

“Today Vienna, Tomorrow All of Europe”: The History of the Vienna Korean Church

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1. Introduction

Non-Western Christian churches are at the forefront of world mission, especially South Korean diasporic Protestant churches. Diasporic Christian communities tend to be significantly more engaged in missionary activities than the local ones (Jongeneel 2003). Indeed, diasporicity represents a crucial factor in the world mission, with its theological dimension being increasingly stressed. South Korean missionaries, for example, often claim that diaspora is in fact God’s strategy in the Last Days (*majimak ttae*). People who have multicultural affinities are thus believed to be able to evangelise more effectively. The Korean diasporic Church (*Han’guk imin kyohoe*) has often been regarded as a model for diasporic churches (e.g., Warner 2001: 52) because of its enthusiastic proselytising, as well as its strong bonding and mission-oriented commitment. In the Protestant discourse it is known for having a distinctive worship style, which attracts people of other ethnic backgrounds as well (Moon Ruth 2012). Although cultural differences and dissimilar religious expressions initially hampered the integration of diasporic churches into the host society, ultimately they have come to play a vital role in local Christian environments.

This paper offers a case study of a Korean diasporic church in Europe. More precisely, it explores the historical development of the first Protestant Korean church in Austria, namely the Vienna Korean Church (*Pienna Hanin Kyohoe*; henceforth: VKC), presently located in the city’s third district. The VKC makes itself visible to its German-speaking environment as *Evangelische Koreanische Gemeinde Wien* (Protestant Korean Congregation

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Notes on Romanisation and Style: Korean terms and names are romanised using the McCune-Reischauer system. Korean names are given according to East Asian custom: family name precedes given name.

Vienna). It has forty-five years of history, having been started by sixteen nurses dispatched from South Korea in 1973.¹ Today, the congregation comprises some 450 members, which amounts to more than twenty per cent of all Koreans living in Austria.² Both the size of this group and its mission-oriented ministry (*sŏn'gyo chungsim kyohoe*) are conspicuous. Indeed, missionary activities—both domestically and internationally—are at the heart of the VKC's self-identity and vision,³ spelled out by its leitmotif “Today Vienna, Tomorrow All of Europe” (*onŭr'ŭn Pienna, naeir'ŭn on Yurŏb'ŭl*).⁴ Currently, the VKC formally supports 108 missionaries (*sŏn'gyosa*) who are mainly operating across Eastern Europe.⁵ Additionally, a number of missionaries are supported in their engagement in various Asian countries, including Indonesia, Nepal, Myanmar, and the Philippines.⁶ According to its self-image, the VKC models itself on the Antioch Church (*Andiok kyohoe*), the earliest Christian diaspora community mentioned in the Bible (Acts 11:19-27). Its mission-committed identity (*sŏn'gyo'jŏk chŏngch'esŏng*) draws on the ambition to be *the church* that “does the mission” (*sŏn'gyo ha'nŭn kyohoe*).

This paper attempts to trace the historical development and current situation of the VKC, employing a wide range of methods, including participant-observation (June 2016 to January 2018) of the weekly Sunday service (*yebae*) and other frequent formal and informal gatherings, such as: Revival meetings (*puhŭnghoe*)⁷ and proselytising workshops (*chŏndo ch'och'ŏng chanch'i*);⁸

1 Three of them—Ch'oe Yŏng-nan (b. 1952), Ch'u Mi-sun (b. 1952), and Kim Chŏng-sun—are still engaged in the VKC, serving as senior (or exhorting) deaconesses (*kwŏnsa*). Ch'oe and Ch'u are among the main informants for this research.

2 By 2013, 2,260 persons who were born in South Korea were living in Austria, with 70.5 per cent or 1,594 of them residing in Vienna.

3 Notably, more than half of the church's budget is being spent for the domestic and international mission.

4 In fact, many church members believe that God has called the VKC into existence in order to evangelise all of Europe, starting from Vienna.

5 The VKC sponsorship also includes various Protestant denominations outwith the Presbyterian spectrum. It aims for an ecumenical mission that transcends denominations.

6 Albania (8), Bulgaria (16), Greece (2), Kosovo (2), Moldova (6), Macedonia (2), Romania (11), Slovakia (13), Czech Republic (1), Ukraine (21), Indonesia (16), Germany (1), Myanmar (2), Nepal (4), Serbia (2), Philippines (1). The figures in parentheses indicate the number of missionaries that the VKC is supporting.

7 Revival meetings are usually held two to three times a year spanning two or three days with a Korean pastor or missionary attending as a guest of honour. The purpose of these events is foremostly to revive community faith, although they may also serve as a means of proselytising. Additionally, annually on every Pentecost weekend, a ‘Holy Spirit Assembly’ (*sŏngnyŏng chiphoe*) is staged.

8 This is a special annual programme organised for eight weeks every November/December. Church members undergo a training as proselytisers. Small-scale gatherings are

narrative and semi-structured interviews with the pastor (*moksa*), church elders (*changno*), senior deaconesses (*kwõnsa*), and deacons (*chipsa*); personal correspondences with numerous members of the congregation; an analysis of archival sources such as weekly bulletins (*chubo*) as well as various interview articles of the pastor and church members; and the VKC’s homepage (www.viennachurch.at). The interviews held in Korean were conducted in casual settings, such as cafes and restaurants but also at the church premises, and, occasionally, a follow-up questionnaire was used. The interviews were recorded (with the respondents’ permission) and serve as a key resource for this research. The research sheds light on how the church has managed to survive as a strong and active diasporic agent in Austria and contributes to the local, regional, and global mission. It addresses important issues pertinent to the self-identity and organisational modes of diasporic (Korean) Christianity, the role of diasporic networks in the international mission, and religion in Austria.

2. South Korean Diasporic Churches: Some Preliminary Notes

Korean diaspora history goes back to the mid-nineteenth century, triggered through natural disasters and concomitant famines paired with political and social instability during the waning years of Chosõn Dynasty (1392–1910). In the first years of the twentieth century migration paths to North America opened up. With the advent of Japanese colonial rule (1910–1945) some 300,000 Koreans were already living in the diaspora, a number that was to multiply in the decades ahead. Whereas the immediate post-Pacific War (1941–1945) years witnessed soaring remigration to the peninsula, the Korean War (1950–1953) heralded another upsurge of emigration propelled by persistent social and economic calamities. The unfolding of the ‘Miracle on the Han river,’ that is, South Korea’s economic ascension, did not slow down migration; to the contrary, ensuing political liberation rather accelerated it. The South Korean Ministry of Foreign Affairs reports that by 1991 there were more than 4.8 million overseas Koreans (Oh 2011: 191), a figure rising to an estimated 7.4 million as of early 2018.⁹ A most essential role for the organisation of diasporic community life is held by church life. In other words, the South Korean diaspora is markedly structured via religious networks, chiefly

held in the last week of the workshop, where the participants are exhorted to bring along their family and friends whom they wish to evangelise.

⁹ See <http://www.korean.net/portal/index.do>.

of a Christian Protestant (predominantly Presbyterian and Methodist) bent. The Protestant portion of overseas Koreans, particularly from the 1960s, is proportionally larger than that in the homeland.¹⁰ This is justified by the fact that, on the one hand, and prior to emigration, Protestants tended to have more international links as well as closer familiarity with Western culture and the English language; on the other hand, Protestant churches quickly turned into diasporic community centres making ‘conversion’ more attractive (Kim 2014: 120).

The networks sustained by the diasporic church fulfil a variety of social functions: They provide space for social interaction; maintaining the Korean cultural tradition; offer social service and orientation vis-à-vis the local environment (especially utilised by neo-immigrants); and give social status (Min 1992). We estimate that, in Austria, well over fifty per cent of the South Korean community engages in (diasporic Korean) church life. Today, there are more than 5,000 South Korean diaspora churches worldwide (Lee 2010: 173)—several hundred of them located in Europe—rising in number, as does the number of missionaries, which has exceeded 20,000 individuals (Yang 2016: 34). This makes the South Korean Church the second-largest missionary-dispatching national Church in the world, after the United States and before the United Kingdom. By 2011, missionaries were active in 177 countries with a focus on China, the United States, Japan, the Philippines, Russia, Germany, Thailand, Indonesia, India, and Canada (Moon Steve 2012; cf. Ma 2011; Park 2009). The first Korean diasporic churches in Europe were established in the late 1960s, with the European mission becoming more concrete from the early 1970s. The VKC is one of these pioneering congregations.

3. Koreans in Austria: A Brief Historical Outline

Korean immigration to Austria began with students (at least five prior to 1945). Hence, the history of immigration in Austria differs noticeably from that of, for example, the United States or Japan. Most of the students who came to the country over the years studied music, and many, following graduation, returned to Korea, where they became professors and/or professional

¹⁰ The 2015 census indicates a Christian population of 13.56 million adherents or 27.6 per cent of the South Korean population. More specifically, 9.67 million individuals (or 19.7 per cent) belong to the Protestant spectrum, rendering Protestantism the largest religious tradition in contemporary South Korea. According to the census, Buddhism ranks second with 7.61 million people (or 15.5 per cent of the population). The figures given for the Catholic Church are 3.89 million (or 7.9 per cent).

musicians, and thus pioneers of classical music studies at home (Der Verein der Koreaner in Österreich 2012: 125). With the conclusion of the Pacific War, the number of music students, alongside several individuals enrolling in medicine, German, and philosophy, surged. However, Austria's Korean community became entrenched only when nurses started arriving in 1972 and 1973. Unlike students, many nurses stayed after their short-term contracts had ended. South Korea had been dispatching nurses to West Germany since January 1966, when the first 128 arrived at Frankfurt am Main airport. Two years after the *Programm zur vorübergehenden Beschäftigung von koreanischen Bergarbeitern im westdeutschen Steinkohlebergbau* (Programme for the Temporary Employment of Korean Miners in West German Coal Mining) came into operation, Germany formally invited the South Korean government to recruit nurses for German hospitals in order to fill the shortage of specialised personnel, with the Austrian government following up a few years later (ibid.: 125).¹¹ On August 27, 1972, fifty nurses arrived in Vienna,¹² and on May 31, 1973, fifty more were dispatched from Korea.¹³ They came to Austria for mainly financial reasons. Many of them married locals and formed families in Austria. Nowadays, Korean neo-immigrants in Austria are much more diverse in their occupational composition. Many expats are sent from Korean companies, work as musicians, or are enrolled as students (more than 500 in 2012, for example). Today, the Korean community is particularly visible to the public through its restaurants, shops, or Taekwondo *tojangs*, but also through its Christian congregations. Apart from the Korean Catholic community which has its chaplain based in Vienna, there exist ten Protestant congregations,¹⁴ the majority of which are located in Vienna.¹⁵ In

11 Until 1976, around 12,000 South Korean nurses arrived in West Germany, of which up to forty per cent stayed. In comparison, Austria received only a few hundred nurses.

12 Twenty nurses were stationed at Vienna General Hospital (*Allgemeines Krankenhaus der Stadt Wien*), twenty at *Kaiser Franz Josef Spital*, and ten at *Lainz Spital*.

