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THE DEVELOPMENT OF A LONG-RANGE CHURCH GROWTH PLAN

FOR PANWAL GARDEN CHURCH FROM 2000 To 2010:

A Plan in Light of Education Ministry

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
In partial fulfillment of the requirements
For the degree

DOCTOR OF MINISTRY

BY

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THESIS PROJECT APPROVAL

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ABSTRACT

THE DEVELOPMENT OF A LONG-RANGE CHURCH GROWTH PLAN FOR PANWAL GARDEN CHURCH FROM 2000 To 2010: A Plan in Light of Education Ministry

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Lynchburg Baptist Theological Seminary, 2002

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This thesis project analyzes the past and present of Panwal Garden Church in Seoul, Korea and its community. The strengths and weaknesses of the church were considered. Then, a ten-year plan for growth was developed based on twelve proven principles of church growth. The long-range plan included goals and strategies to accomplish them. Four areas were chosen to emphasize because of their importance: the operation committee, edification of young people, pastoral leadership, and small groups. It was the author's intention to contextualize and indigenize what has been Biblically and empirically proven right for church growth and to put that into a comprehensive strategic plan for a particular local church.

Abstract length: 109 words

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LIST OF ABBREVIATIONS

PGC: Panwal Garden Church

RSV: Revised Standard Version

KJV: King James Version

NKJV: New King James Version

NIV: New International Version

JKSC: Jesus Korea Sungkyul Church

QT: Quite Time

CHAPTER 1

INTRODUCTION

This project will present an evaluation of the long-range church-growth plan of Panwal Garden Church. It focuses, therefore, on the principles and strategic ideas of church-growth and does not intend to be a comprehensive study of church growth. The basic thesis is that the church that has a plan for church growth has a definite advantage over the one that does not. The church with a plan has vision, goals, and strategies and thus has more power and opportunity to be successful.

Purpose of the Project

In this project, the author intends to clarify a vision and method for the church growth of Panwal Garden Church, where he has been pastor for 18 years. It is often said, "To fail to plan is to plan to fail." A lack of planning leads to chaos and stagnation. It may be helpful for the status quo in some sense but it can't help the church reach the point where God the Lord of the church desires it to go. In this sense by clarifying these plans, the future of the church is set, and by keeping this picture in mind, it can take pleasure in seeing it realized.

This project is to apply the Great Commission of Jesus Christ to a specific

time and place, which are the first decade of the 21st century and Panwal Garden Church respectively. Relating the last saying of our Lord to this time and place is not easy. But, it should be regarded as the most important thing to remember and do for Christians since that is the very last words of the Son of God to His followers throughout the age (Matt. 28:19-20). Thus, we need continually to apply the text to our context. Without doing this we will not be able to preserve the authenticity of Christianity. If this happens, the church and Christians as the light and salt of the world surely lose their relevance to the present world. The Church can show its identity and relevancy for this world in solidarity with people only when it struggles with obeying our Commander in Chief.

The Panwal Garden Church is located in a suburban area, where the population is growing. A small apartment complex was built and the city to which the Church belongs is planning to build more apartments close by the church. Moreover, four neighboring cities are also experiencing rapid population growth since the late 1980s. This means that the church is given more area to cover and more people to reach. In this regard, this project is especially important to the church needing to restudy and apply the Great Commission afresh in order to apply the text to the context and to do evangelism more effectively.

Not only does this project try to apply the Great Commission to Panwal Garden Church but also various model churches. These churches are likened to a stepping-stone to bridge the gap between the command and our reality. They are there for a church to follow or even to imitate. These churches present a possibility and challenge to other ones in that they have responded successfully to Jesus' call. In making a long-range church growth plan, the Great Commission is the foundation and successful

churches are models. Thus this project will try to connect both aspects.

This project is also to look at the church not only from the past or from any person's perspective, but also from the point of the future and the Lord. Our past gives us a limited or even closed point of view while the future means an open-ended possibility for most of us. The past is a history, but the future comes as the power and opportunity for change and growth. We can take the chance the future gives and be successful only when we make a plan to cope with the ever-coming future and thus are ready. We find in this futuristic point of view how God looks at and deals with the world. As the Creator and the Sustainer, God has a definite plan for the whole world, works to achieve this end, and enjoys seeing the finished creaturely world as it was intended to be. In short, the Creator can see a thing from the point of the future in general and of the end in particular. In this regard, this project will try to make a long-range plan for the church future.

Method of the Project

First of all, church mission and growth-related books will lay the basis of this project. There are numerous books on this subject. However, Elmer Towns' books will be the main source for this purpose. His books are written and organized so well that one can easily make use of them. They are informative and directive in making such a project possible. These include The Complete Book of Church Growth and 10 of Today's Most Innovative Churches. This writer will also use Frank Schmitt's class notes "Christian Leadership: Pastors as Bishops," Carl F. George's Prepare Your Church for the Future, Peter Wagner and G. McGavran's Understanding Church Growth, Rick Warren's The Purpose-Driven Church, and Henry Migliore, Robert Stevens, and David Loudon's

Church Ministry and Strategic Planning.

Second, this study will analyze the data compiled from historical records before it presents a long-range plan for the church. The historical data was gathered from the library of Panwal Garden Church and four neighboring city councils. The objective is to produce an analysis both of the church and the area. This data will be analyzed on the basis of a percentage of gain or loss. Some information is analyzed on the basis of an average, while other information is done in totals.

Third, an opinion survey and its analysis will be presented in this research. All the adult church members received a survey (a copy of the survey is in the appendix). The address book of Panwal Garden Church was utilized for names and addresses of persons to be surveyed. All people surveyed were assured that their responses would be kept confidential. Extra efforts were made to acquire a high percentage of responses to the survey. Those who did not respond to the survey received another survey. Additional effort was made by means of interviews. Its purpose was to provide an aid for interpreting and assuring the reliability of the data.

Finally, this project will focus on the church growth principles and methods of successful churches. They are the power and strategy of church growth. They are to be exposed and scrutinized so that we can utilize them for our own version of church growth. This task will be done by reading primary and secondary sources, by sorting out the principles and methods found in them, and by organizing them in strategic form.

Overview of Project

Chapter 2 describes the Biblical and theological basis for church growth. What

is the mission of the church? What is the priority in fulfilling the mission? Why does the church exist? Is it separated from the world or in solidarity with the world? These lingering questions will be asked and answered in the chapter. It also gives attention to the key elements of church growth, which are tested and practiced by the early and modern churches.

Chapter 3 focuses on the past and present of Panwal Garden Church and focuses on the development of its neighboring communities. It points out what is significant in the church's history and the development in relation to the church's growth. How the church and the community have grown will serve as the key for making the long-range church growth plan of the church. It will turn to the survey and analysis for long-term planning and to the strengths and weaknesses of the church.

Chapter 4 presents the growth plan of Panwal Garden Church. The vision and goal for the church has been drawn from the Bible, several model churches, and the pastor's vision. It includes the discussion of the vision and goal in tension between the ideal and reality and between possibility and impossibility. It will touch on the long-range planning and implementation committee as the key for a growing church. It presents how committee members are selected, trained, and serve. The chapter lays out plans for the education of young people, pastoral leadership, and small groups.

Chapter 5 attempts to show that the goal and method of the church growth plans come true, provided all conditions are met in due time. It will end with the discussion of the impact and responsibility of the church in general and Panwal Church in particular.

Long-Range Planning

Weekly planning, monthly planning, and even annual planning is short-term planning. Long range planning, according to Dr. Frank Schmitt, involves looking ahead for five to seven years.¹ Short-term planning requires immediate attention and intensive effort to accomplish. This is the case especially for pastors because their time frame tends to be weekly, highlighted with Sunday worship. In a sense, they live their life and pastor their church on a weekly basis. Korean pastors usually are Sunday-oriented focusing on preaching. There is not much time or interest for the majority of pastors to develop a long-term planning. At most, they do annual planning which results in a short-sighted perspective in spiritual sense.

The church must do a short-term planning in order to activate the long-range plan and to see the latter realized. The former functions like a detailed map for the visible future, guiding and evaluating in a dynamic manner. On the other hand, the long-term plan works as a guide post to which the church members press themselves toward and as a lighthouse by which they are given lights to show the right way. Therefore, long-term planning is indispensable in several senses. First, the church exists not only for the present but also for the future. Second, the church works not only for its present members but also for the future members. Third, the church is not called to maintain the status-quo but to grow. Long-term plans must be made to produce maximum church growth. Henry Migliore, Robert Stevens, and David Loudon state its importance as

¹ Frank Schmitt, "Christian Leadership" class notes printed in Lynchburg, VA, 1993, 83.

follows:

This analogy clearly illustrates the difference between a short-and long-term perspective: one is choppy, erratic and wastes fuel; the other guides the plane on a steady, constant, and certain course. A church without a long-term planning perspective faces the same situation. Instead of moving steadily toward God's goals, it will continually swerve off course due to the endless distractions that can prevent a church from pursuing God's purpose and vision. Thus, strategic planning is one of the keys to success of any undertaking and nowhere is it more important than in churches and ministries.²

Advantages of Long-Range Plan

The importance and usefulness of long-term planning proves that it has serious advantages over no-planning or short-term planning. First of all, long-term planning gives the church members a sense of direction by which they think and act for the future of the church. It also shows them what to do, when to do it, and how to do it to achieve the purpose. Simply put, it makes them goal-oriented encouraging purposeful actions. People tend to go astray without proper directional signs or/and a visionary leader able to see and communicate a vision and make plans for them to follow. Church growth should not be expected without good long-range plans.³

Second, long range planning can contribute to church unity in diversity. Believers, as a church, are called to worship the Creator, enjoy His gracious salvation, and work for the Great Commission given by their Lord. Some churches, unfortunately, are

²The three writers use an analogy of pilots and flying to delineate the significance of long-range perspective. See Henry Migliore, Robert Stevens, and David Loudon, Church Ministry and Strategic Planning (Haworth Press: New York, 1994), 3-4.

³ Ibid., 5-8.

involved in quarrels and excessive competition and trivial matters rather than in carrying out their mission for themselves and the world. People are prone to decide and act individually, resulting in diversity and controversy rather than in unity and harmony, when they don't know the church's vision or plans. Therefore, it may be claimed that long-term planning functions as a unifying force among the church members. Although we do not have empirical data on the relationship of a long-range plan to a harmonious church, it is highly likely that the church that has long range plans grows on the basis of unity compared to the church that does not have.

Third, a long-term plan also functions as a driving force for church growth. It can impact and change the future of the church by giving its members needed enthusiasm, direction and motivation. The goals and plans become a foundation of commitment for the believers when they identify themselves with the church and its future. Believers want not only to receive something good or satisfy their spiritual desires from the church, but also to make contributions to the present and future of that church. Pastors can achieve this by giving members something to do and by equipping them with appropriate means for doing it. There should be lots of jobs for them in the church. Pastors or churches are required to create jobs and give them to their members. This is not possible without a well-organized long-term plan and the pastor's unshaken commitment to accomplish the plan.

Fourth, long-range plans give the members something to envision. Everybody needs hope toward the future. Here future means a better, brighter time and better place to live. Christians yearn for the New Jerusalem to come and live in it. Believers are working for the second coming of the Lord and the actualization of God's rule by

spreading the gospel to as many people as possible. Without this future expectation they would not work, and their faithfulness and actions are meaningless. But they firmly believe that someday their vision and hope will be satisfied, and that their hardship would be compensated wonderfully and abundantly. By envisioning a good thing we can do our part of the whole more effectively. Long-term goals are something to have in mind, to hold fast, and to work for. Capable pastors are able to give the vision to the members and to let them advance toward it.

Fifth, long-range planning gives an opportunity to examine the church's strength and weakness. By evaluating the strengths and weaknesses, the church can determine the weak areas that need to be strengthened. Thus the planner needs to scrutinize the church's resources, without disregarding God's providence, by which long-term plans are executed productively. This process aims to assess realistically the members' talents. Examining the resources should be done both at individual and collective level so that it can have a synergy effect in making and actualizing the plan.

Sixth, long-term planning contributes to maximize the church's possibilities by drawing all the potentials of the church to their fullness. Big parts of the church's potential are dormant in usual times. For example, a feeble mother can become a superwoman when a life-threatening situation with her child occurs. In the same way, the church members can be super achievers, by maximizing their potentials, if they are willing to tackle long-term and short-term plans.⁴

³Ibid., 1-8

6. The church growth will continue at 10% a year: 459 in 2001, 505 in 2002, 556 in 2003, 612 in 2004, 673 in 2005, 740 in 2006, 814 in 2007, 895 in 2008, 985 in 2009, and 1084 in 2010.
7. The church will continue to put a high priority on meeting all members' needs.

Planning and the Holy Spirit

Long-range planning is a set of systemic plans and activities directed toward church growth or the fulfillment of the Great Commission. Although evangelism has to be considered as God's mission, humans are involved actively in the planning process and its accomplishment. They need to pray, collect information, analyze statistical data, foresee the future, find needs, make plans, and carry out the plans. All these seem to indicate that evangelism is purely human business rather than God's business.

However, the evangelical movement began with Jesus Christ and His last command found in Matthew 28:18-20. It reflects God's will to save all people and His concern for the welfare of the whole created world. In this sense, evangelism is both God's work and human work. But, when one considers the divine origin and power of evangelism, it must be said that evangelism moves from God to man. God is the initiator and source of the movement while humans participate in it. Thus it is clear that any evangelical endeavor becomes abortive if human's attempt it alone, and that any evangelist and evangelical plan should follow the intention and method of God the ultimate evangelist.

God evangelizes the world with His human partners first through Jesus Christ and then through the Holy Spirit. In this sense, the Holy Spirit becomes the foundational

controlling force in evangelical movement including making plans and carrying them out. By using human agents God does not intend to limit Himself in the movement or to show His aloofness from and indifference to the world. Instead, He attempts to give a holy opportunity to them through the Holy Spirit in order to involve Himself in the greatest task of evangelism. To accomplish His evangelistic goal and mission on earth, God has had many great Christians from time to time and now searches for other evangelists.

If Christians respond correctly and seriously to Him, they can become His agents to do His plan for the world. God will equip them through the Holy Spirit with the right power and wisdom for evangelism. On the other hand, if believers become lazy, selfish, or if they make no plan to be involved actively in *Missio Dei*, they cannot be used by God as His partners. Moreover, they may become an obstacle to the evangelistic movement of God. Thus, those who wish to be used by God must be awakened to make a prayerful and faithful long-term plan for church growth. The church must be moved and guided by God through the Holy Spirit in any evangelistic planning.

It is certain that plan-making for the evangelical movement is not a substitute for the leadership of the Holy Spirit, but is a conscious effort by the plan-maker to participate with the Holy Spirit in all the evangelistic tasks the church undertakes. The plan-maker makes it clear that God drives him to do evangelism under and through the Holy Spirit and that the Lord will prepare him with a proper means and power to do his part of the whole movement so that PGC can grow as planned.

God is a God of order and plan-making. His son, Jesus Christ chose twelve disciples to do God's mission for the world. Jesus called and trained them to be evangelists as His successors. He did this in an orderly manner as His Father did in the

creation event. How He could do this tremendous task, however, cannot be explained without the wisdom and power of the Holy Spirit as presented in the book of Acts. Thus the pastor and the plan-making committee must follow His example especially in relation to the Holy Spirit. The key verse of Acts is 1:8, and it conclusively states that the starting point (planning) and success of evangelism depend on the Holy Spirit. Only after the Holy Spirit comes upon the believers, can they be a powerful witness for the risen Jesus. Before Pentecost the disciples could not even make an evangelistic plan for their own friends and family. Spreading the gospel to the end of the world could not even be dreamed of. But the coming of the Holy Spirit changed everything. The Holy Spirit guided and even forced them to do evangelism. He made them make a bold plan and to abide in it to the point of death. The result was an unprecedented growth of believers.

The PGC wishes to do the same, not by adopting a worldly popular method to draw people, but by praying for the power and direction of the Holy Spirit. Worldly ways and means seem very productive and attractive in the short run but cannot be fruitful in the long run partly because their assumptions, starting-point, and vision are quite opposite the divinely approved method and partly because they work for their own benefit while evangelists are supposed to work for others.

The Holy Spirit has given direction to the long-term planning of PGC. He makes the church members see the sinfulness and misery of the world, ponder about God's original intention for humanity and His providence for salvation, awakens them from spiritual sleep and indifference and impotence, and moves them to take action. The Holy Spirit judges the church, reprimands its members, and corrects the problems. This long-term project in a sense is a timely response to this urgent call from God through the

Holy Spirit. He is not only punitive and directive but supportive in the plan-making because it is basically His mission for the world. Thus He brings people to the truth of the world, lets them see its problems face to face for the first time in their life, gives them enough power and wisdom for evangelism, encourages and comforts them in their weakness and failure, and in doing so the Holy Spirit achieves God's mission with His agents on earth.

CHAPTER 2

BASIS FOR CHURCH GROWTH

Church growth has been a leading concern for pastors and missionaries since the early church was formed as a community for those who followed Jesus. Many tried their belief and methods on church growth, and succeeded, while others did the same but failed. With the development of success-oriented philosophy and the globalization of the world, today's Christianity shows even keener interest in church growth than ever before, and pastors become almost obsessed with it.

In response to this trend, many church growth experts have developed the theories and principles of church growth so that pastors could apply these to their own fields. Church people have been challenged and motivated greatly by this church growth movement, and many churches have become better organized and equipped to achieve this end. In addition, the church needed to dig out the root of the church growth movement from the Bible and the early church, which experienced an explosive church growth long ago. The church also needs to have a firm foundation for church growth before making a long-range plan. The following presentation on the basis of church growth will meet this need.

Biblical Basis

Jesus Activity

Jesus' deeds and words can be understood as God's working to establish and expand a community of His people beyond the boundary of Israel. To comply with God's calling, Christ selected the twelve disciples and with them spread the gospel of heaven to people within their range. They were so powerful and successful that they soon saw hundreds of people gathering around them. What made this happen? How could Jesus draw so many people that quickly?

First of all, Jesus Christ showed the people God's great concern and love for the total welfare of His people.¹ At the time most Jewish people felt frustrated by the impotence of their leaders, felt alienated from God since they thought that God had been aloof too long from their miserable situation, and thus strongly expected once again to see God's hands working for their cause. In this circumstance, the worry-laden audience welcomed Jesus' sensitive approach to the people enthusiastically. What He demonstrated for the people was so attractive that it put Him at the center stage of the ever-growing community of faith.

