

LIBERTY BAPTIST THEOLOGICAL SEMINARY

CHURCH GROWTH THROUGH SOCIAL WELFARE IN SOUTH KOREAN  
CHURCHES: ITS SITUATION AND REFORMATION PLAN

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## ABSTRACT

### CHURCH GROWTH THROUGH SOCIAL WELFARE IN SOUTH KOREAN CHURCHES: ITS SITUATION AND REFORMATION PLAN

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Liberty Baptist Theological Seminary, 2010

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The purpose of this project is to help church's growth by observing, analyzing and applying the situation of Korean church's social welfare programs. Korean churches are getting interested in social welfare and operating social welfare programs voluntarily to help the neighbors. They are spreading gospel of Jesus and growing through social welfare activities. However, many churches are struggling to find suitable social welfare programs for them. The author will examine the meaning of church social welfare and biblical basis and compare social welfare situation of Korean churches and American churches to research and apply for suitable programs for Korean churches.

Abstract length: 100 words.

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**I. S. K.**

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# CHAPTER 1

## INTRODUCTION

Currently, many countries are dealing with the important social welfare issues. The backgrounds for choosing “Social Welfare in Korean Churches” as a topic are the following. First, the issue of social welfare in Korean churches has become increasingly important with the recent explosion of the Christian movement in that country. Second, the author has personal experience. In the autumn of 1986, my father left his last will: “You need to be a person who works for the poor and the weak as the Bible tells you.” From then, the author decided to be a pastor who works for the poor and the weak.<sup>1</sup> After graduating from the seminary, the author started Church Ministry in 1991. The author received ordination in 2000, and he served as associate-pastor for fifteen years before coming to the U.S.A. in July of 2006. The author had a lot of experiences during the fifteen years of ministry, and he supported handicap ministry by volunteering and praying. Especially, the author cannot forget his ministry in Busan, because he saw many people in need in the area. Most of the poor people live in a place called “Panjachon”<sup>2</sup> which is a place where many Korean people lived as a shelter after the Korean War.<sup>3</sup>

The author is preparing for his ministry in South Korea after studying in the U.S.A. During the preparation, he feels an important need that churches have to open doors not only for the people in churches, but also for the people in the world.

Elmer L. Towns emphasized the importance of social welfare of the church in the

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<sup>1</sup> This was the turning point in author’s life, because he changed his plan to study for seminary earlier.

<sup>2</sup> Meaning of this name is area that poor people live as a group. In other words, it is “shanty houses”. Shanty houses that formed illegal settlements around suburbia.

<sup>3</sup> Korean War is conflict between North Korea and South Korea which started on 25<sup>th</sup> of June, 1950. Because of this war, many people who ran away to Busan built temporary houses.

Pastor's Bible Class. He said that we must give social justice for the poor.<sup>4</sup>

Nowadays, many of the churches in South Korea are opening the doors for society and doing social welfare program.<sup>5</sup> However, it is crucial to have social welfare plans and preparation that fits to each church. Generally speaking, social welfare programs are programs that help members of society to fulfill their social, financial, academic, and physical needs.

The social welfare of the Church can be viewed from the Creation of God, but since it depended on just the concept of charities, it is hardly called the social welfare. Therefore, the author attempts to find a connection between the Church and the social welfare through this research. Furthermore, the author will apply the research in real ministries. The South Korean church will be able to transform to healthy churches by naturally spreading gospels of God through Social Welfare.

## THE STATEMENT OF PURPOSE

Church and the society should go together.<sup>6</sup> The Church cannot exist without local societies. It is proper that the society and the church participate in social problems. One of the essential qualities of church is to spread the gospel and to help people grow to be the children of God. Before being defined as a building, Church means "God's people." The Church is comprised of God's people. They are submitted under God, and God is part of their church. The foremost reason for existence of church is People. Its main purpose is to plant seeds of

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<sup>4</sup> Elmer L. Towns, "*Pastor's Bible Class; Thy Kingdom Come*" (Lynchburg, VA: Thomas Road Baptist Church Bulletin, August 9, 2009), 1.

<sup>5</sup> For example, there are programs for child, program for teenagers, program for disabled-people, program for woman, program for old people, program for homeless etc, in each church.

<sup>6</sup> Hwa-Yoeng Han, *Evangelism and Social Responsibility* (Seoul: Tyrannus Press, 1986), 33.

Jesus of Christ to people in the world, to help them grow to be God's People, and to transform their lives. When the church transforms people to be aware of the true values and meanings of existence, the church can finally accomplish its purpose to be salt and light to the world.

The Bible expresses that the main targets of the social welfare are poor people. They are orphans, widows, wanderers, and prisoners. They have different conditions, but it is for sure that they lack something. Because they face hardships to escape poverty, it is hard to make a healthy relationship with God as God's people.

Therefore, Church has its duties to take care of people in hardships who are "Those who are very small." If the Church closes its door to the world and takes an unfriendly attitude, there is no meaning for the presence of the Church.<sup>7</sup> As many religious bodies and the Church become aware of their responsibilities, Volunteering, a connection between lives and love that is mentioned in the Bible, is done by many people with serving hearts.

Duk-Jun Kim quoted the following statement: "Church gave birth to Social Welfare and is mother to it."<sup>8</sup> This statement means that Church is the building block of the social welfare. Therefore, the Church should serve the people who are hurting and share the love of Christ.<sup>9</sup> *Social Welfare* refers to human's answer to God's love, and a way of life that follows Jesus which is to serve others by love. Especially, Social Welfare in the Church occupies a part of one nation as a noncommercial organization.

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<sup>7</sup> Han-Su Lee, *Modern society and religion moral principle* (Seoul: Paul Press, 1991), 50.

<sup>8</sup> Duk-Jun Kim, "Approach of Christianity and Social Work" (Scientific Diss., Gang-nam University, 1982), 185. – He quoted Reinhold Niebuhr's word.

<sup>9</sup> Geoung-Hui Min, "Research of Social service of Korean church for future society" (Doctorate Diss., Seoul Theology College's Social Welfare Graduate School, 1997), 5.

Therefore, the purpose of this project is to understand social welfare programs in South Korean churches and to accomplish growth in the Church through well-applied programs. Nowadays, a lot of South Korean Churches are influencing people in positive ways through voluntary social welfare programs. Furthermore, the churches spread the Gospel through these programs. The author will research meanings of social welfare, biblical principles, and the situation of social welfare in Korean churches.

Also, the author plans to look for active social welfare ministries in American churches and find problems and solutions for social welfare programs in South Korean churches.

#### THE STATEMENT OF THE PROBLEM

The Church is a body that has Jesus Christ as its head, and it is a meeting of disciples of the Christ that consists of the Holy Spirit's ministry. The head of the church is 'missionary God,' and the Word of God is the 'missionary document.' Therefore, the Church should keep its missionary form in the world.<sup>10</sup> The Church is a congregation heading toward the Heaven: but at the same time, it has a mission to brighten and change the world.

When the Church is referred to as the "Lord's body," it has clear mission and role. That is worship, education, mission, volunteering and relief, and intimacy.<sup>11</sup> In order to build

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<sup>10</sup> Jeong-Un Seo, "Comprehension which is mission theological about society mission", *Modern church and Social Service* (Seoul: Yeayoung Communication, 1997), 81.

<sup>11</sup> "Mission and Role of Church"; this five above are to be acted balanced. If one slants on one side, Church will be in hard circumstances.

an ideal and wonderful church that obeys the Lord's will, the church needs to practice its mission in balance. The primitive churches from Acts 2:37 - 47 are good examples.<sup>12</sup>

The author is trying to look at situations of social welfare in the South Korean churches. Historically, there is no doubt about devotion and service from the early Korean Church to Social Welfare.<sup>13</sup> However, the Church is criticized for its lack of efforts to fulfill service and relief duties from five missions that consist of worship, education, mission, service, and intimacy.<sup>14</sup> It is because the Church is only focused on church growth and shows indifference toward the rest of the responsibilities in society.

Variation of people's desires and styles and lack of management of them causes a lot of difficulties which leads church growth to stop. The Effects of social service from the Church in each of the local areas are at an elementary level.<sup>15</sup> This is inferred from both estimated appropriation and the question, "How active are the churches that are involved in religious bodies to Social Welfare?" Twenty two percent of ministers replied that Social Welfare is active in their denominations. However, 55.3% of ministers replied that Social

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<sup>12</sup> "And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. And everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together, and had all things in common; and they [began] selling their property and possessions, and were sharing them with all, as anyone might have need. And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God, and having favor with all the people. And the Lord was adding to their number day by day those who were being saved." (Acts 2:42~47 NASB)

<sup>13</sup> Geung-Hui Min, "Research of Social Service of Korean Church for Future Society", 1~2. = In old times Korean Church had ministered through working together in field of people's lives that became unfortunate from colonization of Japan and Korean Wars. The Church spread the gospel through building hospitals to cure people, spreading agricultural technologies to solve food problems, establishing child care, asylum for elderly, and welfare organizations. It led to 2/3 of social welfare organizations in Korea to be associated with Christianity.

<sup>14</sup> Ui-Ung Yu, *Ministry Sample of Social Service of Local*, "Theology of Social Service and Practice Method" (Seoul: General meeting operation division; the general assembly of Presbyterian church in Korea, 1993), 69.

<sup>15</sup> Hyun Sik Park (Hoseo University professor) stated, "Social Service of Church is not effective and in rudimentary level to communities." from "Mission direction and view of denominational society in 21<sup>st</sup> century". (<http://blog.daum.net/m61menegun/11606704>; Internet; accessed 25 August 2009).

For example, 10% of budgets in Church are to be used, but only 2.3% of it is used for Social Service.) – The holiness Church of Korea Christianity.



Welfare activities are dull.<sup>16</sup> Also many pastors misunderstand that church growth is the expansion of the church size based on the increase of the church members, offerings, and buildings, but it should be realized that church growth is not only related to the size of church but also the maturity of church.

(Unit: Person, %)

Classification	*P.C. (Habdong)	*P.C. (Tonghab)	*P.C. (Gijang)	*M.C.	*B.C.	Holiness Church	Salvation Army	Totality
Very Inactive	18.2	16.4	22.2	10.3	9.7	24.0	-	15.8(64)
Inactive	39.3	44.2	38.9	29.4	48.4	40.0	29.4	39.5(160)
Common	27.3	19.7	27.8	23.5	25.8	14.0	29.4	22.7(92)
Active	15.2	17.2	11.1	33.9	16.1	20.0	41.2	20.5(83)
Very Active	-	2.5	-	2.9	-	-	-	1.5(6)
The(Sum)	100	100	100	100	100	100	100	100
Total(N)	(99)	(122)	(18)	(68)	(31)	(50)	(17)	(405)

\*P.C. = Presbyterian Church, M.C. = Methodist Church, B.C. = Baptist Church

Figure 1. Participation in Local Social Welfare by Denomination in South Korea Church.<sup>17</sup>

As similar cases, we can know well about present situation when level of social welfare facilities of South Korea church is examined. According to statistical data, 81.7% of the churches think that their facilities are lacking, and only 7.6% of them think that they have

<sup>16</sup> Il-Sik Nam, "Research for Service Ministry Activation through activity of community church's Social Welfare" (Master Diss., Dongeui University Graduate School of Public administration, 2002), 21.

<sup>17</sup> Ibid., 21.

enough of them.<sup>18</sup>

(Unit: Person, %)

Classification	*P.C. (Habdong)	*P.C. (Tonghab)	*P.C. (Gijang)	*M.C.	*B.C.	Holiness Church	Salvation Army	Totality
Very good	-	-	-	-	-	2.1	-	0.3
Good enough	3.4	9.2	-	11.9	-	6.3	20.0	7.3
So-So	13.8	10.1	12.5	10.4	9.6	10.4	-	10.7
Bad	34.5	43.7	50.0	50.8	45.2	35.4	46.7	42.3
Very bad	48.3	37.0	37.5	26.9	45.2	45.8	33.3	39.4
<b>Total</b>	100	100	100	100	100	100	100	100
<b>(N)</b>	(87)	(119)	(16)	(67)	(31)	(48)	(15)	(329)

\*(P.C. = Presbyterian Church, M.C. = Methodist Church, B.C. = Baptist Church)

Figure 2. Quality Level of Social Welfare Facilities of South Korea Church.<sup>19</sup>

To this part of the problem raised, the author is going to study the following questions:

1. How is general Social Welfare different in meaning from Social Welfare in the Church?
2. How does the present status of Social Welfare in the Korean Church distinguish?
3. How many churches are participating in Social Welfare?

<sup>18</sup> Ibid., 28.

<sup>19</sup> Ibid., 28.

4. How is Social Welfare of the South Korean Church different from those in the U.S.A.?
5. What are the alternative solutions of Social Welfare activities of the South Korean Church?

### THE STATEMENT OF THE LIMITATIONS

This thesis has several limitations because it is researching ‘present status and solutions to the social welfare in the South Korean Church’.

First, for parts that involve local issues, the author will look for the present status of Social Welfare in the South Korean Church. The author is going to contrast between Social Welfare of the South Korean Church and those in the U.S.A.; however, the author’s knowledge of the situation of social welfare in the U.S.A. is limited and partial, and the author also found that there are some differences in term uses between South Korea and U.S.A.

Second, since this research is mostly dependent on documents, data, or statistics from the South Korean Church, it is difficult to find specific situations of the churches that are not recorded in data and churches that are starting new Social Welfare programs.

Third, there is a limitation that not all the churches can apply the solutions of social welfare of the Church. The solution can only be applied to those who have proper circumstances, because it requires personal, financial, mechanical, and systematic resources. Therefore, the author hopes that people will understand the limitations and apply solutions that fit to the appropriate churches.

### THE THEORETICAL BASIS FOR THE PROJECT

This thesis presupposes the bible to be authoritative. The author will discuss this in chapter two, but this will be considered here briefly. The proofs of activities of the church toward society are easily seen in the New Testament and the Old Testament.

First, in the Old Testament, a matter of concern for Social Welfare started from the Creation. God created all creatures and humans, but only humans are created in God's image, and He said, "And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."<sup>20</sup> This was the dignity of humans, cultural commission, and mission for humans from God. The basis can be found from this.<sup>21</sup> There are many other verses from the Bible that talk about the basis of Social Welfare.

Second, aspects of Social Welfare of Israel are shown specifically through Jesus Christ in the New Testament. Jesus' saying that disciples are the salt and the light refers to Christians' roles and responsibilities in the world. In addition, Jesus said, "you shall love your neighbor as yourself"<sup>22</sup> Jesus showed people one side of His kingdom through practicing love toward neighbors in His Words and real life. Mark 10:45 forms the climax. "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."<sup>23</sup> The biblical background for social welfare activities of the churches shows Jesus' love and dedication for service toward sinful humans.

Third, the biblical background for social welfare activities of the churches shown through scenes of primitive church in the New Testament.

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<sup>20</sup> "And God blessed them; and God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.'" (Gen. 1:28 NASB)

<sup>21</sup> Hye-Eun Hong, "Relation between Church Growth and Social Service" (Presbyterian Theological Seminary, 1989), 18.

<sup>22</sup> See, Matt. 19:19, NASB

<sup>23</sup> "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Mark 10:45 NASB)

And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. And everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together, and had all things in common; and they began selling their property and possessions, and were sharing them with all, as anyone might have need. And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God, and having favor with all the people. And the Lord was adding to their number day by day those who were being saved. (Acts 2:42 - 47 NASB)

Fourth, the biblical background for social welfare activities of the churches appears through Saint Paul. When he stayed in Rome, Paul underscored one's practical love with salvation through one's strong faith.<sup>24</sup> For examples, in Romans 15:1~3, the biblical background for social welfare activity of the church is clearly shown that the strong have responsibility to take care of the weak.<sup>25</sup> In Romans 13:10, Paul writes, "Love is the fulfillment of the law."<sup>26</sup> Paul shows the same perspective in Galatians 6:2: "Carry each other's burdens, and in this way you will fulfill the law of Christ."<sup>27</sup> This is "Love your neighbor as yourself," he spoke of Jesus' teachings and he can say exactly the same.

From this point of view, the Christian Social Welfare and the Bible is not separate from the relationship. They are like the front and back of a coin. Therefore, today's Church needs to take its responsibilities for missions in Social Welfare.

## THE STATEMENT OF METHODOLOGY

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<sup>24</sup> Social work society of South Korea church, *Church society business handbook* (Seoul: Human and Welfare, 2003), 71~72.

<sup>25</sup> "Now we who are strong ought to bear the weaknesses of those without strength and not [just] please ourselves. Let each of us please his neighbor for his good, to his edification. For even Christ did not please Himself; but as it is written, 'the reproaches of those who reproached thee fell upon me.'" (Rom. 15:1~3 NASB)

<sup>26</sup> "Love does no wrong to a neighbor; love therefore is the fulfillment of [the] law." (Rom. 13:10 NASB)

<sup>27</sup> "Bear one another's burdens, and thus fulfill the law of Christ." (Gal. 6:2 NASB)

The progress of this thesis will consist of the following outline:

The first chapter is the introduction: including background for choice of topic, statements of purpose and problem, statements of limitation and methodology, theoretical basis for the project, review of the literature and summary.

The second chapter will present social welfare and conceptual meaning of church social welfare. For the purpose of this chapter, the author is going to study following questions;

First, what is the original meaning of Social Welfare? Second, what is the general meaning of Church Social Welfare? Third, what are the relationships between churches and social welfare? Fourth, what are necessities of social welfare and roles of church? The author will summarize the chapter in the conclusion.

The third chapter provides biblical investigation about church social welfare. First, the author is going to know connections of Old Testament and social welfare. Second, the author is going to recognize connections between Jesus and social welfare. Third, the author is going to recognize connections of Apostle Paul and social welfare. So, the author will examine necessities of social welfare by looking at these connections. The author will summarize the chapter in the conclusion.

The fourth chapter examines the social welfare situation in the South Korean church. First, the author is going to recognize social-welfare activity participation rates of churches and welfare resources. Second, the author is going to study the realities of social welfare programs of churches; for examples, there are welfare programs of children, aged people, teenagers, disabled people, and poor people, homeless. The author is going to research social welfare examples of the South Korean church in each denomination. The author will summarize the chapter in the conclusion.

The fifth chapter will study the problem and subject of social welfare of South Korea

church. First, the author is going to examine briefly the social welfare of churches in the United States of America, and then the author will compare problems of South Korean church's social welfare system. Second, the author is going to examine the subject (a prospect) of social welfare in South Korea. The author will summarize the chapter in the conclusion.

The sixth chapter will conclude with some recommendations for church growth through systems of social welfare in the South Korean church.

## THE REVIEW OF SELECTED LITERATURE

This thesis' method of research according to documents based on the Word of God is to sacrifice and practice service to neighbors and to give love to them.<sup>28</sup> The author is going to reference books and theses, scientific papers, magazines, newspapers, and data research results through the internet that were published in various kinds of literature and seminar data, inside and outside of the country and focus on literature investigation.

Especially, the author could know various sides of the Korean Church through theses from Korean graduate schools.<sup>29</sup> The thesis defines general Social Welfare and Christian perspective Social Welfare. In addition, the thesis shows the present status of Social Welfare of the Korean Church.

*The Nuts and Bolts of Church Growth* by Paul W. Powell states that the Lord's Church can be grown.<sup>30</sup> God told the people in the church that He wants His church to be

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<sup>28</sup> Hyen-Woo Hong, "Social service improvement way of South Korea church" (Jung-ang University graduate school of public administration, 2002), 3.

<sup>29</sup> For example, "Critical investigation about social-welfare activity of South Korea church" (Byeon, Jonggeol); "Research for local social welfare participation way of South Korea church" (Lee, Hyangnam); "Social service improvement way of South Korea church" (Hyenwoo Hong); "Research for Social service activation way of South Korea church" (Nam, Giin) etc.

<sup>30</sup> Paul W. Powell, *the Nuts and Bolts of Church Growth* (Nashville, TN: Broadman Press, 1982), 3.

grown. The purpose for this book is to encourage church members to offer specific ways for church growth. Part of this book says that pastors should put Christians in ministries. Especially, putting deacons in nine kinds of ministries for a year which varies such as hospital visitation, nursing home ministries, home visitations, spiritual mentoring, fellowships, crisis ministries, evangelism and honest poverty activity, prayer ministries, and nurturing disciples is a way. These volunteer works show the growth of church.

*Christian Social Ministries: an Introduction* by Derrel R. Watkins explains philosophy and ethics of Christian Social Welfare. He defined ‘Social Ministry’ as an organized process used by people who are anointed from God to spread the gospel, it is practicing Christ’s interest toward relational, individual, family, group, and spiritual, physical, emotional, psychological welfare. Also, for Social Welfare of the Church, leaders of the church are required to have positive attitude which is called leadership of pastors. Therefore, the author includes leadership in the book.

The book, *Called to Awaken the Layman*, written by Han Eum Oak, who is a retired pastor from Sarang Community Church, describes very well about the philosophy, principle, program, and practice of the church’s discipleship training program. This book is extremely helpful to understand all of discipleship training. He explains the whole discipleship training in four parts:

1. The Philosophy of Ministry (Church to be sent) – He emphasizes the true meaning and importance of the layman in the church.
2. The Strategy of Ministry (Discipleship) – As a trustee of personality, servant, and witness of the Gospel.
3. The Method of Ministry (Disciple Training).
4. The Field of Ministry (Disciples).<sup>31</sup>

This book also provides statistical material from a survey of the laymen in the church who finished discipleship training. He insists that only discipleship training of the

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<sup>31</sup> Han-Eum Oak, *Called to Awaken the Laity* (Seoul, South Korea: Tyrannus Press, 2003), 63~280.



laymen can make the Korean church to grow again. This book tells the importance of training laity. In practicing Social Welfare in Church, the movement of trained laity is crucial. Church volunteering develops laity's character, matures the faith, and benefits the community. A Church in which the laity is working and those ministers by the laity's service is a church that practices mission strongly. They are called proper human resources of Social Welfare.

Through Rodney W. Dempsey's lecture, the author noticed an importance of team leadership and lay leadership.<sup>32</sup> The author took his classes on "Developing Leaders and Team Leadership & Conflict Resolution" in the autumn of 2007 - 2008. One pastor who has vision for church ministries is important, but it cannot be done by one person. Pastors and laity should work together. It is important to solve many struggles in human relationships. Especially, volunteering requires to open the doors to the world and to use money. When the church is doing this step, forming good teamwork is important to prevent conflicts. That is why team leadership is needed.

Through Elmer L. Town's lecture, the author noticed effective church growth and things that churches should be prepared for in 21<sup>st</sup> century. The author took Elmer L. Town's classes on "Developing Big Bold Extraordinary Faith" and "21<sup>st</sup> Century Tools and Techniques Table of Contents" in the summer of 2008 - 2009.<sup>33</sup> He emphasized the importance of social welfare of the church at the Pastor's Bible Class. He said that we must give social justice for the poor.

*All God's Children* by Gene Newman and Joni Eareckson Tad showed conditions of ministries of handicapped in churches in the U.S.A. Statistically, there are only 5% of

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<sup>32</sup> Rodney W. Dempsey, *Developing Leaders and Team Leadership & Conflict Resolution* (Lynchburg, VA: Lecture of Liberty Theological Seminary, 2007 - 2008).

<sup>33</sup> Elmer L. Towns, *Developing Big Bold Extraordinary Faith; 21<sup>st</sup> Century Tools and Techniques; Spiritual Factors of Church Growth* (Lynchburg, VA: Lecture of Liberty Theological Seminary, 2008 - 2009).

churches in the U.S. doing handicapped ministries. Many churches are noticing the important need for ministry of handicapped, but they do not know how to start the ministry.<sup>34</sup>

Finally, the author got various statistics and data from monthly and weekly magazines and newspapers.

