea and America, to accomplish a common goal of sharing the Gospel. The life and work of missionaries Dorow and Ji will help the reader to see the power of God's Word. This paper is by no means a "comprehensive work" of the lives and work of missionaries Dorow and Ji. However, the author will do his best to portray their lives and work as he knows.

Abbreviations

CCC: Correspondence Courses in Christianity

CLS-K: Christian Literature Society of Korea

EKB, ELK-B: The Evangelical Lutheran Church in Bavaria, Germany

ILC: International Lutheran Church, Seoul, South Korea

ILC: International Lutheran Council

KLH: Korea Lutheran Hour

KLM: Korea Lutheran Mission

KLM/ LCK: Korea Lutheran Mission and the Lutheran Church in Korea

LCK: Lutheran Church in Korea

LCMS: The Lutheran Church- Missouri Synod

LLL: Lutheran Laymen's League

LTAA: Lutheran Theological Academy of LCK

LTU: Luther Theological University

LWF: Lutheran World Federation

MWB: MISSIONSWERK in Bayern (Bavaria, Germany)

NCCCK: National Council of Churches in Korea

Acknowledgement

This paper is the fruit of the generous help of Pastor Maynard Dorow and his son. They set aside their busy time to record the interview for me.

I also want to thank Prof. Won Yong Ji for his encouragement and help on my paper. It was unfortunate that I could not go and interview Dr. Ji.

Lastly, I want to thank God for using me to record his hand at work in Korea. The Lutheran work in Korea encouraged me to go out and preach the Good News to the world.

Dam "Tom" Park

Student at Wisconsin Lutheran Seminary

Mequon, WI

December 20, 2005.

I. Biographical sketch of Dr. Won Yong Ji

1924- 1948

Birth and background

Dr. Won Yong Ji's life began in a little town in the northern part of Korea in the middle of Japanese occupation. His family was from the line of nobles but suffered extreme poverty. It looked like Ji's future was doomed already with endless problems.

Elementary, middle, and high school years

Although the family was hard pressed for money, the family sent Won Yong to a school. He was an excellent student and a quick learner. During the Japanese occupation, 1910-1945, the life was very difficult for Koreans. The Japanese colonists tried to "Japanize," the natives. He was not allowed to speak the Korean language and he had less chance to leave his home town. Even though Ji was a good student, that didn't mean anything. His future was already determined by other people.

Military service

When Japan was fighting against Americans, the brutal nation needed more men to fight for the "Rising Sun." Japanese army coerced many Korean young men to join its military forces. At this time Won Yong Ji went into the Japanese army. His job was to guide the anti-aircraft guns to shoot down the Allies' air planes; he was in a "Searching Air Unit."¹ Many Korean young men were placed on the front line. It was a way to save the Japanese from danger.

Religious training, teaching, working experience

When he was a teenager, Won Yong ran across a book that talked about Martin Luther. He was very impressed by the German theologian. The author of this paper also knew Martin

¹ Won Yong Ji, *By the Grace of God I am What I am* (Mecomb, MI: Lutheran Heritage Foundation, 2004), 55.

Luther in Korea. He still remembers the World History lesson on Martin Luther at his middle school.

There were many Christians living in North Korea before the Korean War. According to Maynard Dorow's article in *Missio Apostolica*², Pyung Yang (the capital of North Korea) used to be known as the "Jerusalem of Asia." Many foreign missionaries, the Presbyterians in particular, did effective mission work in Korea and surrounding areas. Ji heard about his Savior through the pastors and missionaries.

After the end of liberation from Japan, Won Yong Ji's world was divided into two nations. The Soviet troops came and occupied North Korea. Even before the Korean War, the people in North couldn't travel to the South freely. The persecution of Christians began as the communist started to have more control over the people of North. Many Christians attempted to cross the border. Some were not successful in their attempts, the Soviet border guards shot them. However, some were able to cross over to the South. Ji decided to go to South Korea. Ji vividly described this account in his autobiography. Won Yong and some other friends attempted to cross the border at night. Unfortunately, they were caught by the Soviets. Thankfully, they were able to bribe the guards. Many times the Soviets guards wanted more money and food.

Meanwhile, Ji started to go to a Christian school and found a part time job at the U.S. military base in Kim Po (김포). A major international airport was there.