Second, the driving force that moved people from despair to hope and from their disappointing leaders to Jesus Christ was His authoritative message. A Bible writer reported that Jesus' teaching was powerful and authoritative, different from that of the

¹Jesus makes it clear that a human being as a whole person needs both physical and spiritual meals to experience a whole salvation when he quotes Deuteronomy 8:3 in Matthew 4:4. He stresses the spiritual dimension of human existence, but He does not deny the physical nature either. His interest is in the total welfare of human life rejecting both views of materialism and spiritualism. Those holding to spiritualism would view the spiritual part as the major part of a person.

existing religious leaders, and was amazing to the people (Mt.7: 28-29). Indeed His message moved people's hearts so deeply that they could not hold it for long but spread the news to those they met. They didn't learn about any evangelistic plan or systematic approach, as we know of. However, no one could stymie their burning passion for doing evangelism, and they soon became productive evangelists. Jesus' message and His messengers worked together to expand the horizon of the heavenly dominion by increasing the number of the faith family.

Third, by performing miracles, Jesus demonstrated God's power and love. A message without some sort of power cannot yield any meaningful change for an audience. But Jesus' message coupled with the supernatural works was powerful enough to make the people convinced of the authenticity and productivity of the message. They became even more assured of God's presence and power when they saw Jesus working miracles. With this conviction, many followers of Christ went out and told the news wholeheartedly. Many Jewish people, who lost their confidence in God because of the lack of the divine epiphany in a tangible manner, were drawn to the magnetic core that is God's power in Jesus' miracles.

Finally, all the above works of Jesus satisfied the desires of the people. They were looking for a leader who could lead them to a land of happiness and abundance. They wanted a Davidic king who could drive the Roman force away and establish a strong nation like the kingdom of David. Their Messianic hope faded away as the days of darkness occurred and the coming was prolonged. But Jesus met their need in the deepest sense when the time was fully ripe. Although the people betrayed Jesus when they realized that the Lord meant it quite differently, it is self-evident that their spiritual hunger

as satisfied with Jesus' words and deeds.

The Great Commission

The very last word of Jesus is the Great Commission. He ended his earthly life with the following declaration and command:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matt 28:18-20, NIV)

This command is the very foundation of church mission and growth. It is important since Jesus made this declaration at His final hour on the earth. One usually tells the most significant thing to his family at his or her dying moment. Departing the earth, Jesus left this message for his followers and the coming generations. He wanted them to take it seriously and do it faithfully and immediately. Jesus did not intend His good work to fade away with His departure. He made so many fruitful disciples and followers and wanted them to do the same. Thus obeying this command is the continuation of what Jesus has begun and done.

This command should be the mission statement of the followers and the reason for the church's existence. The clear mission of the church is to make disciples, to baptize, and to teach them. It is, in a word, evangelism, which explains precisely why the church exists in the world. The church is not here for itself but for the world, not only for the insiders of the church but also for the outsiders of the church (John 17: 20-21). If a church is concerned only with its members and does not show any sincere interest in evangelizing non-believers, then that church may exist but is not healthy but half-dead.

Evangelism and church growth are first of all Jesus' main concern and become the church's priority as we consider its reason for being here.

We can find in this command the definition and goal and assumption of evangelism and the church-growth vision as well. The definition of evangelism is to go everywhere and spread the Gospel with authority and conviction so that people believe in Jesus and have a new relationship with God. The goal in doing this is to evangelize people by making them disciples, baptizing them, and teaching them what Jesus has said. Evangelists are called to do evangelism with the authority the Son has and with the confidence that the Commander is always with them.

Many evangelism and church-growth experts try to rediscover the meaning of the text and to elaborate on it for the modern church examples. This contextualizing effort is well documented in the books of Peter Wagner, who defines scriptural evangelism as follows:

Evangelism is not only reaching people with the gospel message and bringing them to a decision for Christ, it is making them disciplesTo evangelize is to present Christ Jesus in the power of the Holy Spirit that men and women shall come to put their trust in God through Him, to accept Him as their Savior, and serve Him as their King in the fellowship of His church. This ties commitment to Christ with commitment to the church.²

This and other similar definitions of evangelism, based on Matthew 28:19-20, show two things in common. They are: 1) The goal of presenting the gospel is to introduce people to Jesus, accept Him as Savior, and follow Him; 2) They are to live in a new relationship with God belonging to a local fellowship. This aspect entails that

²C. Peter Wagner, Leading Your Church to Growth (Ventura, California: Regal Books, 1984), 21.

evangelism is inevitably connected with church growth. Evangelism simply intends for more people to first come to Jesus the Savior and then to a local church. By obeying the Lord of the Great Commission, we can therefore expect numerical church growth as a result of evangelism.

The Early Church

Jesus made God's intention for human salvation clear while he was on the earth. It was to invite all people to the gracious offering of God through Jesus Christ so that they could enter into a new relationship with the Lord and experience the joy of salvation here and here after. It was the New Testament church established by the disciples that responded first to the Jesus' calling for God's plan. The 12 disciples and Paul and their followers obeyed the command of Christ faithfully by making disciples. They were passionate and risked their lives in fulfilling the Great Commission. As a corollary, the membership of the early church increased dramatically or even explosively. What was the power and strategy behind such an explosion? We can find some useful ideas for effective evangelism by studying the manner of the disciples and the characteristics of the early church. Of course, "these words of the Lord and this practice of the early church cannot be directly applied in all times and to all populations."³ We live in a different world in many ways. However, many principles of church growth adopted by the early church are still applicable and thus are effective, even for today's church.

First, they began doing evangelism from where they were, which was Jerusalem,

³Donald A. McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1990), 27.

as Jesus told them in Acts 1:8. As a Korean saying goes, “a long-journey starts with the first step.” The early church spread the Good News, first to its neighbors and then to foreign countries; that is, first to Jews and then to Gentiles. They were successful in evangelizing the local people and only then sent missionaries to the virgin forests. The church began telling the gospel exclusively to Jews, but then expanded its missionary effort to other peoples. The global evangelistic movement began with the early decision to include everyone who heard and accepted the message of salvation.

Second, many early Christians became church members not just individually but collectively. In the early chapters of Acts we find many cases of the conversion of households (Acts 10: 24-48, 16: 30-34). So McGavran says, "Family by family, unbelievers became Christian--this is what is affirmed."⁴ Unlike a highly individualistic society like ours, the Jewish world at the time of Jesus was family and community-oriented. People observed family decisions well enough to make the whole family conversion possible. This collective trend of accepting the gospel led to the explosive numerical growth of the church.

Third, divine healing gave impetus to the evangelical movement of the early church. Modern minds would hesitate to accept any supernatural happening as real. But God at times acts with sovereign power. He usually works through the law of nature, but God is not bound by it. Thus, He intervenes to create something new whenever He sees it as necessary. This miracle working demonstrated the power and authority of God and made people even more convinced of God's love and salvation. On the relationship of this

⁴Ibid., 233.

divine working to church growth, Luke reports:

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch. Yet none of the rest dared join them, but the people esteemed them highly. And believers were increasingly added to the Lord, multitudes of both men and women, so that they brought the sick out into the streets and laid [them] on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed (Acts 5:12-16, NKJV).

Fourth, the preaching of the followers of Jesus was so challenging and provocative that the audience had to either accept or reject it. To those who rejected the offer of salvation, the message was foolish, irrational, and even demonic. But, to those who accepted, it came as the advent of God and the opening of a new age. Unlike those in the high stratum of society, many people in the street would welcome the Good News, decide to commit themselves to Jesus and spread the gospel to more and more people.

Fifth, their meeting at a house was simple but dynamic. They did not have various ecclesial and evangelical programs as in our churches today. They simply praised God in singing, praying, listening to their preacher, and fellowshiping with a common meal. The believers experienced an enlarged family of joy and love. This new life style made them have a good reputation with other people (Acts 2:43-47). As a result, many unbelievers joined the believing community in which they found new meaning and satisfaction in life. The writer of Acts describes this aspect vividly as follows:

And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people.

And the Lord added to the church daily those who were being saved (Acts 2:42-47, NKJV).

Above all else, the Holy Spirit was actively working as the driving force behind the activities of the apostles and the lay people in order to make the good works of Jesus continue and achieve the intended goal. It was God's will that a firm foundation was needed for world wide evangelism quickly and effectively through the leading work of the Holy Spirit and human cooperation with Him. Without the intervention and power of the Holy Spirit, the believer's ardent efforts would be abortive, doomed to failure, and end up with a fad of illusionists. In fact, however, the early church grew in an unprecedented pace with the initiating and fulfilling power of the Holy Spirit. No wonder the book of Acts became known as the Acts of the Holy Spirit.

Theological Basis

Since evangelism is the thrust of the Great Commission of Jesus, who was sent by God, it must be what God wills. We, as agents, are doing evangelism, but it is basically not our business but *Missio Dei*, the mission of God. We just obey the divine calling and take part in that work. Evangelism moves from God's heart to our world for it is God's reaching out for humans. Provided it is done correctly, evangelism produces church growth. If we want our church to grow in the right manner, we have to engage wholeheartedly in evangelism.

Church members should evangelize because in so doing they experience church growth, please God, and offer the opportunity of a total welfare for many lost people. We are coworkers in God's reaching-out program for the lost. McGavran sums up God's

intention regarding evangelism clearly as follows:

Among other desires of God-in-Christ, He beyond question wills that lost persons be found-that is, be reconciled to himself. Most cordially admitting that God has other purposes, we should remember that we serve a God who finds persons. He has an overriding concern that men and women should be redeemed. However we understand the word, biblical witness is clear that people are "lost". The finding God wants them found-that is, brought into a redemptive relationship to Jesus Christ where, baptized in His name, they become part of His household. He is not pleased when many findable sheep remain straggling on the mountain, shivering in the bitter wind. The more found, the better pleased is God.⁵

McGavran stresses that God is not merely searching for the lost but seeks after them until he finds them. This nature of God shows His willingness and passion to find the lost. This church growth expert presents four biblical evidences that support it. First, explicit statements of our Lord and His apostles are against the search position. Matthew records that our Lord instructed his disciples to pray that God would send laborers into his harvest (see Matt. 9:37). Secondly, our Lord's parables often emphasize an actual finding. The woman does not merely search, but searches until she finds the lost coin. The shepherd does not make a token hunt and return empty-handed. He goes after the sheep that is lost, until he finds it. Thirdly, the revelation of God culminating in Christ tells us that God Himself is a searching, saving God. He found Israel in Egypt and bound her to Himself in the Covenant at Sinai. God wants people-multitudes of people-reconciled to himself. He was in Christ reconciling the world to Himself. Finally, we note that the New Testament church went where people responded, believing this to be God's will. This may be why our Lord commanded the gospel to be preached to all peoples beginning with Jerusalem where many would respond, be baptized, and form

⁵Ibid., 21.

churches.⁶

God has this passion and priority to find people who are alienated from Him and experiencing misery and loneliness. That is why He sent his Son, Jesus Christ, to the far country of fallen people. In order to participate in God's mission for the lost, the church is to go out to reach as many lost people as possible with that passion of God. In this way the church can grow, fulfill the Great Commission, and make a contribution to the world in the deepest sense. Of course, we have lots of other things to achieve, such as building a church, educating its members, worshiping the Lord, and showing social concern. No matter how many things we have to do, they are meaningless without doing evangelism first and continuously. The church can grow only when we make reaching out to the lost as the top priority. McGavran makes this point clear:

Social service pleases God, but it must never be substituted for finding the lost. Our Lord did not rest content with feeding the hungry and healing the sick. He pressed on to give His life a ransom for many and to send out His followers to disciple all nations. Service must not be so disproportionately emphasized at the expense of evangelism that findable persons are continually lost.⁷

God's will to find the lost is a part of His grand plan of salvation. He sheds the light of salvation on both the good and the bad showing His intention to save them all.⁸ Everyone on the earth needs to hear and accept the Good News to be saved. That is why God sent His Son Jesus to us and the Son in turn sent us to the world. Believers form a living community, that is, a church to achieve this end effectively. It is certain, in this

⁶Ibid., 27-29.

⁷Ibid., 22.

⁸Peter Wagner, Leading Your Church to Growth (Ventura, CA: Regal Book, 1984), 19-22.

sense, that the church exists to obey the call of its Founder, Jesus, who entrusts to us the work of evangelism, which is initiated by Jesus our Lord.

The Great Commission to evangelize is a command. Jesus' followers accepted Jesus as their Leader and then were obligated to obey their Leader. John the apostle recorded Jesus' words: "If you love me, you will keep my commandments" (John 14:15); and "You are my friends if you do what I command you" (John 15:14). In the same way, if we believe in and love Jesus as Lord and Savior and decide to follow Him, we will carry out His call to evangelism. This is not an option we can choose but a command we must do.

As God sends Jesus with the divine authority and power, so Jesus does the same to us. We are not left out here to do his work of evangelism on our own strength but with the confidence that "all authority in heaven and on earth has been given to me I will always be with you to the end of the world" (Matt. 28:18-20). Having that power and assurance, we become Jesus' agents, His coworkers in the world. The church has the authority and right to go out, to share the gospel, and to make disciples. Moreover, Jesus promised His disciples that the Holy Spirit would come upon them in power and be their guide, "but you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Indeed we are not only authorized but also enabled to do evangelism. God gives us the power to take wings and to take off from our own world and spread the seeds of the gospel to all people on the earth.

In Acts 1:8, Jesus mentioned the range of places we have to go for evangelism: Jerusalem, Judea, Samaria, and the rest of the world. Jerusalem is the place to start. It is

not an area with which the disciples were most familiar, but was the center of the country and the site of Pentecost. It was where they were. Jesus wanted them to witness there first. However, the followers would face difficulty in spreading the gospel because the city saw Jesus crucified on the cross. There were still in the city many people antagonistic against the new religion of Jesus. On the other hand, there were many other would-be believers who were sympathetic to the teachings of Jesus. The disciples were to evangelize those first and to expand to include others who stood neutral or hostile. How about Judea? Though the people of Judea were homogeneous in their thinking and customs for they were all Jews, most of them were alienated politically and economically, that is, outsiders. This is true, even though Judea was the country surrounding the capital city of Jerusalem. Thus, they would be more receptive to a new teaching than those in Jerusalem.

Samaria may have been the most difficult place for the Jewish disciples to do evangelism. It was one of the closest counties. The Samaritans and the Jews had not liked each other since the days of the Jews' return from the Babylonian captivity. The Jews hated and cursed the half-breed Samaritans who intermarried with the Gentiles. The Jewish authorities refused the Samaritans' offer to help rebuild the temple. The two peoples would not enter each other's territory, or communicate "For Jews have no dealings with Samaritans" (John 4:9). It was quite unusual that Jesus talked with a Samaritan woman by a well. His disciples were, of course, surprised at this, and even the woman herself experienced an unexpected response and thus asked Jesus, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (John 4:9). This unfriendly situation made fulfilling the Commission hard; it was indeed a challenging

task for the believers because they had to overcome the invisible wall of mutual hatred between the Jews and the Samaritans. After this daunting job was finished, the disciples were to evangelize all people everywhere "to the end of the world."

This geographical order in doing the Great Commission has some theological implications for the church and evangelism. First, there must be an order in doing evangelism. Local churches are first required to evangelize their vicinity. They could not effectively engage in world missions without having their own congregational support. Only with the agreement and resources of the local church can we think of extensive world wide evangelistic work, make plans for it, and carry out the plans. The starting place for evangelism is to share the gospel with our neighbors and to work for church growth. Local evangelism is more significant for the local church than world missions.

Second, however, there is no difference between local and world evangelism in the sight of God. All Christians everywhere on the earth are doing the same thing if they are faithful to the Lord and obey His commands. Millard Erickson argues:

In a very real sense, local evangelism, church extension or church planting, and world missions are all the same thing. The only difference lies in the length of the radius. The church must work in all of these areas. If it does not, it will become spiritually ill, for it will be attempting to function in a way its Lord never intended.⁹

Third, there must be no favoritism, such as racism, sexism, and "ageism" in spreading the gospel. All humans are the same in the sense that God made man in His own image, His Son Jesus died for all, and gave to all the right to live happily here and hereafter. It does not matter whether potential believers are receptive to the Good News,

⁹Millard Erickson, Christian Theology (Grand Rapids: Baker Book House, 1985), 1054.

or whether they like or dislike our message. Whoever they are, God desires them all to accept the gospel, to be saved, and to enjoy being His children. To achieve this end, He sent Jesus to the whole world through Israel and calls us to go everywhere sharing the gospel to all we meet without discrimination. We must not do what the Lord does not want. Instead we have to do what God wants us to do in bringing people to him.

Twelve Principles of Church Growth

What makes a church grow? This is a question that all church leaders should be asking. This writer has asked this question many times in 25 years of pastoral ministry. Books on church growth have been read to find the answer. Conferences and seminars on church growth have been attended. Even seminary courses on church growth have been taken. Many conversations have been engaged in with other Korean pastors. After much reading, listening, and reflective thinking, the following twelve principles of church growth have been established by this writer. These principles are commonly agreed upon and accepted by the majority of Korean pastors.

Creative Pastoral Leadership

Pastoral activity for church growth is the pastor's participation in God's intention and His working as shown in the creation and His continuing providence. All God's actions are creative and powerful enough to create things out of nothing or to change old things into new ones (Cf. Isaiah 43: 18-19). Nothing is immutable. Everything in space and time changes constantly. It may be said that God and the truth are not changeable while the form and method for reaching them change all the time. In a

pastoral sense, some principles such as faithfulness and love should be kept for all pastors and all times. However, their application to different situations may be different. Thus pastoral leadership should be creative, and keep a creative tension between the ideal and the real, and between the present and the future. Creative leadership is not mean a misuse of human freedom but any meaningful act and thinking in expectation of the unexpected from the future or God.

The creative pastor will think of the future not as closed or predetermined but as open to every conceivable possibility. When there is a problem to be solved, the pastor will not waywardly stick to conventional ways, but will rather search out a new solution with prayful and hopeful attitude. Robert H. Schuller agrees:

Leadership is the key to church growth. If the church is to really succeed in its mission of witnessing effectively to the non-churched world in the Twenty-First Century, we must develop dynamic, aggressive and inspiring leaders. And what is leadership? Leadership is thinking ahead, planning for the future, exhausting all possibilities, envisioning problems and dreaming up solutions to them, and then communicating the possibilities and the problem-solving ideas to the decision makers. This is leadership.¹¹

Dynamic Worship

The very first thing a visitor usually experiences at the church is worship. The first impression lasts longer than anything else. The church should wrestle with making its worship impressive, not only for the glory of God, but also for the believers.¹² There

¹¹Robert H. Schuller, Your Church Has Real Possibilities! (Glendale, California: Regal Books, 1974), 49.