## SUMMARY

The purpose of this thesis is showing the present status and analyzing the social welfare conditions of the South Korean Church, comparison between Social Welfare in South Korea and that in the U.S.A., problems from Social Welfare, and tasks to be solved in the future.<sup>35</sup> The steps to show those are the following:

First, comprehend the biblical, theological perspective of Social Welfare by defining Christian Social Welfare and looking for Social Welfare in the Bible.

Second, repair activities of services and relief works that are lost in fast moving society.

Third, analyze present status of Social Welfare focusing on children, teens, handicapped, elderly, poverty, women, and homeless ministries.

Fourth, offer solutions to problems that are possible from the above so that each church in Korea can practice Social Welfare professionally and smoothly.

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<sup>34</sup> Gene Newman & Joni Eareckson Tada, *All God's Children* (Grand Rapids, Michigan: Zondervan Publishing House, 1987).8-40.

<sup>35</sup> Author is going to write this part in 5 Chapter.

## CHAPTER 2

### DEFINITION OF GENERAL SOCIAL WELFARE AND CHURCH SOCIAL WELFARE

Even the churches operate varieties of social welfare ministries; the “Church Social Welfare” is in its basic step. It was often practiced as charity to people in poverty, so Social Welfare is hardly a “Social Welfare.” That is why the connection between the church and the social welfare is necessary. There is need to know the general meaning of the social welfare. Above all, the meaning of the “church social welfare” is necessary, because it shows varieties of terms that are used in church social welfare. Since there are many meanings, establishing its concept is confusing.

One of the reasons that the concept is confusing is that terms used in Church Social Welfare are used in different system too. For example, there are terms such as Church Social Work, Christian Social Welfare, Church Social Welfare, Church Social Service, Church Social Mission, Church Social Ministry, etc...<sup>1</sup> Each term has slightly different meanings. For example, CSW has biblical values that emphasize the gospel, and Social Welfare does not contain the gospel. Christian Welfare emphasizes its contents related to church. Christian Social Welfare focuses on its practical applications.

While ‘Social Welfare’ is understood to secure people’s happiness by solving social problems under social responsibilities, the church social welfare is based on Christian philosophy. This will be discussed later in “Relationship between General Social Welfare and Church Social Welfare.”

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<sup>1</sup> Social work society of South Korea church, *Church business society handbook* (Seoul: Human & welfare, 2003), 31.

## AN ORIGINAL MEANING OF SOCIAL WELFARE

### *The Origin of the Term, Social Welfare*

The concept of Social Welfare can be understood by dictionary meanings of ‘social’ and ‘Welfare’. “Social,” which refers to relationship in groups or individuals, is the concept that focuses on dynamic relationship in the unit of society and concerns selfless community spirits which does not include material or commercial elements.

According to *Webster Dictionary*, *Social* means “of or relating to human society, the interaction of the individual and the group, or the welfare of human beings as members of society,” and *Welfare* means “the state of doing well especially in respect to good fortune, happiness, well-being, or prosperity.” If *social* is put in front of *welfare*, it means ‘A socially satisfactory condition’.<sup>2</sup>

According to *Big dictionary of Korean words* by Korean Language Society, *Welfare* is defined as “An enjoyable condition consisting of good health, abundant life, and easy environment.” From this, Welfare’s dictionary meaning can be arranged as one’s happiness with society, luck, and peace.<sup>3</sup>

Socially happy state is called *social welfare*, so the concept can be accepted as ideal states of human life including its activities that aim for the condition.

## A GENERAL MEANING OF SOCIAL WELFARE

### *A general meaning of social welfare*

When people hear the word, “Social Welfare’, they think of accommodations for the homeless, orphans, the aged, and the handicapped and programs or systems like social

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<sup>2</sup> Gi-Won Kim, *Christianity Introduction to Social Welfare* (Seoul: University Press, 2002), 23.

<sup>3</sup> Hang-Sun Choi, *Welfare Public Administration* (Seoul: Shinwon Publishing Co., 2000), 18.

welfare center, counseling center, job training center, health insurance, and social security. The reason for calling all these different things together as 'Social Welfare' is because they all have a common factor. That is acknowledging limitations of individuals' power to fulfill their desires and preparing socially settling systems created by family and nation to fulfill their basic desires. The above-mentioned, individuals include their families and support system; not just themselves. "Basic desire" is not referring to minimum desires, but assurance of individuals to be safe and satisfied. Therefore, Social Welfare contains dynamic concepts like historical variables, functional inclusion, humanistic value, and formulation of communality spirit as the basic element.

Young-Mo Kim defines social welfare as "Service for social desire of human and effort to solve social problem."<sup>4</sup>

Robert L. Barker said, "Social welfare is the most basic system for people to sustain from the society. It is national service system that helps people to fulfill their desires for social, financial, educational, and health improvement, and it is state of congregated social welfare".<sup>5</sup>

R. Frederico said, "Social welfare is something that minimizes pain and reconsiders social functions by economical service system and society service system which is authorized in all levels of society system."<sup>6</sup>

As mentioned above, if we sum up the various definitions of social welfare, it is as follows.

"Social welfare is social goal satisfying human's basic desire in society, intervention act, and practical effort that satisfies human's desire and maintain or improve the social

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<sup>4</sup> Young-Mo Kim, *Social Welfare* (Seoul: Gohyen Press, 2000), 2.

<sup>5</sup> Robert L. Baker, *the Social Work Dictionary* (Washington, D.C.: NASW Press, 1995), 406.

<sup>6</sup> R. Frederico, *the Social Welfare Institution* (Lexington: Health, R. Frederico, 1976), 10.

function.”<sup>7</sup> Also, it is national programs, wages, and service system that satisfies human’s social, economic, educational and health desire to maintain the society, gregarious welfare state of local community, and the entire society.

Generally, social welfare is a generic term for various social services such as social policy, social security, public health, medical treatment, housing, employment, and education that provides protection, promotion, guidance, treatment and rehabilitation for those who are unable, and it also guarantees health and happiness for all citizens. In other words, social welfare helps people to satisfy human’s desires for food, housing, and clothes including profit, health, knowledge, leisure, and cultural desires. Social welfare is also law, program, and service that is arranged to help a person to maintain healthy relationship with family and companions at work.<sup>8</sup>

### ***Basic Conception of Social Welfare***

Social welfare that pursues the welfare of humanity develops solution for individual’s demands and improvement of an unpleasant personality with the following basic principles.<sup>9</sup>

First, it is ‘solution of sufferings of man’. Regardless of causes and results, social welfare considers man’s suffering as undesirable state. Therefore, it has to put a maximum effort to heal and prevent it.

Second, it is ‘respect of self-determination of person’. Because the human has the right to determine its own attitude and action by its ability and decision, social welfare respects the human’s right to determine its own choice.

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<sup>7</sup> R. Dolgoff & D. Feldstein, *Understanding Social Welfare* (Needham Heights, MA: Allyn and Bacon, 2000), 4 - 5.

<sup>8</sup> *Ibid.*, 6.

<sup>9</sup> Young-Mo Kim, *Social Welfare in Korea* (Seoul: Kyoungmun Press, 1984), 73.

Third, it is 'guarantee of dignity of man'. Respect for individual's personality is guaranteed as people's basic rights in democratic idea; although it is important to promote the whole society's welfare, the individuals form the society. Therefore, guaranteeing human's dignity is the foundation of social welfare.

Fourth, it is human's equality and realization of equal opportunity. If there are various social inequalities to people in one group, they will become causes of criticism and will reverse the justice of society, equality, human dignity, and national peace. Therefore, social welfare has to accomplish those principles through process of social welfare practice.

Finally, it is accomplishment of human's social responsibility. Social welfare's eventual goal is not for personal respect, equality, and personal decision of people living independently. It just helps clients to connect several social responsibilities for individuals, family, and communities to make smooth harmony and to take healthy social responsibilities.

As mentioned above, because justice basically takes all human's dignity and connects equal regards, equal affection, and equal opportunity and responsibility, the five basic principle of social welfare can be called the "realization of social justice."

### ***Limitations of Social Welfare***

When we look at social welfare from its contents, it started from God's will which is the background of Jesus Christ's spirit and life. This practical study made lots of problems because it went through the theory correction process and lost its founding purpose. Social welfare used to emphasize the human's dignity, right to decide, equal opportunities, and social responsibility, but it does not seem to control the human's problems generally and comprehensively. Human life is very important in social, emotional and spiritual element. Regarding that, contemporary Social Welfare is often pointed out as being unable to cope with humanity's problems. The motives and operation of the modern social welfare development also have many problems.

There is a methodological problem in operation, thinking that sufficient finances and human resources can make social welfare effective. Even facilities that have better technologies and committed workforces, general social welfare has not overcome its limitations. This problem of modern social welfare can be discussed in many ways, but the most serious problem is in the technology-driven practices from the lack of commitment and humanist concepts which do not focus on sacrifice and love. The weak point of social work, which is commitment and its limitations, can be solved by understanding God's intention which is the origin of social work and by living according to His will. Humanity that only understands the technical aspects of humanistic approach cannot solve the fundamental problem.

Social Welfare based on the spirit of Jesus Christ, which is a commitment based on love and sacrifice that can heal the spiritual part of humans, can afford what general social welfare, which is based on technical efforts, cannot afford. In this case, the Church's social welfare is necessary.

#### A DEFINITION OF SOCIAL WELFARE OF CHURCH

In this thesis, the term, *Church social welfare* is used to develop the Christian social services. Of course, 'a church social welfare' and 'the church social service' have slightly different meanings, but in this paper, 'Church Social welfare' and 'Christian Social Welfare' are regarded to have same meanings.

#### ***Meanings of Church Social Welfare***

What is church social welfare? With the same faith in Jesus Christ, the community shows God's love through Christ to their neighbors actively. Korea's development research group volunteers (1990) defined social welfare of the church as 'service activities and



projects that takes place in the church community.<sup>10</sup> *Social Service* is equivalent to the terms commonly used in Korea such as ‘Social Work’, ‘Social Welfare’.

The idea of social welfare of church is best expressed in the Bible. Especially, Genesis 1 talks about human relationships of Christianity in the creation. God made the man in His own image. But all humans have lost the beauty and the issue became a gruesome reality. Therefore, in this reality, the problem can be summarized as ‘how can we recover to our original image?’ In terms of Christian ethics, in this world, every human receives love from the Absolute (Jn. 3:16). Between man and another man, the relationship between nature and humans, in the relationship between God and the companionship of friends, or relationship between yourself and your child makes brotherliness (Jn. 15:12).

1. For God so loved the world, that He gave His only begotten Son that whoever Believes in Him should not perish, but have eternal life. (Jn. 3:16)
2. This is my commandment, that you love one another, just as I have loved you. (Jn. 15:12)<sup>11</sup>

Human’s dignity is defined well in the Book of Genesis. Humanity was created in God’s image. We are to submit to the will of God and to govern the human creatures. According to this Bible, the Word became the flesh and came to the earth. Jesus came as a human to the Earth to save humans. Human beings are creatures of God and are the subjects of love.

If we explore how scholars defined church’s social welfare, it is as follows.

Garland defined social welfare activities of the church as “the church or church’s social work professionals and social welfare activities as acting as a practice field, Church takes place under the organization’s support for social welfare activities.” In other words, the

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<sup>10</sup> Korea’s Development Research Group Volunteers, *Church of Korea Community service projects Survey* (Seoul: Korea’s Development Research Group Volunteers, 1990), 35.

<sup>11</sup> See, John 3:16; 15:12, NASB

core of finances and other social welfare activities are social welfare activities done by principal churches or other united outreach activities.<sup>12</sup>

Jong-sam Park defined church's social welfare as

Commitment of practicing love which is the core of Christian faith and commitment for outreach to save lost souls. This is motivated by two factors. The church is supposed to be the core of the social welfare and is responsible for primary resources. It is a series of welfare activities that focuses on solving social problems to fulfill individual's desires of welfare and to improve welfare system by using human resources such as mobilizations, specialist, social workers, and church volunteers.<sup>13</sup>

Seong-jae Choi defined voluntary business of church as, "A planned and organized activity that solves problems of people outside the church and help fulfill people's common desires with the church being centered. It is also an activity that offers money, valuables and services continually."<sup>14</sup>

If we compare meaning of social welfare and social services, we can see it clearly that they share both the similarities and differences. First, similarity of 'Church Social Work' and 'Christian social welfare' starts from faith. Second, Christians become core. Third, terms for general social programs are used in Christian society. On the other hand, they have some differences too.

First, when you look at the scope of it, Christian social welfare is systematic and macroscopic while the church-based social welfare agencies and individuals providing services have the characteristics of a micro-approach.

Second, Christian social welfare and social services have different points of emphasis. Christian social welfare starts from Christian thought and motivation in social

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<sup>12</sup> Garland, *Church Social Work, Encyclopedia of Social Work*, (Washington D.C.: National Association of Social Workers Press, 1993).

<sup>13</sup> Jong-Sam Park, "Church Social Work" *Introduction to Social Welfare* (Seoul: Hakji Publishing Co., 2002), 431 - 454.

<sup>14</sup> Seong-Jae Choi, "Church Community Service Business Plan Practice" *Church Community Service overview* (Seoul: Presbyterian Press, 1994), 253.

welfare activities or system, but church social welfare is active in church. Therefore, church social welfare mobilizes resources, provides service and solves the problems of local community.

Third, Christian social welfare is determined by religious characteristics of social welfare while social welfare of church is determined by function of person in charge of the social work.

Fourth, Christian social welfare system regards voluntary organization as its environment. The Christian social actions in the field think of the entire society as their fields while the church social welfare use the church surrounding community as its practice field.

Fifth, Christian social welfare and social services are all Christian churches that have something in common with the core subject of social welfare as a Christian church. The difference is that Church Social Welfare is given the organizational structure.

Sixth, Christian Social Welfare mobilizes various resources from churches and social welfare systems while Church Social Welfare mobilizes resources mainly from the church.

		Christian Social Welfare	Church Social Welfare
Common Factor	Foundation	Starts with Biblical Faith	
		Uses general social work program as a foundation in Christian Perspectives.	
	View point	Christians becomes the main part of welfare.	
	Range	All - inclusive	Microscopic
	Focuses	Focuses on Christian Beliefs	Focuses on practical parts of the Church

Differences	Requirement	Decided by characteristics of Doer	Decided by Doer's Role and Ability
	Working Fields	Regards Social Welfare system and the society as its working fields	Regards church and local communities as its working field
	Resources	Uses resources from Social Welfare system and church resources	Uses resources from church
	Identity	Christian becomes the main part and assistants	Church becomes the main part, and non-Christians can be assistants
	Topic	Motive, philosophy, and purpose are the main issues	Mobilization of resources, methodology, and organizational structure is the main issues

Figure 3. Comparison of the Christian Social Welfare and the church Social Welfare<sup>15</sup>

### *The characteristics of Church social welfare*

The characteristics of Church social welfare activities are as follows:<sup>16</sup>

First, Church social work is based on Christian traditional idea of salvation which tells that the way to get through suffering is not done by materialistic improvement, but is done by fixing the pain's root which refers to the sinful nature of humanity.

Second, because Church Social Welfare is similar to the unit of family in ways of

<sup>15</sup> Jang-Chun Yoo, "the direction and strategy of the Christian Social Movement" (South Korea Christian Council of Social Welfare announced Anniversary Seminar, 2002), 4 - 6.

<sup>16</sup> Dong-Bae Kim, "Study on South Korea to participate in the church social welfare", *Theology* No.19 (Seoul: Yonsei University College of Theology, 1991), 104 - 107.

having intimate relationship and continuing mutual assistance, it forms persistent and personal support networks. There is a difference between the general social work and Church Social Welfare in methodology; General Social Welfare ends its relationship with client when it achieves its certain goal. General social services generally start with the request of a client who has a particular problem. Kinds of services of an institution are limited to a certain extent. However, Christian social welfare activities form individual and family relationships from birth to death in some cases, and it also has variety of services offered.

Third, services from church rely on dedicated voluntary actions by members of church. Voluntary welfare volunteers serve as assistants of the experts in ways of fulfilling variety of social desires that experts are not able to. The activities contribute to build the better society by showing mercy in the society that is filled with selfishness. Voluntary social welfare activities also contribute to develop individual social life.

Fourth, church gives special values by publicly announcing ceremonies of a series of events in one's life cycle such as baptism, marriage, pregnancy, retirement, and funeral rituals. The church functions as family to those who have unique problems such as couples without children, singles, and teenagers without parents. The church also strengthens individuals and families who are in a crisis due to unemployment, divorce, bereavement, suicide, abortion and rape.

Thus, the church social welfare activities help people who face daily difficulties and crisis to understand the life and the world deeply. It also lets people predict future events, so they can control themselves properly. But when we try to strengthen activities through church social welfare activities, we should be careful about one thing: its own church community has to be welfare activity community. If church members regard social welfare activities as an incidental feature of the church and are satisfied with entrusting the activities to the professional social workers of social welfare agencies, it will make members of church to be

passive; this is detrimental to church.

If everyone regards social welfare activities as its inherent part of life and start to volunteer with the best of its ability, the oppressed and divided world will be change to the peaceful world. Church should not make a goal that is welfare activities for growth of church. But it should accomplish voluntary and comprehensive social welfare with a goal for healing, completion of human, and unity of the community.

### ***Relationship between Church and Social Welfare***

Church Social welfare pursues aspects of both the general part of church welfare and functional part of social welfare. It is type of ministry that Christians spread the gospel efficiently with economical wealth, professional knowledge, social position, health and structure of service through sacrifice and service spirit of Jesus Christ.<sup>17</sup>

In addition, “Church Social welfare” is a systematic effort by Christians submitting to God’s Word, spreading the gospel to the world, and applying the word. If social welfare is called social enterprise, the church’s social welfare is the work of God, or work of holy.

If all the social welfare exists to recover human dignity that was damaged by economic, political, sexual, physical or other discriminations and to give minimum happiness to the mankind, it can be thought as being the will of God. Therefore, the essential property that social services hold is very precious and is similar to the spirit of Church Social Welfare.<sup>18</sup>

Social welfare of Church means welfare programs, services, or volunteer work provided by private agencies called church. With putting Christian Worldview as a background, Church Social Welfare helps the fragile group of people, solves social problems,

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<sup>17</sup> Jang-Dae Kim, *Christianity Social Work* (Jinheung Publishing Group, 1998), 58.

<sup>18</sup> Seong-Uk Heo, *Christianity Social Welfare* (Korea Welfare Consulting & Transactional Analysis Consultation Response, 2004), 11.

and improves the quality of human life with functional and professional approach. Church social welfare can be defined as performing social services in a religious unit called church.

‘Social welfare’ and ‘church social welfare’ seek some similar ideas.

First, their ideas focus on restoration of human dignity and restoration of human beings. The restoration of human dignity is done with the ideas of recovery of human beings. Social Welfare seeks the restorations in social aspects, and Church Social Welfare seeks restoration in spiritual aspects. Especially, Church Social Welfare intends humanity, who was created in the image of God, given dignity, given equal rights, and given social responsibility, to recover its image to “God’s Image”.

Second, as philanthropic systems, both Social Welfare and Church Social Welfare start with social concern for those who are socially disadvantaged. The basic concept consists of sacred philanthropic view which is loving humanity and treating human nobly.

Third, both the Social Welfare and Church Social Welfare have altruistic characteristics, because they both sacrifice themselves to be blessings to others. Basic code of conduct of social workers is to live thoroughly unselfishness life.

In the meantime, Church Social Welfare and Social Welfare have clear differences. Here are some examples: first, the purposes for each are very different. The foremost purpose of social welfare is to adjust those who are not adjusted in the world, but Church Social Welfare has broader meanings. In other words, the Church Social Service not only has its purpose to assist those who are socially unadjusted, but also has greater purpose which is to recover dignity of human beings. The main purpose also includes spiritual healing.

Second, the objects of study are different. The main subject of the Church Social Service is God, but the main subject of general Social Welfare is humanity. The study areas are different too. Church social welfare mainly studies problems dealing with doctrines, but Social Welfare deals with problems of poverty, disability, elderly, children, and adolescents.

It is difference of subject. Church Social Service primarily deals with sin and salvation, while social welfare mainly deals with individuals' desires and social problems. The standard code of theology is the Bible, while social welfare's code is social science.<sup>19</sup>

Thus, Church Social Service and Social Welfare have the same context in a value system or principles, but the targets, the purposes of the study, and the ways of approach are different. Despite the difference, they both have been developed by seeking same qualities in the same areas historically.

### *Necessity and Roles of Church Social Welfare*

When looking history of development of Korean Social Welfare, one cannot ignore contributions made by Korean Church. When church social welfare is compared to social welfare of the government, they are similar to each other.<sup>20</sup> Welfare work operated by the government can damage the dignity of individuals which includes problems such as having certain requirements and research methods by not considering the personal identities. However, the church will be a great alternative for these problems.

As mentioned earlier, when Church welfare is compared to the general social work, it has several characteristics.<sup>21</sup>

First, Church Social Welfare is based on Christian traditional salvation ideas which state that the way to get out of the suffering is to solve the root of pains referring to human sins and spiritual problems.

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<sup>19</sup> Gi-Won Kim, *Christian Social Welfare studies* (Seoul: University Press, 1998), 36.

<sup>20</sup> Korea's Development Research Group Volunteers, *Church of Korea Community service projects Survey* (Seoul: Korea's Development Research Group Volunteers, 1990), 47.

<sup>21</sup> Dong-Bae Kim, "Study on South Korea to participate in the church social welfare", *Theology* No.19 (Seoul: Yonsei University College of Theology, 1991), 104 - 107.



Second, Church forms permanent and private support network in ways of continuing to assist intimate personal relationships. Third, services provided by church often depend on dedicated volunteering by members of the church.

Fourth, by making a series of event in one's life cycle official, it gives value in each of the events. Thus, by helping those going through daily and tough hardships, Church Social Welfare lets people understand life and the world deeply and to predict future events so they can control themselves properly.

Therefore, the importance of social welfare is seen in the present time. Beyond traditional activities like distributing the church's surplus resources to the community, Social Welfare creates a foundation of goodwill by transforming values and recovering trust from the residents. Strengthening communication, which is characteristic of local church, interaction and delivery of objects, and organization, will bring growth to the residents. Therefore, the social needs of the church are seen in both the social service and social action. Social Welfare is healing and harmonious actions toward neighbors who suffer in various forms. It is also the healing the wounds, filling up the gaps, and recovering health (mental, psychological, and physical) of individual, family, and group. Social action means transformation of the social system which dehumanizes human and isolates them.

Therefore, benefits of Church Social Welfare are as follows.

First, Church Social Welfare has broad nationwide service network. There is no organization like the church that is located all over the country. Church is located in metropolitan cities, small cities, fishing communities, farming communities, rural areas, and islands. Since the church has a nationwide service network, it has the advantage of being able to perform tasks more effectively than any other religious organization or agencies.

Second, administrative organization of the church is well organized. Because each denomination of church organization such as Regional Assembly, Districts, inspections, and

regional church organization is well organized, the church has advantages to work together as a unity to accomplish its goals.

Third, Facilities have enough space. Even if it's a small pioneer church, it has enough room for worship. A big church has everything that there is to use as facilities for social work.

Fourth, it has rich human resources. Church has a variety of human resources. There are experts in each field such as doctors, lawyers, university professors, inspectors, athletes, musicians, artists, and consultants.

In addition, it is a strong point that church can have volunteers armed with faith. Fifth, Material resources are abundant. Pioneer church or churches in small town are not financially independent, but many medium-sized churches and big churches in the countryside, and small and large churches in cities have a lot of financial independence.

When viewed from things listed above, the church functions and serve the parts that the government cannot take. Church is one part of the society, and it has social functions that contribute to the whole society. Also, Church Social Welfare becomes the place where distorted beliefs such as first blessing addiction and growth can be fixed. The factor of transforming people to follow steps of Jesus Christ from abnormal forms of faith is in Social Service. As Christ opened the way to the salvation to human by living a shared life and an applied life in the earth, applied lives of members of the church become mature images of Christians.