13 Twenty nurses were stationed at Vienna General Hospital, and thirty were sent to *Lungenheilstätte*, that is today's *Otto Wagner Spital*.

14 Additionally, since May 1965, Austria is the home of a chapter of the South Korean 'Unification Church' (*T'ongil Kyohoe*; formally Family Federation for World Peace and Unification or *Segye P'yŏnghwa T'ongil Kajŏng Yŏnhap*), which according to its early self-understanding was part of (ecumenical) Christianity, albeit never formally identified as such by the mainstream Christian world. In the past twenty-five years, the Unificationist leadership is increasingly stressing its distinctiveness outwith mainline Christianity. However, ordinary members in Austria, of which there are only relatively few Koreans, still embrace a largely Christian identity. Since several years, missionaries of the World Gospel Mission Society Church of God (*Hanim ūi Kyohoe Segye Pog'um Sŏn'go Hyŏphoe*) occasionally conduct missionary activities in Austria.

15 Next to the VKC these are: Vienna Full Gospel [literally, Pure] Gospel Church (*Pienna Sunbogŭm Kyohoe*; <http://www.jesuschurch.at>); Vienna Presbyterian Church (*Pienna*

fact, it is church life that is most crucially tying the Korean community together.

4. The Vienna Korean Church

Among Korean diasporic churches, the VKC is prominent and well-known in Europe for its engagement in and impact on European evangelisation (*pogŭmhwa*) efforts. The leadership of the current pastor, Chang Hwang-yŏng (Hwang Young-chang; b. 1953; see Figure 8) and the enthusiastic commitment of many church members are salient, and their contribution to the church ministry (*kyohoe sayŏk*) and mission have become exemplary for many Korean diasporic churches across Europe (Yi 2011). It has been the first Korean church in Austria, and in the past nearly five decades it has continuously transformed in what it represents today. Seven pastors have served the church since its establishment,¹⁶ and it has moved to different locations several times in search of its own building. The VKC has set its agenda towards evangelising Christianity in Europe. Its oft heard motto is “Today Vienna, Tomorrow All of Europe,” referencing Acts 1:8: “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses

Changno Kyohoe; <http://www.viennachurch.net/>); Vienna Chŏngdong Church (*Piin Chŏngdong Kyohoe*; <http://www.vjchurch.net/>); Vienna Methodist Church (*Pienna Kamni Kyohoe*; <http://viennach.org/>); Vienna Manna Mission Church (*Pienna Manna Sŏn'gyo Kyohoe*; http://cafe418.daum.net/_c21_/home?gpid=y3C2); Vienna Korean [Seventh-day] Adventist Church (*Pienna Hanin Chaerim Kyohoe*; <https://viennachurch.tnaru.com/web/index>); Graz Korean Church (*Kŭrach'ŭ Hanin Kyohoe*); Salzburg Korean Church (*Chalch'ŭburŭk'ŭ Hanin Kyohoe*), and Linz Korean Church (*Rinch'ŭ Hanin Kyohoe*). The VKC does not maintain any formal relationships with the other groups. However, once a year during Easter, the VKC takes part in a joint celebration with most of the other congregations present. The attitude of members of the competing congregations vis-à-vis the VKC—being the biggest congregation within the Korean community in Austria—generally oscillates between indifference and aversion.

¹⁶ Yi Yo-han (April 1974–August 31, 1978); Chŏng T'ae-bong (August 10, 1980–August 10, 1983); Chang Sŏng-dŏk (October 22, 1983–September 19, 1987); Kim Sang-jae (December 3, 1987–November 30, 1990); Yun Pyŏng-sŏp (December 14, 1990–December 3, 1993); Yi Nam-gi (December 14, 1994–June 30, 1995); and Chang Hwang-yŏng (August 26, 1995–today). Other than his ‘successors,’ Pastor Yi Yo-han was not formally appointed to head the congregation. He supported several congregations in Germany and visited the VKC only once a month. Chŏng T'ae-bong then became the first ‘official’ (and full-time) pastor when the VKC officially invited him to serve as senior pastor (*tamim moksa*).

in Jerusalem, and all Judea and Samaria, and to the ends of the earth.”¹⁷ This is taken by the church as a *locus classicus*, assigning adherents the duty to evangelise Vienna, Austria, and Europe.¹⁸ VKC dignitaries frequently cite a catch phrase, “overflowing church” (*ch’ago nŏmch’i’nŭn kyohoe*)—meaning that the church should be filled with the Word (*malssŭm*), prayer (*kido*), love (*sarang*), services (*yebae*), workers (*ilkkun*), disciples (*cheja*), offerings (*hŏn’gŭm*), thanks and praise (*kamsa’wa ch’anyang*), and the work of the Holy Spirit (*sŏngnyŏng’ŭi yŏksa*). These nine elements are meant to form the blueprint for church life. By referencing two Bible verses in particular—Luke 6:38: “[G]ive, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for with the measure you give will be the measure you get back”¹⁹; and Psalm 81:10: “I am the LORD your God, who brought you up out of the land of Egypt. Open your mouth wide and I will fill it”²⁰—VKC members believe that when the congregation is carrying out God’s teaching His judgment will be favourable and, accordingly, its set vision will be accomplished. Thus, rewards accruing from the VKC’s contributions and members’ commitment are thought to pile up not only in heaven, but also on earth, in the form of this-worldly benefits, such as improved health, increasing wealth, and harmonious social relations—everything that is tantamount to an overall happy life.

Starting with sixteen nurses sent from Korea in June 1973, the VKC has grown to presently accommodate some 450 members,²¹ additionally

17 오직 성령이 너희에게 임하시면 너희가 권능을 받고 예루살렘과 온 유대와 사마리아와 땅끝까지 이르러 내 증인이 되리라 (사도행전 1:8, 개역개정 Korean Revised Version). The English is based on the anglicised edition of the New Revised Standard Version.

18 When the proselytising vision was first proclaimed among members, evangelising was limited to Eastern Europe; however, in 2010, the church announced that the vision would include all of Europe.

19 주라 그리하면 너희에게 줄 것이니 곧 후히 되어 누르고 흔들어 넘치도록 하여 너희에게 안겨 주리라 너희가 헤아리는 그 헤아림으로 너희도 헤아림을 도로 받을 것이니라 (누가복음 6:38, 개역개정).

20 나는 너를 애굽 땅에서 인도하여 낸 여호와 네 하나님이니 네 입을 크게 열라 내가 채우리라 하였으나 (시편 81:10, 개역개정).

21 Due to diasporic mobility patterns, about one quarter of the membership is in a constant flux, entirely being renewed every four to five years.

sponsoring 108 missionaries with eighteen co-operative²² missionaries²³ and seven co-operative institutional missions.²⁴ Compared with other Protestant churches in Austria—let alone diasporic ones—or even in Europe, these are impressive figures. The year 1995 constituted a watershed in the growth of VKC, when the current pastor (Chang) took on the reins and started his ministry. He was dispatched from the General Assembly of the Presbyterian Church in Korea (*Taehan Yesugyo Changnohoe* [*Tonghap*]), the largest Presbyterian denomination in South Korea. He was the first pastor who stayed long-term, that is, longer than four years. His systematic missionary strategy, involving motivational incentives for the community to put its efforts into proselytisation, have considerably shaped the VKC over the past more than two decades. In the following sections, the paper examines the history of VKC from its onset to the present. Particular attention will be given to more recent years, for it was then that the VKC evolved into a model diasporic Korean church, maintaining successful ministry within and outwith Austria. Since Chang's leadership is an eminent part in the VKC's success story, a particular focus will be put upon his missionary agenda and vision.

4.1. The Formative Years, 1973–1979

The VKC's history commences with sixteen nurses who began to worship together. They had come to Austria primarily guided by the need to improve their economic situation. Some specifically chose Vienna because of the city's penchant for music. One of them, senior deaconess Ch'u Mi-sun, recalls (Personal Interview: December 7, 2016): "I loved music, so I was happy to come to Vienna. In 1969, I saw the Vienna Boys' Choir on television in Korea and started to admire Vienna. But I was poor, so couldn't study further and started to attend nurse-assisting school. People told me if I passed the

22 Co-operative missionaries and co-operative institutions are those affiliated with a sending church (*p'asong kyohoe*) somewhere else, but which lack the finances to carry out their mission. The VKC financially supports those missionaries, pastors, and institutions.

23 These include missionaries sent to Albania (1); China (1); Germany (2); Greece (1); Hungary (5); Indonesia (1); Serbia (1); South Korea (1); Ukraine (2); and other countries (3) not disclosed for this research.

24 These are: *Evangelischen Flüchtlingsdienst* (Protestant Refugee Service); *Österreichische Bibelgesellschaft* (Austrian Bible Society); *Konferenz der Erwachsenenbildung Österreichs* (Austrian Adult Education Conference); Robang Mission Church (*Robang Sŏn'gyo Kyohoe*); Christian News Paper (*K'ürisüch'yan sinmun*); General Assembly of World Mission (*Ch'onghoe segye sŏn'gyobu*); Bulgaria Theology School; and Middle East Mission Association (*Chungdong sŏn'gyohoe*).

national exam and became a nurse, I could go to Germany.”²⁵ Thirty out of the fifty nurses coming to Vienna in 1973 were stationed at today’s *Otto Wagner Spital*; among them, sixteen were Christians:²⁶

When I first came here in 1973, there were no Korean shops or restaurants. There wasn’t even a South Korean embassy here. Only a North Korean embassy existed. But we, sixteen Christians, managed to go to the local church. I still remember it; the first Sunday was on May 31, 1973. We went to the Protestant Lutheran Church in the fourteenth district, all wearing Korean traditional cloth, the *hanbok*. At that time, the church was only attended by older people, and young people were very few. So people told us that we brought some energy into the church²⁷ (Personal Interview with Ch’oe Yöng-nan: November 30, 2016).

The building next to *Otto Wagner Spital* was a psychiatric hospital, where one of the elders of the Lutheran church—namely the *Trinitaskirche* on Freyenthurmstraße 20 in Vienna’s fourteenth district—was employed. It was through him that the Korean nurses came to attend the Sunday service at the church (see Figure 1). Initially, the women were glad to have gained an opportunity to gather in a local church; soon, however, they began to long for services held in their native language. After a year had passed since their arrival, they started to gather regularly in a room in their dormitory to hold their own services, yet without the guidance of a pastor. The first Korean pastor who came to visit them was Yi Yo-han, a Presbyterian with a Pentecostal bent who attended to various congregations in Germany. He was based in Hanover but travelled the country to help newly arriving Koreans (mostly nurses) set up their own congregations. On the Easter weekend in April 1974 he arrived in Vienna for a first joint service. He thenceforth began to visit and hold services in Vienna regularly.

25 음악을 좋아해서 비엔나에 온 것을 좋아 했어요. 1969 년도에 한국에서 텔레비전에 빈 소년 합창단을 보고 비엔나를 동경하게 되었어요. 그러다가 가난하고 하니까 진학을 못하고 그러다가 간호사 보조 학원을 1년을 다니면 독일을 갈수 있다 해서 국가 시험을 보고 통과해 가지고 간호사가 되었죠.