¹²Kennon Callahan, Twelve Keys to an Effective Church (San Francisco: Harper, 1983), 24-28.

are three elements of worship. First, the worshiper's attitude is important. They are to be honest before themselves and God, a seeking-mind for grace and truth from above, and spiritually oriented so that they could communicate with God the Spirit. Jesus stated this well.

Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshiper must worship in spirit and in truth (John 4:23-24, NIV).

Second, dynamic worship, therefore, must be spirit-led and spirit-filled. This means that true worship is conducted not only by the relentless seeking mind for God and truth but by the movement of the Holy Spirit. He is the conductor for a harmonious, live worship service. For this spirit-led worship, the worshipers need to pray for being filled with the Holy Spirit and to determine they are in a right relationship with God. This right mind for worship makes more room for the Holy Spirit to lead and fill the worshiper's spirit.

Third, the most important thing is the life and preparation of the worship leaders. In a special sense, a dynamic worship service largely depends upon what they are, how they live, and which vision they are trying to achieve. They should know who they are in relation to God and others, what they believe, and what they should envision for their ministry. The worship leader's life is to be a model and innocent before God and others. Then they have to prepare the worship accordingly. This kind of life and preparation functions as a catalyzer for successful, faithful worship.

PGC offers this dynamic worship in the triple united climate of the worshiper and the leader and the Holy Spirit. A live, practical worship will impress the first comers

greatly, helping them to decide to become a member of that church. This worship will satisfy their spiritual desires, comfort and encourage them to live joyfully and victoriously in this world, and let them experience a little of the kingdom of God. The church needs to prepare carefully for worship; teach the worshipers about the right way to worship, and pray for the Holy Spirit to come upon the church and its believers.

Realistic Preaching

Any fruitful preaching should be past-based, present-focused, and future-oriented. Simply put, it needs to be realistic in dealing with the Word of God found in the Scripture and in applying it to life's situation. This aspect of the sermon becomes clear when we think of the purpose of preaching, which is to make life better and more harmonious by changing the perspective and acting-mode of this present life. The effectiveness of a sermon can be measured by how it changes the audience's life and also by how the text is connected to the context. Although a sermon is excellent in exegesis, it becomes meaningless unless it gives power and wisdom strong enough to have an effect on real life.

To preach realistically, the preacher needs both the Bible and newspaper in hand. Without the Scripture, the sermon cannot be Christian, merely be a baseless moral endeavor. On the other hand, the preaching becomes abortive, tasteless without the context. In Korea there are numerous outstanding preachers crying out to many searching minds. But not much power is felt, and the sense of reality is severely lacking. Many profound words are proclaimed, but little results. Worship and prayer meetings contribute to church growth in quantity not in quality. Unrealistic preaching makes the audience

double-minded in that their life is not in line with their belief and learning since the sermon leads them to think of the words and their life separately.

To avoid this abortive effort in preaching, pastors need to find the sermon materials in real life, relate them to the related life situation, and present a conclusion found in the Bible. This way of preaching is what Jesus adopted when he was preaching. Productive sermons also utilizes other disciplines, no matter if it is theistic or humanistic, in order to achieve the relatedness and usefulness of the sermon for today's people. God, as claimed by theologians such as Wolfhart Pannenberg, has many means to reveal Himself to the world.¹³ It can be special or general, revelational or natural, the Bible or history, and a Jesus-event or an ordinary experience. Whatever it is, the preacher uses it for the purpose of a related sermon.

Lay Involvement

As the apostle Paul states in his letter to Corinthians, the church is like a body whose head is Jesus the Lord (1Corinthians 12: 12-31). In a body are lots of parts and organs which signify church members who are different functionally but work for one common goal, that is, building the body. The pastor also constitutes a part of that body, playing the leadership role. The other parts play indispensable roles, which cannot and should not be done by the pastor. The pastor does his part and lay people do their parts. After all, pastoring is not a one-man show but a cooperation of many including the Lord and laity. Pastoral leadership is meaningless without lay participation. The importance of

¹³See Wolfhart Pannenberg, Systematic Theology, Vol. 1, trans. Geoffrey W. Bromiley (Grand Rapids, Michigan: Eerdmans, 1991), 189-257.

the laity must be recognized by any faithful pastor who wants his church to grow. Elmer Towns quotes Win Arn in his The Complete Book of Church Growth as follows:

One thing is certain--if a church is serious about the Great Commission, the involvement of the laity is of utmost importance. The growth of a church is uniquely dependent on the layman. The pastor who sees his role as an enabler to help the laity discover and utilize their gifts is far ahead of the pastor who tries to run the whole show¹⁴

Pastors must teach the church members how important their roles are for building the church, why their gifts are needed for church growth, and how they can contribute to the development, first of themselves and then of the church.¹⁵ Their talents are given to be discovered and used for the whole body. The pastor is there to help them find their gifts, use them in a proper place, and utilize them for the common welfare of the church. On this point Elmer Towns quotes Juan Carlos Ortiz:

Each believer needs to know his place in the body. Most church congregations are not a spiritual building, but a mountain of bricks. There is a difference. However good the materials may be, if they are not situated in their right place and correctly related to one another, there is no building. Each member of the congregation is a brick. The evangelists are continually bringing in new bricks. The pastor encourages this, even teaching classes on soul winning, "Bringing in more bricks", he urges. But bricks are not a building. Instead of a builder, the pastor now becomes a caretaker of bricks¹⁶

¹⁴Win Arn, "Let my People Grow," Eternity, (May 1975), 14, quoted in Elmer L. Towns, The Complete Book of Church Growth (Wheaton, Illinois: Tyndale House, 1982), 203.

¹⁵See Donald Messer says an insightful point on this subject in his Contemporary Images of Christian Ministry (Nashville: Abingdon Press, 1989), 64-69, and also see Peter Wagner, Leading Your Church to Growth (Ventura; CA: Regal Books, 1984), 107-140.

¹⁶Juan Carlos Ortiz, Call to Discipleship, (New Jersey: Logos International, 1975), 26, as quoted in Elmer Towns, The Complete Book of Church Growth, 206.

Balanced Care

Children are important since their days are a time to lay life's foundation. So is the youth period for it is a time to decide life's direction regarding vocation, world-view, religion, and marriage. Middle-age adults attempt to actualize their dream using acquired resource and wisdom. How about elderly people? They reap what they sow, enjoy what they achieve and deserve, and prepare for the next life. This implies that each age is significant in its own sense. All people, all ages are equally important no matter what they have and can do.

In reality, however, unfortunately ageism is common. We can perceive this trend easily in mass-media which is youth centered. This tendency may not be generalized in all cultures. At least in Korea, programs and facilities for children and old people are rare. They are majority-focused since youth and middle-agers have more viewing and buying power than other ages. The church is not an exception. It shows much more interest in those who are useful, not faithful, for church growth and financial purpose.

God does not discriminate against people according to race, age, or sex. The church should reflect His divine character by giving balanced care to all ages. The pastor needs to discern the specific desires of each age, program accordingly, and satisfy their needs, not for the church but for themselves. For example, Bible study should deal not only with major Christian themes but also with concrete way to solve the problems unique in each age. PGC will have more Bible classes and programs for this purpose.

Social Service

Basically the church is a meeting of believers, but it is supposed to expand to

directly or indirectly. The church can spread the gospel directly by presenting Jesus' words and deeds, personal experience, and also indirectly by doing good works. The church needs both methods, not just one of them, to reach people who need God's love and salvation. In doing good works the church demonstrates this divine concern for the world.¹⁷

PGC does not have many resources to engage fully in social service, but will start to show its concern for the neighbors in a small way. This symbolic act of love can be done by the church alone or in close relation with a social welfare organization. One area the church can contribute in is with the foreign workers at the Ansan industrial complex. Some of them are illegally in Korea, so they face many unwanted difficulties. Others are underprivileged in that they get paid less than Korean workers and experience racial barriers. The church can help these foreign visitors by providing them with legal services and places to meet.

Small Group Meeting

When the believers meet at the church, their meeting with God and others become ritual or superficial because the time is short for intimate fellowship and because they assume that the church's climate is too holy to be a comfortable place to talk and share. There is thus a need for a place and time of close fellowship. Small group meetings can provide this. If the small group meetings become practical and encouraging for its members, then new comers feel more comfortable and accepted at

¹⁷On the servant nature of ministry, see Donald E. Messer, Contemporary Images of Christian Ministry (Nashville: Abingdon Press, 1989), 74-75, and also see Richard S. Armstrong, Service Evangelism (Philadelphia: Westminster Press, 1979), 58-62.

this meeting than at the church. These meetings may function as a stepping-stone for new comers on the way to becoming mature Christians or as a new home for spiritual nourishment. The members usually share their joys and sorrows of life more freely at the fellowship meeting, feel the presence of the Holy Spirit more strongly, and satisfy their spiritual desires in a concrete way.

To run successful small meetings, the pastor needs first of all to train lay people to be their leaders, give them a big part of his authority and function so that the meeting becomes a small autonomous church, and let the leaders pastor the members. These meetings, if they go well, surely make the church healthy and the pastor less burdened, and will gradually contribute to church growth.

Education Ministry for Young People

The edification of young people is crucial in two senses. First, the average age of conversion to Christian faith is sixteen. Everything, including conversion at a later age, is possible with God. However, experience reveals that the youth years are a good time to be born again. Thus, education ministry for young people should be emphasized, carefully planned, and carried out sensitively and faithfully. Secondly, Korean parents usually have a keen interest in the education and good behavior of their children. It would be a great indirect way to evangelize the parents if the edification is done well at the church and if the church has a good reputation for youth education. Some parents come to the church because of the improvement and persuasion of their church-going children.

To achieve this educational end, PGC will reinforce the present system and

strength of the edification, and try to develop better programs for young believers, such as after-school, one-to-one tutor, moral crusader, abstinence training, experience in the field, Christian culture movement, and so on.

Prayer

If the Holy Spirit is the driving force for church growth from above, then prayer is the driving force from below. Jesus, the Christian model, showed a good example to his followers by praying before the major events in His public life, the selection of the apostles, and His death on the cross. He stressed the power of prayer in the work of the church saying, "This kind (demon) can come out only by prayer" (Mark 9:29, NIV). The believers of the early church followed Jesus' example, and prayed constantly before and after the Holy Spirit came upon them, and this began the history of Christianity. As His followers, the church is supposed to do the same if it wishes to grow steadily and to see the glory and power of God.

PGC recognizes well the importance of prayer for the liveliness and growth of the church, and thus it provides several prayer meetings: daily early Morning Prayer, Friday night prayer, prayer supporters, intercessory prayer, and Gideon team. From time to time, the passion of prayer becomes lessened for seasonal or economic reasons. However, the church cannot and should not stop praying for any reason. The pastor encourages the members to pray more, first for themselves, and then for the church and its mission. In times past, too much emphasis was put on preaching, and not enough on prayer.

Planning for Evangelism

The average Korean person, including Christians, meets at least five different persons daily. The believers can take this meeting opportunity to spread the good news spontaneously without a plan. It can be more natural than planned evangelism in that the evangelists do not necessarily follow a programmed path, and can be more powerful and fruitful in a sense that they tend to rely more on the Holy Spirit than in planned evangelism, giving the Holy Spirit more room to work directly on the listeners. The divine intervention through the Holy Spirit for His plan is not limited to the church's evangelical plan. God is free to act in unexpected ways and is intelligent enough to choose the best method for a specific situation and person

However, the church also needs planned evangelism. We need both means or rather all available resources since evangelism is the very reason for the existence of the church. Planned evangelism has some advantages over the spontaneous ones. It can approach the people in spiritual need more systemically and thoroughly than any others. This becomes possible because of the analysis of the objects, different approaches to different people, study of the church's strength and weakness, and person-to-person or house-to-house evangelism. Another advantage comes from the fact that the majority of converts are the direct result of the planned evangelism not of the other evangelical efforts. This becomes clear when we study how big churches have grown so fast and steadily.

Bible Study

True revival and church growth come from the inner change of the individual

and the church. What may cause the inner change depends on what we think of the human psyche. In a Christian perspective, the inner change occurs when a person faces his sorry state of life and encounters the divine reality or has an eye-opening experience. This encounter may in turn occur when he ponders upon the truth of life and existence, which is revealed in Jesus' words and deeds. Therefore, one can experience the inner change when he comes to know Jesus' life through Bible study. The church can expect the change and growth as it faithfully conducts the Bible study.

To be an effective, life-changing Bible study, it should deal with the core of Biblical lessons such as repentance and love, not with the peripheral things like numbers or facts. That is where one sees his reality and responds to it in the deepest degree. It also must be practical if it purports to be life-changing. Real life problems, topic by topic, should be studied in a realistic manner so that it will have real impact upon her life. When a believer's life is changed as a result of such a Bible study, he or she can powerfully evangelize others by words and actions. PGC will scrutinize the present method and materials of Bible class for this purpose.

Holy Spirit

On the human side, various elements may contribute to church growth as has been shown above. On the other hand, God works for evangelism fundamentally through the Holy Spirit and secondarily by human agents. However, evangelism is primarily God's will and business, which are realized in the Holy Spirit. Thus Elmer Towns urges:

The work of a sovereign God in the growth of his church must be seen as the ultimate factor; thus, careful understanding is needed not to usurp the Holy Spirit's proper role. The Holy Spirit is always involved when revival or evangelical awakenings stir even older churches to repentance from sin and

resultant renewal and growth.¹⁸

What is common in growing churches is that they have a high view of the Holy Spirit, showing great concern for the Spirit, respecting and welcoming the person and power of God's Spirit for all which the church does. Towns quotes Harold Cook as follows:

We forget, even if we profess to believe it, that the Spirit is the Lord of the harvest. He is the only one who can change a heart. He is the one on whom, in the final analysis; the growth of the church depends. He expects us to work with Him, to do His will, and He will work through us. But all too often we look for Him to work with us and to vitalize what are essentially our plans and our efforts. We need in all sincerity to seek His leadership, realizing at the same time that He uses very human instruments.¹⁹

¹⁸Emer Towns, The Complete Book of Church Growth, 199.

¹⁹Harold Cook, *Historic Patterns of Church Growth: A Study of Five Churches* (Chicago: Moody Press), 105, as quoted in Towns, *The Complete Book of Church Growth*, 201-202.

CHAPTER 3

PANWAL GARDEN CHURCH AND ITS NEIGHBORS

Panwal Garden Church (PGC)

Past and Present

Pastor Hee Lee started PGC in March of 1979. He built the first church building in the same year. This was a small building compared to the present building. It was financed with a generous donation by deacon Jang Hee Won. Hee Lee left the church in 1982 and pastor Hye Hoon Pak became the second pastor of the church. But he soon resigned for a personal reason. In January 1983, this writer responded to the call of the church to become pastor. The church purchased land at the present location and built the new church building in 1987. The church now has a sanctuary, twelve class rooms, two offices, and a fellowship hall. It needs more rooms, or rather another building like a multi-purpose gym to accommodate the additional people and for more evangelical activities in the future.

The church building is 14 years old and has been maintained adequately. Thus the church's immediate concern is not its quality but its size. The seating capacity of the sanctuary is 500. Since the average attendance of the Sunday worship is between 170 and 200, its capacity will not be a problem in the near future. However, in 2010, the target year of the church's long-range plan, the church expects 500 to 700 in attendance out of 1000 members. Then the present building will not be able to embrace all the people. This goal requires that the church have a plan for another or expanded building to meet the needs. Although the church has twelve class rooms, these will not be sufficient to accommodate all the classes and groups the church aims to provide by 2010.

PGC has 417 members now, and they are divided as follows: 58 children under the age of ten, 79 students between ten and twenty, 64 young adults between twenty and thirty, 155 adults between thirty and sixty, and 61 elderly over sixty. Among 183 adults who are employed, 14 members are professionals, 37 are farmers, 78 are factory-workers, 6 are fishers, 29 are self-employed, 7 are teachers, 4 are drivers, 8 are in other occupations. Female members make up the majority (68%) of the church, but their leadership role is limited to minor jobs. This trend should be addressed and changed in order to make full use of the hidden talents and potentials they have. The recognition and development of women's love and wisdom are crucial first of all for themselves and then for the church.

Molly Marshall rightly argues:

It is the growing conviction of many that the church cannot do without all that women have to offer through its ministries. Viewing women in ministry as a creative possibility (whose time has come) will allow unhindered reception of their varied contributions. Not only will women's gifts complement and complete the body of Christ, but a new credibility in the eyes of an increasingly egalitarian society will be gained. Indeed, the church should strive to be the most egalitarian expression of human relatedness because of its theological understanding of greatness as servanthood and leadership as self-emptying to others. It should not be characterized by what Letty Russell has called a "pyramid of domination," which is a hierarchical view of authority and relationships, for Christ is the authority for the church, and his authority was as one among friends (John 15:15).¹

Mission Statement

As Jesus our Lord commanded us to do, as the early Christians faithfully observed what the Commander said, Panwal Garden Church is here to evangelize its neighbors, all Koreans, and all people in the world, following the good examples of Christ and the early believers.

The basis of the church is Jesus' words and deeds. What He said and did on the earth have given rise to Christianity. It is thus required for the church to follow His example.

Jesus did what He said. He spread the gospel and evangelized people as he was supposed to do. The early church tried to do the same in a vivid memory of the Lord. Its believers dared to run risks for the evangelical cause to the point of death, and they succeeded in demonstrating their zeal and faithfulness for the gospel, before God and people. That is why

¹Molly Marshall-Green, "When keeping Silent No Longer Will Do: A Theological Agenda for the Contemporary Church," Review and Expositor 83 (Winter 1986): 30.

PGC takes Jesus and his early followers as the foundation and example of the church.

The range of the evangelism of the church extends to include all people in the world. Of course, the primary concern of the church is to evangelize its neighbors who live nearby. But its mission does not end there. PGC regards all Koreans and all the people of the world as the object of its evangelism. The church supports missionaries who work in several needy churches. In addition, the church planted a branch church in New York City, in July, 2001. PGC sent its assistant pastor, to pastor that church. These efforts are ways to be faithful to the Great commission.