In addition to these, Church social service lets individual's faith mature and benefit the community by developing resources of laities. The church that is moved by laities and the Church that serves the society by laity's power is the church that practices the true mission. Church social service activates organizations of church which were in the dormant state and takes main role in local communities. Then, what is the role of church social welfare? The

role of the church is to make resident's rituals and life better. The church that has its roots with local residents has significant social roles. Because church has great impacts on resident's rituals and life, church is responsible for its roles in the society.

But there can be a question like this: "is there a need for churches to push social welfare works if Korea's economy continues to develop, and social welfare system becomes well organized like industrialized countries in the world?" Answers to these kinds of questions are the following. While the role of government in social welfare was strengthened in those industrialized nations, churches were actively involved in social welfare. The churches took voluntary actions on social welfare. From this, it can be said that Church social welfare is still necessary in Korea.

Tae-su Lee said, "Work that Church Social Welfare can accomplish in the work field depends on three things; it depend on working faithfully to develop welfare work, using potential resources fully to contribute to local welfare organizations, and taking roles as monitor in decisions and enforcement in the central government and local governments."<sup>22</sup>

Gi-won Kim said, "Connections between church and community are opening of the church facilities, consignment business, case management program, union business, sponsorship money, and the construction of church council of social work. However, people with poverty need to be offered connections regarding problems of material, isolation, as well as physical problems, vulnerabilities, inertia, spiritual poverty."<sup>23</sup>

Hye-suk Lee said, "The material basis of life and possessions are important but people cannot be happy with them. Spirituality including 'Material and spiritual', 'Ownership

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<sup>22</sup> Tae-Su Lee, "Korea Social Welfare Trends and Religion Social Welfare Direction" (Religious Korea Social Welfare Representatives Council), 30.

<sup>23</sup> Gi-Won Kim, "Church Social Work and Community Welfare Resource with Contact Plan" (Sarang Community Church Social Welfare Foundation, Social Welfare Institute of Peace), 240-243.

and use', 'the value of life and spirit' is the basis of the whole life, and those should be supported.<sup>24</sup>

Man-du Kim told five different principles of the role of church, emphasizing the historical mission of the church social welfare activities in the 21<sup>st</sup> century.

First, Church needs to develop model of diaconal function. Diaconal functioning model is what Church organization pursues in ecological point of view; the model is what general social welfare organization pursues. There are lots of Korean local communities with informal social organizations. In this context, Church should strengthen social network to meet the needs of the desires of local residents.

Second, Church Social Welfare should be interested in the government's supplementary services.

Third, it should be interested in new social welfare services.

Fourth, social participation by church should include social definition and criticism about nonhuman social structure.

Fifth, social welfare services done by church should get its attention to psychological factors, social treatments and rehabilitations of family, youth, disabled, and elderly, Therefore, Church social services has responsibilities to perform complementary functions for the government's social welfare work.<sup>25</sup>

Therefore, church is not for 'Welfare activity just for the growth', but it is for healing, improvement of the human, and goal to integrate the whole community; it should accomplish voluntary and comprehensive social welfare.

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<sup>24</sup> Hye-Suk Lee, "Religion and Spirituality professionalism of social services" *Identity and Direction of Religion and Social Welfare Symposium 2* (South Korea Religious Social Welfare Representatives Council), 2.

<sup>25</sup> Man-Du Kim, *Modern Church & Social Welfare Service* (Seoul: Korea Christian Book Institute, 1991), 128.

## SUMMARY

In this paper, Christian Community service will be developed with the term, 'Church Social Welfare'. Of course, 'a church social welfare' and 'the church social service' have some differences in meanings, but in this paper 'Church Social welfare,' and 'Christian Social Welfare' are regarded the same. The church should accomplish 'duty of missionary work' to become the children of God by letting anyone to come to church to hear the gospel and accept Jesus Christ as one's personal savior. One of the best ways to accomplish the mission is doing 'mission of service' toward the society. The value of existence of the church is for the society. In other words, it should have programs for the world because it exists for the world because there are people to save in the world.<sup>26</sup>

The church needs to be ready to give love to anyone who needs the church, because giving love is the life of the church and its mission. If church moves forward with this kind of mind, it would both benefit the church and provide good opportunity for revival through the Holy Spirit. Furthermore, it will also be a big help to expand the kingdom of God.

Christians should break their church fence and serve both the neighbors and people who live far away. With this kind of serving, the kingdom of God will expand and it will also build organizations relating to Social Welfare ministries. However, the biblical basis for Christian social welfare does not include specific religious advices, and it is limited to its basic teachings for religious communities. It is because Church Social Welfare cannot eliminate the most important purpose which is spreading the gospel.

Therefore, even though the social welfare ministries cannot speak of the gospel directly to them, Church Social Welfare should let people taste the grace and love from Jesus by serving them with sincere hearts.

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<sup>26</sup> Su-Jin Kim, *What is Church?* (Korea Christian Book Institute, 1993, 8), 144.

## **CHAPTER 3**

### **BIBLICAL INVESTIGATION OF CHURCH SOCIAL WELFARE**

Church's social welfare thinks of God's sovereignty and His love toward the world as its fundamental principles. The Word of God is the guideline for every life. In other words, biblical supports for church social welfare for local communities are easily found in the Old Testament and New Testament. The biblical supports are found in the creation, Israel's history, and God's will which is revealed by the prophets.

Especially, Genesis chapter one talks about view of human of Christianity in the creation. God made man in His own image. However, humanity lost the beauty at the time of the original creation and began to carry gruesome issues. The question is summed up as "how do we recover from this reality and recover to humanity's original image?" Human dignity is manifested well in the Old Testament Book of Genesis. God created man in His own image and let humans govern the creation in God's Will.

In addition, it is shown in the kingdom of God which was proclaimed by Jesus, teachings and deeds of Jesus Christ, and His death and resurrection. Church Social Welfare is based on the Bible. Furthermore, the evidence can be found in God's work. Church social welfare is checked from the Scriptures, so it can be promoted with confidence. If social welfare is done for ethnical dimension, it is a choice that can be made as one likes. However, if it is the command of God based on His Word, the mission must be accomplished. God taught us the way to move forward. The way is to love our neighbors. God's Word is the most meaningful word for us to live happily.

In this chapter, we will look for foundations of social welfare from the Old Testament and New Testament. Especially, we will look into biblical foundations of social welfare in early church, Jesus Christ, and the Apostle Paul.

## THE OLD TESTAMENT AND SOCIAL WELFARE

The bible's main concern is God and man. The Old Testament shows how much interest God has in human. Especially, Israeli and foreigners world is being targeted to be the subjects of welfare without discrimination. In addition, the Bible tells that people should live with needy people. The Old Testament pays attention to the poor, the oppressed, orphans and widows, and gentiles. In other words, the Old Testament focuses on the work of God who takes care of His people. The work is providing for people who are suffering, being with them, taking care of them, and providing love toward them.

The most representative social welfare ideas in the Old Testament are tithe and Sabbath institutional system which is the foundation of welfare conception in Deuteronomy chapter 14, and Deuteronomy 5:12 - 15.<sup>1</sup> General Social Welfare is efforts made by the nation and social communities to secure everyone's lives. The efforts refer to value systems such as dignity of human, pursuit of happiness through love, building of community with volunteers, and social solidarity which can be found in the Old Testament.

Considering these ideas, Welfare conception in the Old Testament is restoration. Social Welfare conception shown in Genesis, Exodus, Leviticus, Deuteronomy, and prophecies will be discussed separately.

### *Conception of Social Welfare in Genesis*

The church's interest in social welfare started from God's creation. God made

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<sup>1</sup> "Observe the Sabbath day to keep it holy, as the LORD your God commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the LORD your God; [in it] you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your Sojourner who stays with you, so that you're male servant and your female servant may rest as well as you. And you shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the Sabbath day." ( Deut. 5:12 - 15 )

everything on the Earth. In addition, God created man in His own image, and blessed human saying, “Be fruitful and multiply, and fill the earth”(Gen. 1:28). This was humanity’s job given from God which is cultural delegation and delegation of human dignity. The biblical basis for social welfare can be found here.<sup>2</sup>

The human was created in God’s image and was the most excellent and honorable creation. However, with the fall of man, God’s will was denied. Nevertheless, God still held this duty and chose Abraham in order to form the nation of Israel and to carry out work of human salvation.<sup>3</sup> In Genesis, God said to Abraham that He blessed not only his families but also the foreign world through Isaac and Jacob and Joseph.

The scripture says all nations will be blessed through Abraham (Gen. 12:1 - 3)<sup>4</sup>, and the scripture says people around Isaac, Jacob, and Joseph will be blessed through them who are direct descendants of Abraham. In scriptures that talk about Patriarchy, Israeli had interest in gentiles with view of ‘Israel’s responsibilities in the foreign world’. Of course, this does not fit into today’s concept of ‘active social service’.<sup>5</sup>

### ***Conception of Social Welfare in Exodus***

God’s salvation work is revealed in the book of Exodus as well as in the book of Genesis. The situation of Exodus 1 is written as “Now a new king arose over Egypt, who did not know Joseph”<sup>6</sup> so Hebrews were tortured by labors and abuses.

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<sup>2</sup> Hye-Eun Hong, “The Relationship between Church Growth and Social Welfare” (Presbytery Theological Seminary, 1989), 18.

<sup>3</sup> Ibid., 19.

<sup>4</sup> “Great Dictionary of Trinity Biblical Sermons” (Mokyang Book House, Genesis), 224. Now the LORD said to Abram, “Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth shall be blessed.”(See, Genesis 12:1 - 3 NASB)

<sup>5</sup> Dong-Hyen Park, “Social Service in the Old Testament”, *Practice and Theology of Social Service* (Seoul: Hanul Press, 1992, 12), 121.

<sup>6</sup> See, Exodus 1:8, NASB.



The situation even denied the right of one's life; right after the birth of a boy, he was killed immediately. Hebrews being rescued and escaping to Canaan, where milk and honey flows abundantly, are a historical event in Exodus.<sup>7</sup>

The event held in Exodus, which was planned by God, became instituted by the contract. This is well represented in Exodus 20:22 - 23:33. The basic spirit of the Law of Contracts is to give rights and protections to the poor, wanderers, orphans, and widows.<sup>8</sup>

Exodus 20:8 - 11 has established the Sabbath.

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord your God; [in it] you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and made it holy.  
(Ex. 20:8 - 11, NASB)

The day of worship, as well as the day when all people including Israelite, Gentiles, and slaves could have peaceful and relaxing day was given.

Exodus 23:10 - 11 establishes a sabbatical ordinance.

And you shall sow your land for six years and gather in its yield, but [on] the seventh year you shall let it rest and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard [and] your olive grove.  
(Ex. 23:10 - 11, NASB)

For six years, the Israelites were to sow their fields and harvest the crops, but during the seventh year they were to let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what they leave. Do the same

<sup>7</sup> And the LORD said, "I have surely seen the affliction of my people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite." (Ex. 3:7 - 8)

<sup>8</sup> Mu-Yeol Choi, *South Korea Church and Social Welfare* (The House of Sharing, 1999), 18-19.

with your vineyard and your olive grove. In addition, God created the rights of slaves (Ex. 21:1 - 4),<sup>9</sup> protectorate of species (Ex. 21:7 - 11)<sup>10</sup> escape system for murderer.

### *Conception of Social Welfare in Leviticus*

In Leviticus 19, God talks about the holy life to the members of church. For God said when you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Protect laborers' right, be fair to the judicial process, be considerate of other people, be equally with stranger, and run the business honestly.

In Leviticus 25:4 - 7, God established day of rest of fallow land which is for seven years, they had to stop the work on the farm land; it's time to rest 7 years to natural products of land and every year, they will have to turn all the crops to the poor and needy in society.

But during the seventh year the land shall have a Sabbath rest, a Sabbath to the Lord; you shall not sow your field nor prune your vineyard. Your harvest's after growth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical year. And all of you shall have the Sabbath [products] of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you. Even your cattle and the animals that are in your land shall have all its crops to eat.

(Lev. 25:4 – 7 NASB)

Also, Leviticus 25:8 - 12 speaks about the Jubilee. Jubilee is 7 years sabbatical day once every seven times repeated the following year, That is, 50 years of years which is on the day of atonement (July 10th) starts with a trumpet sound played by the high priest as a

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<sup>9</sup> “Now these are the ordinances which you are to set before them. If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment. If he comes alone, he shall go out alone; if he is the husband of a wife, then his wife shall go out with him.” If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out alone.”  
(Ex. 21:1 - 4, NASB)

<sup>10</sup> “And if a man sells his daughter as a female slave, she is not to go free as the male slaves do. If she is displeasing in the eyes of her master who designated her for himself, then he shall let her be redeemed. He does not have authority to sell her to a foreign people because of his unfairness to her. And if he designates her for his son, he shall deal with her according to the custom of daughters. If he takes to himself another woman, he may not reduce her food, her clothing, or her conjugal rights. And if he will not do these three [things] for her, then she shall go out for nothing, without [payment of] money.”  
(Ex. 21:7 - 11, NASB)

reminder to all the people for five days to return the land of their ancestors and spend 15 days from a large festival of Sukkot begins.

You are also to count off seven Sabbaths of years for yourself, seven times seven years, so that you have the time of the seven Sabbaths of years, [namely,] forty-nine years. You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the Day of Atonement you shall sound a horn all through your land. You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family. You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its after growth, nor gather in [from] its untrimmed vines. For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field.

(Lev. 25:8~12 NASB)

This year, the land must rest, and ownership of the land is given to the original owners. This complete salvation means to become completely peaceful.

### ***Conception of Social Welfare in Deuteronomy***

Foundation of the Social Welfare system is well revealed in the book of Deuteronomy. God gave the word, "do not forget the facts again." to people to not forget the fact that Israeli were saved from Egypt.<sup>11</sup> In Deuteronomy 14, the Hebrew is instructed to tithe and be dedicated and people ought to share tithe. Especially, it is said that people should save for tithe to give it to the orphans and the widows as their means of livelihood.

In addition, God suggested sharing through the feast (Deut. 16), caring about leaders (Deut. Chapter 18), excusing the mistake (Deut. 19), loss of material of brother (Deut. 22), the protection of the weak (Deut. 27), and the generously given blessing (Deut. 28). These institutions and feasts are God's grace to protect the weak.

For example, Moses let unintended murderer escape by distinguishing three castles in Jordan. This castle is called castle of refuge. The castle of refuge was a place for protection of unintended murders before the judgment day. It even respected murder's human rights by

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<sup>11</sup> (Reference, Deut. 6:10-13, 17; Deut. 8:2; Deut. 8:11~17; Deut. 15:15; Amos 2:10; Mic. 6:4, NASB)

locating three different places in east and west of Jordan River.

Eventually, the law gave basic safety device for socially disadvantaged people among Israelites. These regulations or orders were practiced voluntarily, not in manner of obligation. These provisions gave those who had never experienced the great blessing to enjoy the privileges. Their institutions were ‘sharing’ and ‘love’ toward the same people. Especially, social welfare conception of Pentateuch was continued by the prophets and developed.

### ***Prophets’ Conception of Social Welfare***

Evidences of social services are found in Prophets. Terrible social problems in the era of unified kingdom caused the era of the divided kingdom. Messages given through the prophets demonstrated God’s justice and society’s justice to be important.

The first prophecy given by Amos emphasized social justice and criticized atrocities and abuses (Amos 5:7, Is. 3:14, Mic. 2:1).<sup>12</sup> When justice initiated from God failed, God expressed His indignation through Amos. At that time, the gist of the consistent prophecies through the prophets was criticizing and pointing out the fact that even though the Lord freed Israel, they did not enforce justice. The reason that Jeremiah censured the King was Jehoiakim exploited the labor force.

They were forced to work without wages, and they labored to build a huge house which hung a terrace up to the sky with wood planks and with red paints (Jer. 22:13).<sup>13</sup> Amos continued to criticize spirits of merchants which refers to the wrong scale and the bad

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<sup>12</sup> “For those who turn justice into wormwood and cast righteousness down to the earth.” (Amos 5:7, NASB)

“The Lord enters into judgment with the elders and princes of His people, It is you who have devoured the vineyard; the plunder of the poor is in your houses.” (Isaiah 3:14 NASB)

“Woe to those who scheme iniquity, who work out evil on their beds. When morning comes, they do it, for it is in the power of their hands.” (Micah 2:1 NASB)

<sup>13</sup> Jeremiah 22:13, NASB. – “Woe to him who builds his house without righteousness and his upper rooms without justice, who uses his neighbor's services without pay and does not give him his wages.

products with a high price (Amos 5:12).<sup>14</sup> Despite these actions, they worshiped abominably before God. The healing place of the Lord turned into a den of humanity's sins.

The Lord declared that He would not accept the offerings which were given with selfish desires, and He accused the people with an emphatic tone (Amos 5:21 - 27).

Hosea also in the same tone declared, "For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings!" (Hos. 6:6) Isaiah also distinguishes prayer and fasting that please the Lord and those that are not pleasing to the Lord in chapter 56. Nevertheless, Israel forgot about God's promise and the fact that abundant crops came from God. They eventually did not act like God's people. Wrong actions of the people let God prove Himself that the righteousness of God had both sides of the blade. When they became oppressors, their unrighteousness brought collapse.<sup>15</sup>

When God allowed them to have a king, it was for protecting the rights of the poor. However, many kings became corrupted and God's law perished. For such reasons, people suffered from the exploitation, and God's righteousness totally collapsed. Especially when Israel and Judah formed its own divided kingdoms, tyranny of kings went insane and the people cried out continually to God for the righteousness and the bread. In this respect, Isaiah strongly criticized the rulers and cried out for the righteousness and repentance.

Jeremiah declared that even in the midst of this situation, when the people abandon their injustice and idols and realize the justice of God, they can still have hope. Despite the message that people can still have hope, they kept torturing the poor and the hopeless.

The word which came to Jeremiah from the Lord, when Nebuchadnezzar king of Babylon and all his army, with all the kingdoms of the earth that were under his dominion and all the peoples, were fighting against Jerusalem and against all its cities, saying, Thus says the Lord God of Israel, Go and speak to Zedekiah king of Judah and say to him: Thus says the Lord, Behold, I am giving this city into the

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<sup>14</sup> Amos 5:12, NASB. - For I know your transgressions are many and your sins are great, [You] who distress the righteous [and] accept bribes, and turn aside the poor in the gate.

<sup>15</sup> Ronald J. Sider, *Rich Christians in an Age of Hunger* (London: Hodder and stoughtin, 1990), 33.

hand of the king of Babylon, and he will burn it with fire. And you will not escape from his hand, for you will surely be captured and delivered into his hand; and you will see the king of Babylon eye to eye, and he will speak with you face to face, and you will go to Babylon. Yet hear the word of the Lord, O Zedekiah king of Judah! Thus says the Lord concerning you, you will not die by the sword. You will die in peace; and as spices were burned for your fathers, the former kings who were before you, so they will burn spices for you; and they will lament for you, Alas, lord! For I have spoken the word, declares the Lord. Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem. When the army of the king of Babylon was fighting against Jerusalem and against all the remaining cities of Judah, [that is], Lachish and Azekah, for they [alone] remained as fortified cities among the cities of Judah.

(Jer. 34:1 - 7 NASB)

Jeremiah continued warning about God striking Judah by using Babylon.

Also, Israel's interest in foreign world is found in the beginning part of Isaiah 42.

'The Servant of Lord' is introduced as a person who gives mercy to the Gentiles and builds justice to the world in 'Song of the servant of the Lord.' Isaiah 42 shows the range of God's activities to anisotropic world by expressing 'island will expect those lessons'. After the start of the monarchy, the prophets argued strongly that the match of religious activities and everyday life is the basic foundation of social welfare. Without the true everyday-life, there cannot be a true worship. Therefore, the fact that makes worship service as worship is living a 'righteous life' (Is. 41:17, Jer. 7:5, Amos 5:24).<sup>16</sup>

In other words, serving people in humane manner in a social life is to live a practical life. Originally, Israeli did not have any distinction between society and individuals. Because individuals treated oneself as a member of a whole society, social problems became individual's problems and individual's problem became social problems. So in Israeli society, social service could be achieved without a sense of community service.<sup>17</sup>

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<sup>16</sup> "Learn to do good; seek justice, Reprove the ruthless; defend the orphan, Plead for the widow."  
(Is. 1:17 NASB)

"For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor."  
(Jer. 7:5 NASB)

"But let justice roll down like waters And righteousness like an ever-flowing stream."  
(Amos 5:24 NASB)

<sup>17</sup> Dong-Hyen Park, 129.

This conception of community service in Israel is giving preferential treatment to the socially disadvantaged. Isaiah, the prophet, said, ‘Help the abused, and care for the orphans, and speak out for widows’. Jeremiah shouted ‘do not oppress the orphan and the widow, neither shed innocents blood,’ (Jer. 7:6). This concept of protecting the minorities did not stop as the prophet’s words, but became a law. Despite the warning of Isaiah and Jeremiah, the fallen leaders never repented and distorted laws were never repaired. As a result, in B.C.587, Jerusalem was destroyed by reinvasion by the Babylonians.

So, the development of the original system which had religious meanings to social welfare system can be found in the Old Testament.<sup>18</sup> The social welfare (service) in the Old Testament started from acknowledging that both Israel and foreign world which had been built by God were in God’s interests. Strong community solidarity which did not draw any line between individuals and the society let people practice social service in Israel.<sup>19</sup>

Also, the Old Testament records the works of salvation thorough God’s power and His providence. God chose Israel as the representative of all the nations. He guided people who were oppressed from Pharaoh to the Promised Land and established laws using means of protection and discipline. The essential reason for establishing law is to make no one poor in the new land and to deliver people from their oppressed condition.

Like this, God proclaimed legislation in organized and systemic manner for the oppressed, the weak, and the poor. For those who are oppressed, God showed strong care for those who are oppressed throughout the Old Testament.<sup>20</sup> Man is God’s creation and is the subject of love. So, Creation-based human understanding and love build the foundation of Christian Social Welfare.

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<sup>18</sup> Ibid., 125.

<sup>19</sup> Jong-Ho Kim, “In modern society Church Bon Historical Society Missions a Research and Challenges, (Seoul Theological University Graduate school, 1997), 14-17.

<sup>20</sup> Mu-Yeol Choi, 18.

## CONCEPTION OF SOCIAL WELFARE IN THE NEW TESTAMENT

First, New Testament social welfare is related to a term, *Diakonia*. *Diakonia* can be found in the New Testament. *Diakonia* is feminine noun that comes from the word, *Diakonein*. It appears in the Bible 53 times. *Diakonia* means service as a servant of God. Jesus spread the gospel by serving, and He showed example by serving (Luke 19:10).<sup>21</sup> *Diakonia* means ‘serving’ and ‘volunteer’. Jesus generally expressed every practice that is act of love as *Diakonia*.

So, *Diakonia* is the concrete and practical actions of love that means serving and volunteering. However, *Diakonia* is not fundamentally different from terms in the Old Testament. It just connects the Old Testament and interprets newly.

Looking at *Koinonia* (fellowship) from the perspective of ecclesiology, *Koinonia* always uses the word, *Diakonia*. *Koinonia* originally means “serving on the table’ and includes its original meaning among every other usage.<sup>22</sup>

Duty that is closely related to the word, *Diakonia*, involves ‘serving’ as its fundamental concept. For example, the fundamental concept is shown in proclaiming the words of God in Acts 6:4, 20:24<sup>23</sup> or harmonizing work in 2 Corinthians 5:18.<sup>24</sup> *Diakonia*

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<sup>21</sup> “For the Son of Man has come to seek and to save that which was lost.” (Luke 19:10 NASB)

<sup>22</sup> Hong-Suk Choi, “Ecclesiology” *The church of God which He purchased with His own blood* (Seoul: Solomon Press, 1998), 139-140.