26 Of the sixteen nurses, the majority were Presbyterians. A few hailed from a Catholic background or belonged to other Protestant denominations.

27 1973 년 이곳에 왔을 때는 한국 상점이나 식당도 아무것도 없었어요. 남한 대사관 조차도 없었어요. 북한 대사관 만 있었어요. 우리 16 명의 기독교인들이 현지 교회에 갔어요. 저는 아직도 기억나요. 첫 번째 일요일은 1973 년 5 월 31 일이었는데, 우리는 14 구 복음주의 루터 교회에 갔습니다. 모두 한국 전통 한복을 입고 갔어요. 당시 그 교회에는 나이 드신 분들만 남아 있었어요. 젊은 사람들은 거의 없어서 우리가 교회에 에너지를 가져 온다고 했어요.

One of my friend's friends was in Germany, and this friend started to believe in Jesus and experience the Holy Spirit. This friend brought this pastor Yi to Vienna. Already from the first day, we experienced the Holy Spirit Assembly [*sōngnyōng chiphoe*] and I was very surprised and shocked because I'd grown up in the conservative Presbyterian Church. When many started to gather, amazing things happened. For example, he knew the name of our friend, whom he never met before, and one of our sick friends got healed from his prayer. So I started to open my heart after seeing all these miracles. People started to speak in tongues [*pangōn*] and have visions [*hwangsang*] and receive prophesies [*yeōn*]. It was really a miracle, I must say²⁸ (Personal Interview with Ch'u Mi-sun: December 7, 2016).

Pastor Yi came to Vienna once a month, usually staying for three of four days—a time that proved to be busy for the small congregation. If they could not receive Bible instruction, they spent their time reading the Bible and praying virtually for days and nights, shepherded by Yi. “We received intensive education from Pastor Yi without even sleeping. Mornings and evenings, we worshipped and read the Bible. He came once a month for three years. This was the basis of how the church was able to form”²⁹ (Personal Interview with Ch'oe Yōng-nan: November 30, 2016).

In December 1975, six deacons—Kim Mi-sun (later Ch'u), Kim Yōng-nan (later Ch'oe), Kim Yōng-sun, Pak Myōng-suk, Yi Pok-sun, Chōng Chōng-ja³⁰—were appointed by the fellow adherents to establish a more formal organisational structure.³¹ The services continued to be conducted at the nurses' dormitory located in the premises of *Otto Wagner Spital*—room number 5 of the *Vindobona* building in Sanatorium Straße 2 in the fourteenth

28 내 친구의 친구 중 한 명이 독일에 있었는데, 이 친구가 예수를 믿고 성령을 경험하기 시작했어요. 이 친구가 이 목사님을 비엔나로 데려왔는데 첫날부터 성령집회였어요. 제가 보수적인 장로 교회에서 자랐기 때문에 저는 매우 놀랐고 충격을 받았어요. 그런데 여러사람들이 모이게 되면서 놀라운 일들이 나타나기 시작했어요. 갑자기 목사님이 처음 보는 친구의 이름을 안다던지 아픈 지체의 병을 고친 다던지 하는 일들이 일어나 마음을 열기 시작했어요. 그리고 사람들이 방언을 하고 환상을 보며 예언을 하기 시작했어요. 정말 기적이었어요.

29 3박 4일을 잠도 안자고 인텐시브로 교육을 받았어요. 아침과 저녁으로 예배를 드렸어요. 성경도 아침 저녁으로 읽었어요. 이렇게 한달에 한번씩 오시는 것을 3년간 하셨어요. 그리고 비엔나 한인 교회가 세워진 것이지요.

30 Of these six early-day deacons, five still live in Vienna. Kim Yōng-sun immigrated to Canada. Pak, Yi, and Chōng joined other Korean congregations.

31 At the time, the name given to the congregation was Vienna Korean Jesus Presbyterian Church (*Taehan Yesugyo Changnohoe Pwin Kyohoe*), but believing that this might be too restrictive for many, the name was changed to VKC in 1980.

district (see Figure 2). In the meantime, other nurses as well as a few students joined in, so that the church membership rose to around twenty individuals. Early in December 1977, the fledgling congregation started to regularly rent a room in a church building, belonging to the *Freie Christengemeinde* (Free Christian Congregation), located in Halbgasse 17 in the seventh district. When Pastor Yi visited Vienna every month, VKC members would gather there for the Sunday service. The other times, they participated in the Sunday services of the *Freie Christengemeinde*. Still, for the most part, a room in the nurses' dormitory served as a gathering point. There they met for prayer (and when the Pastor was around, also services) in the mornings and evenings during the week, and occasionally also for night prayers (*ch'ölya kidohoe*). Ch'u Mi-sun remembers fondly (Personal Interview: December 7, 2016):

After Pastor Yi started to visit us once a month from Germany, me and my roommate gave our dormitory room to be shared with others. It became a place where we could eat together and invite some guests. We even saved some money and spent it together. I think that time was like living in heaven.³²

Nine months later, in September 1978, Pastor Yi followed a personal call, leaving Germany (and Austria) behind and relocating to the United States where he passed away soon after. After he left the congregation, the regular meetings at the dormitory slowly came to a halt. From October 1979, however, a small room at *Auferstehungskirche* in Lindengasse 44 in the sixth district was rented, which could be used by the congregation around the clock for all sorts of gatherings. Because Yi had left, the members replaced live preaching with a recorded tape of earlier sermons given by him.

During this period, some members married (mainly fellow Koreans), adding to the overall membership. Proselytising activities commenced, albeit at a small scale, involving street evangelising, spreading pamphlets to introduce the church, hospital mission, and jail visits. Additionally, the VKC started to host an annual Christmas celebration addressing the Vienna Korean community (Der Verein der Koreaner in Österreich 2012: 137). The various outreach activities slowly but steadily yielded results regarding recruitment.

32 이 목사님이 떠난 후에 제 룸메이트와 함께 우리의 방을 내주었어요. 방 하나를 같이 쓰면서 다른 방은 모두가 함께 먹을 수도 있고 또 손님들을 초대할 수 있는 공간으로 사용하였어요. 돈을 모아서 함께 사용하기도 했어요. 그때의 삶이 꼭 천국과 같았죠.

4.2. The Consolidating Years, 1979–1995

In 1979, the VKC successfully approached the *Evangelischer Oberkirchenrat A.B.* (Protestant High Consistory, Augsburg Confession) in Austria requesting support for a future pastor's visa and medical insurance, while assuring that remaining financial issues would be dealt with otherwise. With assistance provided by the *Evangelischer Oberkirchenrat A.B.* and co-operation with the Seoul Yöndong Church (*Yöndong Kyohoe*), affiliated with the Presbyterian Church of Korea (TongHap) (*Taehan Yesugyo Changnohoe [T'onghap]*),³³ the VKC could formally invite a full-time pastor—Chöng T'ae-bong³⁴—in August 1980 (Der Verein der Koreaner in Österreich 2012: 137). He received his salary by the Seoul Yöndong Church, while the VKC provided accommodation. Gradually growing in membership, and now manned with a full time pastor, the VKC required more space. In August 1981, the congregation found a new home at the basement premises at Hermannsgasse 7 in the seventh district, which used to be a Korean-led Taekwondo *tojang*. This was the first time the VKC maintained independent space, not rented out or sub-let by other churches (see Figure 3). However, not everyone was happy with the new basement church facilities, worrying especially about the pastor's health once he moved in. Yet, with more available space and permanent accessibility, the scope of gatherings and events, such as Friday services and Sunday school, increased.

In December of that year, the VKC helped establish a small parish in Salzburg. A VKC elder—Ch'oe Tu-hyön (b. 1950)—recalls (Personal Interview: November 30, 2016): “One of our church members [Kim Pyöng-ho] went to Salzburg to study, and the whole family moved to Salzburg. And we asked them why don't they build a church. We and our pastor went to Salzburg every Sunday and helped them with holding a service.”³⁵ Since its beginning in 1981, the Salzburg Korean Church (*Chalch 'üburük 'ü Hanin Kyohoe*) and the VKC maintain a friendly co-operation. The VKC pastor and a few official workers went to Salzburg regularly to help them conduct Sunday services.

33 Alongside the Presbyterian Church in Korea (HapDong) (*Taehan Yesugyo Changnohoe [Haptong]*), the Presbyterian Church of Korea (TongHap) is the major Presbyterian denomination in South Korea. The former maintains ca. 11,600 congregations and 2,857,000 followers, the latter some 8,730 congregations and 2,852,000 members. They split in 1959.

34 Chöng currently serves as a pastor of Myodong Church (*Myodong Kyohoe*) in Seoul.

35 우리 교회에서 공부하던 학생이 (김병호) 가정을 이루고 있던 학생인데 잘츠부르크로 학교를 옮기게 되었어요. 그래서 그럼 거기서 교회를 세우면 되지 않냐고 해서 목사님을 모시고 매주 주일에 가서 예배를 함께 드리면서 교회를 세우는 거 도왔어요.

The VKC’s active involvement stopped when its fifth pastor, Yi Nam-gi, decided to leave the VKC and fully serve the Salzburg Korean Church from July 1995 (Personal Interview with Ch’oe Tu-hyōn: January 14, 2018). Pastor Yi still serves the Salzburg Korean Church as a full-time pastor, and since 2011, the church is located in Jahnstraße 18.

The new Pastor, Chang Sōng-dōk, arrived in 1983 and forged ties with the Kwangnaru Mission Society (*Kwangnaru sōn’gyohoe*)—later integrated into the Pusan International Mission Society (*Pusan kukche sōn’gyohoe*)—securing generous future financial support. The Mission Society was to supply funding for the three succeeding pastors and to cover half of the costs, that is, roughly two million schillings (equalling 234,280 euros today), of the present church building.

Chang was succeeded in 1987 by Kim Sang-jae, during whose ministry a congregation in Linz was founded in 1990. Like with the case of Salzburg, the new parish took form when a family, which had previously been actively participating in the VKC, relocated to Linz. With the help of the VKC pastor and volunteers, an independent community was formed, today’s Linz Korean Church (*Rinch’ū Hanin Kyohoe*), which is presently headed by Pastor Yi of the Salzburg Korean Church. “We had Sunday service in the morning and went to Salzburg in the afternoon and went to Linz in the evening. When we came back to Vienna, it was usually after midnight”³⁶ (Personal Interview with Ch’oe Tu-hyōn: November 30, 2016). Our interviewees repeatedly lamented that the short interval of succeeding pastors greatly inhibited any long-term plans made, for it always took some time to readapt to the new visions of the changing VKC leadership. Systematically expanding a church in this way was deemed difficult to accomplish. A senior member recalls the congregation’s tripartite wish list during the 1980s: “We wanted our own church building where we didn’t have to move; we wanted to have a pastor who could stay here until he retired; and we wanted a mission path to be opened to Eastern Europe”³⁷ (Personal Interview with Ch’oe Yōng-nan: November 30, 2016). Being based in Vienna, which to this day is sometimes nicknamed the ‘Gate to Eastern Europe,’ the mission towards the East of the continent spearheading the gospel in largely atheist lands was a goal set by

36 팔츠부르크 교회와 마찬가지로 린츠 교회도 그렇게 세워졌어요. 목사님을 모시고 교회 몇분이 매주 주일에 예배를 드렸어요. 오전 예배 드리고 오후에 팔츠에 갔다가 저녁에 린츠로 가서 다시 비엔나로 돌아오면 12 시가 넘어서나 돌아 오곤 했어요.