Emphasis and Direction

PGC puts emphasis on three areas: edification, evangelism, and service. These are the reasons why the church exists here and now, and also the goals it is trying to fulfill through church activities. Edification means that the church ought to teach its members about the Bible and apply it to real life situations, that is, how to be a true Christian. Edification aims to turn the members into the inner circle of authentic Christian faith so that they can grow into the maturity of Christ and enjoy being a child of God. On the other hand, evangelism is a sending-out to the unbelieving world. As the church gathers for worship, edification, power and encouragement from God, and sends out

missionaries to win the lost it is accomplishing its mission. When Christians meet together, they serve God and others. By doing these three faithfully, the church can keep alive and healthy, expect church growth, and be protected from becoming a mere social fellowship organization.

PGC has five practical ways to act out the three slogans: reading the Bible and praying, spreading the good news, keeping the ecclesial order, observing the principle of the Lord's day, and giving the tithe. To help the church members pray and read the Scripture in quiet time, weekly Quiet Time materials are given every Sunday. The church also distributes a check-list for Bible-reading records, have bi-annual Bible quiz shows for all members, and give them two or three occasions annually to recite Bible verses in a public contest. The church members have a duty to observe the Lord's Day not in a strict manner but in a voluntary way. They are required to attend at least one worship service a week. The church has a high attendance rate of 73%. Korean believers usually give a tithe of their income. More than 80% of PGC members are giving their tithes, and this provides enough money for church maintenance and mission. Whenever PBC need more resources, the church first of all prays for it, makes a financial budget, let the members know the plan, and receive an offering for the special project.

Organizations and Leaders

Currently PGC has various organizations to meet needs. Administratively, the church has a board of elder's, financial committee, board of directors, building committee, mission committee, worship committee, education committee, music committee, fellowship committee, and maintenance committee.

Sunday School includes kindergarten, elementary school, middle and high school young people, and adult classes. These classes work separately but with the help of and close connection to the education committee. For service and fellowship purposes, the church has two youth groups, one men's and three women's mission meetings, and a woman-elder's fellowship. The church has three choirs. The church divides all members into eight small groups to achieve closer relationships among members and to do more effective evangelism.

PGC provides a day-care center for pre-school children for those inside and outside the Church. The church financially supports the pre-school when needed, but basically it is self-supporting. There are now 60 children enrolled in the center; some of them walk to and from the school while others ride a school bus. The day care center needs more rooms and a larger playground.

The church also has a Bible college, not an accredited school, but a program to

teach lay members intensively and extensively about the Scripture and church life. The college is open to everyone, believers or non-believers, who wish to learn about Christianity. We provide new believers with a beginner's class for the purpose of familiarity and edification. This becomes an effective initial step for new believers, especially when present members show a sincere concern for them and encourage them to attend the class.

These programs will be reexamined as the long-range plan for church growth is developed. This may change their functions and even their names in order to make them more productive. There is a need to reorganize the present organizations to cope with the future-oriented goals and visions. The next two chapters will present the growth centered plans for reorganization.

PGC has a task force for evangelical purpose. This team consists of eight devout members, one from each cell group, who shows a keen interest in evangelism and has a proven talent to communicate the gospel to non-believers. When a revival meeting is held, with pastor's suggestion and support, they plan for advertisements, serve the speaker, develop a follow-up program for new comers, and carry out their plans with other members' help if needed. After the revival meeting, they would make an appointment with the new comers, visit them to encourage and help them become a believer and

church member, and report to pastor and group leaders. When a would-be believer or a new comer moves to the community, as informed by the group leaders, the task force team would visit and welcome them to the community and church, and help them adjust to a new place. The team members usually come to the early prayer meeting the church has at 5 A.M. everyday. That is when they can recharge their spiritual power to evangelize people. However, we have neglected to teach them effective techniques of evangelism. The church is planning, for more effective evangelism, to teach them more about psychology, communication skills, how to use the Bible and prayer in spreading the gospel, and how to relate them to the church and its groups.

The leadership style of this writer had been directive. As pastor, he has been the commander-in-chief of the church, commanding and directing the members to follow him. He wanted to be involved in everything happening in the church. As a result, no plan or work was done without his involvement. The people do not know and would not work on church projects by themselves. As Moses did when he led the people of Israel out of Egypt long ago, the author was involved in everything the church was doing. This style made him feel separated, lonely, and exhausted. Since he became aware of this leadership and its effect upon himself and the members, his style has changed to a more flexible, non-directive one. Now the pastor feels free from a big burden, and more members

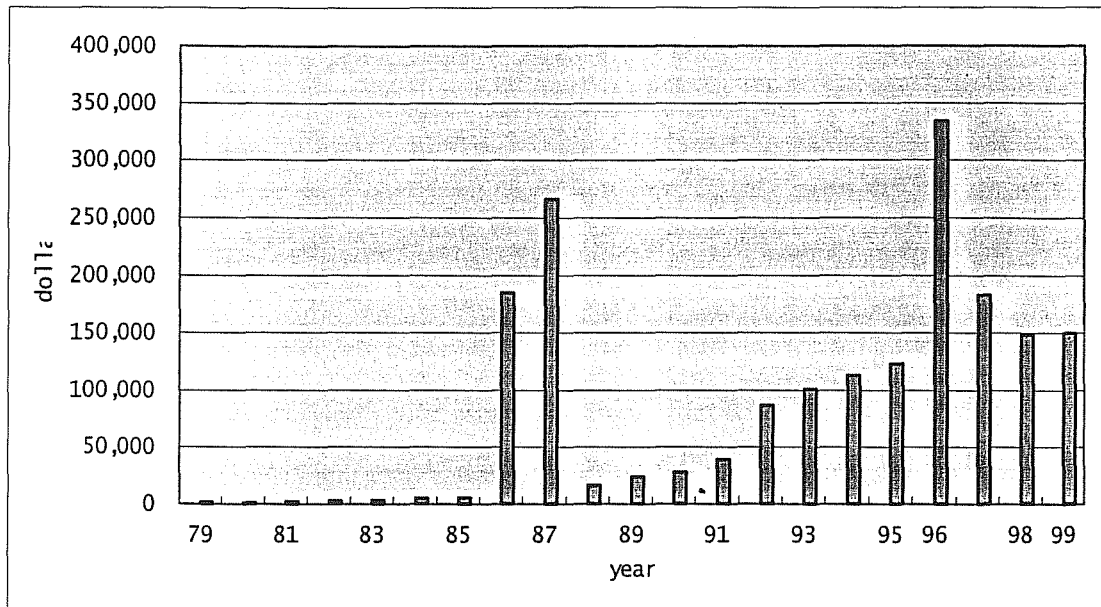
participate willingly in the church programs and this yields more fruit. The pastor tries to entrust and share most of the work with the church members. However, he gives high positions of spiritual leadership in the church only to those spiritually mature and disciplined as described by Paul in the letter to Timothy:

For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away! For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, always learning and never able to come to the knowledge of the truth (1 Timothy 3: 2-7, NIV).

Finance and Members

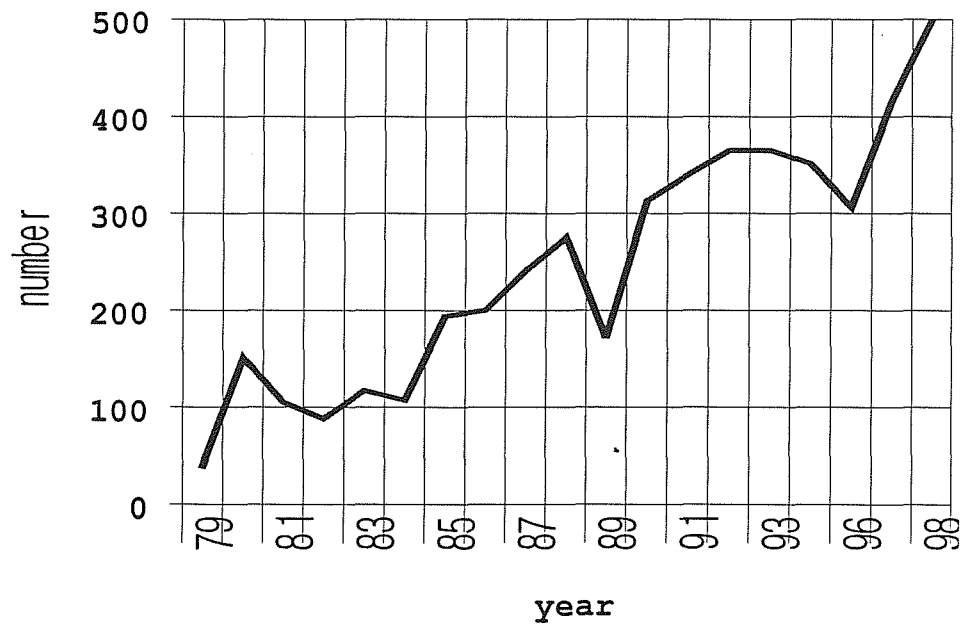
Regarding the annual income of the church, it may be said that during the last 20 years its income has grown steadily except for a couple of exceptional years, as shown below:

Graph 1: Total Income by Year



In the years 1986 and 1987, PGC was planning to build a new church (present one), needed more money for it, and thus gave more than usual. In 1998, the total income dropped by 10% compared to the previous year mainly because several financial supporters moved out to other cities that year. In 1996's the income includes an offering of \$200,000 for buying 1.5 acre (5003m²) of land. However, an analysis of the above graph will determine some characteristics of the income. First, the growth rate of income is quite proportionate to the growth rate of membership. This is very evident with a comparison of the graph above and the graph below.

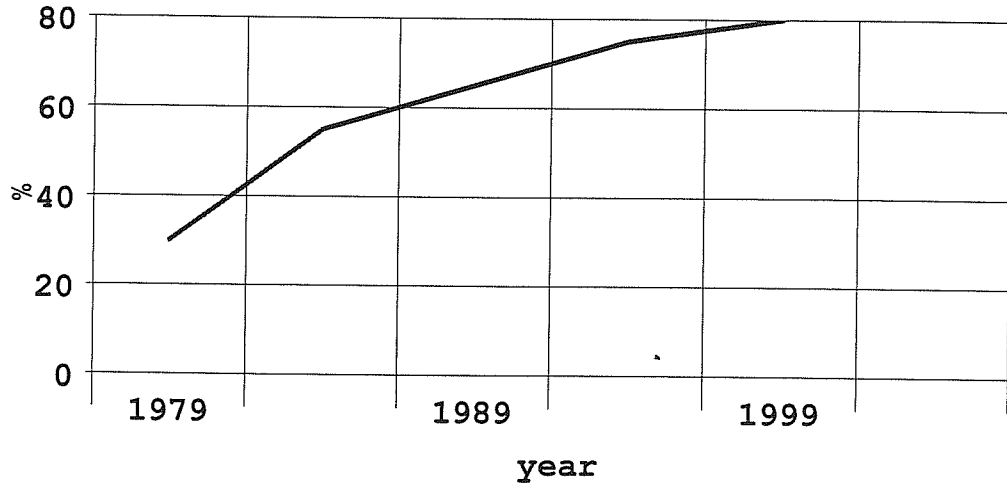
Graph 2: Membership Growth



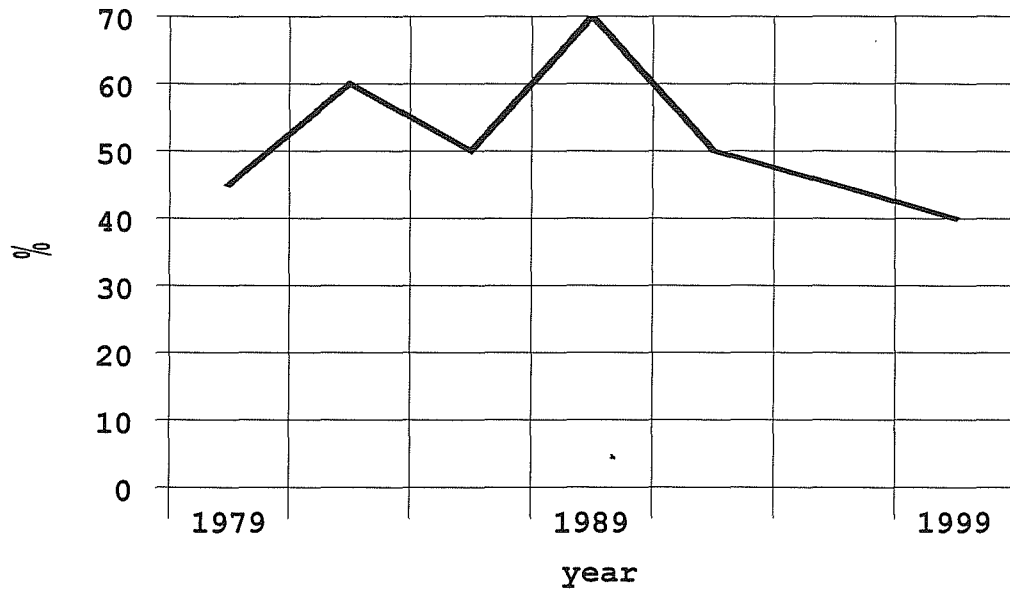
The point is that more income usually follows an increase of church members.

Second, the big part of the annual income has always been tithes. Most Korean pastors, stress that church members need to give a tithe since it is not our option to choose but God's command to follow. Christians save treasures in heaven's central bank by giving tithe to its branch here, and that by offering our treasure we participate in the church mission directly or indirectly. As a result, it is generally conceded that more Korean Christians give a tithe on a regular basis than any other Christians in the world. This trend is also the case for PGC. The following two graphs show it precisely.

Graph 3: Percentage of Adult Members who Give Tithe

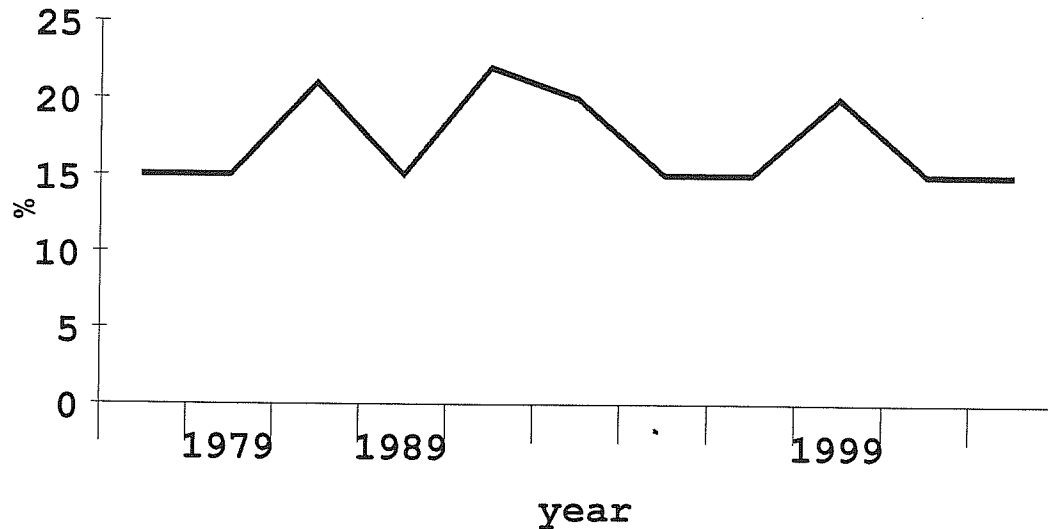


Graph 4: Percentage of Tithe in Total Income



Third, PGC has been spending 20% or less on church mission and growth (see graph 5). This spending goes for annual revival meeting, church planting, missionaries, new churches, mission teams and program, and local evangelism. On the other hand, the church uses more than 70% of income for church programs and maintenance such as salary, education, fellowship, utilities, and worship. In some sense spending on evangelism is to invest for the future while spending on maintenance is to invest for the present. The church needs to rethink the spending ratio, to change it in a progressive way, and to spend more on church mission work and growth in the future.

Graph 5: Percentage of Spending on Evangelism



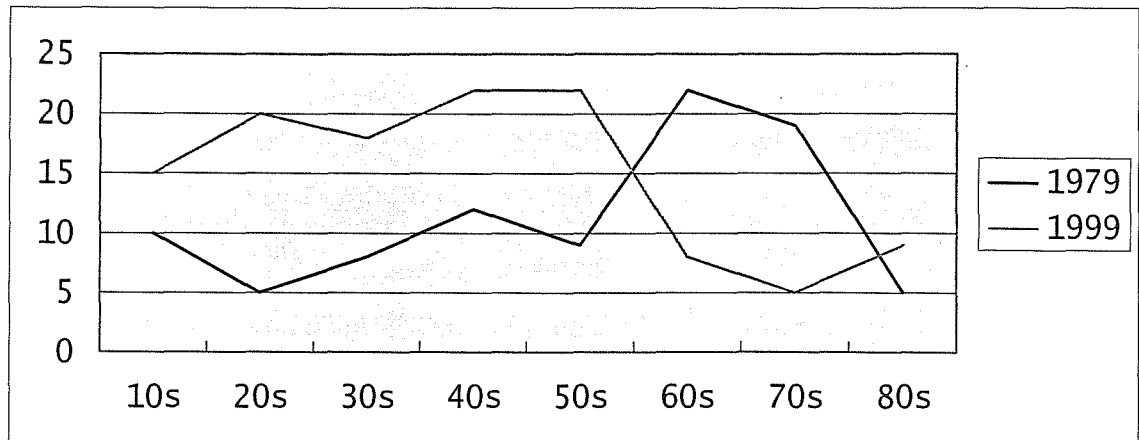
Regarding the membership growth of the church, there are two points to make. First, church membership has grown by 1,000%, from 39 to 417 (see graph 2), during the last 20 years. It cannot be said that the growth rate is explosive. However, PGC has experienced a steady influx of new converts joining the church. During the same period, the population of our neighborhood has grown only by 340%. This data means that the church has grown faster than the community. Second, we saw membership drop a couple of times in the period. In 1989, Korean churches experienced a minus growth rate for the first time since Christianity was handed down to Korea by foreign missionaries. That news surprised many concerned believers and made them awaken from being satisfied with the status-quo. PGC also was surprised and doubled its effort to win more people to

the Lord and the Church. The next year the number of people joining the church was greater than the number leaving the church.