<sup>23</sup> “But we will devote ourselves to prayer, and to the ministry of the word.” (Acts 6:4 NASB)  
 “But I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.” (Acts 20:24 NASB)

<sup>24</sup> “Now all [these] things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation.” (2 Cor. 5:18 NASB)



involves serving, but what it is trying to say is in Christology; the characteristic of disciples is serving, but they were not originally people with serving hearts.

But Christ is inherently ‘the person who serves.’ Anyone who follows Jesus’ steps should serve; if not, they cannot participate in following. Therefore, when we look for the source of the concept of serving, we will eventually meet with Christology. When looking at the ministry of Jesus in the Gospels, spreading the gospel about the kingdom of God appears with the words and practices; Jesus is the excellent example and foundation of Christian Social.

Church community which was formed after the ascension of Jesus Christ accomplishes social service with mission of constructing the kingdom of God. The early church’s strength to act is shown in Acts 6 which shows how they elected seven deacons. In the New Testament, the target and the area of social welfare go one step farther than those in the Old Testament; it expands to all creation which means the construction of the kingdom of God is not limited to human, but also all the creatures in the universe. Paul said that all creatures are waiting with a thirst for God’s salvation.

For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for [our] adoption as sons, the redemption of our body. But if we hope for what we do not see, with perseverance we wait eagerly for it.

(Rom. 8:18 - 25 NASB)

Therefore, Jesus’ conception of social welfare, early churches, and Apostle Paul will be discussed in detail.

## JESUS CHRIST AND SOCIAL WELFARE

Israel's welfare conception in the Old Testament is well described in the New Testament by Jesus Christ. Understanding about Jesus is the starting point of understanding welfare conception in the New Testament. The reason that Jesus told his disciples to be "salt and light of the world" includes Christian's social role and responsibilities. He also said, "Love your neighbor as yourself." Jesus showed the image of the kingdom of God by not only proclaiming to love the neighbors, but also practicing love in his life. Jesus emphasized self-sacrifice and unconditional love; however, He also tells us to love our neighbors as ourselves and to love the poor persons. Jesus Christ showed us the best example. We learn about the love of Jesus Christ through the welfare conception. Welfare conception in the Old Testament is completed after Jesus came. The evidence of Jesus' heart and mind toward social welfare will be discussed by looking at the Bible.

### *Practice of Service*

'Serving' in the Old Testament forms the climax in the words spoken by Jesus Christ. The verse is Matthew 10:45. It says, "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mark 10:45). The purpose of Jesus coming to the earth is to serve the people in the world. Jesus said, "I did not come to call the righteous, but sinners" (Mark 2:17). Also, "Whoever receives one child like this in my name receives me; and whoever receives me does not receive me, but Him who sent me" (Mark 9:37). Thus, Jesus has a loving heart for children.

Also, according to Matthew 4:23, Jesus Christ has done the major works on the Earth.<sup>25</sup> Service by Jesus was to resolve the problems of sin and death. And it was to nurture

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<sup>25</sup> "And [Jesus] was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people." (Matt. 4:23 NASB)

the disciples. In addition, he spent his time to work for welfare such as healing the sick and casting out demons.

### ***Practice of Peace***

Jesus came to this land for Shalom. It is the condition where there are no wars, cleavages, nor the absence of conflicts; however it is existence of Shalom that overflows with justice and *Koinonia*.<sup>26</sup> Jesus Christ came to the earth to spread the gospel to the poor, to give the captives freedom, to give the blind sight, to give the oppressed freedom, and to proclaim the year of the Lord's favor.

The spirit of the lord is upon me, because he anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the lord.

(Luke 4:18 - 19 NASB)

Believers of Jesus Christ were requested to follow Jesus' service not only to heal the sick, but to spread the gospel to the poor. Therefore, the gospel for the poor includes realization of justice for those who suffer from sudden conditions.

J. C. Hoekendijk, who established the new theological concepts for missions, said, "The purpose of the mission of the Messiah is the expected establishment of Shalom from Messiah and also this Shalom is not just personal salvation, peace, combination, partnership, harmony, or the justice and also this Shalom proclaimed in sermon, being full of life by fellowship, and proven through service and church exists for other people which is people in the world."<sup>27</sup>

Also, he said, the word service can be found at the core of the Gospels. It is subject of the New Testament; Jesus did not come to the people to be served, but to serve them.

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<sup>26</sup> Mu-Yeol Choi, 37.

<sup>27</sup> Johannes Christian Hoekendijk, *Scatter Church* (Seoul: The Christian Literature Society of Korea, 1975), 22. – Translated by Bong-Jun Lee.

Hoekendijk said that the word service includes every work done by Jesus.<sup>28</sup> As he said, the Christian theological framework for social service is found in the image of kingdom of God which was testified by Jesus.

### *Aid for the poor*

Jesus pointed to the poor and said they were just like him (Luke 9:48, Matt. 25:40, 18:5).<sup>29</sup> One of the verses is Matthew 25:31- 40. It has a metaphor of sheep and goat. He came with all the angels in glory and sat on the throne, saying that discerning each of the nations that are gathered together is like discerning each of the goat and sheep. He put the sheep on His right hand and the goats on His left hand. At that time, He said to people on His right side, “The King will say to those on His right, ‘Come, you who are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world.’ For I was hungry, and you gave me something to eat; I was thirsty, and you gave me something drink; I was a stranger, and you invited me in; I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me”(Matt. 25:34 - 36). Then the righteous said they could not do it. Then the king said, “Truly I say to you, to the extent that you did it to one of these brothers of mine, even the least of them, you did it to me”. Also, Luke 14:13 - 14 “But when you give a reception, invite the poor, the crippled, the lame and the blind, and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous.”

Thus, Jesus pointed to the poor and said they were just like Him. The fundamental

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<sup>28</sup> Ibid., 167.

<sup>29</sup> And said to them, “Whoever receives this child in my name receives me; and whoever receives me receives Him who sent me; for he who is least among you, this is the one who is great.” (Luke 9:48 NASB)

“And the King will answer and say to them, truly I say to you, to the extent that you did it to one of these brothers of mine, [even] the least [of them,] you did it to me.” (Matt. 25:40 NASB)

“And whoever receives one such child in my name receives me;” (Matt. 18:5 NASB)

purpose of Jesus coming to earth was to spread the gospel to the poor (Luke 7:22).<sup>30</sup> By telling about the social reality of poverty, Jesus helped people realize the problems.

### *Share and Care*

Jesus looked at the crowd of 5000 and held up the five loaves of bread and two fishes and gave thanks to his Father, then he pulled it apart and there were 12 filled baskets leftovers (Matt. 14:13 - 20). Also, those who enter the kingdom of heaven need to pass the wealth to the poor (Matt. 19:21).<sup>31</sup> Jesus appreciated the nice Samaritan for giving the strength and taking care of people who have been hurt in Jericho (Luke 10:30 - 37). In this part of the word of God, It is shown that Jesus sincerely cares and loves those who face difficulties.

He also said, “But I say to you, do not resist him who is evil; but whoever slaps you on your right cheek, turn to him the other also. And if anyone wants to sue you, and take your shirt, let him have your coat also. And whoever shall force you to go one mile, go with him two. Give to him who asks of you, and do not turn away from him who wants to borrow from you.” We can see the heart of Jesus who is the king and the judge. In Acts 20:35, He said, “It is more blessed to give than to receive.” He served for the recovery of the human rights for people who were held in contempt by the Jewish community such as women, the poor, prostitutes, Samaritans, psychopaths, strangers, and strangers. Jesus’ primary interest is giving life of God to humans.

He taught us the way to get a life so we can get saved from sin and death. The kingdom of God which is heaven is the ultimate goal of Christians. In order to fulfill the goal, we need to put our best effort.

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<sup>30</sup> Marnack, Adolf von, *the Essence of Christianity* (Seoul: Samsung issued the first edition of Art Foundation, 1981), 99. - Translated by Seng-Bum Yoon.

<sup>31</sup> Jesus said to him, “If you wish to be complete, go and sell your possessions and give to the poor, and you shall have treasure in heaven; and come, follow me.” (See, Matt. 19:21)

### ***Event of Incarnation***

The incarnation of Christ is the case where Gospel's revelation came to humanity's society and history through incarnation of Jesus, and Jesus came as the history transformer. God developed 'the kingdom of God' through His son. This movement can be considered as a vital movement to restore the children of God again. First, humanity was created in the image of God; however, they became corrupted by the sin. With sins, we cannot go to the kingdom of God. Therefore, Jesus saving the sinners and recovering their lives is considered as salvation movement.<sup>32</sup>

The kingdom of God that Jesus meant was the areas where God rules. The sovereignty of God in the lives of individuals, in relation with neighbors, in the social and national parts are being influenced and extended.<sup>33</sup> Movement of God's kingdom for the sinners heal diseases, recovers social rights, and saves the man in the place of death, spreads the gospel to the poor, and declares that prisoners will be set free. Like this, foundations of social welfare in the New Testament, are found in appearance of Jesus' incarnation, and Jesus' volunteer activities that is focused on Jesus' incarnation. In addition, the foundations are continuously found in the early churches that followed Jesus.<sup>34</sup>

Based on Matthew 4:12 - 25, when we arrange the ministry of Jesus, first, he taught, second, He proclaimed the gospel of the kingdom of heaven that has endured and third, he healed diseases. The proclamation of the gospel of the kingdom of heaven is the most notable part. The Bible says, "And saying the time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." (Mark 1:15). It also says, "But seek first His kingdom and

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<sup>32</sup> Ji-Chul Kim, "Social Service in the New Testament" *Practice and Theology of Social Service* (Seoul: Hanul Publishing Group, 1992), 131 - 41.

<sup>33</sup> *Ibid.*, 139.

<sup>34</sup> And they were all filled with the Holy Spirit and began to speak with other Tongues, as the Spirit was giving them utterance. Now there were Jews living in Jerusalem, devout men, from every nation under heaven. (See, Acts 2:4~5 NASB)

His righteousness; and all these things shall be added to you.”(Matt. 6:33). In terms of Jesus' ultimate interest, it clearly reveals that Jesus' interest is in the kingdom of God.

God did not mean only special parts of the creation to be ruled by Him. All the things in the world yield to the throne of God and to His sovereignty. Christ came here to fulfill Shalom (Peace). “King of the peace” (Is. 9:6) “He will be peace” (Mic. 5:5) “He will speak peace unto the Gentiles” (Zech. 9:9) “Glory to God in the highest, And on earth peace among men with whom He is pleased.” (Luke 2:14). All those verses describe Jesus fulfilling Shalom.

As mentioned above, social welfare in the New Testament started from the love of Jesus and is continued to his disciples. At the time, Jesus ministered to all mankind starting from the poor. The welfare spirit of Jesus encouraged spirit of men and their neighbors to love their neighbors.<sup>35</sup> He taught how to show love to the brothers and sisters. He also was an example to love one another. Jesus showed us how to serve and share with our neighbors and showed example of “The completed welfare”.

### ***Social Welfare in Early Church***

Important works done by the early church are giving relief and mercy. Today, we have to use the power of the church to do the same works as the early churches, because sharing objects, gathering at the temple, eating together with joy and sincere hearts, praising God, and giving money and properties for those who need them(Acts 2:43 - 47) are basic forms of social welfare and the start of relief projects. Jesus' interests toward the poor, the oppressed, and the outcasts from society were not limited to mission ministry or the gospel

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<sup>35</sup> And He said to him, “you shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, you shall love your neighbor as yourself. On these two commandments depend on the whole law and the prophets.”

(Matt. 22:37 - 40 NASB)

Jesus answered, “The foremost is, hear, o Israel! The lord our god is one Lord; and you shall love the lord your god with all your heart, and with all your soul, and with all your mind, and with all your strength. The second is this; you shall love your neighbor as yourself. There is no other commandment greater than these.”

(Mark 12:29 - 31 NASB)

but were formed and developed in the organized manner in the early churches. Jesus' *koinonia* was soon spread to the converts made at Pentecost who were part of the community of the early churches.

The experience of the early church was full of the Spirit of Christ so people loved each other and shared many things; it was an experience where people were truly involved with the community. Christian community shares everything with each other which makes the people's involvement to function in maximum ability. The law is structure of this kind of community. The early churches chose seven deacons to provide aid to the needy with spirit of contracted laws. They chose them because they felt the need to take care of Greek minorities. Surprisingly, all of the seven deacons were all minorities. The church switched charities and other programs for those minorities who were discriminated such as widows and the poor. After receiving the gift of the Holy Spirit, the 3000 people were added as disciples of the early church in a day. They accepted the teachings of the apostles, gathered to pray, and sold their properties and money to give it to those who need them.

So then, those who had received his word were baptized; and there were added that day about three thousand souls. And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. And everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together, and had all things in common; and they [began] selling their property and possessions, and were sharing them with all, as anyone might have need. And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God, and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

(Acts 2:41 - 47 NASB)

As a result, the word of God spread, and numbers of follower of Jesus Christ increased greatly (Acts 6:7).<sup>36</sup>

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<sup>36</sup> "And the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith." (Acts 6:7 NASB)



The early church thought of the community as its brothers and sisters in Jesus Christ, helped the need, and proclaimed God's powerful messages. This ministry and Christ's ministry are elements that cannot be separated.

## APOSTLE PAUL AND SOCIAL WELFARE

In the early part, we could see a big part of the foundation of social welfare in the spirits of Jesus' love. So, Jesus and early churches' interests for the need are emphasized clearly by Paul. The author is going to look at the conception of social welfare expressed in letters of Paul with several verses.

### *Romans and Galatians*

In Romans, Paul emphasized salvation by strong faith while he also emphasized practical love.<sup>37</sup> For example, in Romans 15:1~ 3, the strong is responsible for protecting the weak points of the weak. Also, in Galatians, Paul, also in the same perspective, said, "Love is the fulfillment of the law" (Rom. 13:10). Paul also said, "Carry each other's burdens, and you will fulfill the law of Christ" (Gal. 6:2). It is perfect match with the word, 'Love your neighbor as you exactly match the teachings of Jesus'. In particular, Paul emphasizes practical life for the church in Jerusalem by expressing donation to the church as "it equalize all people" (2 Cor. 8:13).

Both Romans and Galatians emphasize the common faith and belief. Saying that action and the pure faith are not related to each other is the misunderstanding. Rather, the faith that Paul emphasized should be understood with love, service, and practical actions. Faith includes love and practical serving.

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<sup>37</sup> Social work society of South Korea church, *Church business society handbook* (Seoul: Human & welfare, 2003), 71 - 72.

### ***1 Corinthians and 2 Corinthians***

Paul comprehends collecting for Jerusalem as the grace-filled job that serves members of the church (2 Cor. 8:4, 9:1, 11:8).<sup>38</sup> Eventually, the Christian life that is claimed in 1 Corinthians and 2 Corinthians is filling the need of the members of the church, thanking God as its proof, obeying God, proving the gospel of Christ, and expanding the concept of friendship. Paul's consistent pursuit of human welfare is based on 'God's justice' (Rom. 3:5, 25) and 'love.'<sup>39</sup>

We should not understand "God's justice" that Paul talked about as the opposite of retaliate justice. Rather, the term expresses strong hearts from God to save people. This attribute of God shows His kindness and faithfulness to forgive and to protect God's people. God's heart to save people in the midst of relational suffering and conflicts caused by disobedience is one of characteristics of God who wants reconciliation with humanity. Becoming united through reconciliation is a good tool that can bring us valuable new orders. The teaching that God comes as reconciler for the true welfare of man comforted Paul.

### ***Women's Problem***

Especially, when it comes to women's problem, Apostle Paul could not completely escape from periodic limitations. Paul tried to handle problem of gender, marriage, and divorce in a balanced manner. Despite Paul's traditional beliefs in the institution of marriage, support for rights of unmarried women was unique. By doing so, Paul opened the doors for women to have independence. Paul mentioned recreation of creatures of men and women

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<sup>38</sup> "Begging us with much entreaty for the favor of participation in the support of the saints." (2 Cor. 8:4 NASB)

"For it is superfluous for me to write to you about this ministry to the saints." (2 Cor. 9:1 NASB)

"I robbed other churches, taking wages [from them] to serve you." (2 Cor. 11:8 NASB)

<sup>39</sup> Seong-Uk Heo, *Christian Social Welfare* (Korea Institute of Welfare Counseling and Transactional Analysis Counseling, 2004. 11). 50.

(Gal. 3:27 - 28, I Cor. 12:12 - 13). This testimony was a great declaration of human welfare in the church in Corinth. Women, at the time, awoke by new life in Jesus Christ.

### ***Slavery Problem***

Interestingly, Paul metaphorically expressed the issue of slavery.<sup>40</sup> Paul also said to readers to not be ‘slaves of sin’, and encouraged someone to be ‘Slaves of righteousness’”. Paul’s ideas of welfare go beyond the wall of ideology of oppressive slavery or sex discrimination, and it shows the idea of full reconciliation. Christ became our peace and made us free (Gal. 5:1).

As mentioned above, Paul sounds like he emphasized God’s grace, salvation, and purity as God’s children, but he used the word, *Koinonia* as synonym for using offering. In 1 Corinthians 16:02, Paul said, “On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come.” Within-named, ‘Each one of you put aside and save’ never means a very small offering, but it means giving with joyful hearts. It corresponds with the compliment that Paul said to the Macedonians who offered money that is beyond their limits with joyful hearts.<sup>41</sup>

Macedonian church members were not wealthy; rather they were in difficult situation financially. Nevertheless, Paul teaches us that offering money or materials that is beyond someone’s limit is important for work of God. One’s mind is where the substance is.

It will be mentioned in chapter 5 that the United States Forest Hills Community Church of the Code where Denny Bellesi ministers is a church that grows by giving what one has to others. . They emphasize a movement called “The kingdom of heaven projects 1-3”

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<sup>40</sup> “For he who was called in the Lord while a slave is the Lord’s freedman; likewise he who was called while free, is Christ’s slave.” (1 Cor. 7:22 NASB)

<sup>41</sup> Mu-Yeol Choi, 38~39.

which let people experience works of God by using their talents and treasures to help expand the kingdom of God.<sup>42</sup>

## SUMMARY

When we summarize social welfare in the Bible, the foundations of social welfare is well shown in the Old Testament and the New Testament. The Old Testament present faith is basic for social welfare.

God told people to protect the weak and advocate the rights through the Law of Moses. But people did not practice social justice and became corrupted by committing sins. That is why God proclaimed the kingdom of God through several prophets. God does not discriminate against people, but views people as precious. God who is the creator of the universe created humans in God's image on the sixth day.

For that reason, humans became beautiful and honorable. By this fact, we became to have the dignity of man. Freedom of humanity that God allowed is fundamental fact that makes us like a human. The freedom is the greatest gift to humans. When being obedient to the Word of God humans can enjoy their freedom. By misusing the freedom, human committed sin and lost the image of God. Nevertheless, God was willing to restore the image so he sent many prophets. He sent us His son, the Jesus Christ to the earth. God wants to restore the human who was created by Him.

In the Bible, the dignity of man can be found in respecting human life. Idea of respect for life includes human, animals, and nature. Indeed, the idea of respect for life is a

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<sup>42</sup> Denny Bellesi & Leesa Bellesi, *the Kingdom Assignment 2* (Grand Rapids, Michigan: Zondervan Publishing House, 2003), 1 - Korean Translation by 'Tyrannus' Press, 2003. – This church (Coast Hills Community Church)'s project #1 was giving \$100 to each of the hundred church members to help the poor. The project #2 was helping the neighbor by selling each of the church member's materials that is worth \$100.

basic principle of social work. So the validity of church's need to practice welfare toward local communities is found in the Love of God who respects human life and His ministries.

Meanwhile, the New Testament (Jesus, Early Church, and Apostle Paul) teaches believers to live with mind of 'stewardship'. Believers are not to live like masters but should live with the heart of servant: believers are not to focus on their own lives, but to live holy lives working for the community. God entrusted plans for social welfare to the church through the Old Testament, the prophets, and Jesus in the New Testament. In that regard, the early church had accomplished the mission well.

When viewed from this perspective, the relationship between 'Christian social welfare' and 'the Bible' is like front and back sides of coins; it is not separate. In that way, today's churches have to deal with its social welfare missions. When today's churches and members of church practice these principles of church social welfare, they can form the most ideal and beautiful society.

## CHAPTER 4

### SOCIAL WELFARE SITUATIONS IN SOUTH KOREAN CHURCH

It turned out in the Kukmin Ilbo that in order for church to receive the trust from the community, they need to strengthen the service and relief activities and enhance the speech and the action.<sup>1</sup> This tells us that in order to recover modern church's credibility, it should take actions to share and serve. There cannot be any more delays of social welfare activities in South Korean church, because the state and local governments, the private social welfare organizations, and private individuals are actively working on social welfare.

Then, what about the current social situation in the church? Social welfare of South Korea churches fall behind the nation or agencies and private organizations. Fortunately, South Korean church is putting efforts to realize the spirit of Jesus Christ that was shown in the Bible and to turn their eyes to the social welfare. But still, ministers and members of church are lack awareness of social welfare and service. Lack of professionalism, lack of programs, the difficulty of resources, lack of volunteer spirit, and lack of community relations of saints of the church are the reality of Korean Church.

When we examine the social welfare of the church in South Korea, Korea Christian Council of Social Welfare published "Korea Christian Social Welfare overview" in 2007 are valuable information for government and social welfare professionals. It was written with surveys, present condition reports, and theological background and basis by 50 theologians for a year. The objects of survey were 9500 pastors and evangelists from 13 different

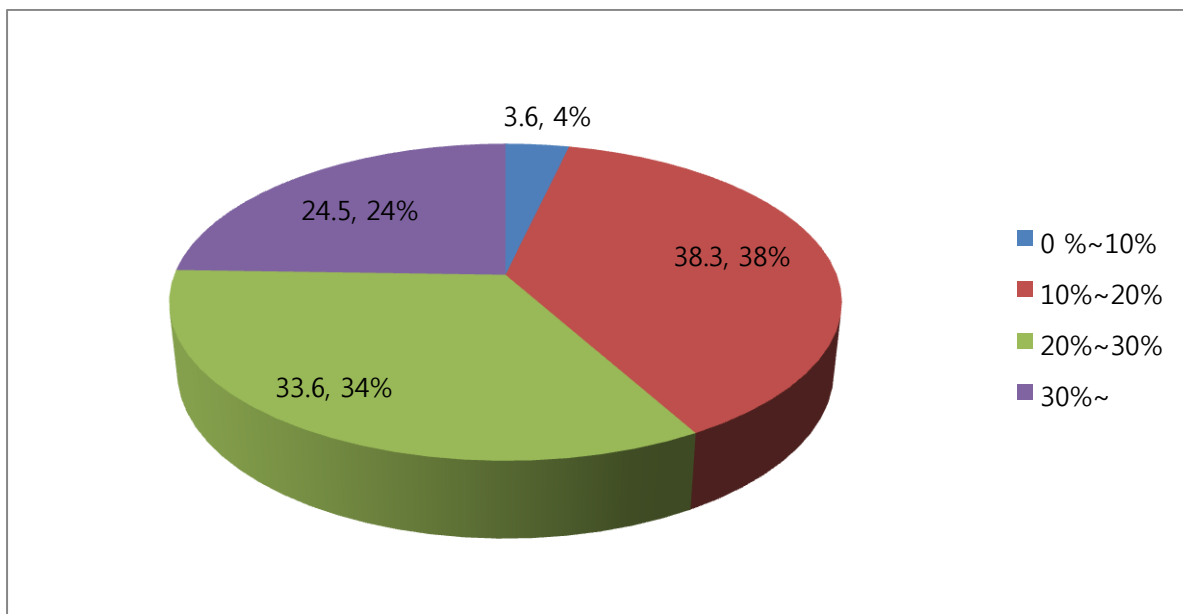
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<sup>1</sup> The Kukmin Ilbo (11/18/2008), P.26. – According to "Social Credibility of Korean Church Survey in 2008" by Global Research to 1000 adults, the most important social welfare that church has to put effort in is relief programs(47.6%). Christian Ethics Movement Especially, Korean Church received 2.55 points out of 5 points. When you convert this point into grade, it is C-. Protestant (18.0%) was behind both Catholic (35.2%) and Buddhism (31.1%). In comparison between Protestant and other organizations, civic group (50.3%), Protestant (12.1%), Media (9.21%), Judicial Branch (8.1%), Legislative Branch (1.1%) Protestant were rated low.

denominations such as Presbyterian Church (Habdong), Presbyterian Church (Tonghab), Methodist Church, Holiness Church, and etc...<sup>2</sup>

The survey is composed of 75 questions about members of church and pastors of the church, social welfare activities of the church, denomination, local community, and finance of the church and social welfare activity programs.