As he interacted with American soldiers, he became a good friend to them. One of Ji's friends was a chaplain in the U.S. military. He really wanted Ji to receive an American education. Ji remembered that event very fondly. The chaplain wanted him to become a minister.

² Maynard and Shirley Dorow, "Dorow Trip to North Korea: March 23- April 5, 2003," in *Missio Apostolica*, Vol. XI, No. 2 (Issue No. 22) (November 2003): 134-137.

1948- 1958

With a great expectation, Ji went to America. The first school, he attended was in San Jose, California (San Jose Bible College- Church of Christ school)³. He received his Bachelor's program from the institution. At this time he was trying to find out what he should do for life. His other American military friend was a Lutheran. He persuaded him to go to Concordia Lutheran Seminary in St. Louis. Ji thought about the option but he knew nothing about Lutheran church except what he had read about Martin Luther when he was sixteen.

With a prayerful consideration Ji started to attend Concordia in the master's program. In his autobiography, he mentioned that the life in the Midwest among German descendants was a challenge. At this time not many Asians were living in the Midwest except in Chicago. Many people used to ask him whether Ji was from China.

Regardless of all these racial problems, Ji went through the program and received his S.T.M from Concordia. While he was in St. Louis, the North Korea invaded the South. The South Korean government requested the American government to recruit Koreans who were living in American to become translators and interpreters in the military. The payment for the service was American citizenship. Ji wrestled with the issue. He wanted to help out his country men. At the verge of his decision, professors and his pastor friend, Rev. Ernest Drews, in St. Paul persuaded him not to join the army. They emphasized the point that Ji was indeed preparing himself for the greater service. They knew that the spreading of the Gospel was more urgent than to join the military, protecting the people in the army. Shortly, after his master's program, he had an opportunity to study at University of Heidelberg (*Theologisches*

³ Won Yong Ji, *By the Grace of God I am What I am* (Mecomb, MI: Lutheran Heritage Foundation, 2004), 102.

Studienhaus)⁴ in Germany. He even wrote a book about his experience in German- *Meines Bruders Hüter*.

His desire to obtain knowledge did not stop there, Ji went back to Concordia for his Th.D. When he was going through the masters and doctorate program, Ji fell in love with Luther's theology. One of Dr. Ji's interests was Luther studies. The world saw how much he loved Luther's theology through his prolific translation work and books.

Dr. Ji also experienced pastoral work in an American church. He served as an assistant pastor at Jehovah's Lutheran Church in St. Paul.⁵ There he taught catechism classes and preached. When he was busy serving the people in St. Paul, he received a call from the Missouri Synod to become a pastor in Korea. God knew his desire to serve Korean people, Dr. Ji accepted the call. And this decision made all the difference in his life and also the world.

1958- 1968

When Dr. Ji arrived in Korea, there were three other Missouri missionaries already in that country. The missionaries were Kurt Voss, Paul Bartling, and Maynard Dorow. Voss used to be a missionary in China. Sadly, the communist party take over in 1949 and ended his career as a missionary in China. The mission board of Missouri Synod called him to serve in Korea. Bartling and Dorow were recent graduates of Concordia Seminary in St. Louis. Bartling was an experienced graduate. He had been a vicar in Africa for two years. I will focus on Maynard

⁴ Won Yong Ji, *By the Grace of God I am What I am* (Mecomb, MI: Lutheran Heritage Foundation, 2004), 125.

⁵ Won Yong Ji, *By the Grace of God I am What I am* (Mecomb, MI: Lutheran Heritage Foundation, 2004), 141.

Dorow later in this paper. His personal interview will show his life and experience in Korea.

Dorow ended up serving in Korea for over forty years.

When the Missouri Synod missionaries arrived in Korea, the country was going through extreme poverty and recovering from the war. There were many Christian pastors who contacted the Lutherans. Their intentions weren't the purist many times. Many pastors were suffering from lack of members and money. They thought these rich Americans can provide them with resources. Doctrinal purity was not the priority. This caused many difficulties in Won Yong Ji's initial ministry. He had to discipline the "bread pastors." Because of his action many accused Ji of being too dominant in the church. Some even wrote to the Missouri Synod Mission Board to remove Ji for being too controlling. However, Dr. Ji was doing his best to preserve the doctrinal purity in the church. The first two years of the missionaries involved active evangelism work. Dr. Ji, a native Korean speaker, started to use technology to reach the greater population. Won Yong Ji helped to set up the Lutheran Hour in Korea. The Missouri Synod missionaries in Japan were the ones who initiated the Lutheran Hour program in Asia in English but Ji was the one that really encouraged Missouri Synod to start the radio ministry in Korean language. The program used CBS (Christian Broadcasting Service) of Korea to air the Word of God. This program not only reached many in the South but also in North Korea, China, and Soviet Union.