One of the brighter sides of PGC is found in the component ratio by age. In the earlier years of the church, its members were elderly farmers because many young people left their farmlands to have a better chance in urban area. As we see in Graph 6, however, young members began joining the church as its neighboring areas were developed and they settled in this booming community in the '80s and '90s. Now we enjoy having a more age balanced membership composition.

Taking care of elderly members is an important task of the church since they need care and respect and love more than ever before. However, the church also needs to have young members for both themselves and others. They can work hard and effectively for the church with their faith and energy. In this sense, the church is becoming a young congregation, which has a dynamic, potential power to grow more in the future.

Graph 6: Component Ratio by Age



Survey for Long-Range Planning

This author distributed a survey for the long-term planning to the adult church members of PGC (267 people from a total 417 members). 239 members (89.5%) responded and sent back the questionnaire. The response rates were higher from women than men, and from older people than the younger adults. The following is an analysis of the survey.

More than half the respondents (57%) believe that worship is the first priority for the future of PGC. Those who put emphasis on evangelism were only 24%. This result reflects that most adult members still think that the most important religious act in the church is worship, not evangelism. Every act the church does is interrelated and complements each other for church life and growth. However, this writer claims that

evangelism and edification are the most significant tasks of the church. Thus the church and its planning committee need to educate the church on this point.

Less than half of the respondents (43%) say that the church will outgrow its neighboring communities because of the potentiality and strength the church has for the future, while 16% says no, 18% doubtful, and 23% don't know. This highest response is negative because the church membership has remained the same for the last two years and because the development plan of the vicinity was made seven years ago but has not been carried out. Another reason may stem from their (86%) conviction that the church has no geographical advantage since it is located at the outskirts of the four cities. The members need to change their attitude regarding the church's future and rediscover the geographical advantage it has as a possible geographical center of the area.

Most people (83%) have tried one or more times to spread the good news to unbelievers or the unchurched. Most of them (87%) used church booklet, invitation (letter), or witnessing as means to do so. 17% have never attempted to do evangelism mainly because they have no passion or know-how. However, the majority do not know how to deal with different or unexpected situations in evangelistic undertaking. They do the task simply by handing a booklet to others or inviting others to a church meeting in general, or a revival meeting in particular. This present situation calls for a reappraisal of

the teaching skill and material on evangelism. Korean churches have usually used foreign methods and materials without changing its contents or doubting its effectiveness for Korean people. The Christian text should meet its context in a proper way. Different situations require that any text or method be indigenized to fit the people better.

Without this contextualizing effort, the church cannot be successful in fulfilling the Great Commission for different people in different place.

Most of the respondents (79%) agree that revival meetings, personal witnessing, and social service are the most effective way to do evangelism. The church needs to reinforce these means while trying as many other methods as possible because the gospel of Jesus Christ cannot be presented or confined by one means, as God is totally free to reveal Himself in various ways. Such alternative ways to do evangelism include TV, Internet, door-to-door visitation, and children's education. Evangelism by edifying young people can be a powerful indirect way to win people to Jesus, especially because Korean parents usually show a keen interest in child rearing and education. PGC will put more emphasis than ever before on day-care for preschoolers and on Sunday School and youth programs. Young members, as a matter of fact, are the future of the church and a productive vehicle for introducing Christianity and the church.

Most respondents (67%) prefer helping their pastor by involving themselves in

evangelism. This shows that they will follow wherever the pastor leads them, but it also means that they will do it passively rather than actively. They want to participate in indirect ways, like praying, giving, helping the pastor, and serving others. What underlies this attitude is their belief that evangelism is fundamentally a pastor's job. Their passivity is caused by shallow knowledge about evangelism, no passion, no training, or no encouragement. This pastor is well aware of it and will thus try to change their mind-set from negative to positive and from passive to active.

The majority of the members (78%) live within three miles of the church, and 95% within seven miles. It takes thirty minutes or less for most members to get to the church by car or walking. People who live in any of the four cities around the church can come in thirty minutes or so by car if they decide to become a member of the church. PGC needs to reach them first by doing two things. First, the church members, especially the planning committee, have to expand their mental horizon of the church ministry. There are in the vicinity more than one million people to be evangelized, who live within seven miles. Second, the church needs to build more outposts in the sparsely populated area so that they can reach people easily and effectively.

Strengths

The major strength of PGC is its willingness to participate in ministry. Various people and programs make it possible to satisfy the whole range of human desire. This strength can be divided and stated as follows.

Spiritual

- Daily early prayer meeting
- Encouragement and training through preaching and Bible class
- Ability to show God's love and the church's concern to others
- Willingness and passion to evangelize the unchurched
- Pastor and prayer groups praying for every member, who is contacted personally once a month

Financial

- High rate of tithe (76% among adult members in 1999)
- Increase in offering (from \$24,760 in 1989 to \$150,947 in 1999)
- Increasing emphasis on giving to missions (two to three sermons on the subject)
- Decrease in debt ratio from 56 to 18 percent

Pastor

- The vision and leadership of the pastor
- The pastor's wife is a indispensable co-worker, has good musical talent, and is favored by the congregation

Members

- Receptive, well-praised members
- High rate of voluntary participation
- Various resources from diverse members

Program

- Strong emphasis on child and youth education
- 60-student day-care school
- Warm climate of the church and pastoral contact
- Special music is highly rated

Facility

- Spacious, clean sanctuary
- Well-maintained rooms and office
- Computer facility
- Church bus (two 15-passenger vans)
- Videotaping equipment

Weaknesses

Administration

- Lack of effective planning and acting system
- Poor description and understanding of task; the leaders do not have proper knowledge of how to do, who to do, what to do, and when to do it
- Poor interrelation in doing church work

Spiritual

- Low spiritual vitality
- Prayer-only attitude
- Willingness and passion are kept within mind only
- Low concern for Bible study; most members think that all they have to do as a Christian is worship.

Financial

- Average collection time has increased
- Too much spending on salary and maintenance; more than 60% of the total income has been spent on this.

Members

- Too much dependence on the pastor; the pastor needs to give more autonomy to lay leaders.
- Lack of reasonable, effective communication between pastor and members, and between members. Their words are often misunderstood and result in conflict since they do not use them precisely and do not take them literally.
- Lack of effective cooperation and training

Program

- Lack of program for elderly members; discrimination by age (ageism) is universal even in the church.
- Lack of diverse program to meet various needs
- Youth program is not strong enough to Christianize young people; they are exposed and contaminated more by worldly culture than by Christian culture.
- Fellowship, recreation programs are poor; the church does not show a balanced approach to the two aspects of Christian life; vertical, divine side and horizontal, human side.
- Lack of specified Bible class

Facility

- Small parking lots

- Entrance street is narrow, and has a dangerous spot
- Poor usage of the church bus
- Need space for fellowship and recreation activities

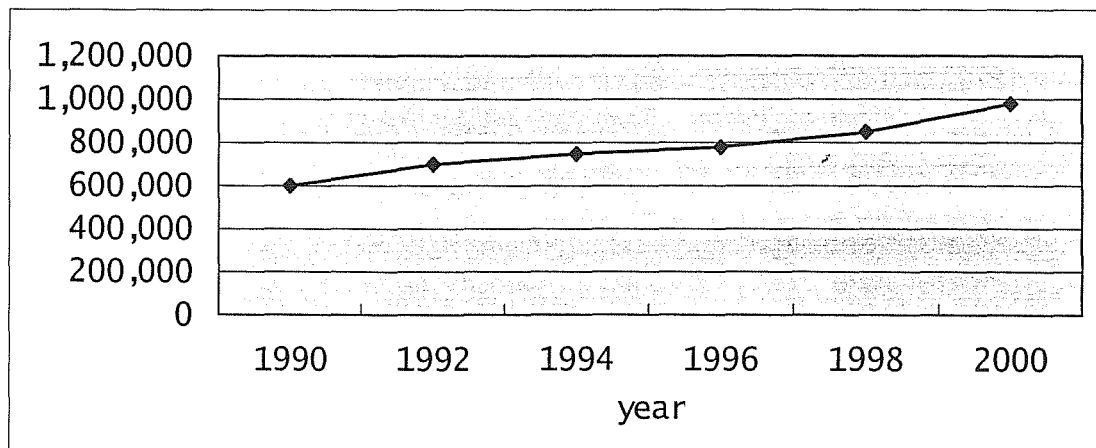
Neighbors of PGC

There are four neighboring cities, Suwon, Ansan, Gunpo, and Whasung, within a 7 mile-radius of PGC. But the primary target area of the church is its closer neighbors within a one mile range. This area covers some parts of Ansan, Suwon, and Gunpo. It is a mixture of residential, industrial, and farming land. Its population is 12,643 people who primarily make their living by working at factories or farming. According to the survey PGC took in 1998, more than 55% of the people have once been church members. Now, however, only a quarter of them are still members, attending their church on a regular basis. This means that every three out of four are the object of local evangelism; dropout Christians and non—Christians. There are three other churches besides PGC in the area: a Presbyterian, a Methodist, and a Baptist. They sometimes work together in spreading the Gospel, but most times are doing it separately and competing with each other. The secondary target includes all people in the four cities.

Suwon City

Suwon is located 20 miles south of Seoul, and functions as the capital city of Kyungkee State and the center of southern Kyung Kee in many ways. Like other cities near Seoul, Suwon's population has grown rapidly, from 644,805 in 1990 to 951,253 in 2000 (see Graph 7). This growth made the city face many unwanted problems such as traffic, education, and environment. Thus the city council took a policy of growth control in order to avoid unbalanced development. It attempts to decentralize its population and industry by removing main office buildings to suburban areas and by building more apartments in undeveloped areas. That is why the church, located at the borderline between Suwon and Ansan, is hoping to evangelize more Suwon people who live near the Church.

Graph 7: Population Growth of Suwon

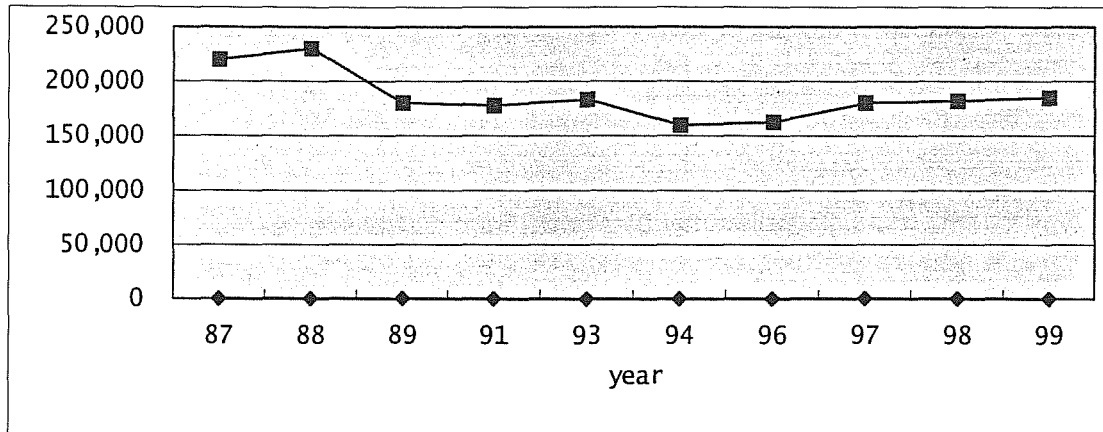


Whasung City

Whasung had mainly been a rural area of farmers. Most people are still farmers while some others are in marine businesses. In 2000, however, Whasung became a city. Before that, the area was a big farming province where there were 237,927 people in 1988. Since then, its population has fluctuated greatly, as shown in Graph 8, especially because other cities nearby annexed some parts of the province and because many people left their homelands to have a better chance in cities. Its population decrease hit the bottom in 1994, and since then, it is growing steadily.

The province is now a city and is seeing more people move into this area. This development and growth was made possible when three major highways were paved and by the federal government's long-range program to decentralize the already-densely-populated areas. As a result, more and more people are filling in the once-sparsely-populated areas such as the farmlands close to PGC. PGC should make a long-range plan to respond appropriately to the changes of its neighbors.

Graph 8: Population Change of Whasung



Ansan city

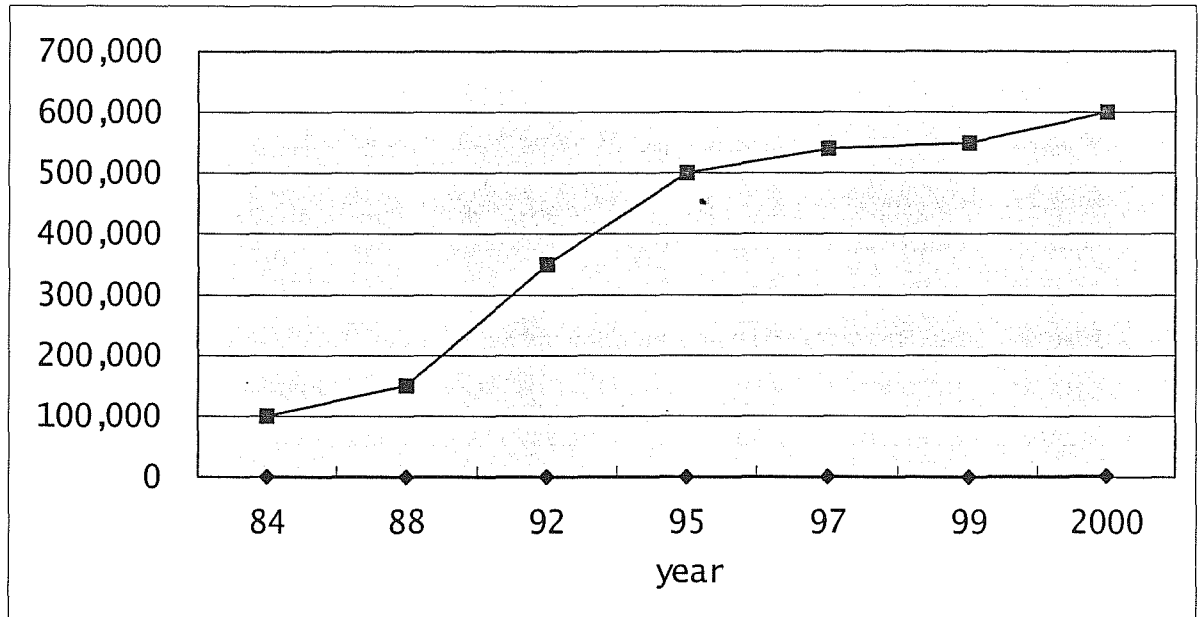
Ansan, where PGC is located, was a small coastal village until 1984. Most inhabitants were farmers and fishers. However, since the Korean government made a development plan for Ansan in the early 80s, it has had a big industrial complex drawing many people from all over Korea. Its population began growing fast from 1984 and even faster from 1994, when Ansan became a city (see Graph 9). Now most Ansan people are factory workers, and farmers and fishers have become a minority. The city is one of the most mobile cities in Korea. As is known to Americans, a city's people move out when its economy is in bad shape, and its population increases as the economy is booming.

Ansan's population remained virtually the same from 1997 to 1999 when Korean economy was suffering from its own setback and government's ineffectiveness. The mobility of the city population is now very low. Its people are more receptive to religious

influence than those in other areas, maybe because they are mostly low-income workers.

This situation gives the church confidence and a vision to spread the good news to them.

Graph 9: Population Growth of Ansan

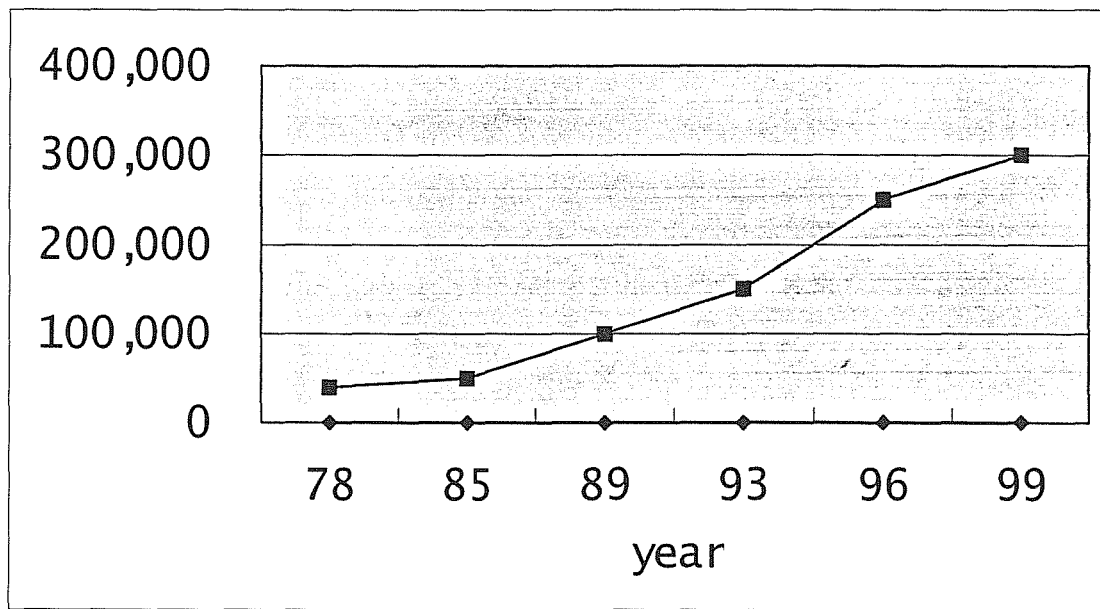


Gunpo City

Gunpo was a small industrial village until it became a city in 1989. Situated between two mountains and between Seoul and Suwon, the small town could not expect a significant development in geographical and numerical senses. Some people were farmers while others were working for small manufacturers. Less than 10% of its people commuted to Seoul for work. But, since 1989, a subway and a railroad were built running

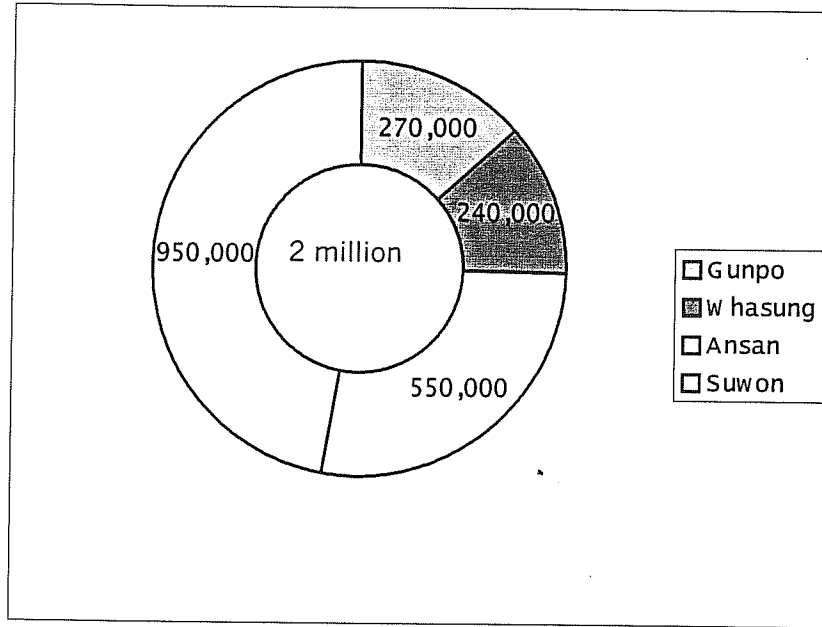
from Seoul to Ansan through Gunpo, and a huge apartment complex was developed in an empty valley area. Then its population grew rapidly from 83,785 in 1988 to 270,951 in 1999 (see Graph 10). Today Gunpo is divided into two areas; residential and industrial. Located only 10 miles south of Seoul, the city functions as a satellite city accommodating those who work in Seoul. There are some undeveloped areas in Gunpo, most of which are very close to the church. The city has already changed the status of those areas from restricted area to residential one. Thus a construction company is now planning to build an apartment complex. PGC will surely have an opportunity to evangelize more people and can expect a natural growth when the building programs are finished.