According to Figure 4, the 38.4% of the responses dominated that ideal ratio of relief and social services are 10-20%. The 33.6% of the responses said 20%-30% is the ideal percentage. The 24.5% of the responses said that more than 30% of the budget is ideal. These responses tell that the majority of the current pastors have intention to spend more money on social services in the future.<sup>3</sup>

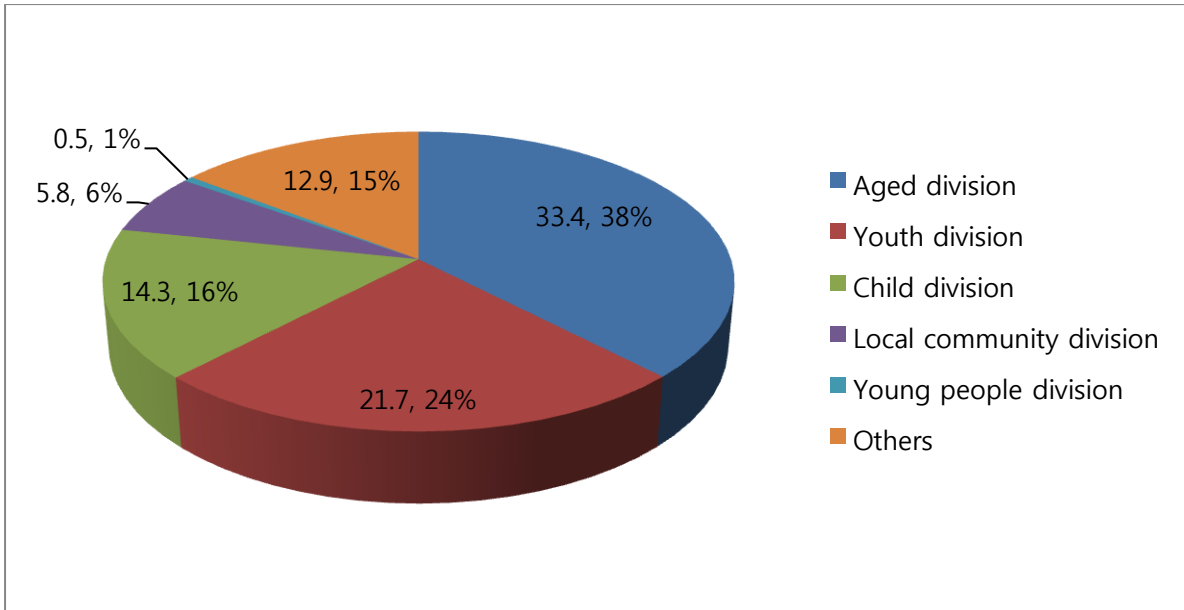


Unit: %

- Ideal social welfare budget ratio out of the total church budget

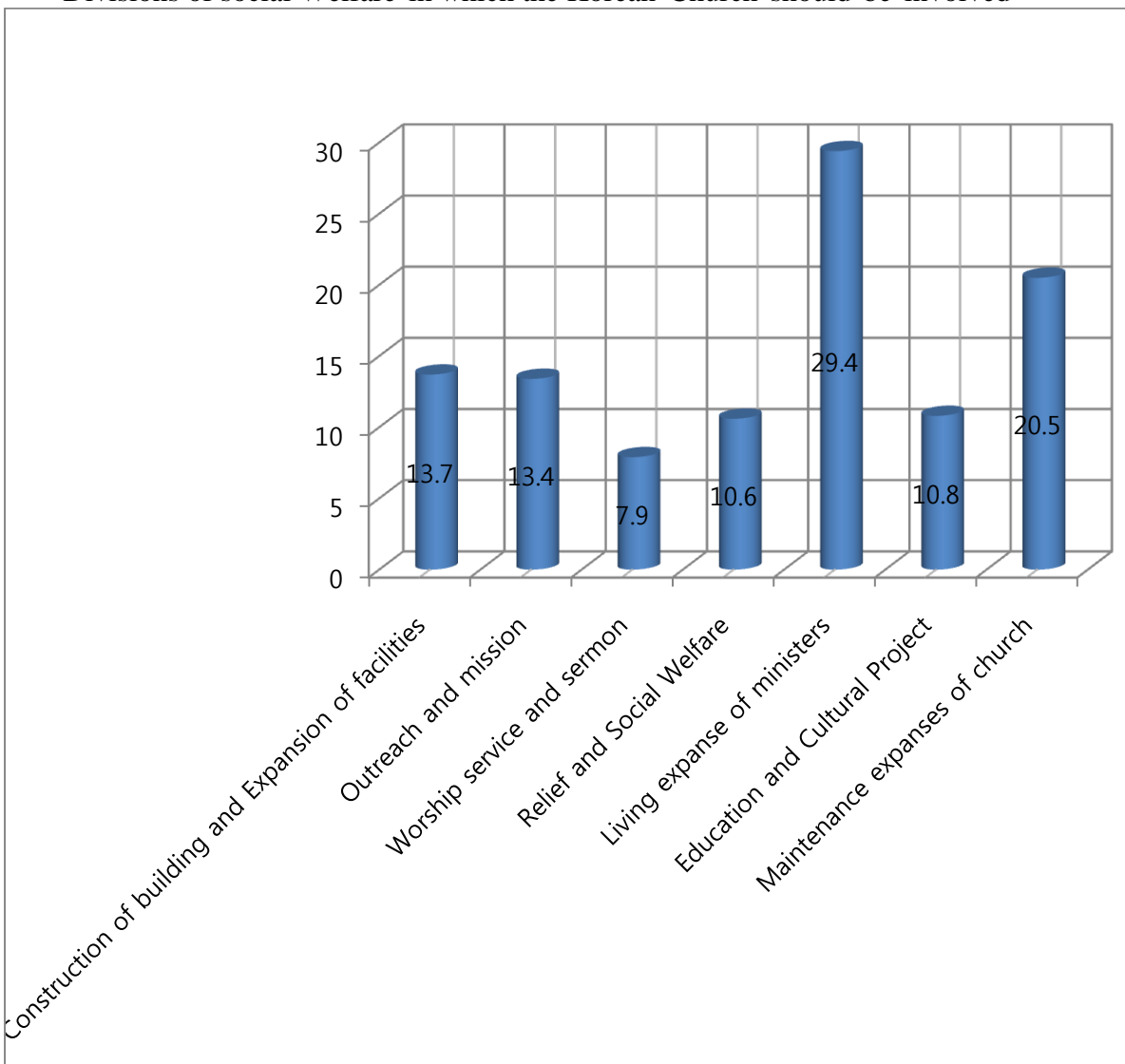
<sup>2</sup> Joon-Su Heo, Christian social welfare overview Korea, South Korea Christian Council of Social Welfare, 2007, 24

<sup>3</sup> Ibid., 28.



Unit: %

● Divisions of social Welfare in which the Korean Church should be involved





- Relative importance of accounts at the end of every year by departments  
Unit: %

Source: South Korea's Christian Council of Social Welfare

Figure4. Situation reports about social welfare of Korean Church

In this chapter, situations of social welfare in Korean Church will be discussed based on precedent studies and data. We are going to evaluate participation rates and welfare resources to know about the situation, and learn the reality of churches in South Korea. In addition, for each specific program, we will see some of the good examples of the South Korean church and community social work practice.

#### PARTICIPATION RATE OF CHURCH SOCIAL WELFARE ACTIVITY

##### *Korea Church's Participation Rate in Local Social Welfare*

The following is mentioned in chapter 1. According to IIsik Nam, only 15.2% of the responses said that social welfare activities in Korean Church is active, and the 57.2% said that the activity is inactive.<sup>4</sup>

There would be some changes in the present information, but in reality, it looks like the social welfare activities are inactive. In other words, justification for the participation of social welfare of the church exists, but the practice is done very poorly in reality.

(Unit: Person, %)

Classification	*P.C. (Habdong)	*P.C. (Tonghab)	*P.C. (Gijang)	*M.C.	*B.C.	Holiness Church	Salvation Army	Totality

<sup>4</sup> Il-Sik Nam, "Research for Service Ministry Activation through activity of community church's Social Welfare" (Master Diss., Dongeui University Graduate School of Public administration, 2002), 20.

Very Inactive	13.1	4.1	22.2	10.3	6.5	10.0	29.4	10.1
Inactive	44.5	46.3	72.2	41.2	48.3	52.0	47.1	47.1
Common	28.3	32.5	5.6	29.4	25.8	22.0	23.5	27.6
Active	14.1	16.3	-	19.1	19.4	16.0	-	15.0
Very Active	-	0.8	-	-	-	-	-	0.2
The(Sum)Total	100	100	100	100	100	100	100	100
(N)	(99)	(123)	(18)	(68)	(31)	(50)	(17)	(406)

\*P.C. = Presbyterian Church, M.C. = Methodist Church, B.C. = Baptist Church.

Source: Il-Sik Nam (2002)

Figure5. Participation of Local Social Welfare in the South Korea Church

### *Local Church's Participation Rate in Local Social Welfare*

In previous Figure5, each denomination in South Korea describes the church's social participation rate. Meanwhile, the 22.0% of the pastors responded that social welfare activity is active. It shows that churches that responded the survey were more active than those who did not respond.

But still, more than half (55.3%) of the respondents said that the denominations are inactive. Overall, it shows that the participation of social welfare activities is in its minimum stage. In addition, among denominations that participate in the social welfare activities, the Salvation Army and Methodist church are most active.<sup>5</sup>

(Unit: Person, %)

Classification	*P.C. (Habdong)	*P.C. (Tonghab)	*P.C. (Gijang)	*M.C.	*B.C.	Holiness Church	Salvation Army	Totality
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<sup>5</sup> Ibid., 21.

Very Inactive	18.2	16.4	22.2	10.3	9.7	24.0	-	15.8(64)
Inactive	39.3	44.2	38.9	29.4	48.4	40.0	29.4	39.5(160)
Common	27.3	19.7	27.8	23.5	25.8	14.0	29.4	22.7(92)
Active	15.2	17.2	11.1	33.9	16.1	20.0	41.2	20.5(83)
Very Active	-	2.5	-	2.9	-	-	-	1.5(6)
The(Sum)	100	100	100	100	100	100	100	100
Total(N)	(99)	(122)	(18)	(68)	(31)	(50)	(17)	(405)

\*P.C. = Presbyterian Church, M.C. = Methodist Church, B.C. = Baptist Church.

Source: Il-Sik Nam (2002)

Figure6. Participation in Local Social Welfare by Denomination in the South Korea Church

Like shown above, social participations of Korean Church were examined. Pastors and members of Church think that they should put great efforts to spread the gospel and help the neighbors in difficulties by mission work and external activities, but in reality, churches put more money to maintain the building of church and internal-oriented activities.

The dullness of social welfare activities in the Korean Church today has deep involvement with the things written above. There are possibilities that the causes came from problem regarding awareness of the pastors and the members of church, structural problems, and many other factors. Therefore, in order for social welfare work to be more active, it is necessary to identify the cause and to correct the problems.

### CHURCH SOCIAL WELFARE RESOURCES

In order to do social services at the church, you have to show the love Christ to the neighbors. To do so, there are things that church has to be ready to do. We need people who

will serve Social services. The space and finance are also necessary. We will look at the situations in division of human resources, facilities resources, and financial resources.

### *Human Resource*

According to statistics of the Ministry of Culture of South Korea, number of members of church in protestant church was 13 million in 2001, but since this number is reported from each of the denominations, the statistic lacks its credibility. According to a statistic in 2000, the number of members of Protestant church is 6.67 million. The number tells how many human resources are available.<sup>6</sup>

The major denomination of Protestant, in terms of human resources, would be like Figure7. The quantitative numbers shown in Figure7 are not church resources, but people who are willing to serve the neighbor are the vital resources for church.

Denomination's Name	The Number of Churches	The Number of Ministers	The Number of Believers
The Presbyterian Church(Habdong)	6,795	16,545	2,245,325
The Presbyterian Church(Tonghab)	6,494	13,409	2,245,325
The Korean Methodist Church	5,262	7,298	1,394,515
Korea Evangelical Holiness Church	3,101	5,010	623,813
The Presbyterian Church in the Republic of Korea	1,448	2,644	322,333
The Reformed	5,250	8,408	1,542,080

<sup>6</sup> <http://www.mcst.go.kr/main.jsp>; Internet; accessed 18 August 2009.

Presbyterian Church in Korea			
The Presbyterian Church(Daeshin)	1,338	2,722	225,196
The Presbyterian Church(Hoheon)	340	356	25,000
The Presbyterian Church(Kosin)	1,460	3,670	460,145
The Presbyterian Church (Habdong-Tonghab)	1,818	2,872	675,750
The Presbyterian Church (Habdong-Bosu)	819	961	227,420
Korea Holiness Church(Sungkyul)	947	1,719	505,946
The Korea Baptist Convention	2,310	3,167	692,547
The Assemblies of God of Korea	1,417	3,534	1,106,712
Salvation Army Korea Territory	226	632	116,390
The Anglican Church of Korea	117	212	63,973
The Assemblies of God(Anyang)	270	519	302,090

Source: Sang-Un Na (2003)

Figure7. Present Situation of Protestant denominations<sup>7</sup>

In addition, according to “the overview of community service,” only 35.8% of the

<sup>7</sup> Sang-Un Na, “Research about actual situations of social welfare of Korean Church and improvement way” (Anyang University Administration Graduate School, 2003), 55.

responses said, “I am serving once or more per month in social welfare services, facilities, organizations, and programs that are not part of a church.” The 40.1% of the responses said, “I have not received any training related to social service.”<sup>8</sup>

Many of these possible human resources including those who have technical knowledge are not used in social services well enough. Also, because many people who have passion to serve do not have professional knowledge which can lead to possible troubles, people are in need of proper education and training toward social welfare immediately. In addition, there are almost no professional agents in church, and training of Christianity social welfare agents and social welfare educators is insufficient and is in basic steps.

### ***Facility Resource***

According to ‘Situation of Church’s Subsidiary Facilities’ by Park Won-Jae (2002), 63.7% of the churches had responded that they have places to educate, the 28.4% said that they have social welfare center, the 20.2% have church graveyard, only the 6.6% have place for social service, and the 7.9% have prayer retreats.<sup>9</sup>

Classification	Frequency (N)	Percentage (%)
Private Education Center	249	63.7
Education & Social Welfare Center	111	28.4
Social Welfare Center	26	6.6
Retreat Center (Oratory)	31	7.9
Church Graveyard	79	20.2
Others	49	12.5

<sup>8</sup> Won-Gyu Lee, “The sociological understanding of the South Korea Church” (Seoul: Bible Researcher, 1992), 162.

<sup>9</sup> Won-Jae Park, “Research about activation way of South Korea church social welfare activity” (Hansung University Administration Graduate School, 2002), 87.

Total	545	139.4
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Source: Won-Jae Park (2002)

Figure8. Situation of Church's Subsidiary Facilities

Meanwhile, as Figure9 demonstrates, 81.7% of the churches responded that church facilities are not adequate to do social welfare activities. This tells that the churches recognize that there are not sufficient facilities. The main hall of the church, educational building, and cafeteria facilities are primarily used for church activities and these facilities are not enough for social welfare activities.

Only 7.6% of the church said that the facilities are enough. In order to solve the problems of lack of facilities for social welfare activities, it is desirable to use the existing facilities rather than constructing new facilities.<sup>10</sup>

(Unit: Person, %)

Classification	*P.C. (Habdong)	*P.C. (Tonghab)	*P.C. (Gijang)	*M.C.	*B.C.	Holiness Church	Salvation Army	Totality
Very good	-	-	-	-	-	2.1	-	0.3
Good enough	3.4	9.2	-	11.9	-	6.3	20.0	7.3
So-So	13.8	10.1	12.5	10.4	9.6	10.4	-	10.7
Bad	34.5	43.7	50.0	50.8	45.2	35.4	46.7	42.3
Very bad	48.3	37.0	37.5	26.9	45.2	45.8	33.3	39.4

<sup>10</sup> Il-Sik Nam, 28.

Total	100	100	100	100	100	100	100	100
(N)	(87)	(119)	(16)	(67)	(31)	(48)	(15)	(329)

\*P.C. = Presbyterian Church, M.C. = Methodist Church, B.C. = Baptist Church

Source: Il-Sik Nam (2002)

Figure9. Church's Social Welfare Facilities Standard

We looked at the facility resource in side of use of facilities, and facilities and spaces for social service have important implication in terms of social welfare. Most of the churches around the nation are in need of church facilities and they have it. Most of the churches have facilities of sanctuary, office, education center, cafeteria, parking lot, and recreational facilities. Many also have appendages such as mission center, kindergarten, nursery, mission school, and preschool, and social education center.

Facilities and spaces for social welfare in church can be used for community welfare. However, the problem is that churches only use the facilities for their own purposes. Due to the difficulty of management of the facilities and possible obstructions of facilities, church denies to open facilities for social welfare.

### ***Financial Resource***

Most of the churches in Korea except for some of the large churches face financial difficulties. There is also a problem with financial resources to operate the church. Even if large churches are financially stable, they have problems dealing with securing the budget and operating social welfare. We need to remember the fact that financial resources for social welfare of the church are not mere monetary value from secular capitalist society, but a powerful mean to save lives from burdens and suffering and to give reliefs.

According Figure 10 by Gi-Chul Yoon, 41.5% of the churches set social welfare working expanses in their budgets plan, 20% of the churches give money by special offering



such as ‘Love offering’, and the 18.5% gives by donation.<sup>11</sup>

Classification	Frequency (N)	Percentage (%)
In the Whole Church Budget	54	41.5
Fund-raising	6	4.6
Love Offering, Special Offering	26	20.0
Donations of Individuals and Groups	24	18.5
Flea Market and Day Teahouse	20	15.4
<b>Total (N)</b>	<b>130</b>	<b>100.0</b>

Source: Gi-Chul Yoon (2002)

Figure10. Mobilization Method of finances of social welfare

It also mobilizes financial needs by various fundraisers, but the majority of churches give 10% or less of church’s entire budget. This budget plan is not creative as it is shown in the ways of mobilization. The ideal budget percentage for social welfare is 17.2%. This tells that there was a need to spend more of the budget on social welfare; however, most of the budget is used for maintenance of the church itself.<sup>12</sup>

<sup>11</sup> Gi-Chul Yoon, “research about social welfare work in protestant church of Busan” (Graduate School of Social Welfare in Injae University, 2002), 26.

<sup>12</sup> Ibid., 27.

South Korean Church's financial resources status was discussed above. The discussion tells that finances are not carried out well balanced and social welfare activities and missions which are ideal causes are neglected. South Korean Church should escape from charities and good works that are shown only in outward sight, but should support social welfare in more active and professional ways with awareness that the society and church coexist; church should not hold back on their financial support.

One of the reasons that South Korean Church receives lots of criticisms in today's world is that the success of ministries is judged by quantitative growth such as size of buildings and number of attendance rather than qualitative growth. This happens because offerings given from people that was intended to be used for mission works and social services are not given back to the society properly.

## THE REALITIES OF SOCIAL WELFARE PROGRAM IN KOREAN CHURCH

According to Korea Institute for Health and Social Affairs (1999), 23.2% of the welfare facilities are used for youth welfare, 11% for aged welfare, 7.6% for teenage welfare, and 2.4% for welfare of the disabled, 2.0% for women welfare, and 1.7% for each of the welfare of the homeless and social welfare center.<sup>13</sup> Therefore, this section will discuss realities of programs that are operated commonly such as youth welfare, aged welfare, teenage welfare, and handicapped welfare with previous data.

### CHILD WELFARE PROGRAM

#### *Type of Child Welfare Program*

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<sup>13</sup> Hyeon Yoo, "Practical direction of the Christian Social Welfare" (Graduate School of Anyang University, 2004), 41-42. <<http://www.mw.go.kr/front/index.jsp>>; Internet; accessed 16 June 2009.

As it is shown in Figure 11, child welfare program is inactive; the percentage of program for children out of the whole program is less than 15%. Mission school had the highest participation rate, and child care facilities were rated high in numbers of the facilities they have.

In addition, opening the study room, nursery, and day-care operation show relatively high participation rate. 40-50 children benefited from social welfare, and the average number of volunteers was 2 to 37. Day-care and nursery showed the most high number of paid employees which was 6.66 people; the other kinds of welfare showed relatively low number of paid employees.<sup>14</sup>

(Unit: person, %)

Programs	Whether Conducted	The Number of Benefit	Volunteers		Staff Members on the Payroll
			Believer	Nonbeliever	
<b>Facilities</b>					
Children's Mission School	14.1	52.50	14.06	36.73	3.53
Kindergarten	4.1	54.69	10.88	12.20	4.00
Operating Child Care Facilities	2.4	44.00	2.75	2.00	3.00
Child Care Center	8.8	68.67	7.53	16.91	6.66
<b>Program</b>					
Childcare Facilities Visit and Support	13.7	45.27	10.24	16.67	1.25
Adoption and the Twinning	4.1	10.75	22.50	2.00	-
Opening the Study Room	12.4	21.91	5.77	6.75	4.29

<sup>14</sup> Ibid., 42.

Others	8.0	37.89	7.63	7.00	0.50
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Source: Hyeon Yoo (2004)

Figure 11. Type of Child Welfare Program of Church

### *Operation Form of Child Welfare Activity*

‘Operation Form of Child Welfare Activity’ by Seong Gyeong Kim is shown in Figure 12. First, budget for Child Welfare Activity comes from various people and organizations; when listing them in order of high ratio of the budget, they are planned budget from the church, offerings and donations by church members, support from organizations, support from individuals, and money from participants of the welfare. A survey showed that 21.8% thinks appraisal for activity support is being operated, and 18.3% thinks it is not being operated.

The frequencies of questions asked for participation supports are irregular; they are asked once a year, and once every quarter (3months). According to a survey that asked about feedback of participation support, 20.3% said there is a feedback, and 4.1% said there are no feedbacks. Activities in support of the assessment is the question of feedback that is 20.3%, not 4.1%. In a question that asked whether there is interaction among the church, other churches, and local welfare agencies, 12.7% said “yes”, and 10.7% said “no”.<sup>15</sup>

As shown above, child welfare work of churches is not pure welfare of local community, but it is implementation of works that consider the growth of church and profitability through evangelism and go beyond mere relief work.

	Classification	Frequency (N)	Percentage (%)
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<sup>15</sup> Seong-Gyeong Kim, “Child welfare work in the church and the pastor's perception of the operating status” (Graduate School of Education in Chongshin University, 2003), 34-35.