37 우리가 뿌리 박을 수 있는 교회를 원했어요. 더이상 이사 다니지 않도록 우리 소유의 건물을 원했어요. 그리고 여기서 평생을 바칠 수 있는 목사님을 원했구요, 동유럽 선교의 길이 열리길 기도했어요.

many Christian(-derived) groups in Austria, some of which secretly dispatched missionaries ‘behind’ the Iron Curtain. Many religious communities (also beyond the Christian spectrum such as various Buddhist movements) in fact held steady ties with their fellow co-religionists across Eastern Europe. Hence, the VKC’s avid desire to evangelise especially this area.

One item on the wish list was soon to be fulfilled, namely the renting of an independent church building. Under Pastor Kim Sang-jae, in 1988 the VKC moved to its current headquarters in Schützengasse 13 in Vienna’s third district (see Figure 4). The building was owned by the Protestant Church (*Evangelische Kirche*) in Austria, but it had been empty for more than a decade when the lease began for one symbolic schilling per year. A few years later, the *Evangelischer Oberkirchenrat A.B.* offered to sell the building at a reasonable price, and the VKC decided to purchase it in February 1992, with financial support from the Pusan International Mission Association.

Our interviewees indicate that the congregation witnessed its most challenging time in the early 1990s. The short-time pastoral assignments continued—Pastor Yun Pyōng-sōp arrived in December 1990—rendering a structured leadership almost impossible. Various factions of long-standing members, which had emerged over the years, became more and more visible, so did their mutual struggles. Each faction had its own vision of how to properly run the VKC, with the ensuing conflicts greatly impairing the community life. Pastoral authority was hardly noticed. The key problem was that once the newly arriving pastors settled in, they already had to start looking where to continue their pastoral journey. Thus time ran short for the pastors to fully immerse themselves into the more and more complex interpersonal relations within the still growing congregation. Hence, they were increasingly sidelined given the lack of leadership prospects and familiarity with the local context. Following a year of pastoral vacancy, Yi Nam-gi arrived in mid-December 1994. The deadlock he had to face had him discontinue his assignment after only half a year in order to instead serve full-time the much smaller and relatively quiet Salzburg Korean Church. Eventually, in August 1995, Pastor Chang Hwang-yōng was sent from South Korea to take over the increasingly estranging VKC. He would stay on to this day.

4.3. “Let the Church Be a Church,” 1995–2000

After graduating from a university in Seoul, Chang worked as an auditor before he decided to go to Germany to study further. Although he had a well-paying job, he could not find meaning in his life. He considered all the energy that he spent to be in vain. In some personal reflections (Chang 2016a) on

this watershed in his life, he states: “What kind of life is meaningful and valuable? Where is the truth? I had two conclusions at the time. One was that farmers who farmed were sweating and that there was truth in the farming day, and the other was that there was truth in academia and scholarship.”³⁸ He thus quit his job and went to Munich to study, hoping to find meaning on the scholarly path. While there, he spent a lot of time reading the Bible. He had gone to church since he was a child, but, at the time already for a while, he had left the Church. Only after coming to Munich he rediscovered his renewed interest in the Scripture. He relates that, after much reading, one day he had a life-changing epiphany in which he encountered Jesus, experiencing a calling to become a pastor. Chang accepted God’s call and decided to study theology. Yet, he felt the need to complete his university studies and stayed for another seven years despite his deteriorating financial situation before returning to South Korea to commence his theological training at the Presbyterian University and Theological Seminary (*Changnohoe sinhak taehakkyo*) in Seoul. In hindsight, he deems the hardships he had to endure during these seven years as blessing since they made him understand other people’s miseries (personal communication).

After completing his theological training, he was intent to become an overseas missionary. In 1995, he and his family were first slated to be sent to Singapore as the first missionary of Kulp’o Church (*Kulp’o Kyohoe*).³⁹ However, when he was already close to departure for Singapore, the General Assembly of World Mission (*Ch’onghoe segye sŏn ’gyobu*) suddenly changed its plan and requested Chang to go to Austria. When he and his wife were notified, they took it as a reference to Acts 16:6-10. Like St. Paul who was redirected by the Holy Spirit to preach in Europe (Macedonia) in lieu of Asia, Chang believed that turning his direction from Asia to Europe was definitely God’s plan. Also, in hindsight, he is certain that God had already planned to send them to a German-speaking country because he had studied in Germany for a long time and was relatively well prepared to cope with both culture and language. Chang thus gladly accepted the request, even though he had heard discouraging rumours about the VKC. Yet, the challenging situation apparently only reinforced his desire to begin his mission: “People said I should not go there because this Church had a lot of problems. But it was unique

38 과연 의미 있고 가치 있는 인생은 어떤 인생인가? 과연 진리는 어디 있는가? 당시 내가 얻은 결론은 두 가지였다. 하나는 농사짓는 농부가 땀 흘린 만큼 수확을 거두는 농사일에 진리가 있다는 것이고, 또 하나는 학문의 길에 진리가 있다는 결론이었다.

39 A church established in 1925 belonging to the Korean Presbyterian Church (HapDong) located in Kulp’o, Kyŏnggi Province.

what I felt when I heard this. I felt I should definitely go there because of this. I had never met them nor heard of them but my heart was full of love towards them. I was sure that this feeling came from God”⁴⁰ (Chang 2015).

Chang arrived in Vienna with his wife and daughter on Saturday evening, August 25. At the first Sunday service the next day, he recalls, some sixty people participated. After the first service, he inspected the church building and was furious with its condition:

The outer wall was worn out and dirty, and the cement was broken in numerous places. There were two large garbage cans in the courtyard beside the main hall, and there was loads of garbage piled up around the garbage cans. In the room where the organ was located, the organ was dusty. And there were large spider webs in the chapel ceiling. I really couldn't understand. “What kind of people can leave their chapel in such condition?” I prayed and asked God how people could do this to their church. While I was praying, I heard the voice of the Holy Spirit, “The flower-shaped ruptures on the wall are the broken heart of the people, and the web in the ceiling is the closed heart of the people.” After hearing an inner voice of the Holy Spirit, I realised and repented that I was accusing the people and decided and committed in front of God that I would touch their broken hearts and open their closed hearts⁴¹ (Chang 2016b).

The first item on the new pastor's action plan agenda was thus set—the renovation of the building, which took almost a year and was mainly accomplished by the congregation itself. With the renovation complete, the VKC

40 문제 많은 곳이니 웬만하면 가지 말라는 말이였다. 그런데 그런 말을 들으면서 내가 느낀 감정은 특이했다. 그럴수록 내가 반드시 가야겠다는 마음이 들었다. 한 번도 만난 적도, 들은 적도 없는 그 교회 성도들에 대한 연민과 사랑이 뭉클하고 솟아오르는 것이였다. 분명 하나님께서 주시는 감정이었고, 마음이었다고 확신한다.

41 외벽은 낙후하여 시커멓고, 곳곳에 시멘트가 깨져 있었다. 본당 옆 작은 뜰에는 큰 쓰레기통이 두 개 놓여져 있었는데 쓰레기 통 주변에도 버려야 할 쓰레기가 많이 쌓여 있었다. 본당 뒷편 오르간이 있는 방은 고장 난 오르간이 먼지에 쌓여 있었고, 또 각종 사용하지 못하는 물건들로 가득했다. 예배당 천정 윗부분에는 거미줄이 크게 쳐져 있었다. 정말 이해가 가지 않았다. “어떤 사람들이기에 예배당을 이런 상태로 방치할 수 있나?” 이곳에 와서 첫 예배를 드린 후 예배당을 돌아보며 이런 마음을 가졌었지만 새벽에 눈을 뜨고 예배당을 향하여 성도들이 어떻게 이럴 수가 있습니까 하고 기도할 때 다음과 같은 성령의 음성을 듣게 되었다. “벽에 있는 꽃 모양의 터진 것들은 성도들의 상한 마음이고, 천정에 있는 거미줄은 성도들의 닫힌 마음 이니라.” 이런 성령님의 내적 음성을 듣고는 성도들을 참소했음을 깨닫고 회개하고 성도들의 상한 마음을 어루만져주고, 닫힌 마음을 열어주겠다고 하나님께 다짐을 했다.

celebrated a dedication service (*hōndangsik*), inviting, among others: The secretary general of the General Assembly of Mission, Yim Sun-sam; the first officially sent former VKC pastor, Chōng T’ae-bong; and the superintendent (1982–2003) of the Vienna Protestant Superintendence, Werner Horn (b. 1938). A week after the successful event, in November 1996, Pastor Chang gave a sermon, entitled “Tear Down This Church” (*i sōngjōn’ul hōlla*), on the second chapter of the Gospel of John. He remembers that therein he addressed his strategic vision for the VKC (Personal Interview: December 11, 2016; see also Chang 2017a):

I believed the real Church is ourselves. Now we have to become a worship community [*yebae kongdongch’e*], a mission community [*sōn’gyo kongdongch’e*], and a holy community [*sōngnyōng kongdongch’e*], and this is the first step of our Church to become a healthy mission community.⁴²

Many of our interviewees vividly recall this motivational address, which seems to have opened up new horizons for the congregation. As Deaconess Ko Ŭn-ji (b. 1972) (Personal Interview: December 9, 2016) states:

Since I came to the church [in 1993], this time period was most memorable, and I still remember the feeling when we heard the sermon from our pastor after the renovation of the church. He said the leaking roof, broken windows, and dirty floor were how we were before, and this new building represented our new beginning.⁴³

Early on in the refurbishing process, Chang introduced a change in the VKC ‘personnel policy’—the duties of VKC officers (*chejik*) were (re)-assigned only to those he considered sufficiently committed. Henceforth, every year he would appoint the officers anew, who had to meet certain criteria in terms of personality and faith to be deemed fit by Chang, who would then go on to specifically ‘educate’ them in accordance with his biblically informed understanding of what it means to work for the church.

When I first came here in 1995, I wanted to change the paradigm of the church. I wanted to let the people here know that Jesus is the only power and

42 진정한 성전인 우리가 하나님이 기뻐하시는 예배공동체, 선교공동체, 성령공동체가 되어야 한다는 내용의 설교였다. 그리고 그것이 건강한 선교공동체를 향한 분격적인 첫 걸음이었다.

43 교회에 와서 가장 기억에 남는 사건은 교회를 개조하고 난 후에 헌당식 때 목사님의 말씀이었어요. 물이 새는 지붕과 깨진 창문과 더러운 바닥은 예전의 우리의 모습 이었고 이 새로 개조된 건물은 우리의 새로운 시작을 의미한다고 했어요.

owner of the church. This took a very long time to change because the people who invited me to come as a pastor thought they were the owners themselves. [...] It was nice that they wanted to be workers of the church, but wanting the authority was a different thing. All in all, making this church a church with the functioning system and right power was something that I did for twenty years of my ministry⁴⁴ (Personal Interview with Chang Hwang-yŏng: December 11, 2016).