Through these efforts Lutheran theology reached many listeners. This gave the opportunity for the next step. Ji thought that the Lutheran church should really nurture the people of Korea with God's Word in an educational way. He helped to create the Bible Correspondent Service. There were thousands of Koreans who took the course and receive the graduation certificate. This created the need for an institution which could provide space for education.

Ji and the missionaries started to use Yonsei University for the training of Lutheran pastors. At this time there was no building and no funds to start a seminary but through Yonsei University the students received very strong undergraduate program. This became an active seminary program, Lutheran Theological Academy. Many of the national Lutheran pastors went through this program. They received their undergraduate studies at Yonsei and were taught by Dr. Ji and the Missouri Synod missionaries. The number of students grew and they no longer could use Yonsei for the theological program. This dire need for more workers and space forced the Korean Lutheran Mission to have their own independent seminary program. Actually, the mission decided to have both the undergraduate and the seminary programs together.

The first person to go through the Lutheran seminary course was Won Sang Ji, a younger brother of Dr. Ji. Mr. Won Sang Ji went to a Presbyterian seminary and later took a colloquy into the Lutheran church. He was the first Lutheran to be ordained in Korea.

Dr. Ji's schedule was really busy and actually still is. At the beginning of the mission, Dr. Ji conducted services at various locations. He preached and taught Bible classes. Korean people value education very highly. This aspect of people helped to set up an effective evangelizing tool. Dr. Ji lectured and taught different topics from the Bible. At first Koreans were curious to know what the Lutheran church believed. Some even thought that Lutheran were cult members like the Mormons or the Jehovah's Witnesses. The Bible classes helped the people to see that the Lutheran church is a Bible believing church.

There were no Lutherans beside the missionary group sent by Missouri Synod in the fifties and sixties. Based on Dr. Ji's writings and the personal interview of missionary Dorow, they believed that it was critical for them to be ecumenical to survival. Won Yong Ji served with the Korean Bible Society and the Korean Ethics Committee which is like the FCC in the U.S.

Through these means Ji made the name Lutheran known throughout Korea. The ministers and church workers of different denominations view Dr. Ji very highly and they respect his work.

1968- 1978

While he was really busy contributing his time and energy to the Kingdom of God, the Lutheran World Federation contacted Dr. Ji to be the new Asia Secretary. His experience in Germany made his name known in the European Lutheran churches. According to Dr. Ji, this was a blessing. It gave the opportunity for the next generation Korean Lutherans to fill in the void of Dr. Ji. He did not completely cut the ties with the mission in Korea but his involvement was limited. Dr. Ji and his family resided in Geneva where the LWF ecumenical building was located. During his tenure as the Asia Secretary, Ji visited many different Lutheran missions. His expertise in mission work helped the infant Lutheran churches to grow. He also taught at several different Lutheran seminaries. His teaching experience in Papua New Guinea was mentioned in his autobiography. He served as the Asia Secretary for about ten years. In his biography, Ji recorded his conversation with President J.A.O Preus of LCMS.⁶

Preus: In your mind, after being an executive staff of LWF for a few years already, do you think LCMS should be or should not be a member of the LWF?

Ji: (After a brief pause and reflection) To answer you, Dr. Preus, I have to ask you a question: “Does LCMS have something to contribute to the Lutheran world and others outside Lutheranism, theologically and ecclesiastically?”

Preus: That is a tactful response! May I ask then: “What do you think, after being educated at Concordia Seminary (St. Louis), and a member of LCM’ partner church (then, KLM), and now a responsible staff of LWF?”

⁶ Won Yong Ji, *By the Grace of God I am What I am* (Mecomb, MI: Lutheran Heritage Foundation, 2004), 359-360.