Graph 10: Population Growth of Gunpo

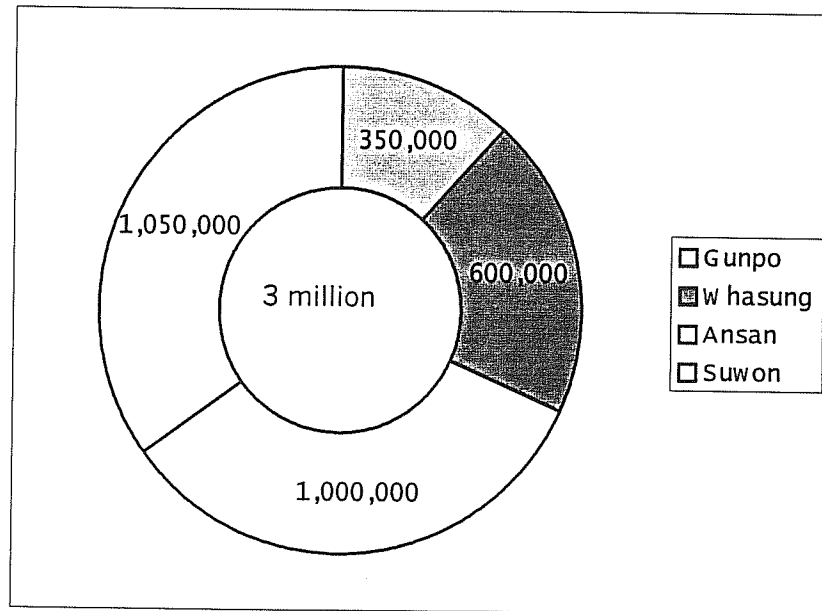


There are approximately 2 million people living in the four cities (see Grafts 11, 12, and 13). It is quite likely that their population will grow by around five percent each year. This projection is feasible because of prolonged life expectancy and population influx from other parts of Korea even though the birth rate is less than one percent. If this prediction is correct, their population in 2009 would reach 3 million. The churches, including PGC, in this area should get prepared in order to reap some fruit from the increasing number of people. In a sense, the Korean churches in general, after a century of ardent evangelism, lost their zeal to evangelize the lost, became satisfied with the present state, and have experienced stagnation in membership. Thus, it is imperative that the church awakes from the acceptance of the status-quo and restores the burning desire of its early days to evangelize its neighborhood first, our fellow countrymen in North Korea, and then the rest of the world.

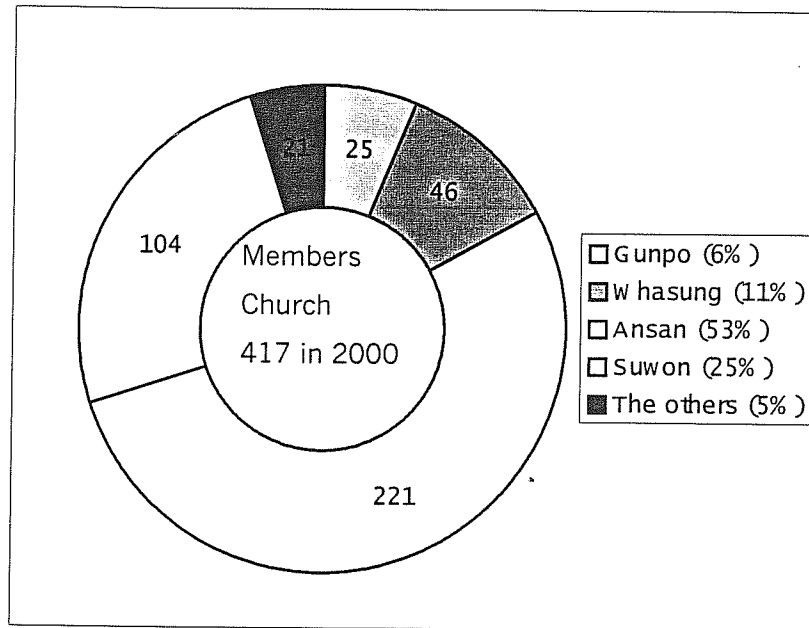
Graph 11: Current Population of the Four Cities



Graph 12: Projected Population of the Four Cities in 2009



Graph 13: PGC Member Composite Ratio by Cities

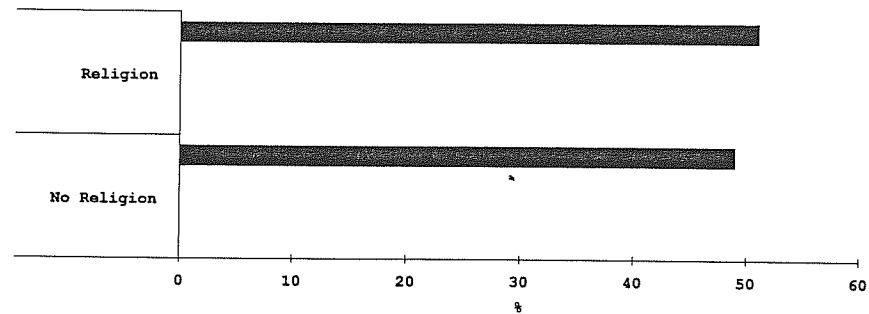


Religion

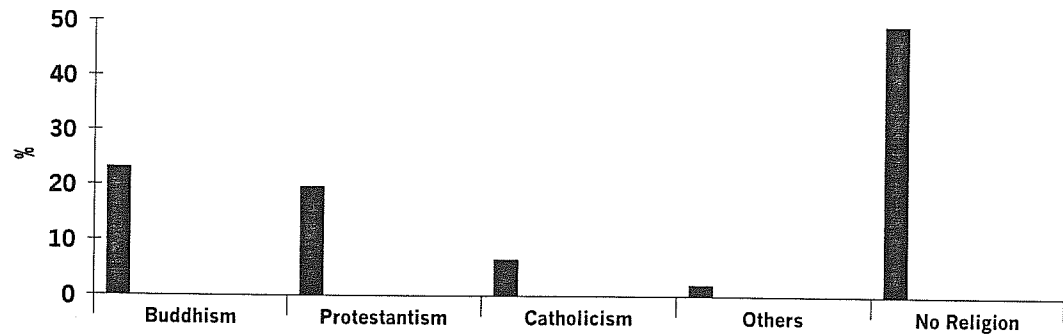
Korean people have had their religious affiliation in Buddhism and their moral values based on Confucianism for a long time. In fact, Buddhism in Korea is the leading religion while Confucianism, not as a religion but as an ethical teaching, permeates through the perspective and attitude of life for Korean people. In this situation, Christianity was introduced to Korea by foreign missionaries in the late 19th century and has become the second largest religion in Korea. Now the Christian churches have more active participants than any other religion. Of course, this does not mean that Korean Christians are superior, in living out their faith and thus making Korea a better place to

live, to other believers. The Catholic Church in this land has a longer history than the Protestant church. Though smaller in number, however, it has become strong enough to be one of three major religions in Korea (see Graphs 14 and 15).

Graph 14: Religious Population in Korea (1995)



Graph 15: Religious Affiliations in Korea (1995)



One notable thing is that in the age group under 25, Christians exceed Buddhists in number while the latter is much greater in the group over 25 than the former. There are several reasons for this. First, Christianity has more worship places and more preachers

than Buddhism. The church is more visible and familiar to people, especially to young people. Secondly, the church stresses edifying young believers for they are in a time for the major decisions of life's direction and they are the future both of the church and the world. Third, the church's programs or activities are so attractive even to the eye of unbelieving young generation than other religions attempting to imitate them. More young Christians may mean a brighter future for the church. But it cannot be taken for granted that they all would become faithful believers in their later days. Today mass media and even the church tend to focus on drawing young people only because of their value as audience or customer. However, it is to be considered that each generation has its own value and function and thus must be given appropriate attention. As God shows no favoritism or ageism, the church, as the agent of God in this world, should be balanced with all ages. Since the Christian population of Korea, including Catholics, is 26% of the people, the other 74% is to be evangelized by the church.

The object of evangelism can be divided into three groups. The first group would be atheists who do not believe in the existence of God or do not know Him even though they cannot live a moment without the creator's grace. Some of them are sympathetic or even receptive to the Christian message while some others are antagonistic against the church. The second group includes those who were once a Christian but left the church

for some individual reasons. Surprisingly enough, there are many who hate the church and its leaders because they were disappointed by the seeming failure of the church to live up to what it proclaims. The third group includes people who belong to other religions. We need to use different methods to evangelize the three groups because they have different views and attitudes toward Christianity.

CHAPTER 4
GROWTH PLAN OF PANWAL GARDEN CHURCH

Panwal Garden Church has a strategic advantage over the churches in big cities. Though located in a borderland that meets the four neighboring cities, Gunpo, Ansan, Suwon, Whasung, it is easy to get to the church from all four cities because several main highways run within a five mile-radius of the church. It would take 30 minutes or less for most of more than one million people to get to the church. Moreover, the populations of the four cities and immediate vicinity have increased rapidly and are now growing at a steady pace. This means that the mission field of PGC is being expanded continually. This situation calls us to take a bold action for church growth and evangelism. The changes of the times and population force the church to envision the future look of the church and to make a long-range plan.

Vision

PGC will be a believer's community where all members experience and share

the love and wisdom of God demonstrated in Jesus Christ. By God's love we have a right relationship with God Himself by believing in the sacrificial death of Jesus, and by God's wisdom in the cross can we live abundantly and happily. We need a place like this here and now so that people inside the church can taste the existence of God and the truthfulness of His words in Jesus, and that people outside the church can see God's love and existence and then come to salvation Jesus provides. The church will become such a place, for both believers and nonbelievers, where we see and praise God's glory and love.

PGC will be a local center for evangelism. As the agents of the Great Commission, believers are called to engage in evangelism. Pastors are supposed to teach the laity about how to evangelize nonbelievers while the latter is to follow the direction of the former. Both of them are one in observing the Great Commission. There is not much difference between them in participating in evangelism. This evangelizing effort, if done faithfully, should yield some fruit and as a result see the church grow. As the church grows, we can evangelize more people more effectively than ever before. Only then will the church host some conferences for successful evangelism and contribute first to the denomination and then to Korean Churches in general.

PGC will be a total place for needy people. Everybody is in need spiritually, mentally, or physically. But some people know that they are lacking something, while

others do not. It does not matter whether they know or not. Evangelizing both groups of people seems tremendous to achieve, but we have to do it because God intends all people to be saved and because we are His agents. The Lord does not offer a partial redemption but the whole restoration of the whole person so that the saved enjoy God-given life wholly here and here after. That is why we want the church to become a place where people can solve their problems whatever they are, in order to experience salvation in all areas of their lives.

PGC will be a place of worship and praise for everyone who comes. People come to the church to glorify God who deserves our worship and praise. We need to provide them with the best possible place for this purpose. By worshiping Him, believers accept the presence and glory of God, and also define our relationship to God as that of Creator and creature or of Savior and the saved. This act of worship shows our faith and desire to comply with God's will, includes our petition to the Lord, confesses our wrongdoings and impure thoughts, and lets us experience forgiveness and grace from above. In doing so, the Lord cleanses and empowers us so that we can live a holy, powerful life in this troublesome world. We can expect the purification of our hearts, as a result of worship, the clarification of our identity and destiny, and the refreshment of our soul.

PGC will be a place of edification for Christian maturity. Once born again

spiritually by the grace of God through the atoning death of Jesus Christ, a Christian is called to grow up to the point of sanctification or to the character of Christ. People of the church can edify themselves individually at home, or let the Holy Spirit teach them directly through the Scripture. But they will do better at the church because it has more resources; better teaching methods, and more time-tested teachers than self-teaching. Church members can teach and encourage each other as the brothers and sisters of God's family. This warm, mature atmosphere of the church also makes contribution to fulfilling the above-mentioned four other visions.

Goals¹

First, the church will purchase 1.5 acres of land to make room for a multi-purpose gym and a garden by 2006. Currently the church has only one building where we worship, teach and learn, and eat and laugh. That building has so far given enough rooms to accommodate almost everything the church wanted to do. As the church grows, however, it will need more rooms for dynamic activities and for more members. In the multi-purpose gym, it will have contemporary worship and praise meeting for young generations, while having the traditional worship service at the old sanctuary. In addition, the new building will be used for fellowship, sports, conference, and community service.

¹ Regarding the importance of concrete objectives, see Kennon Callahan, Twelve Keys to an Effective Church (San Francisco: Harper, 1983), 1-9.

The church should pray for it, save some money, and form a building committee and build the gym.

The church should make a garden around the two buildings. It will plant there all kinds of flowers, plants, and grasses so that it would be like a miniature-created world. It will be a beautiful garden that reminds us of the beauty and wonder of God's world and of the new heaven and earth as described in Revelation 21. We will put chairs and tables there for elderly members and for a garden party after worship service. This fellowship and meditation place will give the church both physical and spiritual rest, and offer a sense of belonging to God, church, and each other. The church will then experience living in the extended family of God. This place is needed for refreshment and fellowship especially because people today suffer from stress and loneliness. They lost the sense of their identity and destiny that can only be found in God through Jesus Christ because they are alienated from God, other people, nature, and even from themselves. The church needs such a resting place very seriously. Where can find a place to satisfy their relentless desires? The proposed garden for meditation and fellowship can become such a place. The church will invite the worrisome people, provide them with a place for true rest, and let them experience the sense of belongingness and security by worship, invitation festival, garden and gym activities. In this way, the church will become a whole church

where all members experience a change of their whole person and whole life.

Second, The church will host an annual revival meeting and evangelism conference for both non-believers and church members. Located in a suburban area, at the juncture of four neighboring cities, the church can be a dynamic center for evangelical movement if it follows the principles of church growth faith-fully. There are more than one million potential believers living in the cities. The church must be hopeful and faithful to win and draw them to the Lord and the church. By both revival and evangelical meetings they can be approached effectively and presented with the Good News of God without pushing them too hard. These meetings will surely help the church grow to the point of the set goal.

Third, PGC will be a life-center for all who come in order to experience a whole new life. The church is planning to open a pastoral counseling room within the church. Most Koreans are hesitant to visit a counselor and to expose their problems since to them counseling means accepting their failure and ineffectiveness in coping with their situation. Many of them are so obsessed with what others think of them that they prefer to solve any stressful problem by themselves. Moreover, they usually do not trust their counselor's confidentiality that much. This cultural nature makes any meaningful counseling difficult. However, they have become more open-minded towards external

help since they recognize that counseling might be a better option than struggling by themselves yielding no significant betterment. Many pastors have also begun taking pastoral counseling seriously so as to meet the need of people in a holistic way.

Preaching alone cannot be a panacea for all the problems they have. The Bible itself and its exegesis can give to the audience encouragement, faith, and hope. Unfortunately many seem it do not know how to apply the valuable message to their own situation ending up with a feeling of frustration and unworthiness.

People in this stress-laden world need help from counseling which is planned and carried out by a pastoral counselor who is well aware of the importance of a holistic approach to human predicament. Our problems are multi-faceted and complicated enough to deny dealing with them by one means. One doctor cannot solve the whole range of human illness. This also applies to pastors. Although they believe in the Almighty God, they are not almighty at all. They even have their own problems to deal with. Thus, the church needs to provide people with whatever is useful for a joyful experience of wholeness. The pastor cannot and should not try to do all the demanding jobs himself. He needs to utilize gifted, trained lay people to meet this end while teaching the related knowledge and Biblical principles to them. In this way, we can maximize our resources within the church, developing people's potential, hidden talents to their fullness, for the

glory of God and the holistic redemptive experience of salvation.

Fourth, PGC will have an open-worship for evangelical purpose on Saturday, once a month. Traditional worship has its own value for church members, or rather believers. However, non-believers find it awkward and uncomfortable. It is not easy for them to feel at home if they are invited to an unfamiliar and formal worship. The church cannot and should not change everything the church practices to fit unchurched people or sinners. The church must not abandon the core contents of our belief or lower its moral standard in order to win them to Jesus Christ. But, without losing our identity as being believers, we are allowed to be flexible to change the worship style and contents for the unchurched. It can be more comfortable and approachable to them than the demanding, reprimanding, pretentious climate of our present worship. This evangelical worship has to focus on the unchurched and their situation so as to spread the Good News effectively to them. This thesis will discuss the process of providing the open-worship in Chapter Five.