Chang and other interviewees present at the time stress that even though this was a most invasive step for the congregation, with some parts eventually breaking off, it was the only apparent means to resolve the deadlock of disunity and mutual strife. The replacement of church officers led the VKC into a short crisis but it emerged from this relatively united. According to the early day member and senior deaconess Ch'u Mi-sun (Personal Interview: December 7, 2016):

The biggest thing that's been changed ever since Pastor Chang was here was that he changed the standard of appointing the church officers. For Koreans, being a church officer was like having a social status. As immigrants, people wanted to have some status and recognition, and the church was the perfect place for it. So, people wanted to be called by their church officer title. Pastor Chang didn't reappoint those who weren't qualified. It was a big decision at that time, because people could even leave the church if the pastor didn't recognise them. But he insisted and didn't care what people thought. He did as he believed what was right for the church.⁴⁵

Chang began his search for members whom he deemed suitably qualified to assist him as deacons in his slowly concretising vision: "There's no perfect

44 1995 년도에 처음 왔을 때 교회의 패러다임을 먼저 바꿔야 된다고 생각했어요. 예수님이 교회 주인이시고 주권자이심을 가르쳐야 했어요. 이게 오래 걸렸어요. 본인들이 주인이라고 생각하던 사람들이 많았으니까. [...] 교회를 위해 일하고 싶은 것은 귀한 것이지요. 그렇지만 영향력을 행하고 싶은 것은 다른 의미입니다. 하여튼 교회가 교회다운 모습으로 세워지기 까지 20 년이 걸렸어요.

45 장목사님이 오셔서 가장 많이 변환것은 제직 세우는 기준을 바꾼 것이었어요. 그 당시 여기 이민 사회에서 교회 제직으로 있는 것은 사회적 위치를 말하기도 했거든요. 이민사회에서 제직은 다른 의미를 가지고 있었어요. 교회 직책으로 불러지길 원했죠. 장목사님은 자격 없는 분들을 과감히 잘라내셨어요. 그건 아주 큰 결심이 없이는 할수 없는 일이었어요. 그 일로 인해 교회를 떠날수도 있었으니까요. 그러나 사람들의 시선은 의식하지 않고 결정하셨어요. 목사님이 교회를 위하여 옳다고 생각하는 것을 행하셨어요.

person, but I had to set the standard and make the church laws as well.^[46] The most difficult thing was to not appoint any elders in the church”⁴⁷ (Personal Interview with Chang Hwang-yŏng: December 11, 2016). Whereas Chang was intent to reassign deacons, however, against all complaints by members he refused to install any elders (*changno*) in fear that their newly charged authority could once again instil disharmony (cf. Shin and Park 1988: 238). He needed free reins to realign motivational resources towards a common goal. Only after more than twenty years, in February 2016, did he appoint three elders—Ch’oe Tu-hyŏn (b. 1950), Chŏng Ku-Yong (b. 1950), and Kim Chong-gi (b. 1949)—in the church. Ch’oe and Kim in particular are well-respected members of the wider Korean community in Vienna and Austria, having served, among others, as presidents (Ch’oe as its twenty-sixth between 1994 and 1995; Kim as its thirty-third from 2008 to 2009) of the *Chae Osūt’ŭria Hanin Yŏnhaphoe*, the Association of Koreans in Austria (cf. <http://www.korean.at/>).

The new leadership had a positive impact on overall membership growth. At the beginning of 1996, the church members numbered around ninety, rising to some 120 adherents at the time of the church dedication service the same year. Chang believes that the quality of a pastor’s preaching (*sŏlgyo*) is most vital for a Church; he therefore paid particular attention to streamlining his own sermons to stimulate piousness and tighter sense of community among existing members and attract new ones. He could not accept that some members did not properly worship God on Sundays, did not tithe, and did not behave appropriately in church. The next item in his action plan to revive the VKC was thus to launch a comprehensive educational programme for the congregation put forth through his sermons and personal conversations. He presented himself as a model of how to live a life as Christian and how to follow the law and hierarchy of the church:

A few people criticised that I was a pastor without love because I was so strict in appointing new deacons, and I didn’t simply console people when they faced the problem but teach them to follow Jesus in their life. For some church members, this was too burdensome, but I have to teach them exactly what the Bible tells us, and I believed this was real love. It is stated in the Bible that if there is no punishment, it is like to be an orphan. I taught them through many

46 There were no formal qualifications in order to become a church officer. The basic requirement was simply to attend the Sunday service, participate in other church events, tithe, and otherwise have a ‘reliable’ personality.

47 완벽한 사람은 없지만 교회에 어떤 기준은 있어야 해요. 가장 어려운 일은 장로를 세우지 않는 일이었어요.

sermons that they have to live according to what is stated in the Bible⁴⁸ (Interview with Chang Hwang-yŏng: December 11, 2016).

Subsequent to the dedication service, he tied in with the vision already voiced by some of his predecessors and VKC members over the years; a vision he felt to accord with his divinely sanctioned mission, namely to proselytise Europe with a German speaking country, that is, Austria, as the springboard. The vision so verbalised as “Today Vienna, Tomorrow Eastern Europe” (*onŭr’ŭn Pienna, naeir’ŭn Tonggyurŏb’ŭl*)—in 2010 broadened to “Today Vienna, Tomorrow All of Europe”—would serve as a most crucial means to unite the VKC ethos and activities. In a first step, he instructed the faithful to focus proselytising on Vienna, specifically the Korean community and slowly expanding to the non-Korean populace. Once a foundation had been laid, he envisioned to reach out further to other parts of Eastern Europe. He taught that in order to achieve this grand vision, one would have to be “filled with the Holy Spirit” (*sŏngnyŏng ch’ungman*). He deemed success to be possible only when the whole congregation would act in concert. That is to say, every single member had an essential role in this joint endeavour. He thus urged his congregation to synchronise their life’s vision with that of the VKC, becoming “here-and-now missionaries” (*samyŏngja*) and missionaries of Europe. Chang stressed the notion of collective ownership of the Church and a mission-oriented identity to carry forth and entrench the vision throughout the church community. Austria was given a particular role. The “heart of Europe” (*Yurob’ŭi simjang*), he predicted, would be the location from where, by God’s grace, the gospel would spread quickly:

Austria is located in a central spot in Europe, which means the heart of Europe. What function does the heart play in our body? If the heart stops working, we will die. If the heart survives, we will all live. So the heart means that we are responsible for evangelising the whole of Europe, and Europe is in our hands. There is a burden that Europe is depending on us—whether we live or die, and whether we play our part or not. I believe this is the will of God towards the Vienna Korean Church and the vision the Holy Spirit has given to our church⁴⁹ (Chang 2015).

48 몇몇 사람들은 내가 사랑이 없는 목사라고 비판했어요. 제직을 세우는 것도 까다로 왔고 문제가 있는 성도들도 쉽게 위로하지 않고 예수님이 주신 된 삶을 살라 했어요. 그렇지만 그들은 바르게 가르치고 성경 데로 살게 하는 것이 내가 그들을 사랑하는 방법이었어요. 성경에 처벌이 없다는 고아와 같다고 했어요. 설교를 통해서 성경에 나와 있는 데로 살아야 한다고 가르쳤어요.

49 지정학적으로도 오스트리아는 온유럽의 중심에 있다. 유럽의 심장이라고 말할 수 있다. 심장의 역할이 무엇인가? 심장이 살아있으면 살고, 없으면 죽는

He went on that, from the missionary perspective, Austria, albeit being a small country, due to its location, can be considered the Antioch Church of Europe (ibid.).⁵⁰ Austria might well serve as the centre for evangelising Eastern Europe. Accordingly, Vienna was built into a hub with the VKC as lynchpin where missionaries could familiarise themselves with European culture before being sent to other parts of Eastern Europe: “I decided to send missionaries and not do it by myself in order to fulfil my vision. I still think it was a very good decision. To do that, the Church had to develop in size and quality. To be the centre of an Eastern European mission, our Church had to become a mission community”⁵¹ (Personal Interview with Chang Hwang-yŏng: December 11, 2016).

Chang’s demanding regimen initially proved challenging. Several members left, but the congregation became more tightly bound together, continually attracting new members. By 1998, the VKC comprised some 145 followers, a sign to him that the implementation of his vision was well under way. Preparations for the reshaped missionary outreach humbly began in January 1996. He appointed twenty-four official workers and educated them through a focus seminar how to serve the VKC in this function. From August 1996, he began a Bible study course for all the adult members and started intensive care with the hope to increase collective faith. In December 1997, the first apprenticeship missionary (*kyŏnsūp sŏn ’gyosa*), Chŏng Ch’ae-hwa, was dispatched from the VKC to Hungary for practice.⁵² The VKC functioned as a hub location for missionaries from South Korea who wanted to go to Eastern Europe as their final mission area. Before doing so, the VKC offered to help them stay and prepare before entering Eastern Europe. They could learn the language, arrange their visas, and adapt to the culture. Staying six months to one year in Vienna provided a more direct understanding of how they should prepare themselves for the European situation. Three to four apprenticeship missionaries came to the VKC every year and stayed and prepared for their

것이다. 유럽이 살고 죽는 것이 심장인 우리가 제 역할을 하느냐 못하느냐에 달려있다는 부담감이 있다. 교만한 마음에서가 아니라 사명감에서 그렇게 생각하는 것이다. 나는 이 일이 비엔나 한인 교회를 향하신 하나님의 뜻이요, 성령님이 우리 교회에 주신 비전이라 믿고 있다.

⁵⁰ A part of the ecclesiastical Pentarchy, the Antioch Church was a centre for the Gentile mission.

⁵¹ 비전을 이루기 위해서 선교사를 파송하는 방법을 하기로 했어요. 그렇게 한게 잘한거 같아요. 그러기 위해서는 교회 사이즈와 질이 달라져야 했어요. 또한 유럽을 선교 하기 위해선 우리 교회가 우선 선교 공동체가 되어야 했어요.

⁵² Chŏng was initially sent to the VKC from the General Assembly of the Presbyterian Church in Korea (TongHap) and is now serving as a full-time pastor at the Budapest Korean Presbyterian Church (*Pudap ’esūt ’ŭ changnogyohoe*).

mission area to which they planned to go. From November 1998, the VKC embarked on financially supporting institutions such as church or theology schools. Komárno, in the Slovak Republic, was the first location the VKC chose to support.

Church life turned more energetic overall with more and more gathering formats being offered for the adherents. Until that time, the VKC appeared as an exclusively ethnic Korean church. One of the members introduced her Austrian partner, Manfred Rusch (b. 1964), presently a teacher at a Protestant high school, to the VKC, where he regularly joint the Friday prayer service (*Kūmyo kidohoe*) without having a Korean language proficiency. Seeing potential for the VKC's outreach in educating a local, Chang attended closely to Rusch. The need was soon recognised to have an interpreting system prepared in order to attract other locals, or non-Koreans in general, to participate. The interpreting system established after a while indeed led non-Korean members to the VKC. Initially, these neo-members were the spouses of adherents. Later, however, others having no relation to the Korean community also joined in. The interpreting system was professionalised over the years, adding two more languages during the Sunday service.