Ji: With no question nor reservation, I would say: LCMS has something, in fact, many things and in many area, to contribute significantly not only to the Lutherans but also to the world-wide Christianity.

Preus: Then, what is your answer to my original question, Mr. Ji?

Ji: Can we contribute more by being in or out, within or without? How could we contribute better and more effectively is our mutual concern. After all LWF is a “federation” not a super-church.

Preus: (with a meaningful smile on his face) I know what you are driving at. But please remember, the president of a church body of the Lutherans in America, as you too know, reflecting together, both doctrinal and practical matters in the church life.

Ji: I understand. One doesn't have to be in. Sometimes, from outside one may contribute more, depending upon the case and situation in mind. Thank you!

The Missions Werks Bavaria heard about Dr. Ji's service in the LWF and wanted him to teach at their seminary and work as their consultant. He lived in Neuendettelsau, only a couple houses down from where Johann Konrad Wilhelm Loehe used to live.⁷

1978- 1997

While Dr. Ji was working hard, the Missouri Synod was going through turmoil. The big problem was Seminex. Ninety percent of the faculty at Concordia Seminary in St. Louis left their teaching post. In order to fill in the gaps, the Synod was trying its best to look for ‘good, confessional men.’ While the seminary was looking, someone mentioned Dr. Ji's name. The Synodical leaders and the president of seminary interviewed him and asked him to write a paper on the topic of Inerrancy of Scriptures. The Synodical leaders and the seminary had contract with Dr. Ji. Won Yong Ji was asked to teach Systematic Theology at Concordia Seminary. He also taught Missiology electives courses.

⁷ Won Yong Ji, *By the Grace of God I am What I am* (Mecomb, MI: Lutheran Heritage Foundation, 2004), 285.

Dr. Ji did not forget about the Korean mission, by now it had become its own identity- Lutheran Church in Korea. At this partner church, Won Yong Ji served as a visiting professor at Lutheran Theological Academy in Korea. This was critical because Dr. Ji's presence helped the academy to be fully accredited.

When Dr. Ji was a professor at Concordia Seminary, he served as an editor for *Missio Apostolico*, a missionary magazine and also wrote many articles in the *Concordia Journal*.

1997- (2005)

He retired in 1997 but as a professor emeritus at Concordia Seminary, his work never stops. He teaches missiology courses and also presents papers at different conferences. His tie with the Lutheran church in Korea is still strong. Every year, during the fall, he goes to Korea to teach at the seminary. Dr. Ji is a visiting lecturer, a translator, a guest professor and a hymn writer.

II. List of Rev. Ji's translation and written work

Dr. Ji loves Lutheran theology so he wanted to share his appreciation for Martin Luther and his work by translating and writing books. Here is the list of Dr. Ji's work:

Books, authored: (not including small booklets)

The Faith of the Christians, 1959 (in Korean)
The Life and Thought of Martin Luther, 1960 (in Korean)
Introduction to Christianity (What is Christianity), 1966 (in Korean)
Luther Thought: Theology and Education, 1961, 1991 (in Korean)
Luther and the Reformation, 1965, 1993 (in Korean)
On Life's Journey, 1967, 1976 (in Korean)
Reflection at Lake Leman, 1981 (in Korean)
Faith, Life, and History, 1992 (in Korean)

Meines Bruders Hüter, 1979 (in German)
A History of Lutheranism in Korea, 1988, 1989 (in English and Korean)
Religious/ Spiritual Attitude of College/ University Students in USA, Germany and Korea, 1994
(a survey)

Books, co-authored and co-edited

Korea Struggles for Christ, 1967 (in English)
Essentials of Luther's Thought, 1993 (in Korean)
Christian Thought, Series (I-IV) (in Korean)

Books, translated and edited

Lutheran Theology ("The Lutheran Church, F. E. Meyer) (in Korean)
Luther's Table Talks (portions), 1963 (in Korean)
Luther's Works: Korean Edition (I-XII), with collaboration, 1977-1990 (in Korean)
The Book of Concord, with collaboration, 1988 (in Korean)
Law and Gospel (C. F. W. Walther), 1993 (in Korean)
Luther's Small Catechism with Explanation (in Korean)

Articles and Essays

In *The Dictionary of Christianity*, 1972 (in Korean)
In *Lutheran Cyclopedia*, 1975 (in English)
Theologische Realenzyklopädie (in German)
Concordia Theological Monthly (in English)
Lutheran World (in English)
Luthersche Rundschau (in German)
Concordia Journal (in English)
Concordia (German)
Missio Apostolica (in English)

III. Biographical sketch of Rev. Maynard Dorow (based on the video interview): The question sheet is attached.

List of questions submitted to Pastor Emeritus Maynard Dorow prior to videotaped interview

- **Ministry**

Please introduce yourself briefly: Name, Place and Date of Birth, Schooling, etc.