Fifth, for edification purposes the church will teach the Bible to all members systemically and according to their degree of maturity as a Christian. The members will be given many opportunities to learn more about the Bible, theology, and Christian life. It includes introductory and depth study of the scripture, systematic theology for lay people, praxis of Christian ethics, believer's virtues found in the Bible, Christian

perspective on worldly events and issues, and how to cope with life's problems such as adolescence, sickness, marriage, finance, family, death, stress, inner conflicts, guilt, and so on. To achieve this tremendous task, the church needs spiritual wisdom and power, lay leaders, outside help from experts, and various resources and materials. When the task is carried out successfully, there will be many well-trained leaders in the church. Then they would become a launching-base to fly high and a seed to multiply.

Finally, PGC sets numerical goals for the year 2010.

1. The church membership will reach 1084 in 2010 from 417 in 2000, which is a 10% annual growth. This goal is quite feasible provided that every member evangelizes one or two unchurched during the 10-year period and that the church keeps on doing the plan faithfully.
2. The goal for attendance rate is 70%, which is 20% up from the present year.
3. The church aims to have a yearly income of 300,000 dollars excluding extra funding for building and land project. This goal, as has been the case, is in proportion to the growth rate of membership.
4. Among the total income in the set year, the composite rate of tithe would, we hope and pray, be 80% up from 70% in 2000.
5. This 80% is also the goal for the number of those who offer tithe.

6. The church wishes to increase the expenditure of evangelism and social service by 50% for the next ten years.

We have set these goals after considering many related aspects of church growth for PGC.

Some of the goals will be specified and presented in detail in the next chapter.

Actualization of the Plan

A growing church must follow four steps: 1. Have a vision for church growth, which must be based on the Biblical principles and inspired by contemporary model churches; 2. Set specific goals to embody the vision; 3. Make plans to actualize the goals; 4. Make acting-out agendas to activate the plans. This chapter will deal with this fourth step. This final step is crucial in that even well-thought-out plans become abortive without action-oriented, more detailed plans, and in that the church members want a concrete way to act out the plan. On the nature and importance of the action plan, Henry, Robert, and David argue:

After all the steps have been taken and a strategy has been developed to meet your objectives and goals, it is time to create an operational or action plan. The operational plan is the “action” or “doing” stage. Here you hire, fire, build, advertise, and so on. How many times has a group of people planned something, become enthusiastic about it, and then nothing happened? This is usually because group leaders did not complete an operational or action plan to implement their strategy. Operational plans must be developed in all the areas that are used to support the overall strategy. These include production, communication, finance, and

staffing. Each of these more detailed plans is designed to spell out what needs to happen in a given area to implement the strategic plan.²

Operation Committee

In order to realize the plan set by the planning committee, the church needs to form an operation committee. The planning committee and operation committee is different in their members, goals, and functions. A church member can be a member of both committees which have different roles but work for a common goal, that is, church growth. If a person works with both, it would be an advantage in the sense that she or he has a better understanding of the plan and thus has a keener interest and more ideas on its operation than other people. They also show willingness to involve themselves in the realization of the plan they made. However, the members of each committee may be different since there are people who are gifted and trained better for the plan-making than the operation, and vice versa. If a member is out-going, action-oriented, then he may want to work with the operation committee.

The overarching goal of both committees is the same, which is church growth. But their specific goals are different. As the term indicates, the planning committee is there to make plans for specific purposes, and the operation committee puts the plans into

²Henry Migliore, Gobert Stevens, and David Loudon, Church Ministry and Strategic Planning (New York: Haworth Press, 1994), 81.

action. However, even the latter needs a plan for successful operation. The operation plan may be made by the planning committee, and the operation committee just acts on it. On the other hand, it would work better if the latter makes the plan since it is the subject of the operation. When its members make it, they will have more responsibility and better idea to achieve it.

Function

First of all, the role of the operation committee is to clarify and further develop the plans made by the planning committee. The original plan will not have all the details necessary for immediate action. For example, if a revival meeting is planned, the committee needs to decide specific many matters. Who is going to be the preacher? How, where and when does it advertise? Will there be a separate meeting for young people during the revival? If not, who is responsible for child-care? Will it have offering time during the meeting once, every time, or none? How much does it need? Who is going to do prayer, praise, parking service, ushering, and so on? Will there be early Morning Prayer meeting as usual and day-time seminar besides regular evening meeting? How can the church do the follow-up for new-converts?

Second, its function is directive. The committee recruits volunteers and puts

them in proper places. In the Korean situation, it is not easy for the committee to find sufficient members to volunteer because they want the pastor to discover their talents, recognize them, and direct them as needed. Thus, the committee looks not only for volunteers but also for those who are able to do any expected jobs. The committee should be directive in the sense that they prefer working on the instructions of the leader to working by themselves, and be persuasive in that they are not autonomous agents even though they appear to be fully obedient. This is where the committee can exercise its leadership role personally and faithfully.

Third, its role is to appraise the progress of the operation. This role has to be played not only for the present success but also for the future reference. Is the action taking place as planned? Are they doing as prescribed? Is it yielding any desired result? Why are they having problems with such jobs? Do we need to intervene or leave it along? How can the committee improve the productivity of its members? Can we achieve the goal in this way? The committee is supposed to ask these questions constantly until a plan is completed. By doing this, it can reinforce the strength of the operation and also corrects the weaknesses for a successful plan.

Constitution

The committee needs to represent all the church members including infants, children, and teenagers. To meet this end, there should be at least twelve members on it: teacher of infants, teacher of children, teacher of youth, a young adult, two from both men's and women's mission boards, two from the planning committee, a senior, and the pastor. To include all the representatives is to show that the evangelism movement is not a certain person's preference but a whole church's work, or rather what the church should do according to the will of its founder, Jesus Christ. The operation should be done through the participation and cooperation of all the whole members. Otherwise, it cannot be a balanced approach to people in need.

Of course, a church may focus on evangelizing a specific group of people such as ex-convicts, singles, homosexuals, or retarded. However, those disregarded and left alone are also the objects of God's love and salvation. The church thus should reflect the divine intention by showing its openness to them and accepting them as a full member if requested. After all, if there is a difference in people's life and value in the sight of God, it is a matter of degree, not of quality. We can find qualitative differences between the creator and the creatures, not between humans. The church must feel sorry for those who suffer from unwanted, unavoidable happenings. The church is not a place of saints but of

those who wish to be sanctified.

However, PGC aims to be a family-centered church. Family means living together with all the present generations. Even though it seems impossible for a church to show an equal interest in all generations, the church will try to do so. This is why the committee includes all the representatives. By doing this, it can hear the voices of all the generations, which might have been unheard or silenced. It is quite plausible that children and seniors have better ideas for their own evangelism than the middle-agers. In this sense, the committee can take advantage by respecting their voices and making them evangelize their fellows.

Meetings

The committee meetings are divided into two categories; regular and special. The operation team will meet regularly once a month and once a year. The monthly meeting previews what and how they will be doing the next month. To be an effective meeting, the meeting needs to examine and question how they are doing as precisely and practically as possible. This can be done by examining all the related areas such as participation, statistical results, finances, strengths and weaknesses, recommendations and avoidances, problems and solutions. This examining process will continuously

question its productivity for the goal in the following manner:

- How can they make the meetings more fruitful?
- Is the plan fulfilling the goal as planned?
- Is what they are doing compatible with Biblical principles?
- Is the plan well-organized, prepared, and carried out?
- What is the result? Is it satisfying or lacking?
- What are the strengths and compliments of the responsible people?
- What are their weaknesses and problems?
- How would they improve the quality of their actions?
- Are there any financial problems?
- Are there any spiritual problems?

The monthly meeting reviews the weekly and monthly progress of the plan while the yearly meeting reviews the yearly progress. The overall goal of PGC has its year-by-year goals and the yearly goal has its monthly goals. These regular meetings are crucial for the success of the long-range plan for church growth, in the sense that they are like checking-points and function as a catalyst. However, sometimes the director of the committee needs to call for a special meeting to deal with any urgent or necessary matter. When an unexpected or unwanted thing happens, the irregular meeting is held in order to

solve the present problem as quickly as possible. This should be done for the benefit of the church growth plan.

Regular or special meetings will begin with prayer and vision. As mentioned before, the long-range plan for church growth is basically “Missio Dei” and a part of the divine plan. Therefore, anyone involved in evangelism must be grateful for giving a chance to participate in the holy work, be faithful in doing it as an agent, and be hopeful that his or her endeavor is pure and sincere enough to bring out a desired goal. We need prayer since it is an expression of our gratitude, faith, and hope. We need to express them not only through praying but also through envisioning the realized picture of the future church. At each meeting, the committee members are called to remind or re-vision the goal so that they may concentrate on the final goal, in order not to lose their evangelical direction but to yield many good fruits as planned. This prayer and vision keep them in good shape to achieve, without losing their faith and courage, the long-range goal.

Edification of Young People

PGC will directly tell the same gospel to the young members in a different way, and teach them how to apply it to their life. Young Christians are often disappointed with how adult Christians act as believers. It may seem to them that there is a certain gap

between what the adults teach, and how they behave in reality. The high standard of the young is simply too high for the old to meet. The church needs to recognize the generation gap among them in general and the religious gap in particular. The young have to face both the good news and the surrounding reality, which are quite different in a serious sense.

To be faithful believers, the young people need to have both the core of the gospel and the power and wisdom from above to make it happen in real life. If this is not the case, the young will trace the same path, which they criticize. In a sense, the gospel is simple and easy for the young to believe. But, to put what they believe into practice is not as easy as one would expect. It is quite another matter to be consistent. That is why modeling in education is strongly emphasized. What teachers teach or say is less important than how they act especially when it comes to belief and morality (James 3:13).

PGC will constantly stress ministry for the young and the importance of good teachers for them. Good teachers, are not found but rather trained. Thus, the church will try to find potentially good teachers who live a true Christian life and thus are praised and recommended by others. If they are willing to serve the young people, they have to take a teacher's training course for (2 hours a week) as follows:

- An introduction to the Bible (2 wks)

- A systematic theology for lay teacher (4 wks)
- Child and adolescent psychology (3 wks)
- How to teach the young (2 wks)
- How to answer difficult questions raised by the young (2 wks)
- Christian morality (2 wks)
- Workshop (1 wk)

If the would-be teachers finish up the program successfully, then they are supposed to attend a week-long special prayer meeting (or the early-morning prayer meeting) before they make a final decision to be a teacher. After the final resolution is confirmed by the Sunday school president, the education committee requests them to sign the paper for allegiance. Then inauguration worship takes place for the new teachers to show the audience, before God the ultimate Teacher, their dedication and commitment. The audience would recognize and respect their becoming capable and willing teachers.

The two most important factors in teaching the young are role modeling and Christian culture. Young Christians need a hero (role model) to follow. Once they find good role models, they will try to imitate every aspect of his or her life: appearance, voice, hairstyle, dress, complexion, way of thinking and acting, world-view, and so on.

Today's young people are exposed to various worldly role models who symbolize fame,

money, or charity. Since adolescence means a time of decision for life's direction or life-long commitment, one of the most significant things for the young would be to choose a right example. So the teachers of PGC will select the best possible Christian models, found in the Bible and Christian history, and let the young know and follow them. This is a teacher's job, for the young are not mature enough to have an appropriate one.

Christian culture has some elements in common with its worldly counterpart because both cultures grow out of the same condition. On the other hand, the former is and should be different from the latter in other basic senses. The foundation or the presupposition of each culture is markedly different. Worldly culture is not based on God's existence and love. Rather it expresses the popular trend of the present world, such as rationalism humanism, materialism, dualism, nihilism, utopianism, individualism, romanticism, and skepticism. Those trends are not evil themselves or antagonistic against Christianity. However, they can easily become a trick of Satan if the young are indulging themselves in them without examining them thoroughly in the light of the Bible.

Young believers need more chances to experience Christian culture in the areas of music, books, games, sports, computers, art, etc. To achieve this end, PGC will provide the young with more programs than ever before. Such programs include Christian art exhibition, seeing Christian movies and hearing gospel songs, discussion or report on

religious books, making a PGC computer homepage, spreading the gospel by computer chatting and email, playing pilgrim's progress, and the like. The church will increase the budget for youth ministry ten to twenty percent yearly and open the available church space to the young people who are the future of the church.

English Service

Starting in January 2002, the church will use the English language partially in children and youth worship and Bible study. Since people recognize English as an international language, Korean people, especially those who have children, are so ardent to learn English not only for their children but also for themselves. The English language, to them, is a key to success in this competitive world. The better they know English, the better chances to get a good job. In 1994, the Korea education department decided to teach Basic English at school from the 4th grade. But the parents want to do it for their children as early as possible. Today, the teaching of the English language in Korea is booming.

The church is not a place for language learning but for worship and prayer as indicated in the Bible. However, PGC will make use of the popular language, first to present the young audience the good news in a fresh way and secondarily to teach them

the language properly. As a positive side effect, this English speaking effort will give a bright impression to the parents and their friends. As in the early church days, using a popular language in evangelism turns out to be a better idea than speaking any academic language. English sermons and Bible study will help the church grow in an indirect way, drawing the concerned parents close to the church. This English service may be defined as a social service in a superficial sense but as an evangelism endeavor in a deeper sense.

How to use English in the church is important. An English-only service is not desirable because the young people are native Koreans and their mother-tongue is Korean, and because they would not fully understand English first and then the true meaning of the message being delivered. To truly understand a language, one needs to know the language itself and its cultural backdrop as well. This is not the case for the young of the church. Therefore, English will be used in a limited way. Only the summary of the sermon or Bible study will be given the audience in English. This method does not exclude the partial use of the language during the Korean preaching and study.

The church will soon hire an able English speaker, who is of course a Christian, and let her or him do this attractive job. For an edification purpose, PGC will scrutinize the process and effectiveness of the English service for one year. The education committee will consult with the teacher, the students, and the parents to discuss the new

effort. Is it a better way to present the good news? Are the students feeling comfortable about it? Is it helpful for evangelism in any meaningful sense? What are the strengths and weaknesses in doing this? Which areas should be changed and improved to be a productive English service? Is it desirable to offer the service continually? Only after answering these questions, the church will decide whether it continues to do so or not.

Ten Commandments for Youth

Today's young believers are confused with what Christians have to do to live a holy, moral life. There are several reasons for this: 1. The Christian standard of holy life seems too high for the young to meet. For example, the Jesus' command "love and pray for your enemy" sounds like an impossible, unrealistic one even for a mature believer. 2. Some Christian virtues, such as honesty or orderliness, are the same or at least overlap with what a good citizen is expected to do. To the eye of the young, there is not much difference between Christian ethics and popular humanistic morality, first in doctrine and then in practice. 3. The churches and pastors have their own opinions, telling differently about the same thing. So the young become confused with the complication and somehow manage to choose their own favorite among the conflicting views. This state is one of the negative side effects of various denominations. 4. The church fails to teach the

young about how and what to do in certain situations. It succeeds in presenting the principles of Christian life to the young but not in applying them to specific situations.

The young in turn fail to show Christian morals in concrete ways.

This situation requires the church and teachers to review the method and contents of their teaching thoroughly and to represent it to the young in an applicable and practical manner. This is because the young do not have enough power and wisdom to discern and apply the Biblical principles to their situations. Considering this, PGC will make the following Ten Commandments for youth, teach them, and change their lives to a more Christ-like one even in this diverse, confused world. These commandments are not a substitute for the Ten Commandments given to the Israelites by God but rather are a modified, specified direction for today's young people:

1. Remember, the Lord is with you always. So try to talk with, get help from, and please Him in whatever you do. He is greater than you think, closer to you than yourself, wiser than any conceivable wise person.
2. Stay out of troublesome situations, and you will be happier and healthier in the long run. If you make a mistake, learn a lesson or two from it, and recover from any lingering guilty feeling by prayer and God's grace.
3. Think of money and job as good means, not as the end, for life. Money can be used

positively for God, humans, and the world and also negatively against them.

Money may make you feel comfortable, but you cannot feel secure without the

Lord as the very source of your life.

4. Say no to sexual temptation. Sex is only for those married. Sex is good for both mental and physical health because God made it so. But it is so only if you do it wisely and timely. Do not regard your partner as a sexual object but as a friend and spiritual helper
5. Say yes to good works. They are beneficial for yourself and others. What you leave at your death is your name. You have two names: one given by your parents and the other by other people. The latter is decided by what you do in life. Try to leave a good name by good works.
6. Respect your parents both in words and deeds. Expect a generation gap between you and your parents but try to understand them first, and then they will understand you. Obey them, unless they ask a sinful act, even if you do not understand fully.
7. Try to earn a good reputation from others. It will be a precious and priceless resource for your future life. You can earn it by keeping your word and by having a good influence upon others.

8. Have several close friends. They will help you out when you are in trouble. You need to find your style of friend and also to be a good friend to them. Remember, however, they are not perfect and there is a better friend inside you.
9. Enjoy what the computer offers to you. Use it prudently, and it will make your life exciting and abundant. But think of what the computer cannot give you, such as love, kindness, and sympathy. Spiritual needs are met by your faith in the Lord, not by any machine.
10. Seek out the truths of God, of people, and of the universe. Learn more about them, and it will make you free as the Bible says in the Gospel of John (8:32). Have wisdom to apply the truth you found to your daily life, and your life will become meaningful and enjoyable.

Pastoral Leadership

Besides the crucial divine help of the Holy Spirit, the most important elements for the growth of PGC are the Operation Committee, the children ministry, and pastoral leadership. The church will focus on and try to develop these areas. The first two were presented in the previous sections, and the third point will be presented here.

What is leadership in the church? Should a church leader act like a king,

commander, director, servant, negotiator, husband, or friend? The image of leadership has a lasting effect on the relationship between leader and follower. One's definition of leadership also has a great influence upon how he or she will lead a group. What is leadership? Frank Schmitt concludes, "Leadership is the process of influencing other people to work together to accomplish a desired purpose."³ This definition describes how a leader will work in relation to others and what to achieve by exercising leadership; the method and goal of leadership. On influencing other people, Schmitt contends:

Leadership involves influencing, motivating, or guiding others. The good leader is working on the mind and the emotions of the followers to get them to want to follow his leadership and work. The most effective leader can accomplish this in such a way that the followers actually enjoy doing what the leader wants done. Some leaders require a "big stick" or power and authority to get the job done. They have not learned that authority is like soap—the more you use, the less you have. Some leaders can only get workers to work with promises of rewards, such as a pay check. Christian leaders must influence people in such a way that they will follow the leader, as a volunteer. This means that Christian leaders must be able to influence people in a positive, enjoyable, and spiritual manner. The Christian leader needs to learn about and use all he can of human nature, divine nature, and motivation. This "influencing other people to work" is what leadership is all about.⁴

There are two goals of leadership in that definition; one is immediate and the other ultimate. The immediate goal in leadership is to make people work together.