I started with the belief that even for only one person, we would offer a translation system. My affection towards this one person brought many changes in the church. He became a very important co-worker in the church. More surprising is that four languages—Korean, German, Chinese, and Persian—are now being used during the Sunday worship. Every week, three different languages are translated by three translators in the translating room. As stated in the Bible, the beginning may be humble, but the future will be prosperous [Job 8:7]. I am excited to think how delightful God will be when we use four languages to worship him. I must confess that God has done all this, and all the glory shall belong to God⁵³ (Chang 2016c).

Being mindful of the first part of the VKC's vision motto "Today is Vienna," the congregation also began to bring the local mission more into focus. The

53 단 한 사람만 있을지라도 통역시설을 갖춘다는 마음으로 시작했는데 처음 그 한 사람에 대한 관심으로 이렇게 변화되어 귀한 동역자가 된 것이다. 그런데 더 놀라운 것은 지금은 주일 예배 때 한국어, 독일어, 중국어, 그리고 이란어 등 4 개 국어가 사용되고 있다는 사실이다. 매 주일 예배 때마다 통역실에서 한국어를 제외한 3 개 국어가 세 사람의 통역자들을 통해 통역되고 있다. 시작은 미약하지만 나중은 심히 창대하리라는 말씀처럼 된 것이다. 한 예배에 4 개 국어가 사용되어 예배드릴 때 하나님께서 얼마나 기뻐하실까 생각하면 흥분이 된다. 이 역시 하나님이 행하셨음을 고백하면서 모든 영광을 하나님께 올려드린다.

local missionary project under the auspices of Pastor Chang was a “refugee mission.” Every year for two weeks, asylum seekers were accommodated at the church premises, being taken care of by the members. Although this particular programme was later discontinued, some followers are still involved in voluntary refugee work, for example, teaching children and cutting hair in the refugee shelters.

4.4. The Vienna Korean Church on the Rise, 2000–2009

Reforming the “Church to be a Church” (*kyohoe’ga kyohoe toege*) was the label of Pastor Chang’s action plan for the years following his missionary assignment to the VKC. In other words, members needed to become aware that the actual ‘owner’ of the VKC was Jesus and not them (cf. Chang 2017c). That is to say, he exhorted all the members to change the paradigm of their lives internalising the belief that they belonged to Jesus and thus emulating his ideal. Only then could Jesus shine through rendering the members and the VKC a true Church centred on God. In order to propagate pious living and bring people closer to God, he systematically introduced new programmes and educational initiatives. The most influential of these was the so-called ‘Holy Spirit Assembly’ (*sōngnyōng chiphoe*), that is, revival gatherings invoking the power of the Holy Spirit, which started (unofficially) in 2000, taking place annually on the Pentecost Sunday since then (see Figure 5). This event was not met with unanimous approval—given that large parts of the membership hailed from a rather conservative Presbyterian background—for it markedly introduced Pentecostal aspects into the service, if only happening once a year. Several members refused to attend. The prospect of fellow members speaking in tongues (*pangōn*), crying, fainting, etc. during this service made many feel uneasy. The argument was that the Holy Spirit would be with them without any such expressive demonstrations. Sixty-five people eventually participated in the first revival, and most of our interviewees who attended the 2000 event reported that they had been indeed filled with the Holy Spirit speaking in tongues (allegedly, only seven or eight have not). Despite initial opposition, the meeting seems to have raised the general morale as a member accounts (Personal Interview with Ko Ŭn-ji: December 9, 2016): “At the Holy Spirit Assembly, I encountered God in person. After that revival service, the ministry became much more dynamic, and people started to come to this church without evangelising. I think we had to be more pure and clean

before God was able to work in this church.”⁵⁴ In fact, the VKC membership soared in the time following the Holy Spirit Assembly to around 200 adherents, gradually rendering the VKC one of the largest Korean churches across Europe.⁵⁵ Pastor Chang was and still is convinced that a Holy Spirit ministry (*sōngnyōng sayōk*) is one of the most powerful ministries in the Church and naturally attracts new members without the need to search for them: “I believe when we are sincere to God and honest in front of him, he will send his people to the church. We did not have to go out in the street to evangelise but just gradually increased the numbers”⁵⁶ (Personal Interview with Pastor Chang Hwang-yōng: December 11, 2016). He maintains that the most important ministry many pastors do not implement is to let people understand and know the role of the Holy Spirit.

In the following years, the scope of specialised seminars expanded significantly. Courses on how to do QT (i.e., Quiet Time)⁵⁷ on a daily basis, intercessory praying (*chungbo kido*),⁵⁸ baptism education (*serye kyoyuk*), and pre-baptism education (*ipkyo kyoyuk*),⁵⁹ “New Life Evangelism Training” (*sae*

54 성령집회에서 살아계신 하나님을 만났어요. 그 이후로 교회 사역이 더 활발해 졌어요. 전도하지 않아도 사람들이 교회로 오기 시작했어요. 하나님이 이 교회를 사용하시기 위해 더 거룩해 져야 했나봐요.

55 The London branch of the Full Gospel Church and the Frankfurt One Heart Church (*P'ūrangk'ūp'urūt'ū Hanmaim Kyohoe*) are two churches in Europe that are comparable in terms of size as of today. The London Full Gospel Church began its activities in 1980 and had a vision for a revival of Europe. This church has a separate English service for local people, and twenty-five different ethnicities are participating. The Frankfurt One Heart Church started in 1998 and has around 1,000 members (700 adults and 300 children); it is focusing on the continental mission, imagined to be the base and model for a mission-oriented church on the continent. Having various mission teams such as a medical mission, a campus mission, a performance and art mission, and a working people's mission, the church focuses on local and international evangelisation by training its people through various programmes.

56 우리가 하나님 앞에서 정직하고 신실하면 하나님께서 사람을 교회로 보내 주실 줄 믿어요. 우리는 아주 적극적으로 돌아다니면서 전도를 한 적도 없는데 항상 성도의 숫자가 늘었어요.

57 QT refers to the time to ‘give it to God’ by reading the Bible at certain times and certain places, trying to understand God's plan for one's own life and to become intimate with him.

58 Members of this praying team will meet regularly and pray for the church, pastor, Europe, and the world mission.

59 This programme is intended to educate people who are ready to be baptised so that they clearly understand what it means to undergo the ritual and how they should live their lives.

saengmyōng chōndo hullyōn),⁶⁰ and Bible study for new members and families (*sae kajok sōnggyōng kongbu*)⁶¹ became fixed elements in the educational routine. In addition, short-term mission trips (*tan 'gi sōn 'gyo*), seminars for the Sunday school teachers, and, since 2002, an annual summer school for children held at the beginning of school holidays were offered.

In January 2006, Manfred Rusch was appointed as an educational missionary (*kyoyuk chōndosa*) of the VKC to play an educational part for Sunday school children. Sunday school is mainly taught in Korean, but every first Sunday of the month he provides a German service with a Korean translation. The purpose is to break the language barrier for the second generation and multi-cultural children who struggle with their Korean. Also, it is another solution for the problem of how the VKC can open a door for non-Koreans to participate. Since many second-generation children are weak in Korean and therefore leave the VKC, Rusch has served as a bridge between the first and second generations and assists Korean children in bringing their local friends to church. Moreover, he preaches in German at Friday services every third week, along with a Korean translation. In October 2008, Kim Chōng-ho (b. 1972) was appointed a missionary of the VKC with the responsibility for educating the teenage group.⁶² Rusch's and Kim's contributions have brought rapid progress in establishing the Sunday school in the VKC, having both local and Korean church workers help in order to blend the educational offerings culturally.

Over the years, Pastor Chang's understanding of the mission management in Europe increased. He eventually decided that, in the given regional context, the mission should best be organised by the “adopt-and-send method” (*ib-yang p'asong*) involving more people, churches, and institutions, thus building the network around the region and situating the VKC as a hub and home base for European proselytising.⁶³ Instead of sending Korean missionaries from South Korea, he thought it would be easier and faster if the VKC could support already experienced Korean missionaries or local missionaries and pastors who were in need of financial support. Based on discussions within the Korean Eastern Europe Missionary Association (*Tongyurōp sōn 'gyosa*

60 This is an eight-week training programme, in which appointed leaders teach the members how to properly proselytise. After completing the programme, the VKC gives a certificate that the trainee is ready to competently deliver the gospel.

61 Every year, Pastor Chang meets newcomers and provides education so that they will clearly understand the structure and the vision of the church.

62 Kim is a member of the choir of the Vienna State Opera.

63 The adopt-and-send method means that the VKC chooses Korean or local missionaries who lack funding and whom they believe that they have the same vision of evangelising Europe.

taehoe), involving congregations spread across Europe, Chang introduced seven procedural standards of how the VKC is selecting the missionaries or pastors to adopt-and-send. First, the VKC picks the country where they intend to carry out missionary activities. In the case of Croatia, Hungary, and the Slovak Republic—after deciding that these countries needed missionaries and following long-time communication with the local mission organisation—the VKC had missionaries sent from South Korea. Second, the VKC selects missionaries who are already in the mission area and lack financial support. Such missionaries are presently active in Macedonia, Kosovo, and Ukraine. Third, the VKC chooses missionaries who lack finances or have been suspended from their mission-sponsored church. Fourth, the VKC seeks local pastors recommended by local denominations. Fifth, it looks for local missionaries who are working for a local Korean church run in the mission area. Sixth, the VKC searches for theology schools run by Koreans. Seventh, it seeks missionaries who are co-operative with the local churches.

The related mission programme commenced in 2001 and, by 2009, the VKC was supporting fifty-nine missionaries engaged in Albania, Bosnia, Bulgaria, Croatia, the Czech Republic, Hungary, Kosovo, Macedonia, Moldova, Poland, Rumania, Serbia, the Slovak Republic, and Slovenia. The amount of support for Korean missionary expenses is 1,000 U.S. dollars per month (Korean missionaries are also co-financed by some Korean sponsors), whereas locals receive between one-hundred and 300 euros per month, depending on mission location (E-Mail by Chang Hwang-yōng: December 30, 2017). By 2020, the VKC plans to “adopt-and-send” 120 missionaries around the world, yet keeping its focus upon Europe.

4.5. Healthy Church with Lay Ministries, 2010–2017

By 2010, fifty-seven church officers had been appointed by the pastor,⁶⁴ and their number was expanded to eighty-three by early 2018 (see Figure 7). Because of the growing size of the congregation, from November 2010 onwards, the Sunday service is held three times, albeit with different foci—at 9:30 a.m., 11:15 a.m., and 2:15 p.m. In contrast, the Friday service, although regularly

64 This number includes male and female (senior) deacons and (honorary) elders. The positions of senior deacon/deaconess as well as (honorary) elder are presently assigned as permanent positions. Deacons/deaconesses are commonly appointed for a (renewable) one-year term (then called *sōri chipsa*) but may also be made permanent (then called *ansu chipsa* or ‘ordained deacon/ess’). The permanent church officers are called *hangjon chikpunja*.

attended by up to one hundred adherents, is still conducted only once from 8:00 p.m. to 10:00 p.m. The Sunday 9:30 a.m. service is a traditional form of service;⁶⁵ the second service is a praise and worship service, and the third one is directed towards the youths. Presently, the VKC comprises 450 registered members (including fifty children), the vast majority of which are ethnic Koreans. The non-Korean adherents include fifteen Iranians;⁶⁶ five Taiwanese;⁶⁷ five Austrians; four Americans; three Chinese; two Germans; and two Afghans. Sixty per cent of the membership are female.