Maynard Dorow from Aden Hills, Minnesota.

What was your situation (family, economic, etc.) as you prepared to be assigned?

I just finished a year of S.T.M. work at Concordia Lutheran Seminary.

At the call service, when you heard your name, followed by the word "Korea," what were your first thoughts and impressions? What were your family's thoughts and impressions? Shirley's? Her family's?

I was very surprised and my family. But my wife, Shirley, was ready to go and serve. Her attitude helped me to be ready also.

What was your original assignment? What were you called to do?

The original assignment was to learn the Korean language. I went to Yonsei University (연세 대학교) for the lessons but at the same time the Korean tutors taught me the language. The Korean shop keepers helped me to improve my conversation skills.

We were called to start a Lutheran mission in Korea.

Can you please tell me how you got to Korea, on a ship? Where did you go through? How long did it take?

We took a ship to Korea with two other missionary families. It was necessary to stay warm. When we got there it was winter.

Describe a typical Sunday morning worship service. What was the same, what different?

There were a Sunday morning service and another service in the evening. The difference was the early prayer meetings, which started at five in the morning.

We used the Lutheran liturgy, which was translated into Korean. Sunday school and youth work became the important evangelizing tools because the youngsters would invite other friends to come. People came because of the word of mouth invitation of the believers.

Talk a little bit about learning the language.

The usage of the formal speech was hard to pick up. [According to Shirley Dorow, she really butchered the language sometimes but the Korean ladies were very understanding]¹

What were the major doctrinal challenges you faced in Korea?

The Law and Gospel. Many Christians were Methodists and Presbyterians at the time we arrived in Korea. Those churches did not really balance the Law and Gospel in their preaching and teaching.

What were the major “practical” issues you faced in Korea?

The strong Confucius ideas in the life, we had to learn how to use the proper speech to the elders and governmental officials.

What were the biggest non-theological challenges (e.g. political, economic) you faced in Korea that impacted your ministry?

When I arrived in Korea, the country was really poor and was recovering from the war. The people contracted T.B. and extreme poverty. We couldn't really focus on our work so we made the use of a deacon from Norway.

Over your 40 years, what changes did you observe in your own ministry in Korea? In the Korean ministry of the Missouri Synod?

How was your experience teaching at the seminary in Korea?

The Korean students worked hard, I really enjoyed teach them and served them as the president of the seminary.

What kind of contact did you have with other Missouri Synod missionaries? Who were the ones that were sent with you? With Korean national churches and pastors (KLM/ LCK)? Who left the greatest impressions upon you?

Won Sang Ji, and Won Yong Ji. Won Yong Ji was the leader of the Lutheran Church in Korea.

What kind of contact did you have with non-Missouri Synod missionaries? With non-Missouri Synod national churches?

I met other missionaries through Seoul International School where my children attended. I was involved in the school board and Parent Teacher Association. I met other missionaries of different denominations through that way.

The Seoul Union Club was a good place to meet missionaries of other denomination. We usually bowled but sometimes there were lectures.

¹ Shirley Dorow, “Some Missionary Moments I Remember,” in *Missio Apostolica*, Vol. VI, No. 2 (Issue No. 12) (November 1998): 85-90.

What was the Lutheran World Federation's role in Korea?

LWF helped LCK to be connected to different Lutheran churches around the world. There were many area meetings. The Korean delegates met other Lutherans from Hong Kong, India, Taiwan, and Papua New Guinea.

What challenges (doctrinal, practical, political, etc.) do you see for the Missouri Synod in Korea in the future? For the Korean national churches (LCK)?

The complete role change will be different. There might be the need for the American missionaries. All the spot will be run by the Korean nationals.