³Frank J. Schmitt, "Christian Leadership" (LBTS: Class notes, 1993), p. 6.

⁴Ibid., pp. 6-7.

Cooperation, working together, is not as easy to accomplish as one might think for several reasons: 1. Today's people prefer the pluralistic, relativistic way of thinking and living. They differ in almost every area. 2. This trend makes people even more individualistic. People have different faces, DNA maps (though only 0.1%), character, and thoughts. They want to go their own way, not requiring a leader for their life. 3. The church in particular is a meeting and melting pot of diverse people; healthy and sick, poor and rich, young and old, educated and illiterate, simple and sophisticated, and so on. The church is not like a company where similar people work together. Therefore, to be a successful leader, a pastor has to be diligent, prayerful, wise, and visionary.

The ultimate goal of leadership is not working together but accomplishing a wanted goal, which should be decided by leader and people thinking together. If the leader alone makes every decision, he will face difficulty persuading and leading people as desired. One of the leader's tasks is to make people know and accept the plan and its goal. Some believers want the pastor to be their king, since they identify him with God in heaven. However, a better king would make his people understand how and what the country tries to achieve.

Leadership Education

Considering the importance of leaders, PGC will invest time and money to cultivate quality of leadership in the pastor and lay people⁵. First of all, the church needs to break the prejudice that believes that leadership and authority are given by God when leaders attend the church regularly. Leaders are not born but developed⁶. The Bible shows good leaders such as David the king, Moses, and Jesus. Bible students tend to interpret their strong leadership as the result of their faith and prayer. But, if we look at their lives closely, we notice that their leadership was developed and improved in the process of trials, education, spiritual endeavors, and experience. The church has put too much emphasis upon the spiritual aspect of leadership at the expense of its educational and developmental nature.

PGC will have a course for leaders who lead the small groups of the church. All who want to be a leader have to take this course since attending the worship is not enough. The course subjects include spiritual leadership, Bible introduction, time management, psychology, understanding human relations in an organization, how to resolve conflict between people in a group, the examples of Jesus and Moses, how to

⁵ For the relationship between church growth and leader, see Peter Wagner, Leading Your Church to Growth (Venturea; CA: Regal Books, 1984), 100.

⁶ Ibid., 104

motivate the members, and leadership of a small group. After completing the course of 16 weeks, there will be dedication service on the Lord's Day. The church members will accept, respect the achievement and decision of the leaders, and pledge to support their leadership.

Second, there will be a continuing course for leaders, which is required. The world changes constantly, so leaders also have to change accordingly. This does not mean that the leaders need to know and accept the changes of worldly view point and fads. Rather, it implies that the leaders should understand the changes so that they could explain them in the light of the unchanging Biblical principles of life. How to apply the unchangeable to the changing situation is an enormous task in the sense that one has to know both the world and the Bible, both the changing and the unchanging. In fact, they need to comprehend both the text and the context for a balanced approach between the uniqueness and relevance of the church in relation to the world. That is why the leaders are called to learn about the changing world in the extended course.

This course will deal with the overview of worldly changes, how to interpret the changes through the eye of the unchanging person, and Christian ethics regarding abortion, human cloning, death penalty, euthanasia, sex, stress, and the like. In addition to this learning, the church is planning to have a renewal meeting for the leaders once a year.

Two-nights and three-days at a retreat place will have a time for rededication, worship, fellowship, leadership witnessing, discussion on leadership role, how to solve their own problems and other's, holy communion, and renewal of vision.

Third, the leaders will take two trips; one is an educational visit to see model churches, the other is a spiritual journey to Israel. In a sense, all successful churches are led by strong leaders. Korean people say that there is no incapable soldier under a great general. This can be applied to the pastoral leader, meaning that a good leader makes his followers good, or that only model leadership can train people to be able leaders. The leaders of PGC need to learn from the churches about how to teach the Bible effectively, how to move, open, attract the members mind, specific know-how of increasing number, how to meet the member's problems and desires, the best way to unite the members minds for a common goal, and the relationship between the pastor, members and leaders.

The other trip to Israel is planned for the leader's spiritual growth. Korean Christians commonly believe that a journey to the Holy Land usually makes the persons more faithful and responsible. It is felt that to actually see the land of the Bible and to walk where Jesus walked, has great spiritual value to the individual. The church, thus, will have a leader's trip to the Holy Land in 2004, encourage the leaders to join it, and provide half of the expense. In Israel, they will follow Jesus' footsteps, have a prayer

time at the wall of mourning, a lecture on how to fish for people at the lakeshore of Galilee, renewal worship at the temple, and visit the river Jordan, Dead Sea, Mt. Sinai and Hermon if possible. This trip will make them think more of their lives as Christian leaders, hopefully redirect the way of leadership, and have more passion for evangelism and the needy as the lord did on the land.

Small Groups

The church is an extended family of God in the sense that believers become, both in faith and reality, sisters and brothers under one God, and that the blood of Jesus unites various people into a faith community, and that the Holy Spirit inspires the church members to be one in belief and life despite numerous differences among them. The church is not merely a place of worship and prayer or a collection of individual believers, but a loving, believing community in which the members should feel comfortable, satisfied, accepted, and loved⁷. Attending a worship or prayer meeting makes people feel united and connected with God and others. However, attending is not enough to become a member of the divine family simply because worship and prayer meeting does not give

⁷ For more discussion, see Kennon Callahan, Twelve Keys to an Effective Church (San Francisco: Harper, 1983), p. 35-40, and also Donald E. Messer, Contemporary Images of Christian Ministry (Nashville: Abingdon Press, 1989), p. 83-85.

them a proper opportunity to meet the end.

The desire for belonging to the expanded family can be fulfilled in a small group where its members share their joy and sorrow, help each other out, and encourage one another as a family. Considering the importance of small groups, the church needs to develop its leaders, define its character, and support it to grow. The pastors of successful Korean churches are those who have done this in a consistent manner.

Small Group Character

A small group is dynamic. Members of good small groups can expect a loving climate, practical wisdom, and passionate involvement. These characteristics are scarcely found in a formal meeting. To be a dynamic group, the leader must act like a director, who knows the strength and needs of the members. The strength and needs of the members has the power to unify the group and develop love and sympathy in words and deeds. As a side effect, people in such a group tend to prefer their meeting to the regular church meeting. This unwanted result might be resolved by changing the character of the latter meeting or by showing the complementary relation of the former to the latter. A small group is a small church. The small group members are encouraged to do what they experience in the church. It cannot be said that the small group is a fully autonomous

church, which functions independently from its mother church. The group belongs to the church and is dependent upon the church in organizational, pastoral, and financial matters. But it is not totally so. In a sense, the church relies on the groups very much for its growth. When the parts are good, the whole is good. If the parts grow, church growth follows. This semi-autonomous group should be allowed to do the ecclesial tasks such as supporting missionary, holy communion, worship, Bible study, charity work, prayer, and fellowship meeting.

A small group is democratic. Most of the church's decisions are made by a selected group of members. But, in the small group, each member is a decision-maker. The members are called to involve themselves actively in both the processes of decision-making and operation. From the very decision on the group's constitution, their opinion must be respected and counted. If all opinions are respected and reflected in a decision, the members would have more responsibility for it and thus participate more actively and willingly. The leader needs to do his best to draw a unanimous decision after hearing all the voices. But if that is not the case, a decision by majority is expected while giving proper attention to the minority.

Small group Meeting

PGC will let each small group decide the number of its meetings. The frequency of the meeting may be influenced by the members' preference and maturity as a Christian. For some members, too many church meetings mean an obstacle to their family life while others take pleasure in them. On the other hand, sporadic meetings may be a sign of indifference to spiritual matters. The leader is supposed to listen carefully to what the members say about the usefulness and number of the meeting, and choose one among the three options; weekly, biweekly, or monthly meeting. Whatever they select, what is important is to make the meeting valuable to their life. If it is taken so, the members may ask for more meetings, take more responsibility, and tell other people about it. Such a meeting certainly results in more small groups and church growth.

For a joyful, meaningful meeting, first of all, the group leader must be sensitive to the member's life before and after the meeting. He needs to know them personally and spiritually, pray for them, contact them on a regular basis, remember all the anniversaries of them and their families, and get help from the church if needed. Sometimes he may have to play a role of peace-maker when a conflict between members threatens the unity of the group. This kind of concern and sensitivity on the part of the leader contributes to successful group meetings.

However, the meeting is not an automatic success resulting from the leader's effort. The meeting should be prepared and organized but not in a strict sense⁸.

Believers may want to act on the leap of faith, expect the unexpected from above, and make a speech inspired by the Holy Spirit. Though organized, it should not be a programmed meeting leaving no room for divine interventions. There should be regularity and irregularity, expectable and unexpectable, static and dynamic elements in the meeting. That is why the leader is called to be sensitive and open-minded toward the time and process of the meeting.

The meeting usually begins with greetings. Each member's joys and sorrows are shared with the group. They show a genuine concern for each other and then pray for the experienced joys and the present problems. Praise and worship follow in a whole-hearted climate. Praise is an expression of their trial and victory, frustration and hope, and death and resurrection. A devotion or Bible study will be necessary for Scriptural instructions. Whatever it is, the topics should include life's real concerns and Biblical answers to them. The Bible studies are meant to encourage the members to live a victorious, abundant life despite all the difficulties of life. After this, the leader will let one or two members come forward and tell about their spiritual journey. Finally they eat

⁸ Armstrong has much to say on this point. Richard S. Armstrong, Service Evangelism (Philadelphia: Westminster Press, 1979), pp. 128-148.

lunch or dinner together in a loving, refreshing manner, reassuring their brothers and sisters.

Purposes of Small Group

1. Small groups give the members a strong sense of belonging. People cannot live alone simply because God created man as a social being. We are made to have relationship with God, neighbors, and nature. Fundamentalists tend to urge that faith is generated and developed by individual effort and God's grace only. But, in reality, faith has both individual and collective aspects. Individuals grow in groups of family and church. Small groups, as an expanded family of God, are an ideal place to meet our relational needs.
2. Close fellowship and communication are inevitable among the members in small groups. The better the members know each other, the closer they are to one another. Knowing itself does not generate love and understanding but can be a basis or possibility for a closer relationship. The members have a two-way communication; one with the leader and the other with other members. Most successful churches have well-organized small groups which put emphasis on fellowship of the members.
3. Small groups provide the members with practical wisdom for faith development.

Believers can get encouragement from various sources such as worship, Bible study, prayer meetings, reading, meditation, retreats, and history. Small groups, however, are the best resource since they deal with practical topics, real life stories, problems and solutions and joy and agony of life. The members will get something pragmatic from participating in it, which they cannot get from others.

4. Small groups exist for themselves, the church, the members, and church growth.

The growth of small groups is directly connected to the growth of the church. The numerical growth cannot be the foundational reason why there were small groups.

The first reason must be the edification and fellowship of the members. However, if the small group does well as expected, the growth of its membership will follow. In order to achieve this end, the members need to experience God's presence and love in its meeting and to show them to neighbors both in words and deeds.

CHAPTER 5

CONCLUSION

This writer finds the basis, principle, and method of church growth in the Scripture in general; and Jesus' activity, the Great Commission, and the early church in particular. The early church saw an unprecedented explosion of church membership. This dramatic growth was possible by the powerful working of God through the Holy Spirit. On the other hand, there were many risk-taking struggles of Jesus' disciples in order to produce that growth. They responded faithfully to the last words of their Lord. It seems that they had no long-range plan for evangelism, just followed the supernatural direction of the Holy Spirit. However, the churches planted by the disciples must have had some kind of plan and organization for the growth of their congregations. Today, whoever wants to see her church grow, as the early pastors did, needs both God's initiative in evangelism and a corresponding human endeavor. Church growth should be a product of God's power and a Christian's sweat.

Today, pastors are tempted to achieve church growth solely with the help of the humanistic, the worldly philosophy of success, at the expense of theistic theology or divine wisdom. Popular ways to draw people to the church, which are sound and effective psychologically or sociologically, may be justified since we are allowed to adopt any useful means to reach the higher goal, that is, evangelizing the sinners. This daunting task, however, should be done while respecting God's authority and providence because evangelism is basically divine business, Missio Dei, not a human idea. This means that

there is a transcendental, supernatural aspect in evangelism. Thus, in doing evangelism, we need to listen to the divine voice, follow the guidance of the Holy Spirit, and expect the unexpected. Without this aspect, our evangelistic efforts cannot be called a Christian work, but deteriorate to a human business being done in the name of Christianity as a mere religion.

This thesis described PGC and its neighbors. Some members of the church are not interested in evangelism, but are content to maintain the status quo since they see a stagnation and geological defect of the church. The members of the church must overcome this skeptical mind-set and defeatism, and rediscover its strengths and the urgency of the Great Commission afresh in order to see her grow. The church must fight against two enemies; one is internal, and the other external. The external enemy includes Satan who attacks the church by brainwashing people into a materialistic, hedonistic, nihilistic, and atheistic view of the world. Pluralism and economic growth are not only opportunities the church makes use of, but also a danger she should deal with prudently. The internal enemy is both the wrong angle of believer's view-point and the acts deriving from it, such as excessive pride, corruption, mannerism, hypocrisy, and indifference. The church cannot expect any meaningful growth without strenuous struggle with those problems.

In a practical sense, working with specific goal in mind has a more powerful effect upon the result than doing without it. This fact requires action with the hope for actualizing something unfulfilled. After all, Christian faith and life revolve around the idea of hope, which drives us to live a joyful, responsible life in the present. Our faith and actions would become meaningless without the hope that of things to be realized in the future. As faithful believers are hopeful, so is the church as a community of faith is also

hopeful. This hopeful church prays and acts for the realization of the divine and human plan for salvation. PGC takes joy in engaging herself in a local evangelism envisioning the grand design of God, which is now being realized by His agents in the world.

To be a growing church, she must, first of all, become a community of faith, love, and hope. This community comes true when its members and leaders practice the above-discussed twelve principles of church growth, which are Biblically-sound and empirically-proven. Then the church needs to carry out the long-range evangelical plan. If God, through the Holy Spirit is with the church, and her members are faithful to do their parts, there will be a definite positive change to a loving, dynamic, growing church, as shown in the early church:

They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved (Acts 2: 42-47, NIV).

Appendix A
Long-Range Planning for Church Growth
Questionnaires

* The result shown in parenthesis (%)

1. What would be the first priority for the future of PGC? (circle one)
Worship (57), Evangelism (24), Fellowship (7), Education (10),
Social Service (2)
2. Do you believe this church will outgrow the neighboring cities?
Yes (43), No (16), Doubt It (18), Don't Know (23)
3. What is the strength this church has for evangelism?
Passion (23), Pastor (32), Lay involvement (14), Program (13),
Finance (8), Geography (4), Other (2)
4. What is the weakness this church has for evangelism?
Passion (31), Pastor (24), Lay involvement (11), Program (13)
Finance (3), Geography(18), Other (0)
5. How long have you been a member of this church?
Less than 1-yr (4), 1-10 yr. (63), 11-20 yrs (22), 21-30yrs (11)
6. Have you ever tried to spread the gospel to others?
Yes (83), No (17)
7. If yes, how did you do that?
Invitation (39), Witnessing (27), Persuasion (3), Bible presentation (5),
Indirect way (2), Using booklet (21), Other (3)

8. If no, what was the obstacle to do that?
 No knowledge (29), No experience (37), Shyness (18), No passion (11)
 Indifference (5), Other _____
9. What will be the most effective way to evangelism?(choose two)
 TV (3), Revival meeting (37), Good work or social service (18),
 Internet, Personal-witnessing (24), Systemic approach (5),
 Evangelical program (11), Door-to-door visit (2), Other _____
10. In what way could you contribute to the church growth?
 Help pastor (37), Involve in program (30), Pray (19), Finance (11),
 Indirect way (3), Other _____
11. In what area do you want to work for evangelism?
 Education (13), Bible class (21), Worship (37), Fellowship (17),
 Service (10), Other _____
12. What Bible class are you now in?
 Beginners (29), Young couple (14), Youth (17), Adult (28),
 Elderly (12)
13. What do you need most to do evangelism?
 Passion (13), Pray (25), Courage (15), Knowledge (18),
 Bible knowledge (21), Other (8)
14. What knowledge do you think is lacking for evangelism?
 Bible (11), Jesus (26), The gospel itself (21), Knowledge (19),
 God's will (3), Doctrine of salvation (15), Other (5)
15. If given a chance, to whom would you tell the gospel first?

Family (76), Friend (11), Neighbor (8), Anyone I meet (5), Other _____

16. What age group are you most interested in regarding evangelism? (You may pick two or more)

Children (7), Young people (38), Couples (5), Elderly (13), Single parent (7), Inmates (5), The poor (9), The rich (3), The retarded (8), Foreigners (5), Other

17. How many hours a month would you spend for evangelism?

Less than one (7), 1-5 (73), 5-10 (18), 10 and over (2)

18. How could you spread the Good News to others?

Internet (14), Mail (7), Phone (5), Meeting (43), Booklet (28), Other (3)

19. During the past six month what percent of your total income did you give to the church?

Less than 1% (5), 2-5% (31), 6-10% (27), 11% or more (37)

20. For what area do you want your offering to be used most?

Education (28), Evangelism (33), Fellowship (13), Charity (21), Worship (5),

Other _____

21. Which one needs to be improved most for evangelism?(choose three)

Sermon (18), Bible teaching (3), Administration (6), Children education (13), Youth program (19), Offering habit (2), Worship style (9), Advertisement (12), Church bus (1), Prayer meeting (4), Training program (13)

22. Are you . . . married (73), Widowed (7), Separated (4), Remarried (3), Divorced, or single (13)?

23. Which of the following age categories do you fall within?

18-34 (33), 35-49 (27), 50-64 (23), 65 or older (17)

24. What is your monthly household income before taxes?

\$1000 or less (14), \$1000-2000 (73), \$2000-3000 (11), Over \$3000 (2)

25. Have you ever made a personal commitment to Jesus Christ?

Yes (79), No (8), Not sure (13)

26. Was your commitment to Jesus Christ a turning- point in your life?

Yes (63), No (21), Not sure (16)

27. Do you think PGC is located at the center or outskirts of the four neighboring cities?

Center (7), Outskirts (86), Don't know (7)

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