Over the past years, the VKC launched various local ministries (*hyōnji sayōk*), including a nursing-home ministry (*yangnowōn sayōk*), a homeless ministry (*nosukcha sayōk*), a refugee ministry (*nanmin sayōk*), and a visually impaired nursing-home ministry (*changnim yangnowōn sayōk*), which are held regularly. Carrying out these ministries are the so-called Joyful Mission Team (*Choip'ul misyōn t'im*), the Joyful Mission Choir (*Choip'ul misyōn k'waiō*), and the Joyful Kids (*Choip'ul k'ijū*). The Joyful Mission Team ordinarily consists of three to five people. The team would regularly once or twice a month visit a visually impaired nursing home (*Österreichische Blindenwohlfahrt* on Baumgartenstraße 69 in Vienna's fourteenth district), playing instruments, performing songs, and chatting. The Team's guiding principle is to deliver God's love and care. The Joyful Mission Choir is staffed with some twenty-five professional musicians, as well as students of music. They devote their talents to accomplishing the first part of the church's vision, "Today Vienna." According to its conductor, Yim Hye-sōn (b. 1975), "the religious colour on their performance first made Austrian people uncomfortable, but soon they loved our music and told us many times that they were deeply touched by our performance. Some people even look forward to our performances" (Personal Interview with Yim Hye-sōn: January 3, 2018). They have been performing, among others, in various retirement homes in Vienna. The Joyful Kids is the Sunday school initiative that twice a year invites refugee

65 This service is particularly directed at the Sunday school teachers, since the Sunday school takes place simultaneously with the second service. To enable them to worship, this earlier service is offered. Currently, there are seven kindergarten, ten elementary school, and ten junior and high school group teachers. Many also just want to attend the traditional service in lieu of the second service because the former is shorter.

66 Through a Korean friend who is a member, the first Iranians came to attend the VKC services. By chance, a well-trained Farsi-Korean interpreter was found so more Iranians joined in.

67 Some years ago, a small Taiwanese congregation requested the VKC to use their facilities for their weekly gathering. This was approved and, since the Taiwanese had no regular pastor, they started to attend the VKC services. Soon five of them formally joined the VKC.

children from the local Christian social service institution to participate with the VKC youth.

Since 2010, Pastor Chang has been advising the church officers to act as lay ministers (*p'yōngsindo sayōkcha*), for he believes that complete reformation may only occur when the members act as ministers on their own. Another key purpose for the launch of this home church project was to enable and emphatically encourage members to give pastoral counsel to each other in a structured way. That is, through appointing lay ministers, Chang charged the church officers with a pastoral responsibility. Delegating such has become inevitable given the size of the congregation. The first such small cell (*selgūrup*) set-up in 2010 was named 'Priscilla' (*Pūrisūgilla*) and consisted of around ten mothers (aged between thirty-five and forty-five). They gather once a week for three to four hours at the cell leader's house or, occasionally, in the church premises, sharing experiences about God's impact on their daily life. Further discussions centre on the pastor's most recent sermon.

The home church activities turned out to be a great success, energising the community life of those involved. By 2012 it had expanded to three different female cells—'Priscilla 1,' 'Priscilla 2,' and 'Lydia' (*Ludia*)—with the groups segregated by age and headed by leaders specifically trained by the pastor how to pastorally care for the members. In 2015, Chang created many more cells, including male and youth groups, and reoriented his ministry as a 'cell-group ministry' (cf. Kwon, Ebaugh, and Hagan 1997). The appointed cell leaders are tenderly nicknamed small pastors (*chagūn mokcha*) by the members. Chang explains that when the church has two healthy wings, it can flourish and bloom. By the two wings he refers to the balance of the Sunday service and small cell group meetings: through the big group services, people may experience God's "transcendence" (*ch'owōlsōng*), whereas through the small group cell meetings, people may experience "immanence" (*nae-jaesōng*). Through the grace bestowed from the big group services they transform their life, letting it flow in the small group meetings by helping each other and sharing their love and care within the group.

Another important ministry that the VKC initiated was the intercession ministry (*chungbo kido sayōk*). Although a few members had previously gathered together in order to pray for the church, the pastor, and all the ministries and missions, in 2011 the VKC formally invited many members to participate in this special ministry every Wednesday morning for three hours. Pastor Chang's wife, Pak Yōn-su, was appointed as the leader and educator of this ministry. Presently, it comprises some forty members divided into six different groups. Similar to the cell groups, each praying assembly works tightly together, being supervised by Pak so that every group will have the

same vision as well as direction of praying. All the leaders of the respective praying groups are appointed by the pastor and receive systematic training.

Initiatives established in recent years to foster the indirect mission are a praying school (*kidoja hakkyo*) and the Barnabas ministry⁶⁸ (*Panaba sayōk*). Only pastors and missionaries involved in the Eastern European churches are invited to both retreat programmes. Whereas the former is directed at Europeans (see Figure 6), the latter is only held for Koreans. The purpose is to spiritually charge the participants with the qualities of the Holy Spirit, as it is inhaled by the VKC ministry. By offering those trainings, it is hoped to establish a network with the VKC as the spiritual hub through which knowledge and spiritual power are being transferred. Moreover, VKC members regularly attend meetings of the Korean Eastern Europe Missionary Association. This platform gathers annually in the second week of August for four to five days at different hotel locations with the purpose of mutual encouragement, the sharing of personal information, and their joint renewal of their spirituality through revival services. The organisers invite a guest lecturer who guides the meeting. Each year, between 250 and 300 people assemble. Through these meetings and events, the VKC continuously maintains personal communication and networks with missionaries across Europe, especially with Korean missionaries and the ones that the VKC sponsors.

From 2015, the ambit of the VKC’s international missionary activities began to expand beyond Eastern Europe, involving the sponsoring of missionaries active in Indonesia, Myanmar, Nepal, and the Philippines. Since 2014, one missionary to Germany receives financial assistance. By 2010, seventy-two missionaries sponsored by the VKC were working across Eastern Europe—a figure that increased to 108 as of late 2017. The VKC’s related mission budget largely draws on members’ pertinent offerings (*sōn’gyo hōn’gūm*). Pastor Chang wants to shape the VKC as a model for the diasporic Korean church in Europe:

Our church is modelled after the Antioch early church. Being a model for Diaspora in Europe, however, means to be something that has never existed before. We want to be the pioneering diasporic church that has not existed anywhere—that other churches want to follow⁶⁹ (Personal Interview with Chang Hwang-yōng: December 11, 2016).

68 This is a programme that trains missionaries and pastors in increasing their spirituality in order to carry out their ministry more effectively.

69 우리 교회는 초대 교회 안디옥 교회를 모델로 삼고 있어요. 그렇지만 유럽 디아스포라의 모델이라고 한다면 지금까지 존재하지 않은 그런 교회여야

In doing so, according to Chang, the VKC may become a model Church for the global Church as well, a flag bearer of dynamic Christianity:

In these Last Days, diaspora is God's special plan and plot. He always scatters people. The mission field is not somewhere we need to go, but outside your door. The responsibility of diasporic church is immense. All the other diasporic churches, however, are weak. The positive about Korean churches is that they are dynamic; but they are so close within themselves and only focus on the increase of the numbers in the church. The church shall not focus on the number of the people but on the Church⁷⁰ (Personal Interview with Chang Hwang-yōng: December 11, 2016).

5. Concluding Remarks

The VKC acts as a mission community, a Holy Spirit community, and a worship community. Guided by the pastor's vision (Chang 2017b) and drawing on the members' time, talents, prayers, donations, and finances the VKC pursues a rigorous proselytising mission. It is also a Holy Spirit community in which through various revivals, educational programmes, and the Holy Spirit Assembly, every member in the church is taught that the guidance and the subject of one's life is the Holy Spirit, through which the church's vision and each individual's life vision can only be accomplished. It is also a worship community, for the VKC emphasises that worship should be a priority in people's lives, hence always adhering to a worshipful life (*yebaeja 'ui sam*).

As Chang underlined in our numerous conversations with him, "the church exists because it has a task in the world, and the task is mission."⁷¹ He believes every church has its own calling and vision directly from God. The VKC leadership intends the church to be the model and motivation for all the diaspora churches in Europe. In our research we frequently encountered the deeply held conviction among members that, when a diaspora church has a strong identity and vision as to why it exists and where it should head towards, it will be able to evangelise in the local areas where "God has called it to

해요. 그 어디에서도 존재 하지 않았던 선구자적 교회로 다른 교회가 따라오는 모델이 되고 싶어요.

70 디아스 포라는 마지막 시대의 하나님의 전략이에요. 하나님은 항상 사람들을 흐트세요. 선교지는 우리가 어딜 나가야 하는게 아니에요. 집앞만 나가면 바로 선교지예요. 디아스포라 교회가 이 역할을 감당해야 해요. 그런데 이 교회들이 약해요. 그런게 한국 교회들을 역동적이죠. 그런데 문제는 너무 우리끼리라는 거예요. 사람이 주체가 아니라 교회가 주체가 되어야 해요.

71 교회를 세상을 위해 존재해요. 선교가 사명이죠.

be”—as well as evangelise throughout the region and even reach out to the whole world.

As the VKC’s vision is rooted in Acts 1:8—“But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, and all Judea and Samaria, and to the ends of the earth”—the mission journey of Paul, we were told many times, has been and will be continued by the VKC. The VKC is thus claimed to be proverbially “writing Acts chapter 29.”

As a diasporic Korean church in Austria, the VKC has become more than an insulated worship community for Korean immigrants. The enthusiastic and systematic pursuit of a greater vision transformed the VKC into a model diasporic church, reaching out to the global mission community.

Appendix



Figure 1: Group photo of the nurses with their local hosts of the Lutheran church after the first service at *Trinitaskirche* on Freyenthurmstraße 20 (fourteenth district), which was held on June 3, 1973.



Figure 2: Group photo of the early VKC after Easter Service held at the nurses' dormitory at Sanatorium Straße 2 (fourteenth district) in April 1977. Pastor Yi Nam-gi sits in the middle of the first row. Kim Yōng-nan (current senior deaconess) stands in the second row to the very right. The person next to her is Kim Mi-sun (current senior deaconess).



Figure 3: Christmas Celebration Night of Music at the Basement Church at Hermanngasse 7 in the seventh district (December 1983).



Figure 4: Signboard hanging ceremony in 1988 when the VKC started to rent the building at Schützengasse 13 in the third district. From left to right: Chông Ku-yong, Kim Sang-jae, Kim Chae-ho, Kim Tong-ho, Kim Chong-gi, Pae T'aek-hûi, Yi Chông-jun (visitor), Ch'oe Tu-hyôn, Kim Chông-gwang (Pastor from Pusan International Mission Association), Kwak Chu-söp (camera man).