What opportunities do you see for the Missouri Synod in Korea in the future? For the national churches (LCK)?

Missouri Synod now is the partner church of LCK. It is no longer a mission.

What would you like to see happen in the Korean Lutheran Church today, in 5 years, 10 years, 25 years?

I hope that it will balance the theology and the social work. The Law and Gospel should be the main message of the church.

- **Life**

What kind of things did you do in your leisure time/vacations/etc.?

We went to this beach, Dae Chun (대천), which is in the western part of Korea. Our children still remember that family vacation. It was very enjoyable to get away from the work as a missionary.

Are you involved in any ministry opportunities now? Do you teach or preach, now?

I teach the New Testament Greek courses at Luther Theological Seminary in Korea once a year usually during the summer.

- **Cultural Differences**

What are some of the chief cultural differences between the US and Korea?

In Korea, the social structure is like a staircase. The people respect the government. A wife obeying her husband. The children listening to their mother. An older brother taking care of the younger. The Confucius ideas are working in the Korean culture. The high view on education really impressed me. Korea is an old country, the Asian wisdom shines through everyday life.

IV. On going effect of Revs. Won Yong Ji and Maynard Dorow's work

Lutheran Church in Korea (LCK)

The work of Maynard Dorow and Won Yong Ji is ongoing in Korea. The mission church that the Missouri Synod missionaries started became independent. It used to be KLM (Korea Lutheran Mission), but now it is called LCK (Lutheran Church in Korea).

LCK experienced slow but steady growth. Now, the church body has 3,000 baptized members and 32 congregations throughout South Korea.

There are 51 ordained pastors since the start of LTA (Lutheran Theological Academy) in 1967. Three have died and three others have retired. Six are now serving in different countries like the U.S.A., Australia, and Canada. Four are doing some sort of Christian work in Korea. However, most of the graduates (36) are serving as at LCK pastors and LTU (Luther Theological University).

LCK is in full fellowship with LCMS and is a member of LWF since 1972. Maynard Dorow said that it is very important for LCK to be with LWF because this would open up the relationship between neighboring Lutheran churches.

The new president of LCK is planning to start two churches every year. This is an ambitious goal but the power of God can do many difficult tasks.

ILC (International Lutheran Church in Seoul)

After the World War II, many Lutheran servicemen were sent over to many different locations like Guam, Japan, Korea, and Papua New Guinea. The growing number of the military personnel caused to create several Lutheran churches under the joint work of American Lutheran Church now known as ELCA (Evangelical Lutheran Church of America)

and LCMS (Lutheran Church- Missouri Synod). These two churches have limited ‘altar and pulpit fellowship,’ where the U.S. troops are stationed (South Korea, Guam, and Germany).

The Evangelical Lutheran Church of America claims ILC as “overseas independent Lutheran congregation recognized by it. The Lutheran Church- Missouri Synod records ILC is “a church body with LCMS relationships.” LCMS has “altar and pulpit” fellowship with ILC (International Lutheran Church in Seoul).

ELCA and LCMS pastors take a turn to serve this congregation. Most of the members are still American servicemen but more U.S. business men are attending the church. The number of Korean membership is growing also. Many Korean nationals want to attend because the whole service is in English. Learning English is really important to Koreans.

LTA/ LTU (Luther Theological University)

Lutheran Theological Academy became Luther Theological University. It has become a four year undergraduate program offering a social services degree and a theological degree. LTU includes the seminary training. The students with a bachelor’s degree can enroll at the seminary. LTU is recognized and fully accredited by the government of Republic of Korea.

The Work Goes On

Even though, both Maynard Dorow and Won Yong Ji are in their 80s, they still teach and write. Both men go back to Korea once a year to teach at LTU. Maynard Dorow teaches the New Testament Greek courses at the seminary. Won Yong Ji still translates many publications into Korean language.

The Lord used these two men to accomplish the wonderful works of the Savior. These men, Maynard Dorow and Won Yong Ji, were the tools of God. I want to compare them to a

MacGyver's Knife.* The knife has many functions but without MacGyver using it, the tool is obsolete. The same point can be applied here; Won Yong Ji and Maynard Dorow are gifted men. However, without God using them they don't have a purpose. Thanks be to God that He used these men to spread the Gospel to Korea.