Activity Support of Child Welfare and Budget Support for Operation	Support in whole Church Budget	59	29.9
	Support of Department of Church	6	3.0
	Offering or Fund-raising of all Church Members of Church	8	4.1
	Special Support of Church Members	4	2.0
	Expense that receive from Users	2	1.0
	Non-Response	118	59.9
Estimation Meeting Operation for Activity Support	Operating	43	21.8
	Not Operating	36	18.3
	Non-Response	118	59.9
Estimation Times spent for Activity Support	Once a Month	18	9.1
	Once a Year	8	4.1
	Quarterly(Three Months)	3	1.5
	In-and -Out	23	11.7
	Non-Response	145	73.6
Emphasis Item of Activity Support Estimation	The Effect of Church Growth	19	9.6
	The Faith of Believers Growing	11	5.6
	Serviced People's Opinion	16	8.1
	Non-Response	151	76.6
Feedback of Activity Support Estimation	Exist	40	20.3
	Not Exist	8	4.1
	Non-Response	149	75.6
Mutual Interchange with Other Church and Local Welfare Department	Yes	25	12.7
	No	21	10.7
	Non-Response	151	76.6

Source: Seong-Gyeong Kim (2003)

Figure12. Operation Form of Child Welfare Activity of Church

## WELFARE PROGRAM OF THE AGED

*The Types of Welfare Program of the Aged of the Church*

Currently, church is performing the aged welfare of the church in forms of temporary relief such as nursing home visiting programs, meals for the needy and volunteer efforts.

According to Myeong Sook Han (2003) from Figure 13 which talks about types of frequent welfare programs for the aged, 51.7% visits nursing homes, 29.4% provides meals to the elderly, 18.8% volunteer effort, 15.2% counsels the elderly, 9.5% operates senior college, 4.3% finds jobs , and 2.4% operates nursing homes.<sup>16</sup> Church that regards welfare for the aged as its representative social welfare program of the church operates programs that support and contact continuously like senior college.

(Unit: Piece, %)

Classification	Types of Programs	Church Number to Enforce	Percentage (%)
Program that Does not Based on Facilities	Visited a Nursing Home and Support	627	51.7
	Provided the needy Elderly Meal	355	29.4
	Volunteered Effort	277	18.8
	Counseled Elderly	184	15.2
	Hospice for Dying Elderly	123	10.2
	Old Man Employment and Sideline Arrangement	52	4.3

<sup>16</sup> Myeong-Sook Han, "A study of plan to activate welfare programs for elderly in South Korean church" (Graduate School of Policy Science in Dong-A University, 2003), 33.

Program that Do Based on Facilities	Senior College	115	9.5
	Nursing Home Operations	29	2.4
	Senior Center Operations	27	2.2
	Etc	32	2.8

Source: Myeong-Sook Han (2003)

Figure13. The Types of Welfare Program of the Aged of the Church

In addition, non facility-based programs focus on programs such as visiting nursing homes, providing meals for the needy elderly, doing volunteer work, counseling the elderly, doing hospice for elderly, finding employment or placement. Facility-based programs have difficulties operating them because of the financial burden of facility-based programs. However, when we look at the present situation of senior college, the programs are operated with attentions and educations in business areas, not in agricultural areas.<sup>17</sup>

### *Recipient for Welfare of the Aged*

According to ‘Subjects of elderly welfare programs of the church’ by Myeong sook Han (2003), the subjects include members of church and non-members from welfare facilities and senior college. However, welfare programs operated by church lack programs for the elderly. Not just in welfare, but the church have to fulfill present problems and spiritual desire of the elderly by paying attention to those problems with sincerity. With purpose of mission and welfare of the elderly, the church has to develop and conduct welfare programs to make members of the church and non-members to participate together in the programs.<sup>18</sup>

<sup>17</sup> Ibid., 33-34.

<sup>18</sup> Ibid., 34.

As one who had visited to senior college or senior citizen center can perceive, it lacks systematic training courses and programs. It also lack short-term proposal, and it branch over the progress of program. Above all, the general social welfare facilities are closing down, because in place is too small. Therefore, the church has to be able to serve local senior college and senior center through its human resources by forming intimate relationships. In addition, it is certain that opening local church facilities will bring awesome results in mission, education, and volunteer fields.

However, a number of churches in Korea that performs this program is very small when you look at the number of the entire church in Korea. This is a problem of church itself, but it needs welfare of the elderly immediately in general meeting. The development of program is a mission of church and local community. Church has to lead senior colleges in local communities. It is desirable that church, local community, and organization conduct facilities and education programs that are related to the problems of the elderly.

## YOUTH WELFARE PROGRAM

### *Types of Youth Welfare Program*

According to Figure 14 by Hye Kyoung Choi, youth summer camp takes 50.97% of the entire programs which occupies more than half, scholarship programs takes 29.4%, South Korea volunteer skills development workshops takes 54.4%. In addition, in the study of Chan Woo Lee, scholarship takes 42.0% which is 339 out of 807.<sup>19</sup>

This tells that youth pastors recognize youth as a very important mission and the object of welfare, but it seems like the church focuses on the welfare program on temporary spiritual trainings like summer camp. Basically, positive programs are required to solve

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<sup>19</sup> Seung-Cheol Baek, "Church's youth social welfare situation and its alternative" (Han-II Theological Seminary, 2004), 39.



youth's problems continuously. For example, operating youth counseling, job training, job placement, leadership, and cultural activities is important.

(Unit: Number, %)

Researchers	Types of Youth Welfare Program of Church
Hye Kyoung Choi	Summer Camp(50.97), Counseling(31.61), Scholarship Committee(34.19), Library Operations(13.55), Night-Time Studying(7.1), Job News(0.65)
Myoung Sun Cho	Scholarship Programs(29.4), Youth counseling(17.6), Study Room Operations(12.5), Leadership for Youth(7.4), Reading Room Operations(4.4), Youth Employment(4.4)
Korea's Development Research Group Volunteers	Scholarship Programs(54.4), Night-Time Studying(4.9), Reading Room Operations(17.5), Youth Camp(5.5), Youth Employment(11.5), Job Training(1.7), Youth Counseling(37.1), Leader and Affiliation for Youth(19.7), Etc(2.9)
Chan Woo Lee	Scholarship Programs(339), Youth Counseling(198), Study Room Operations(91), Library Operations(58), Night-Time Studying(18), Leader and Affiliation for Youth(14), Etc(93)

Resource: Seung-Cheol Baek (2004)

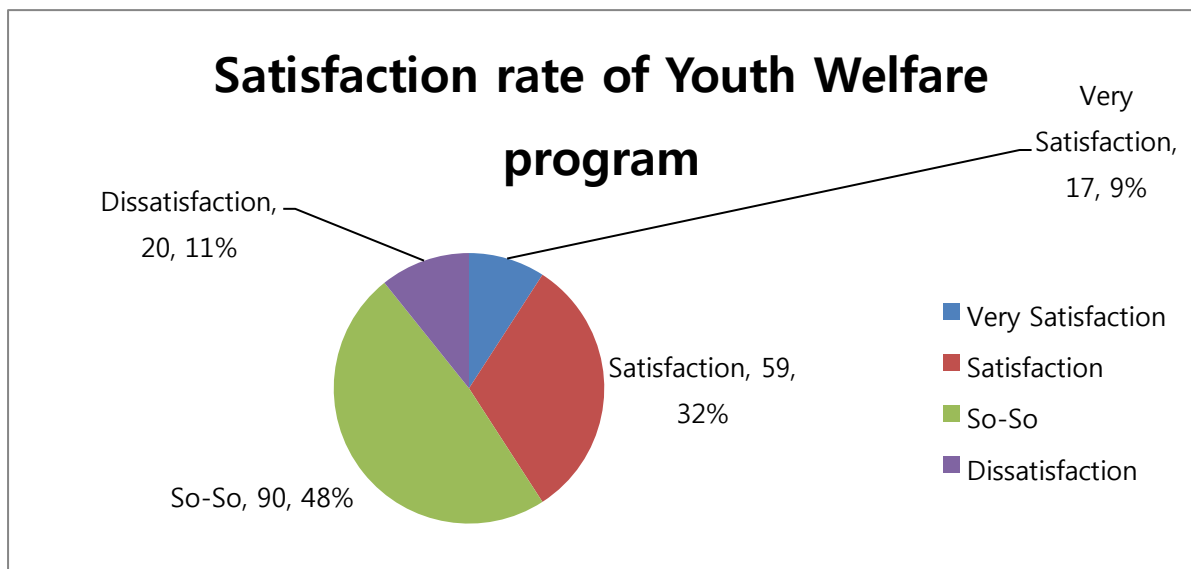
Figure14. Types of Youth Welfare Program

***Satisfaction Rate of Youth Welfare Program***

According to ‘satisfaction of youth welfare program in church’ by Seung Seok Kim (2004) in Figure 15, 38 % ( 82 people) were satisfied with the programs and 17% were not satisfied. So, it looks like most of the people are satisfied.<sup>20</sup> Eventually, by expanding the church youth welfare programs, the church should encourage youth to participate in the programs. It is also necessary to mix programs of the church and programs outside the church.

(Unit: Person, %)

Satisfaction Rate	The Number of Response	Percentage (%)
Very Satisfaction	17	8.5
Satisfaction	59	29.5
So-So	90	45
Dissatisfaction	20	10
Very Dissatisfied	14	7



<sup>20</sup> Seung- Seok Kim, “Research about role of the church to solve the problems of the youth: Youth Welfare and Church” (Graduate School of Administration in Chung-Ang University, 2004), 75-76.

Source: Seung- Seok Kim (2004)

Figure15. Satisfaction rate of Youth Welfare program by pastors

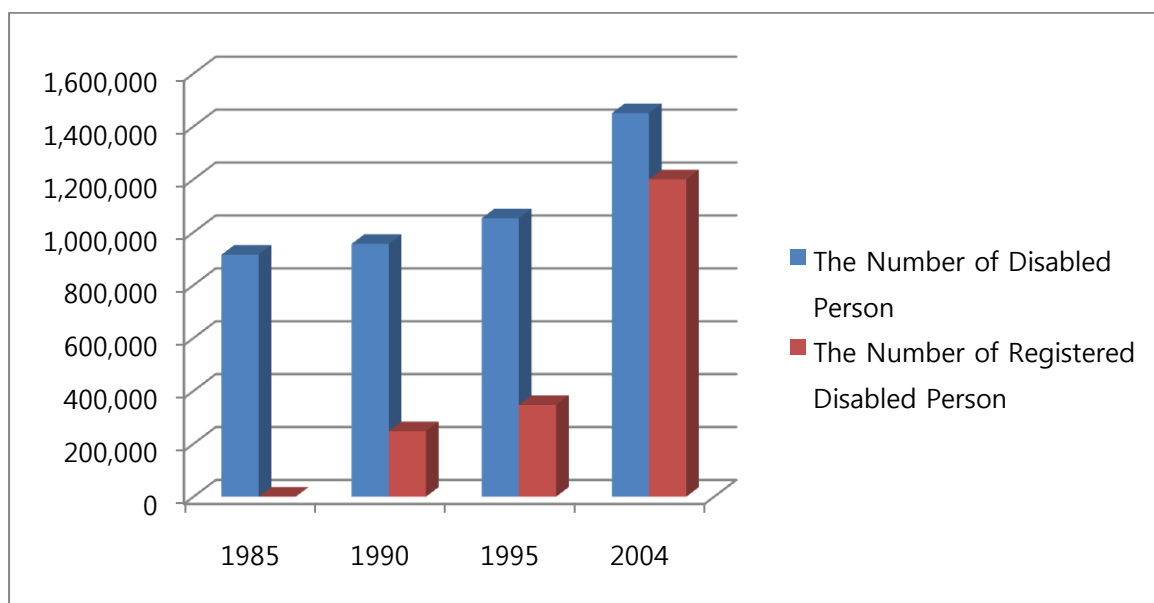
## HANDICAPPED WELFARE PROGRAM

*Change in Population of Handicapped*

Figure 16 shows the changes of populations of disability in 2004 by Health and Human Services which was quoted by Hae Pung Lee's research.<sup>21</sup>

(Unit: Person)

Years	1985	1990	1995	2004
The Number of Disabled People	915,000	956,000	1,053,000	1,450,000
The Number of Registered Disabled People	-	248,000	347,000	1,200,000



<sup>21</sup> Hae-Pung Lee, "The Role of Church's Social Worker for Christian social welfare" (Master, Diss., Mokwon University Theological Seminary, 2004), 32.

Source: Hae-Pung Lee (2004)

Figure 16. Change in Population of Handicapped of South Korea

Based on data in 2004, population of disabilities is 1.45 million which corresponds to 3.09% of the total population number of Korea. This number has increased each year. The percentage, 3.9% (a disability per 1 million people), is relatively low compared to percentages of other countries; 14.5% in the United States, 15.6% in Australia, and 3.5% in Japan. It is important to set the standard of handicapped as developed countries, because there are more people who needs to in the range of handicapped.<sup>22</sup>

There is only small number of people who fit to be called handicapped in the country. The church needs to recognize the importance of social welfare of the handicapped and accomplish normalization which is the ideology of welfare of the handicapped and social integration. God does not create accidents. Anyone can be an accident or trouble. And the difficulty was that the family should know our neighbors.<sup>23</sup>

### *Types of Handicapped Welfare Program*

Figure 17 shows how many social service programs are operated for the handicapped (2002). The figure below shows, the rates are low.

(Unit: %)

Program	Enforce	Do not Enforce	Total (N)
Protect the Facility Operating Capacity	1.4	98.6	100.0(N=985)
Visit and Support for	28.0	72.0	100.0(N=985)

<sup>22</sup> Ibid., 32-34.

<sup>23</sup> Gene Newman & Joni Eareckson Tada, *All God's Children* (Grand Rapids, Michigan: Zondervan Publishing House, 1987), 17-20.

Protecting the Facility			
Rehabilitation Facilities Operations and Support	9.6	90.4	100.0(N=985)
Employment and Training	0.9	99.1	100.0(N=985)
Operating and Support Special Schools	2.3	97.7	100.0(N=985)
Handicapped Family Counseling	7.9	92.1	100.0(N=985)
Community Development Education	1.0	99.0	100.0(N=985)
Orthotics, Braille Books and Support	1.8	98.2	100.0(N=985)
Surgery Support	6.5	93.5	100.0(N=985)
Welfare Campaign for Disabled Person	3.2	96.8	100.0(N=985)
Volunteer Effort (Wash, Cleaning, Kimchi, etc.)	14.9	85.1	100.0(N=985)

Source: Gyoung-Woo Lee (2000)

Figure17. Type of Handicapped Welfare Program

There are just little participation in visitation and support for the facilities of accommodations for the handicapped (28.0%) and volunteer effort (Wash, Cleaning, Kimchi, etc) (14.9%). Social service programs such as operation of accommodations for the handicapped (1.4%), employment and training (0.9%), operation and support for special schools (2.3%), community development (Adaptation) education (0.1%), prosthetics and orthotics, Braille books and support (1.8%) are operated. Rehabilitation facilities operations

and support (9.6%), Paralympics family counseling (7.9%) and surgery support (6.5%) participation rates are generally low, too.<sup>24</sup>

The church's indirect service programs for handicapped welfare are visiting or supporting one-time facilities. Because the handicapped welfare is most essential part for social welfare and has greatest desires, the program's content needs to be plenty compared to other welfare, however, the church's social welfare businesses cannot deal with the various and serious desire of disabilities.

One advantage of church's indirect service program for disabilities is that all local churches can easily approach without financial burden. Indirect program can be another service to the visitors but, it is not much help for the clients. That is, in the handicapped welfare's side, it is hard to achieve the goal of medical rehabilitation, vocational rehabilitation, social rehabilitation, educational rehabilitation and psychological rehabilitation.

After all, the church needs to operate programs directly because they cannot get result from the church's indirect programs for handicapped. Therefore, according to research data of Dong Woo Nam (2002), out of all general churches, there are only 47 churches that are operating welfare for handicapped. Looking at this as each denomination, Presbyterian church (Tonghab) were the most with 13, next is Presbyterian church (Habdong) were 11, Presbyterian church (Kosin) were 5, Presbyterian church in the republic of Korea were 4, Baptist church and Methodist church were each 3, Presbyterian church (Reform), full gospel and Gijang each were 2 and gospel denomination and interdenominational each were 1.<sup>25</sup>

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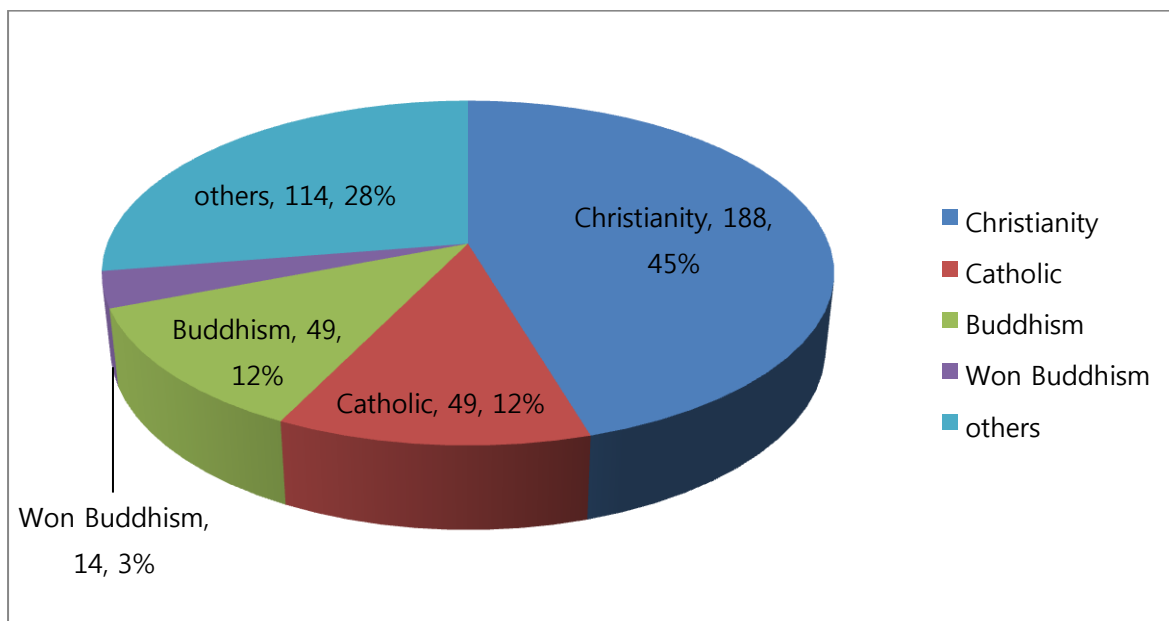
<sup>24</sup> Gyoung-Woo Lee, "The Research for Development Plan and Analysis of Church's Social Work" (Master, Diss., Mokwon University Graduate School of Industrial, 2000), 49.

<sup>25</sup> Dong-Woo Nam, "research about protestant church of Korea's situation of handicapped welfare and its improvement plan"(Graduate School of Administration in Dong-Eui University, 2002), 32.

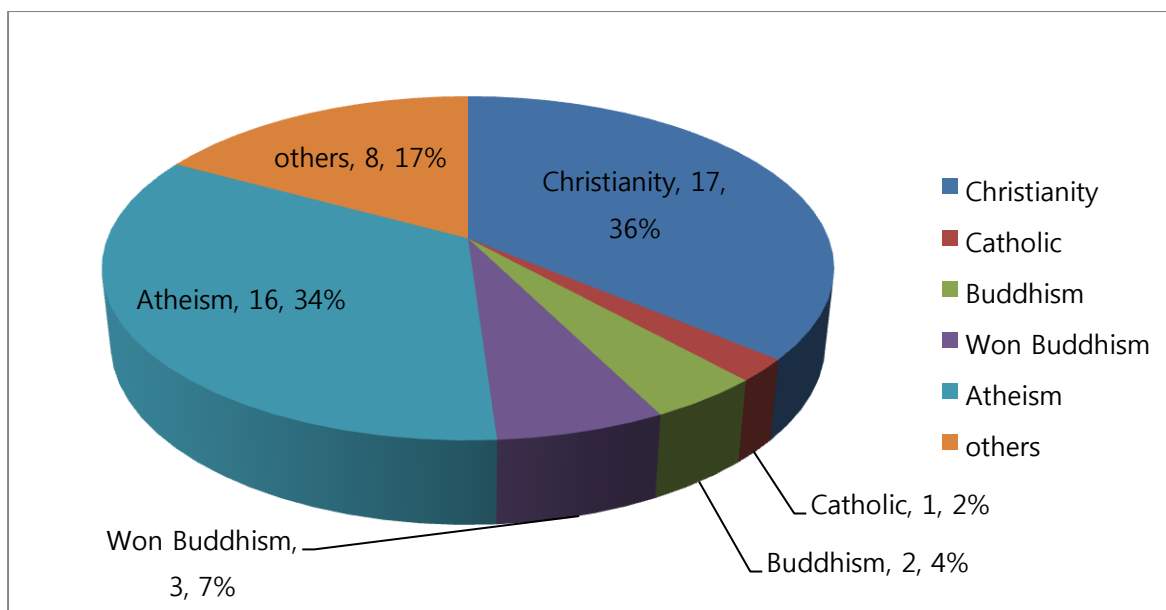
Like this, the church's operation of programs directly is becoming good model for churches that are interested in professional handicapped welfare programs in their church but, currently, the programs are very weak compared to the numbers and size of the church.

### SOCIAL WELFARE EXAMPLES OF THE SOUTH KOREAN CHURCH

Christian's service activities towards society show far more than any other religions. Each situation of religious of the National Social Welfare Center shows church's service activities very well. The church's service activity is the best but the rating for operation for social welfare was low. Depending on these results, serving local community through close communion is needed in order to change the image of service activities of South Korean church.



- The situation of religious operation bodies of the national welfare center



- Religious Backgrounds of Council members of foreign aid groups

Source: Christian ethics movement

Figure 18. Social Service Report of Korean Church<sup>26</sup>

Christian Ethics Movement (CEM) presented “Report of the Korea Church’s social service”. This is result of an analysis and gathering of various material and telephone interview survey on October 6~31 2009. South Korea church’s volunteering activities toward society like a social welfare, education, aid, foreign aid, medical, and other parts was in the report. Looking at the situation of each religious body’s social welfare business, Protestant Christians took 194 out of 372 which is more than half (52.2%).

Secondly the Buddhists had 104 (28.0%), Catholics 58 (15.6%), and Won-Buddhists 14 (3.8%). The National Social Welfare Center showed 188 out of 414 for Christian (45.4%) which was more than other religions. Out of all 188 Christian welfare, 92 of it are operated directly by the church and 96 of it is committed to care. Out of all 86 related religion homeless welfare facilities, Christians had 54 of it, which is 62.8%. Buddhists and catholic each had 8 and 5.

<sup>26</sup> <http://trusti.kr/>, Archives of Christian Ethics Movement; Internet; accessed 16 September 2009.



Korea church's serving stands out at the education sector, too. According to the research enforced by Korean Church Service Group Operation, 1601 Local Community Child Care Centers out of 3013 are operated by Christians. Also, of all 1601 Child Care Center, 128 are operated by Presbyterian Church (Habdong) which was the most, 92 are operated by Presbyterian Church (Tonghab), Christian Methodist Church operates 52, Presbyterian Church in the Republic of Korea operates 27, and the Assemblies of God of Korea operates 20. Groups that belong to Korea NGO Council Oversea Cooperation are mostly Christian, too. Christian organizations are 17 out of 47 (36.2%), 16 were irreligious (34.0%), Won-Buddhists 3(6.4%) Buddhism 2 (4.2%) and Catholic were 1(2.1%).<sup>27</sup>

Even though it is sure that Korean churches are overwhelming other religion by the numbers, reliability and favorable image of the church is behind other religions. The church seriously needs practical programs that can deal with wounds and needs of the society actively. Also, the direction of ministry seriously needs to change from growth to sharing and serving of Jesus Christ. Now, many churches in South Korea are operating social welfare activities. But because I cannot show all examples at once, let's look at each specific programs and churches that are doing example activities.<sup>28</sup>

#### ILSAN SEKWANG CHURCH (Cultural Center)<sup>29</sup>

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<sup>27</sup> Christian Ethics Movement (Giyunsil), "Report of Social Service of the South Korean Church" (Archives of Christian Ethics Movement, Dated 16 January 2010). Available from <http://trusti.kr/> Internet; accessed 20 March 2009.