Figure 5: Impression from a VKC retreat in April 2000 that became the first (albeit unofficial) Holy Spirit Assembly.



Figure 6: Impression from a Praying school (*kidoja hakkyo*) gathering for missionaries from Albania, Kosovo, Greece, Macedonia, and Germany held at Hotel Oberlaa in Vienna on April 23, 2015.



Figure 7: Group photo of key VKC officials and guests of honour after an appointing ceremony (*imjiksik*) held on February 7, 2016: First row (from left to right): Chŏn Chun-su (*Taehan Yesugyo Changnohoe [Tonghap]* Chairman of Mission Committee); Son Tar-ik (*Taehan Yesugyo Changnohoe [Tonghap]* General President); Chang Hwang-yŏng (VKC pastor); Pak Yŏn-su (Chang’s wife and Missionary); Yi Hyang-mo (pastor from Albania funded by the VKC). Second row (from left to right): Senior Deaconesses Chŏng Hyŏng-mi, Han Sun-ok, Kim Sŏng-hŭi, Kim Chŏng-sun, Yu Sŏng-chin, Yi Sun-rye. Third row (from left to right): Na Kyŏng-su (Ordained Deacon), Ch’oe Tu-hyŏn (Elder), Kim Chong-gi (Elder), Chŏn Yŏng-t’ae (Honorary Elder), Chŏng Ku-yong (Elder), Kim Chong-min (Ordained Deacon).



Figure 8: Pastor Chang Hwang-yŏng during a Sunday sermon in the VKC building at Schützengasse 13 in Vienna's third district in November 2016. The banner next to the large wooden cross reads "overflowing church" (*ch'ago nŏmch'i'nŭn kyohoe*), the VKC's leitmotif.

List of Abbreviations

VKC	Vienna Korean Church
QT	Quiet Time
U.S.	United States

Glossary

Chang Hwang-yǒng (Hwang Young Chang)	장황영
Chang Sǒng-dǒk (Sung Deok Chang)	장성덕
Chǒng Chǒng-ja (Jung Ja Jung)	정정자
Chǒng Ch'ae-hwa (Chae Hwa Jung)	정채화
Chǒng Ku-yong (Gu Yong Chung)	정구용
Ch'oe Yǒng-nan (Young Lan Choi)	최영란
Ch'oe Tu-hyǒn (Du Hyun Choi)	최두현
Chǒng T'ae-bong (Tae Bong Chung)	정태봉
Ch'u Mi-sun (Mi-soon Choo)	추미순
Kim Chong-gi (Jong Ki Kim)	김종기
Kim Chǒng-ho (Jung-ho Kim)	김정호
Kim Chǒng-sun (Jung Soon Kim)	김정순
Kim Mi-sun (Mi-soon Kim)	김미순
Kim Sang-jae (Sang Jae Kim)	김상재
Kim Yǒng-nan (Young Lan Kim)	김영란
Kim Yǒng-sun (Young-soon Kim)	김영순
Ko Ŭn-ji (Eun Ji Koh)	고은지
Pak Myǒng-suk (Myung-sook Park)	박명숙
Yi Nam-gi (Nam-gi Lee)	이남기
Yi Pok-sun (Bok-soon Lee)	이복순
Yi Yo-han (Yo-han Lee)	이요한
Yim Hye-sǒn (Hae-sun Yim)	임혜선
Yim Sun-sam (Soon-sam Yim)	임순삼
Yun Pyǒng-sǒp (Byung-seop Yoon)	윤병섭
Andiok kyohoe	안디옥교회(教會)
ansu chipsa	안수집사 (按手執事)
Chae Osūt'üría Hanin Yǒnhaphoe	제 오스트리아 한인(韓人) 연합회(聯合會)
chagün mokcha	작은 목자(牧子)
Chalch'üburük'ü Hanin Kyohoe	잘츠부르크한인교회(韓人教會)
changnim yangnowön sayök	장님양로원사역(養老院使役)
changno	장로 (長老)
Changnohoe sinhak taehakkyo	장로회신학대학교 (長老會神學大學校)
cheja	제자 (弟子)
chejik	제직 (諸職)

chipsa	집사 (執事)
Choip'ül k'ijü	조이플키즈
Choip'ül misyön k'waiö	조이플미션콰이어
Choip'ül misyön t'im	조이플미션팀
chöndo ch'och'öng chanch'i	진도초청(傳道招請)잔치
Chosön	조선(朝鮮)
chubo	주보 (週報)
chungbo kido	중보기도 (仲保祈禱)
chungbo kido sayök	중보기도사역 (仲保祈禱使役)
Chungdong sön'gyohoe	중동선교회 (中東宣教會)
ch'ago nömh'i'nün kyohoe	차고 넘치는 교회(教會)
ch'ölya kidohoe	철야기도회 (徹夜祈禱會)
Ch'onghoe segye sön'gyobu	총회세계선교부 (總會世界宣敎部)
ch'owölsöng	초월성 (超越性)
Hanim'üi Kyohoe Segye	하나님의교회세계복음선교협
Pog'üm Sön'go Hyöphoe	회(教會世界福音宣敎協會)
hanbok	한복 (韓服)
hangjon chikpunja	항존직분자 (恒存職分者)
Han'guk imin kyohoe	한국이민교회 (韓國移民教會)
höndangsik	헌당식 (獻堂式)
höng'güm	헌금 (獻金)
hwansang	환상 (幻想)
hyönji sayök	현지사역 (現地使役)
i söngjön'ül hölla	이 성전(聖殿)을 헐라
ibyang p'asong	입양파송 (入養派送)
ilkkun	일꾼
imjiksik	임직식 (任職式)
ipkyo kyoyuk	입교교육 (入敎敎育)
kamsa'wa ch'anyang	감사(感謝)와 찬양(讚揚)
kido	기도 (祈禱)
kidoja hakkyo	기도자학교 (祈禱者學校)
kümyo kidohoe	금요기도회 (金曜祈禱會)
Kunp'o	군포 (軍浦)
Kunp'o Kyohoe	군포교회 (軍浦教會)
Kürach'ü Hanin Kyohoe	그라츠한인교회(韓人教會)
Kwangnarü sön'gyohoe	광나루선교회(宣敎會)
Kwönsa	권사 (勸士)
kyohoe sayök	교회사역 (教會使役)
kyoyuk chöndosa	교육진도사 (敎育傳道師)
kyohoe'ga kyohoe toege	교회(教會)가 교회(教會)되게

Kyönggido	경기도 (京畿道)
kyönsüp sön'gyosa	견습선교사 (見習宣教師)
K'ürisüch'yan sinmun	크리스찬신문 (新聞)
Ludia	루디아
majimak ttae	마지막 때
malssüm	말씀
moksa	목사 (牧師)
Myodong Kyohoe	묘동교회 (妙洞教會)
naejaesöng	내재성 (內在性)
nanmin sayök	난민사역 (難民使役)
nosukcha sayök	노숙자사역 (露宿者使役)
onür'ün Pienna, naeir'ün Tongyuröb'ül	오늘은 비엔나, 내일은 동유럽을
onür'ün Pienna, naeir'ün on Yuröb'ül	오늘은 비엔나, 내일은 온 유럽을
Panaba sayök	바나바사역 (使役)
Pangön	방언 (方言)
Pienna Changno Kyohoe	비엔나장로교회 (長老教會)
Pienna Hanin Chaerim Kyohoe	비엔나한인재림교회 (韓人再臨教會)
Pienna Hanin Kyohoe	비엔나한인교회 (韓人教會)
Pienna Kamni Kyohoe	비엔나감리교회 (監理教會)
Pienna Manna Sön'gyo Kyohoe	비엔나만나선교교회 (宣敎教會)
Pienna Sunbogüm Kyohoe	비엔나순복음교회 (純福音教會)
Piin Chöngdong Kyohoe	비인정동교회 (貞洞教會)
pogümhwa	복음화 (福音化)
Pudap'esüt'ü changnogyohoe	부다페스트장로교회 (長老教會)
Pusan kukche sön'gyohoe	부산국제선교회 (釜山國際宣敎會)
Puhünghoe	부흥회 (復興會)
Pürisügilla	브리슬길라
p'asong kyohoe	파송교회 (派送教會)
P'ürangk'üp'urüt'ü Hanmaüm Kyohoe	프랑크푸르트한마음교회 (敎會)
p'yöngsindo sayökcha	평신도사역자 (平信徒使役者)
Rinch'ü Hanin Kyohoe	린츠한인교회 (韓人教會)
Robang Sön'gyo Kyohoe	로방선교교회 (宣敎教會)
sae kajok sönggyöng kongbu	새 가족성경공부 (家族聖經工夫)
sae saengmyöng chöndo hullyön	새 생명전도훈련 (生命傳道訓練)
samyöngja	사명자 (使命者)
sarang	사랑
Segye P'yönghwa T'ongil Kajöng Yönhap	세계평화통일가정연합 (世界平和統一家庭聯合)
Selgürup	셀그룹
serye kyoyuk	세례교육 (洗禮敎育)

sŏlgyo	설교 (說教)
sŏngnyŏng chiphoe	성령집회 (聖靈集會)
sŏngnyŏng ch'ungman	성령충만 (聖靈充滿)
sŏngnyŏng kongdongch'e	성령공동체 (聖靈共同體)
sŏngnyŏng sayŏk	성령사역 (聖靈使役)
sŏngnyŏng'ui yŏksa	성령(聖靈)의 역사(役事)
sŏn'gyo chungsim kyohoe	선교중심교회 (宣教中心教會)
sŏn'gyo kongdongch'e	선교공동체 (宣教共同體)
sŏn'gyo ha'nŭn kyohoe	선교(宣教)하는 교회(教會)
sŏn'gyo hŏn'gŭm	선교헌금 (宣教獻金)
sŏn'gyo'jŏk chŏngch'esŏng	선교적정체성 (宣教的正體性)
sŏn'gyosa	선교사 (宣教師)
sŏri chipsa	서리집사 (署理執事)
Taehan Yesugyo Changnohoe (Haptong)	대한(大韓)예수교장로회(教長老會) (합동[合同])
Taehan Yesugyo Changnohoe (T'onghap)	대한(大韓)예수교장로회(教長老會) (통합[統合])
Taehan Yesugyo Changnohoe Pwin Kyohoe	대한(大韓)예수교장로회(教長老會)뵤 교회(教會)
tamim moksa	담임목사 (擔任牧師)
tan'gi sŏn'gyo	단기선교 (短期宣教)
tojang	도장 (道場)
Tongyurŏp sŏn'gyosa taehoe	동(東)유럽선교사대회(宣教師大會)
T'ongil Kyohoe	통일교회 (統一教會)
yangnowŏn sayŏk	양로원사역 (養老院使役)
yebae	예배 (禮拜)
yebae kongdongch'e	예배공동체 (禮拜共同體)
yebaeja'ui sam	예배자(禮拜)의 삶
yeŏn	예언 (豫言)
Yŏndong Kyohoe	연동교회 (蓮洞教會)
Yurob'ui simjang	유럽의 심장(心臟)

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