It is very fitting to end this paper with Won Yong Ji's hymn verses that he wrote in 1999. Our citizenship is in heaven. We serve our Lord until He calls us home. May God give us the strength be faithful to His work!

1. We are citizens of heaven; our homeland is not here. Walking thru this world of evil, we journey without fear.
2. On the way to our true homeland, the kingdom God prepared; we will help and serve our neighbor, and care as Christ first cared.
3. From now on, we live forever; Christ links us all by grace. With one thankful voice together we sing our songs of praise.

Refrain: Since our gracious Lord is giving, love eternal, new each day, we are citizens of heaven, we will live in hope always.⁸

* If you ever watched the 80s popular show *MacGyver*, you are acquainted with MacGyver's handy-dandy tool, his trusty Swiss Army Knife. It contains many components- the cork opener, the can opener, scissors, a magnifying glass, a file, a screw driver, and etc. Dr. Ji and Rev. Dorow have many talents and served in many different areas of the ministry. God has used these men to spread the saving Gospel to the world. That is why it is very fitting to call Dr. Ji and Rev. Dorow the *MacGyver Knife* of God.

⁸ Won Yong Ji, *By the Grace of God I am What I am* (Mecomb, MI: Lutheran Heritage Foundation, 2004), 395.

V. Maps

(LCK location map included)

CHINA

LUTHERAN WORK IN KOREA

- 32 congregations of the Lutheran Church in South Korea
- Luther Theological University/seminary/Luther Institute at Yongin
- Luther Building in Seoul – LCK office, Bethel Bible, CCC, Concordia-sa
- Seoul International (English-language) Lutheran Church (ILC)
- Seoul Foreign School, where several Lutheran teachers serve international students in a Christian, English-language school