<sup>28</sup> Ministry and Theology, "Church renewal and social services" (Seoul: Tyrannus Press, October 2006), 50-101. – The churches that are introduced here are the churches that operate social welfare programs exemplary. First of all, the author is trying to introduce churches and pioneer churches that are operating social service through special programs and welfare programs through church's area (downtowns, ghettos, farm village).

<sup>29</sup> Hae-Kuk Hwang, 'Ilsan Sekwang Church,' *Cultural Center*; available from <http://www.ilsansegwang.or.kr/>; Internet; accessed 28 October 2009.

Ilsan Sekwang Church, which satisfies the cultural desire of the people, accomplished revival exponentially. Ilsan Sekwang Church started from 50 saints (Presbyterian Church, Tonghab, senior pastor Hae Kuk Hwang) and grew to large church of 1800 saints with development of culture center. Ilsan Sekwang Church satisfies the cultural desire of people in community by using 23% of their budget on the social welfare.

### ***Ilsan Culture Center That Joins With Neighborhoods***

Ilsan Sekwang church, after having experience of closing when it had been only 2 month after they pioneered due to opposition of people, planned the program which serves the people nearby. Cultural Center began as five courses and currently, they grew to large cultural center with 120 courses per semester. As an adult courses language, life, hobby, health, food and music are offered as variety of cultural programs and classes specifically for children with experiential learning program is getting good response. Depending on the season, exploring mud flat, observe aquatic life, historic tours, museum exploration and astronomical observations are operated.

### ***Mobilization of Human and Material Resources in Church***

Ilsan Sekwang Church is an open church that uses all space and facilities, including main sanctuary, for community people. To operate social welfare programs with the community, they had to cast away a prejudice of thinking that the church is only for the saints. The know-how to the social service revitalization of Ilsan Sekwang Church is to use the church space, facilities and human resources 200%. The formation of faculty members that is a significant portion of the recognizing recruitment within the church itself is a possible situation. In this situation, if saints' awareness is developed in right way, instructors can self-recruit in the church in many parts.

When you start the Cultural Center after securing space, facilities and instructor, it can be operated by its own budget and the support of the church should not be required. It is possible to operate it by separating finance of cultural center and the church. One thing to note is that because the Cultural Center and the Church uses the same space, a minister is needed to control the various activities and schedule. The Ilsan Sekwang church's pastor Hye Sun Lee, who majored in social welfare, is adjusting the interests of church and cultural center efficiently.

### ***Church for Non-Christians to Come Voluntarily***

The 21st century is an era of lifelong learning and enhancing the self-development has become the biggest concern of people. If the church opens courses that fit the need of the people, many non-believers can be naturally invited to the church. It would be very good chance for lowering the threshold of the church and reforming the societal image of the church at the same time. Cultural Center is a mission item for local community and brings highly efficient ministry contact-point with small investment.

In fact, it is never too much to say that Ilsan Sekwang Church's revival took place with the growth of cultural center. Even now, Ilsan Sekwang Church can prove that many non-believers are evangelized through the Cultural Center. Also, the Ilsan Sekwang Church is raising synergy effect of local evangelization through its cultural center and local community volunteers in their church.

The Cultural Center is opening practical courses required for everyday life such as Kimchi, seasoning dip, barber and beauty treatment, sign language classes, couture and acupuncture. Ilsan Sekwang Church networked these works or skills of students with church's local community volunteers group to help and serve needy neighbors such as elderly person with no one to rely on, a child head of household or foreigner workers.

## IKSAN BUKIL CHURCH (Hiram Building Missions) <sup>30</sup>

Iksan Bukil Church (Presbyterian Church, Hapdong, Senior Pastor Iksin Kim) was set up as embracing neighbors and the world in 1951. Bukil Church, which is celebrating 55th anniversary this year, has 1550 youth and adults and 500 Sunday school participants registered.

Church pastor In Sik Kim, who thinks the church's mission, is to spread gospel through influencing through salt and light of the world, started social welfare activities in 2003. In 2006, he received "church that shares with the local community" award from Christian Ethic Movement headquarter. Currently the church is using 30% of their budget on social welfare works.

### *Varieties of Volunteer Activities*

Unlike other churches, Iksan Bukil Church does not carry out ministry through welfare house or welfare center. Everything has been done on its own in the church department. To help senior citizens and elderly people living alone, helping hospital patients, hospice ministry, church organizations and ministries, the mission is in charge. Ministry works such as senior college, helping elderly living alone, helping hospital patient, hospice ministry and Hiram architect group are operated by church organ and ministry group.

Senior college, which started in 2003, now has 700 people registered and influences a lot in the Iksan area as a number-one prestigious church in Honam. Women evangelists groups and Youth students visit the elderly living alone to talk to them and provide them side-dishes. With University Hospital in the nearby area, they can help the patients and open the hospice ministry to help needy neighbors. Also, the church building is open to community for free, which provide space and free beverages.

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<sup>30</sup> Ik-Sin Kim, "Iksan Bukil Church," *Hiram Building Mission*; available from <http://www.bukil.net/>; Internet; accessed 22 December 2009.

### ***Hiram Building Missions***

Bukil Church's representative Church Mission Society is a Hiram architect ministry group. Pastor Ik Sin Kim described his program as program to thank the God for the success. The program works 2 times a year to build or rebuild churches, houses, sanctuaries, and other old buildings. This work usually takes 1 week to over the 2 weeks and 40-50 young people and professional.

### ***Unconditional Social Volunteering***

Pastor Kim who said "Outreach of the church is absolute" emphasizes Jesus saying "salt of the earth with your light,"<sup>31</sup> and said "church is no longer a burden to the world but it is to give out the love you got from the God to your neighbors." If you have a heart of Jesus, you can bear the burden of your neighbors and the whole world. Iksan is a very hard place for social welfare ministry because the powers of Won-Buddhists are very strong in the area and monopolizes all the social welfare businesses. Therefore, the Bukil Ministry of Social Welfare of the church is well-established.

### NAMWON SALIM CHURCH (Senior Club) <sup>32</sup>

Salim Church of North Jeonla Province Namwon (Badge, Senior pastor Hong Kun Moon) was built in September, 1991. Currently, they have about 150 adult, 30 youth students,

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<sup>31</sup> "You are the salt of the earth; but if the salt has become tasteless, how will it be made salty [again]? It is good for nothing anymore, except to be thrown out and trampled under foot by men." (Matt. 5:13 NASB)

"Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned?" (Luke 14:34 NASB)

"Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven." (Matt. 5:16 NASB)

<sup>32</sup> Hong-Kun Moon, "Namwon Salim Church," *Senior Club*; available from [http://www.jbchurch.kr/bbs/board.php?bo\\_table=jbc\\_02&wr\\_id=36...](http://www.jbchurch.kr/bbs/board.php?bo_table=jbc_02&wr_id=36...) ; Internet; accessed 16 January 2010. Namwon is city's name.

and 80 Sunday school participants to serve beautifully in front of God. Currently, they use about 21% of their budget for social welfare.

### ***Social Volunteering with Independence***

Because Namwon Salim Church had about 30 existing saints, they could rely on themselves and have sanctuary building. At the time, they focused on the social service activities, which are essence of the church, and started to affiliate with the neighbors. They visited a child head of household and elderly living alone to talk to them and provide rice and money.

As time passed, they realized that it was not the basic solution and they thought they needed the professional knowledge with high-leveled service. Salim Church organized a Social Welfare Commission to gain a trust from Namwon Social Center and they started the social welfare business.

### ***Welfare of Aged in Aging Community***

15% of 98,000 people of Namwon city are elderly. Because there's lot of elderly, the main business of social welfare is elderly welfare. Social Welfare Center is located within Young-gu rental apartments so, people with basic livelihood are majority of the apartment. Social services like family welfare, protection and organization, the business community, education and business and self-supporting has been conducted. Social welfare is operating free meals and delivers lunch, senior day-time protection center and senior club for elderly. Senior clubs are trying to create jobs for the elderly.

### ***Social Welfare that Approach by Faith***

Namwon social welfare's social welfare worker Jeo-Ha Kang said operating welfare house is dealing with lots of things through sponsors and volunteers of Salim Church. First day of every month, Namwon social welfare house's staff worship together in Salim Church.

All 37 employees are Christians and before beginning the work, while worshiping God, they are approaching to the people who needs help and passion of social welfare. They live as believers and have the mind of God in the center. As believers, they have a heart that is centered with God in their lives.

### ***Social Welfare is Primary Duty of Church***

Church in era of Acts' duty was to visit and serve needy people. Likewise, the church's social welfare is not optional but it is required. The church has to operate social welfare activities. However, the church should operate activities that fit the situation of the area. Namwon Salim Church's pastor said the following precautions while doing church's social welfare activities.

First, we should not use social welfare as tool for church growth and we also should not think of investment as 'Give and Take.'

Second, with our faith and the pure heart, give with the Jesus' heart.

Third, of course the church should operate the social welfare. Church growth is gift from social service not the center of the goal.

### **GRACE CHURCH (Children's Dreams in the Town Center)<sup>33</sup>**

Because majority of the pioneer church's economic problems are not solved, our reality is that we don't have courage to start the social service. However, there is one example that accomplished the church's mission and succeeded to pioneer. It is the Church of Grace (Joint Yejang, Senior Pastor Byoung Yo Park). 60% of this church's social welfare budget is taken by Sunday school attendance, including accounting for 60 saints present day.

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<sup>33</sup> Byoung-Yo Park, "Grace Church," *Children's Dream the Town Center*; available from <http://www.busrugy.or.kr/bbs/zboard.php?id=freeboard&no=1082>; Internet; accessed 25 January 2010.

### ***Watching Neglected Children***

Grace Church began at Bongcheon. It was hard to find the saints even though they worked hard to evangelize. When they were reducing the difficulties and felt frustrated, the children began to enter there. The church is located at the place where there were lots of children without their parents.

They wanted to make children Christians through faith but with only one worship per week, it is almost impossible for them to teach the children how to resist the values of the world. So Pastor Park started study room to help children in the community. The study room, which has only one resource which is the love for children, had six children and a table at the beginning.

### ***“Kummaeul” Local Child Center***<sup>34</sup>

The current social service program of Grace Church is Children's Regional Center in KumMaEul. They are operating programs to provide meals, education, culture events and faith educations for the children in their community. Every day, 50 children, divided into child department and Youth Participation, study in the study room in the church which operates child care centers and QT,<sup>35</sup> Wednesday night service, Friday night service and Saturday night cell-meeting.

Especially, as the *Bongcheon-Dong* is constructing apartments, polarization became more serious and children's deviation is becoming more frequent. Grace Church is trying to provide culture and equal educational opportunities for children in their community.

### ***Network is Crucial***

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<sup>34</sup> This term means 'Village with Dream.'

<sup>35</sup> Q.T. means 'quiet time.' (Reading Bible, Prayer, Praise to the Lord).



In a small church, the most important keyword to operate community service projects successfully is the network. Because the human and material resources inside the project are scarce, they need to be connected to the church programs that has abundant amount of resources. Grace Church used the power of these networks well. Pastor Park started study room and sent the documents that say that he opened the study room but there was no response.

They didn't have any rice to feed the children at the study room and they didn't have enough teachers compare to the numbers of children that are flooding in. Struggling Pastor Park noticed that there's lot of colleges in Bongcheon-dong and he visited the colleges in person and sent the flyer to hire some teachers. Now, 25 Seoul college students are volunteering for him. After 1 Year and 6 months later, study room was starting to get some attentions from gu office. Eventually, it became official study room and they got some help and supports from gu Office. When they were connected to the network of the government, they were suggested to cooperate with the government naturally. Currently, they are connected to Food Bank of Suni General Welfare Center and receiving cultural supports from Hanhwa group.

### ***Giving Meals is a Part of the Ministry***

Pastor Park does not think that only sermon is ministry of pastor. To feed hungry children and providing them educational and cultural benefit is also is the part of ministry. This kind of awareness of the pastor was part of formation of the current Grace Church. Self-esteem of the saints of Grace Church is great.

There are almost no saints who are leaving the church because it is great church. Sometimes, some people are evangelized by the operation of the Child Center. The Grace Church became a model for pioneering the church after successfully pioneering a church with sharing and serving.

## THE FIRST CHURCH OF JUNGdong (Downtown Area) <sup>36</sup>

First Church of Jungdong, which is part of Methodist Church of Korea (Christian Methodist, Senior Pastor Cho Young-Jun), built social education center in 1990 to focus on local community welfare and they are using 15% of their budget on social welfare. Especially, they are practicing the sharing and serving of Christ by operating social welfare service for employees because the area is surrounded by tall buildings.

### *Rest Area in the City*

The First Church of Jeongdong is famous for cultural sanctuary. In the church courtyard at 12 O'clock at noon every day, about 200 employees from building around them comes to the church for a cup of tea for free. First Church of Jeongdong provides music, books and tea in lunch time for employees.

Homeless families are the fastest growing segment of the homeless. People were leaving the house in various difficult situations.<sup>37</sup> Jeongdong shelters provided a simple lunch and cultural program in the spring and fall like craft paper and opened classical concerts which provides peace to the people who are stressed out from the work. Especially, every Wednesday night service, which averages 250 people per night, has been accomplishing its duties. First Church of Jeongdong resisted to use workers as tools for the growth of the church and provided them the time and rest to check and change their direction.

### *Love toward Asia with Office Workers*

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<sup>36</sup> Young-Jun Cho, "The First Church of Jungdong," *Downtown Area*; available from <http://chungdong.onmam.com/> ; Internet; accessed 25 February 2009.

<sup>37</sup> Jeremy Reynolds, *Homeless in America; the solution* (Lafayette, Louisiana, Huntington House Publishers, 1994), 35-47.

First Church of Jeongdong opened Asian Language School to teach workers another language. By activating interaction between other Asian countries, the door to ministry became wider but, it is not easy to find opportunity to learn southeastern Asian language. Asian Language School, which is based on pastors and worker who are interested on ministry, is getting good response from nearby worker by providing them education by an instructor.

### ***Homeless People in the Urban Areas Are Our Neighbors***

First Church of Jeongdong is operating a program that is not based on workers, and it is “Morning Welfare” for homeless people. “Morning welfare,” which is providing bread and milk for 320 Homeless people in every Saturday morning in Seoul, is the sharing of love from First Church of Jeongdong to Homeless people. Also, they open up the church every Wednesday and Sunday for lunch to eat and talk to the homeless people.

### ***Love and Dedication for 120 Years***

The First Church of Jeongdong is known for changing their weakness of being center of the city by creating new opportunity for social service. Instead of locking the doors of the church tightly, they open the church for the community and operate social service program which is great model. First Church of Jeongdong is over 120 years old and it has mature love to make Jesus Christ shine in the center of the city.

CANAAN CHURCH (Poor Areas)<sup>38</sup>

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<sup>38</sup> Do-Jin Kim, “Canaan Church,” *Poor Area*; available from <http://www.canaanhomeless.or.kr/> ; Internet; accessed 10 January 2010.

Canaan Church in Seoul, Dongdaemun-gu, (The general Assembly of Presbyterian Church, Habdong, Senior Pastor Do-Jin Kim) has been dealing with homeless welfare for 13 years. Canaan Church is using 85% of its budget on the social welfare.

### ***Church with Hope***

Canaan Church began social service by opening the church to the homeless people. As the number of homeless people increases, Pastor Kim said, “If you don’t have anywhere to go, come to Canaan Church. There’s hope in here!” currently, Canaan Church is providing rest area for 180 homeless people.

### ***The Miracle of Self 40%***

Canaan Church currently offers the homeless a free shelters, ex-prisoners support, low-income protection, health care, support for social security eraser, counseling winter night for homeless, social service programs to give hope to the unemployed, such as a continuous revival. The biggest characteristics of the Canaan Church’s homeless welfare is that homeless people can act by themselves by foundation support and job placement.

Jesus Christ’s love would be recovering the wounds in the physical and spiritual mind of homeless and make them able to go back to the family. The rule of the homeless shelter is to attend worship at dawn and evening. Canaan Church invited famous instructors to give hopes to the unemployed every night at seven for 6 years. Canaan Church’s evening revival which has tears and prayers are formed from 40% self-support which is amazing. It is a small miracle that Jesus Christ’s love brought to Canaan Church.

### ***A Real Social Welfare is saving Lost Souls***

Unlike other social welfare programs, Canaan Church’s social service deals with the spiritual problems first. Loving hurt souls is more important than feeding and providing place to sleep. This is why the Christians should be first-place in social service. Canaan Church has

vision of establishing social welfare centers in each community. It's for helping and forming social welfare network to serve in better qualities.

#### YUL-GOK CHURCH (Rural Areas)

In February 2006, Yul-Gok Church, which was having its 100<sup>th</sup> anniversary, (Gihaseong, senior pastor Tae-Kwon Yeo) is operating typical rural ministry that 150 saints are attending. However, compared to its size, this church's works for its community are doing lots of jobs. Yul-Gok Church had lot of changes since Pastor Tae-Kwon Yeo was appointed in 1984.<sup>39</sup>

Most of the town's populations were farmers who are having hard time. Pastor Yeo changed this region by organizing a group with his assistances. Pastor Yeo of Yul-Gok Church is emphasizing service to neighbors because it's Jesus' command.

#### *Wanjoo Home Volunteer, Dispatching Center, and Gosan Area Child Center*

Family Service Dispatching Center and Alpine Region Child Care Center were opened during Yul-Gok Church's 100<sup>th</sup> anniversary. Alpine Region Child Care Center is accepting children aged 6 to 18 who lost their family. Now, more than 40 children are getting help like educational instruction in the child care center. Because of its characteristic of the region, Family Service Dispatching Center is focusing on elderly. Because Wanju's 15% of its total 83,500 population is elderly, they are operating elderly welfare, elderly jobs, meals and child welfare businesses.

Senior Employment Program are grinding the rice fields, planting soybeans and providing jobs for elderly. Elderly meals business is providing free lunch for elderly every

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<sup>39</sup> Tae-Kwon Yeo, "Yulgok Church," *Rural Area*; available from [http://www.gobaek.or.kr/zboard/view.php?id=freeboard&page=4&sn1=&divpage=1&sn=off&ss=on&sc=on&select\\_arrange=hit&desc=desc&no=1339](http://www.gobaek.or.kr/zboard/view.php?id=freeboard&page=4&sn1=&divpage=1&sn=off&ss=on&sc=on&select_arrange=hit&desc=desc&no=1339); Internet; accessed 10 March 2010.

Tuesday and Thursday with 170 employees. They talk to the elderly living alone and provide meals for them. Ninety people are using the elderly welfare business.

### ***Portable Social Welfare Center in Rural Area***

Unlike urban area, rural area is hard place for people to attend social welfare program. Because the area is wide, transportation is hard to find, and most elderly people are not accessible, welfare service is having hard time in the area. Therefore, Yul-Gok Church performing moving welfare service business. It is called 'visiting rural moving social welfare'. Moving social welfare is operating welfare business under help from the Yul-Gok Church.

Currently, the moving social welfare is supported with special business. They even provide health care service for the elderly. They are holding karaoke restaurant operations, origami for the prevention of dementia, smile Therapy, integrated healing arts, summer leisure activities and local cultural activities and the tour for social and cultural services. Region social business is providing free treatment, play, teeth and haircut service.

### FIRST CHURCH OF GIMHAE HWALCHEON (Senior College)<sup>40</sup>

First Church of Gimhae Hwalcheon (Presbyterian Church, Kosin, Senior Pastor Se-Jung Kim) represents the senior college in Korea. The church is dreaming of church growth and recovering families through the Senior College. Lot of people gathers in First Church of Gimhae Hwalcheon every Thursday because they are trying to see and learn about the operation of the senior college.<sup>41</sup>

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<sup>40</sup> Se-Jung Kim, "The First Church of Gimhae Hwalcheon," available from <http://wjc.or.kr/?PHPSESSID=453221f3bb64284f718da50b57844adb>; Internet, accessed 14 August 2009.

<sup>41</sup> Hee-Gyoung Noh, "Pastor, Sejung Kim of first church of Gimhae Hwalcheon," *Naver News* 29 November 2000 [journal online]; available from <http://news.naver.com/main/read.nhn?mode=LSD&mid=sec&sid1=111&oid=005&aid=0000033580>; Internet, accessed 14 June 2009.

### ***Motives of Establishment of Senior Citizens College***

The best motivation for the establishment of the Senior College of Hwalcheon is a member of the church in First Church of Gimhae hwalcheon. More than 60% of town's population is composed of young people. Because the most of elderly are working couple or operating a business, there's lots of elderly staying at the house. So the elderly eventually lost their jobs. So they gathered in no time all over the place and they were all senior citizen who has experienced the old age of human poverty, sickness and loneliness.

Therefore, First Church of Gimhae Hwalcheon, after 3 Years of preparation, finally got a chance to help the seniors like relieving boringness, providing them free meals, free treatment, free barber and beauty treatment and free law counseling by establishing *The First Senior College of Hwalcheon* in December 1997 and according to statistics, there are 3800 elderly right now. First Church of Gimhae Hwalcheon is operating Bible College based on senior college and learning service train to build relations with people in their community.

### ***Operation Plan for Senior Citizens College***

(1) The Senior College operating schedule: The First Senior College of Hwalcheon is operating class every Thursday 10:30-3:00, Sunday 1:00-5:00, and this program starts at March and ends at February. The students will graduate after 3 years and can attend university. Every semester will be free.

(2) Rules and Regulations: Student recruitment shall be held during February each year, but students are welcome to register at any time. Only the person who has completed enrollment and registration can benefit from free meals, free treatment, and free barber and beauty treatment. Any people in this area who are over 60 years old is welcome and any people in other town who are over 60 years old is also welcome. We send cars to elderly to

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pick them up, and drop them off after class. No smoking indoors. Missing class 4 times in a row without excuses will be considered as automatic withdrawal.

### *Activities of Senior Citizens College*

In the First Senior College of Hwalcheon, every class is free. In addition, every time a student meeting is held, the meals will be provided. Every Tuesday, Thursday and Sunday, free haircut is provided for those who want professional hairdresser to do their hair. On every Thursday and Sunday, they provide free treatment by professionals in Kimhae Gospel Hospital and other general hospital.

They give out medicines that are enough for 3 days to the people who visits for the first time. Especially, for those who are students of the Senior College, they give 40% discount. More than twice a year, they are operating free bath. If one of the students gets hurt, they provide a compensation for them.

## SUMMARY

As you can see from examples of each church, Korean church need to be church that is working for spreading Jesus Christ by serving and sharing with their neighbors.

Let's evaluate the examples. Sekwang Ilsan Cultural Center, now a special tier reserved for culture, but we can see it's not about exclusive possession, it is about the life. Ultimately, this cultural center and the church held in conjunction with the indirect evangelism. It ends with a cultural event rather than simply a place of evangelism, which naturally can lead to evangelism.

A church outreach through Cultural Center of Iksan Bukil Church is all paid by the church. Usually, it is operated by welfare center but Bukil Church's ministry group is



operating by themselves. Know-how of the activation of social services, in one word, is sending the love of Jesus.

When Namwon Salim Church is operating social welfare activities, they should know that it should start from a person who gets the services. In addition, social welfare is not just operated by money but it is operated by faith and passion. We learned that faith and passion forms this church's social welfare. Grace Church, the Pioneer church in Kummaeul, taught us about the Community Child Center. We have to prepare the social welfare programs based on the characteristic of the area.

The First Church of Jeongdong recognized the desire of people well. The service was simple as tea, music and books, but it filled the desire of the people. Also, the church is open to the community for them to use their facilities. And they serve the community through the social service. Canaan Church, which was built on the poor area, did what the church should do and gave positive image to the church. Also, when the church's limits come, they can join other small churches or make alliance with other social welfare centers. Yul-Gok church has its interest in elderly welfare. Especially, they focused on the moving welfare service 'visiting rural moving social welfare'.