NORTH KOREA
Democratic Peoples Republic of Korea (DPRK)
22 million population

*Yongbyon

*Pyongyang

EAST SEA

Diamond Mts reunion site

Panmunjom demilitarized zone

Tanyun 1

SEOUL area 10
ILC

Inchon 1

Choongju 1

Suwon 1

Yongin 1
LTU campus

Ansan 1

Pyongtaek 1

Ansong 1

SOUTH KOREA
Republic of Korea (ROK)
46 million population

Onyang 1

Chonan 1

Chongju 1

YELLOW SEA

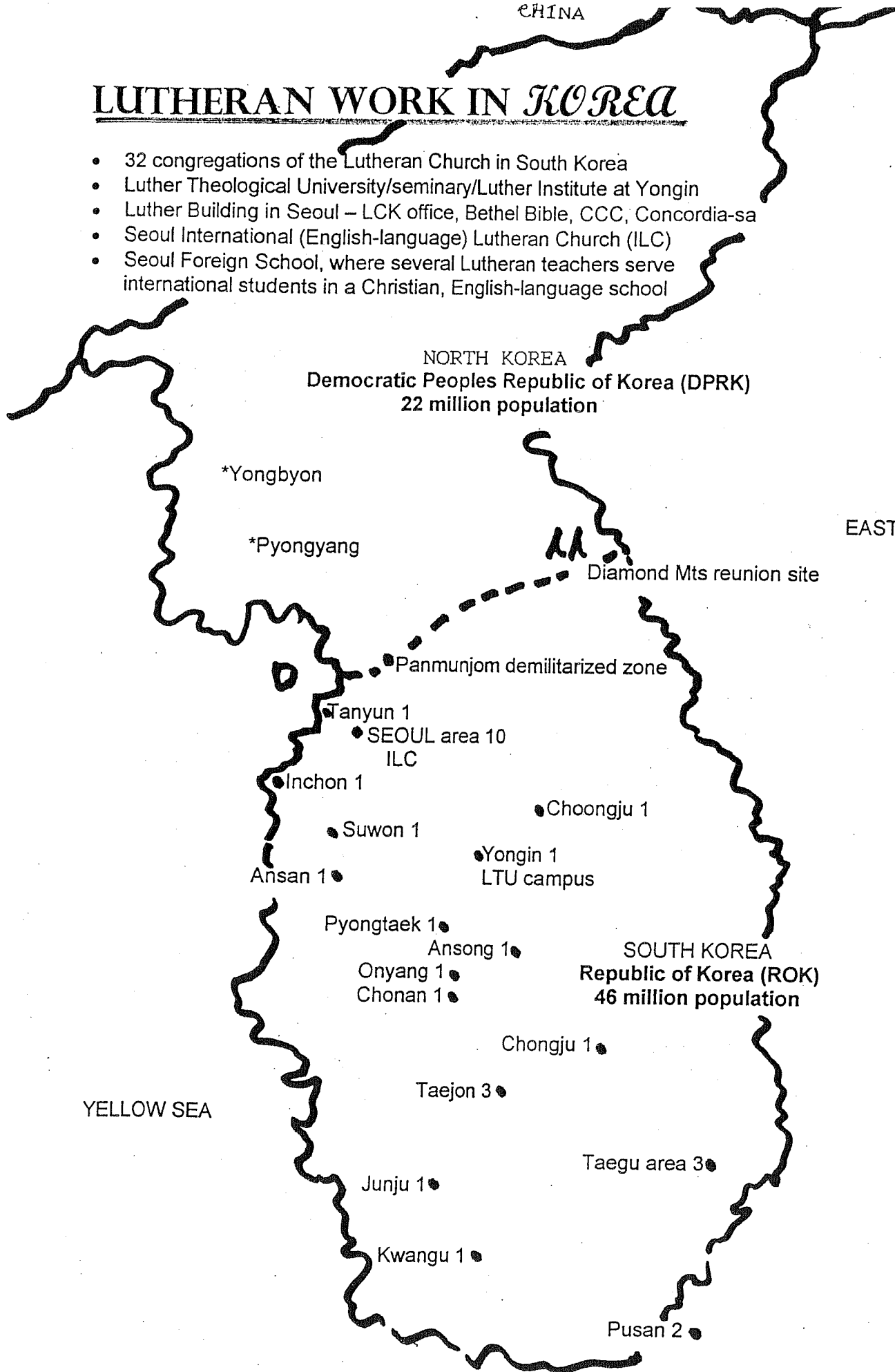
Taejon 3

Taegu area 3

Junju 1

Kwangu 1

Pusan 2

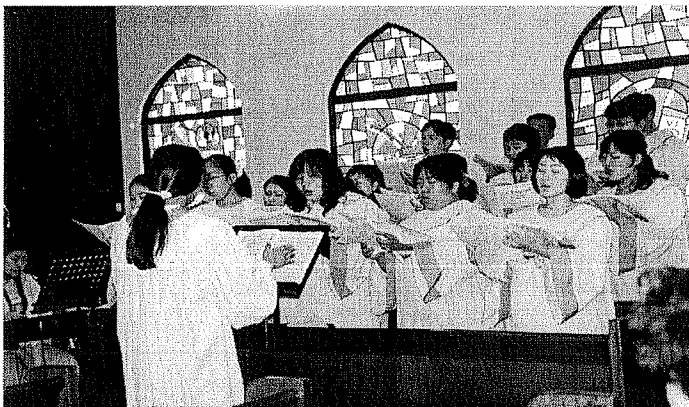


VI. Pictures

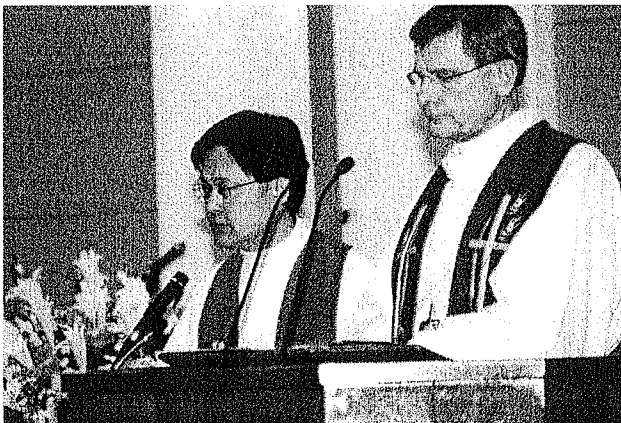
LCK



Communion service at a congregation



Nam Bu Lutheran Church Choir



Gerald Kieschnick at Jung Ang Lutheran (Courtesy of *The Lutheran Witness*)



Living Water Lutheran Church



ev. Maynard Dorow



Dr. Won Yong Ji

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