Like above, Korean churches should not make excuses about their environment. No matter how hard the life is in the area, if we help them with heart of Jesus, we will find the way. On the other side, all churches have some differences but all of them have human resources, facilities resources, financial resources. If we use our love well, someday, a person who doesn't know about Jesus Christ will come back to him.

## CHAPTER 5

### PROBLEMS AND REFORMATION PLAN OF SOCIAL WELFARE IN SOUTH KOREAN CHURCH

In the previous chapter, I mentioned examples of churches that have overcome their environmental issues and activated the social welfare activities. Now, let's look at the problems of the Korean church and the solution to those problems. But before we look at the problems of the Korean church, let's look at the example of church in the number-one social welfare country, the United States of America.

#### HISTORICAL BACKGROUND OF AMERICAN SOCIAL WELFARE PROGRAM<sup>1</sup>

The puritans, who came to America in early years, were people who were abused socially and economically in the Great Britain. They cursed the rich people who ignored and abused the poor people. Therefore, they hoped the new world would be shaped by the God. They emphasized that there has to be order in the church as well as in the social life and sometimes, they even fought for it. Unlike Puritans, Quakers accepted 'inner light' doctrine. They insisted equality by protecting the poor, reforming jails and opposing the slavery.<sup>2</sup>

These kinds of spirit have lots of impact on the American church and ordinary social life. American church's social welfare activities have developed based on these kinds spirits. If we look at the history of the church social welfare activities, we could look back up to churches in the New Testament, it would be easier to look back at the churches in 19<sup>th</sup>

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<sup>1</sup> Jang-Chun Yoo, "Study of religious social welfare activities and its activation situation; focusing on church's social welfare activities," (Korea Institute for Health and Social Affairs, 1999) 140-142.

<sup>2</sup> Beryl Hugen & T. Laine Scales, *Christianity and Social Work: Reading on the Integration of Christian Faith and Social Work Practice* (Botsford: North American Association of Christians in Social Work, 2002), 45-48.

century. This exercise was the start of the church's social work and professional social welfare activities.

Charity activities of the protestants, which occurred in the middle of the charitable organization of 1800's, occurred as aftereffect of the religious awakening movement and it was tool for independence by social, missionary and independent goal. The early organizations were composed of people of various Protestant churches interdenominational. However, other denominations established each of their institution to accomplish the purpose of evangelism and certain special social assignments. So, on the other side, they gave out the invitations to church, bibles and documents for Christian education and prevented the drunkenness, obscene and gamble. Some organizations organized to overcome the poverty, abuse, disability but they were also brought up the problems of poor people, the unemployed and widows, orphan and starvation.

Historian Smith (Timothy Smith) claimed that America's evangelical churches almost had no interests on the social problems and he came to America in late 1800's to claim that America's churches are starting to have lots of interests on the poverty, workers' right, drunk driving, poor people's housing and racism. He suggested movement such as antislavery, temperance movement, prison reform, poverty, labor reform and family life.

In 1850, evangelist Phoebe Palmer established Five Points Mission in New York City to start the missionary work of Protestants in poor area and developing professional social welfare activities. Owen R. Lovejoy was a pastor but he became executive of important social welfare activities and a social reformer. Jane Addams resigned the oversea mission and became social welfare person.<sup>3</sup>

Many people tried to unite the church and social welfare activities and one of them

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<sup>3</sup> The Jane Addams Hull-House Museum is located at 800 South Halsted Street on the University of Illinois at Chicago campus. The Hull Home was built in 1886 by Charles J. Hull and occupied by Jane Addams in 1889. Jane Addams, "Hull House Museum," *UIC College of Architecture and Arts*; available from <http://www.uic.edu/jaddams/hull>; Internet; accessed 26 March 2010.

was Moud Reynolds Meclure in Louisville, Kentucky and he started Settlement Movement. He taught about the social business and it has developed to Caver School of Church Social Work of the Southern Baptist Theological Seminary. Another important issue to understand the social welfare activities of American church is the 'Social Gospel'. In 1886, Charles O. Brown, who was a pastor of Congregational Church of Iowa, used this term and it has been generalized by other theologians.

Some say the church is "the mother of social work" because it did big roles in the beginning of social welfare activity. However, institutions like settlement movement, schools or hospitals were the one that activated the social welfare. Many people tried to combine social welfare activities with the church but the relationship between church and social welfare activities was not smooth. Of course, they cooperate sometimes but they were unconcerned about each other. The reason that church social service activities had big changes, even though they went through hard times, is that the churches had social welfare experts to accomplish the social welfare activities. In the current American church, there are various social welfare activities that were used to go through the hard times.

#### EXAMPLES OF SOCIAL WELFARE IN AMERICAN CHURCH

Like South Korea church, we cannot record all the social welfare activity of American church. The causes of church growth are worship, sermon and ministry. But here, we are going to look at the growth of each church through social welfare and serving. The following are examples of the American churches' social welfare activities that can be compared with the social welfare of Korean churches.

### *The Vineyard Community Church<sup>4</sup>*

On hot summer day in City of Cincinnati, Ohio, a few people on the street brought a large ice box. The ice box was filled with ice, cold soft drinks and water bottles. They gave out those drinks with a smile and without explanation. The people who got the drinks thanked them and wondered with curiosity. They thought it was for advertisement for Drink Company. And in the parking lot, few other people were putting coins in the parking machine. But they were not putting it in for their cars but they were putting it in for other person's cars. After they finished they put one card in each windshield wiper. The card said "I put in one more coin for you. It was small but I wanted to help you." – Cincinnati Vineyard Church --

By serving others, The Vineyard Community Church of Cincinnati started to build environment for church based on Jesus' life and teaching. In 1985, it started Sunday morning service by growing from bible studying meeting with 35 people. In 1986, they moved worship meeting place and it started ministry for the poor and it has developed to ministry which shows church's identity. 'Served through the evangelism' (Servant Evangelism) is based like this. 'Evangelization through Serving' is Cincinnati Vineyard Church's way of sharing God's love with people who do not know him.

When they moved the church building again in 1989, the attendance of Sunday worship had grown to 450 people. Many of them were attending because of the evangelism of the Cincinnati. They experienced the love of God without reasons like free gifts and soft drinks. The church continued to grow through the Conduction through the serving. In 1996, with the grace of God, they were able to buy 46 acre of the land and 7000 saints gathered on Easter to move to new building in October, 1999.

Pastor Steve Sjogren enjoys meeting the saints of his church. Media Production Team makes announcement by a video and most of the time, Pastor Sjogren is the main

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<sup>4</sup> Steve Sjogren, "Vineyard Church," available from <https://www.vineyardcincinnati.com> ; Internet; accessed 25 March 2010. - Vineyard Community Church, 11340 Century Circle E. Cincinnati, Ohio 45246

character of the video. Sometimes the announcement looks like a funny comedy but it is good way to show that Christians are companionable. He also loves to ‘Conduct through the serving’ with his church member. He is known for cleaning restrooms in the restaurants for free, give out coffees to customer in front of a market, visiting neighbors and give out light bulb or batteries for free and free present wrapping service and other services to others.

### *Crenshaw Christian Center*<sup>5</sup>

There is one building that gets others attentions. It is large dome shaped and has roof and parking lot besides it says “Crenshaw Christian Center.” If we visit this church that is located in Korean Town in Los Angeles, we can see that it is bigger than what it seems from the sky. The Church called “Crenshaw Christian Center,” is known as largest black church in the west. The huge dome shaped building was built to worship with 10,000 people, and there’s space for pre-K to high school private school, gym and library because it was built on 32 acres of the land.

The church is located in the area of low-income black people in dense neighborhoods with drugs and gang-related accidents occur every day. In addition, the church’s ministry work for the poor and needy and it is the relief work. The building is open every day for anybody who needs food. There’s a week’s worth of food prepared and anyone can get it three times without being questioned and at the fourth time, counselors ask them about their life and what they need. Second is sharing work. Especially, church members bring unwanted clothes and other stuffs to one building and give it to people who need it. Whoever comes in to this building will think it is some kind of clothing store because it is so well-organized and tennis shoes from heels and underwear to suits are so well-organized and whoever wants it, can pick it up. In case the person is non-believer, the people in the building are trained to be

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<sup>5</sup> Crenshaw Christian Center, available from <http://www.crenshawchristiancenter.net/drprice.aspx>; Internet; accessed 25 March 2010.

as kind as possible. Anyone can visit the church in the weekday if they wanted to.

If a visitor says ‘I am visiting’ the clerk at the information center show them everywhere in the church and tell them about the history of the church. In 1973, Pastor Frederick Price came into (Dr. Frederick K. Price) the church of 300 saints which grew to the “Crenshaw Christian Center” which now holds 22,000 saints. The growth in the philosophy of ministry in the church can be found starting from Pastor Price, ‘teach the Word of God invariably, and spread Jesus Christ’s gospel to the saints to declare victory in their footsteps of Christ as a way of life to have’. This kind of growth started from the ministry philosophy of the pastor Price and he is teaching how to ‘Teach God’s word and spread the gospel of the Jesus Christ.’

### *McLean Bible Church*<sup>6</sup>

It is never easy to spread gospel to the new generation. But ‘McLean Bible Church’, located in Washington DC, has successfully accomplished this. In 1961, the McLean Bible Church, that has started from 5 families, faced new changes and growth by appointing Pastor Lon Solomon as their fourth senior pastor.

Let’s summarize the last 24 years of ministry work of this church. 1) Frontline – experienced leadership through young people. 2) The House – to Southeastern Region of the Washington DC’s young people, they provide chance for spiritual growth, characteristic education and skill training through after-school programs and summer retreat 3) Access – they have greatest ministry for people with disabilities and their family in the area 4) The Gathering - They formed the community for 1,000 high school and college students to have meeting every week. Also they made the vision declaration: “McLean Bible Church’s vision is to be an influence to the community around us with the gospel of the Jesus Christ.”

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<sup>6</sup> Lon Solomon, “McLean Bible Church,” available from <http://www.mcleanbible.org/>; Internet; accessed 5 April 2010.

Direction of church's ministry, contents of sermon and direction of saints' personal religious life is based on the content of the vision declaration.

And they chose '10 Core Values' to suggest the ways for detail method and McLean Bible Church members and ministries are accepting the 10 kind of Core Value and practice it. What is the 10 kind of Core Value of McLean Bible Church? First is that people is the big matter of God and our church. The second is message of the Gospel transforming the lives of people. The third is purpose of our ministry is changing the people to follow Christ fully. Fourth is ministry and evangelism must be conducted in an appropriate way. Fifth is people should be treated respectfully. Sixth is People Caring Community need to be connected. Seventh is all Christians has a God-given ministry. Eighth is doing everything excellently for Jesus Christ. Ninth is our church must be a influence to social community. Tenth is having willed to endure dangers with the visional faith to accomplish our duty of the God. Due to the vision and core values, McLean Bible Church has always been challenging to the world. Like Pastor Lon Solomon met an evangelist on the street and met Jesus Christ, this church's outreach ministry is active. Through 'The House' ministry, Anacostia, which is located Southeast of Washington D.C. and is known as 'Street of Murder', 'House of Drugs', was changed to rehabilitation center for their family.

Also, for cancer patients and their families, they hold counseling support ministry, network ministry for those seeking employment, ministry for the soldiers and their families and those that needs touch of love have been helped by detailed ministry. Now, McLean Bible Church understands characteristics of the region and growing to fulfill the wants of community and spread gospel of the God.

### ***Saddleback Church, Lake Forest, C.A.***<sup>7</sup>

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<sup>7</sup> Rick Richard D. Warren, "Saddleback Church," available from <http://www.saddlebackfamily.com/>; Internet; accessed 15 April 2010.



Saddleback Church in Southern California is already well known in the world. Rick Warren, who is known as the author of *the Purpose Driven Church, the Purpose Driven Life*, is the senior pastor of Saddleback Church, which is church that has ‘definite goal’. Most healthy, large churches are led by a pastor who has been there a long time.<sup>8</sup>

People who visit Saddleback Church for the first time notice the smiles of the volunteers from parking lot to the worship building. Like meeting old friend, they welcome the visitors with happy expression and make them relax. Saddleback Church’s vision is like this. “Our dream is to give love, approval, help, hope, excuse, guide, and give faith to people who got hurt, oppressed, wondering and people who gave up.” This kind of dream is not just the Saddleback Church’s dream. This dream is dream and target for all churches that are built on this land.

Jesus told us to “store up your treasure in heaven.” In one of his most misunderstood statements Jesus said, “I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.” Jesus did not mean for you to “buy” friends with money. What he meant was that you should use the money God gives you to bring people to Christ.<sup>9</sup>

Before Rick Warren pioneered the Saddleback Church, Pastor Rick Warren surveyed the region first. While the church was growing, Pastor Rick Warren gave attentions to members of his church and people in the community and developed the ways to talk to them constantly. One example, he even collected address, phone number, and even fax number of new small businesses in the community. Small businesses got one-page of fax message that is helpful to business and told them to visit the church if they need prayer or help from Pastor

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<sup>8</sup> Rick Warren, *the Purpose Driven Church; Growth without Compromising your Message & Mission* (Grand Rapids, Michigan: Zondervan Publishing House, 1995), 25-46.

<sup>9</sup> Rick Warren, *the Purpose Driven Life; what on earth am I here for?* (Grand Rapids, Michigan: Zondervan Publishing House, 2002), 297-304.

Rick Warren every week. If the technology was more advanced, he would have done it with E-mail but the fax was the latest, so it worked out great. Through this, some people accepted Jesus, and some people understood that the church can be helpful to them.

Another characteristic of this church is that the members of the church do not wear suits. They often wear simple T-Shirts and pants, and in summer, they wear shorts and flip-flops. We can see lots of those on the dry area where Saddleback Church is located, but it is still uncomfortable to some people that they wear those in the church. Pastor who is preaching wears same type and no one seems to complain about it in Saddleback Church. But why? Majority people in the area where Saddleback Church is located are white workers. Taking off the suit and wearing comfortable cloth means 'relax' to them. Wearing suits to church could mean another 'work life', not 'relax'. With this simple routine, the Saddleback Church is adding 'relax' to the saints and they could meet other people as 'family'. This also is good recognition of characteristics of community.

***TRBC (Thomas Road Baptist Church, VA)***<sup>10</sup>

To learn about TRBC, you have to learn about Pastor Jerry Falwell first because he is the one who pioneered this church. Jerry Falwell was born in Lynchburg and accepted Jesus Christ when he was at second year in college. After experience of re-birth in January, he was called to ministry. After graduating from Bible Baptist College, he visited his home town Lynchburg while planning to pioneer out West. In Lynchburg, he was suggested to start a church with some people. Falwell prayed to the God that if starting a church in Lynchburg is the God's will, show him the sign. At that time, most of the people who heard his sermon decided to believe Jesus Christ. He then realized that starting a church in Lynchburg is the God's will. And then he started Thomas Road Baptist Church at Thomas Road with 35 other

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<sup>10</sup> <http://home.trbc.org/>; Mission Statement: TRBC mission is to *Win - Grow - Send* followers of Christ to change the world; Internet; accessed 20 April 2010.

men.<sup>11</sup>

Young Pastor, Jerry Falwell spread gospel in Lynchburg by knocking the door of 100 houses each day. His tireless enthusiasm of his soul and endless prayer had lots of impacts on TRBC to grow to size of 800 people. The ministry grew due to the spreading gospel by radio and TV. By developing the Sunday school that goes in the top 10 in the world, “We just witnessed the God’s work which is impossible by human power” and the church grew amazingly fast repeatedly.<sup>12</sup> On May 15<sup>th</sup> 2007, he went to heaven after completing his work on Earth. His son, Jonathan Falwell, inherited the church ministry. This church, under leadership of Jonathan Falwell, is experiencing amazing things.<sup>13</sup> Every month, hundreds of people decide to accept Jesus Christ as their savior and annual registered members have gone up to thousands.

Reason this church had the rapid growth is Jerry Falwell’s passion and his prayer of his soul. And by building a school which takes kindergarten to university students, he produced lots of champions of Jesus Christ. And they are steps ahead at evangelism and missionary work. Jerry Falwell was a man of faith and prayer. Due to his influence, many people have heard the gospel.<sup>14</sup> They even handles ministry for social welfare.

Especially, there is Elim Home that Jerry Falwell built in 1959. Elim Home is for the alcoholics and drug addicts. This program helps people to break free from alcohol and drug addiction physically, psychologically and emotionally. This program helps people to re-birth spiritually. People who stay at the Elim Home will participate in worship, group meeting,

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<sup>11</sup> Jerry Falwell, *Falwell: An Autobiography* (Lynchburg, VA, Liberty House Publishers, 1997), 13-266.

<sup>12</sup> H. David Chung, “Korean Baptist Church of Lynchburg”, Liberty Theological Seminary which is introduced in *Ministry and Theology*, 1997; available from <http://lkci.org/?document.srl=1134> Internet; accessed 15 January 2007

<sup>13</sup> Jonathan Falwell, “Thomas Road Baptist Church”, *Tribute to Dr. Falwell-Autobiography*; available from <http://home.trbc.org/index.cfm?PID=9057> Internet; accessed 20 April 2010.

<sup>14</sup> Jerry Falwell, *Building Dynamic Faith* (Nashville, TN, World Publishing Inc., 2005), 1-86.

individual counsel and memorizing bible verses. There are lots of facilities prepared for them and participating in Elim Home is free.<sup>15</sup>

Other than that, they do ministry like repairing homes for individuals and other churches. When it is time to start the semester, the saints gather some schools supplies for students who are having hard time. Also, TRBC provides free medical clinic at LCA from 6:00 to 7:30. If they bring prescription to Wal-Mart's Pharmacy, the pharmacist will give them free medicines.

### ***Coast Hills Community Church, CA***<sup>16</sup>

Denny Bellesi and Leesa Bellesi, the authors of 'The Kingdom Assignment', started the Coast Hills Community Church in California and is still doing ministry. This church, which started from 10 people in 1985, grew to 4000 people. The Coast Hills Community Church of Denny Bellesi is one of the churches that grew by sharing.

This church emphasizes "Heaven Project 1~3" and it means that Christians are extending the Heaven with their talent and their treasures.<sup>17</sup> Heaven Project 1 is giving 100 dollars out of church's budget to 100 people and using it to help the needy. Heaven Project 1 is for helping needy by selling properties of the participants of this project and giving it to needy. This church advertises "Looking for 10 participant" and hand 100 dollars to them and they could use it at whatever they want but they have to follow these conditions.<sup>18</sup>

First, they have to think that the money does not belong to them but it belongs to God. Second, it does not matter where the money is used but it has to be used to expand the

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<sup>15</sup> <http://home.trbc.org/index.cfm?PID=9057>; Internet; accessed 25 April, 2010.

<sup>16</sup> Denny Bellesi & Leesa Bellesi, "Coast Hills Church," *The Kingdom Assignment 2*; available from [http://www.coasthillschurch.org/pages/page.asp?page\\_id=11140](http://www.coasthillschurch.org/pages/page.asp?page_id=11140); Internet; accessed 25 March 2010.

<sup>17</sup> Denny Bellesi & Leesa Bellesi, *the Kingdom Assignment 2* (Grand Rapids, Michigan: Zondervan Publishing House, 2003), 1 - Korean Translation by 'Tyrannus' Press, 2003. – The secret of the project of this church is "getting bigger by sharing".

<sup>18</sup> *Ibid.*, 55-61.

world of God. Third, 90 days after they use it, they have to tell their progress to all members of the church. That was the three conditions. At first, no one participated in this project but through four worships, they gave out 10 thousand dollars to the saints to help the poor. People who got the money began to worry. Because the money was the God's money, they could not use it easily. Those 100 dollars were hardest money to spend. After 90 days, this project was shown on Dateline in NBC and shown to whole U.S. But the result was very surprising. While these participants were doing this project, the church was filled with tear. Those 100 dollars made miracles to lots of places.

The participants felt some things in common. And the first one is, at first, they thought that only 100 dollars were God's money but they eventually figured out that their money, talent and their time were all God's and they confessed that they were stewards of God. Second, they could get out of the thought that this church is 'closed community' or 'group only for member of the church'. And best of all, all participants became mature spiritually.<sup>19</sup> Reason that the author chose this program as the example is that minister's faith, leadership and saints' participation is needed to run the social welfare. And it could be good way to do social welfare activity.

## PROBLEMS OF SOCIAL WELFARE IN KOREAN CHURCH

### *Lack of Will in Church and Ministers*

For the question about whether the church should run social welfare activity aggressively to solve social problems or not, 41% answered, 'Agree overall' and 56% answered, 'Tend to agree'. That indicates that church should participate in social welfare activities to solve social problems. And for question about whether social welfare activities

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<sup>19</sup> Denny Bellesi & Leesa Bellesi, "Coast Hills Church," available from <http://www.kingdomassignment.com>; Internet; accessed 25 February 2010.

are essential elements of faith life, 40.4% answered, 'Agree overall' and 52.2% answered that they agree that church's social welfare activities are essential elements of faith life, too.<sup>20</sup>

	Classification	Entirely	Agreement	Opposed	Totally	Total
		Agreement			Opposed	
Social welfare activity opinion for solving social problems	Frequency (N)	278	376	16	2	672
	Percentage (%)	41.4	56.0	2.4	0.3	100.0
Opinion about whether social welfare activities are essential elements of the faith life	Frequency (N)	271	350	48	2	671
	Percentage (%)	40.4	52.2	7.2	0.3	100.0

Korea Christian Social Overview, 2007

Figure19. Opinions of pastors about social welfare

But, lots of pastors still think that ministry work and social welfare is separate. Lots of pastors do not have will for their church to participate in social welfare but we should never participate in social welfare thinking that we are doing it because other churches are doing because that is not enough.

According to 'Korea in the church social service research',<sup>21</sup> sixty-two percent answered that person who provided opportunity to start social welfare programs and person who helped develop the social welfare programs is the minister. Just by looking at that information, we can see how important role that the minister has for social welfare programs to work properly.

<sup>20</sup> Korea Christian Council of Social Welfare, *Korea Christian Social overview* (Korea Christian Council of Social Welfare, 2007), 801~802.

<sup>21</sup> Korea Development Institute, a volunteer capacity, *Research of Korean Church's community service works* (Seoul: Seong-Gwang Press, 1990), 136.

If we question about how well the all Korean Churches are doing for community social work, 27.8% will say that it is working properly but on the other side, 72.2% will say that their church should improve their work on community social welfare. No matter how hard ministers are doing ministry work for church's social service activities, we could see that the whole Korean churches are operating social service activities poorly. The church of 64.4% of people who were object of the survey also did not operate their social welfare activities properly.

	Classification	Very Activity	Activity	Inactive	Very Inactive	Total
Activity degree of all church's social welfare	Frequency (N)	5	181	413	70	669
	Percentage (%)	0.7	27.1	61.7	10.5	100.0
Activity degree of social welfare of church that does ministry	Frequency (N)	45	192	331	101	669
	Percentage (%)	6.7	28.7	49.5	15.1	100.0

Figure20. Activity degree of participation rate of church's social welfare<sup>22</sup>

If a pastor of church talks about the importance of social welfare and encourage the members of his church to participate in welfare activities, the senior pastor needs to express his will and explain the progress situation. The survey says that 49.2% answered that their church often talks about social welfare activities in their worship and 50.8% said they don't hear it often which is similar in numbers.

### ***Lack of Use of Resources and Investment***

<sup>22</sup> Korea Christian Council of Social Welfare, *Korea Christian Social overview* (Korea Christian Council of Social Welfare, 2007), 800.

Church resources can be divided into human resources, financial resources and facilities resources. The churches in Korea are not using enough human resources, which can be divided into expert and general expert. They are making excuses like lack of financial resources for lack of investment on welfare facilities. In order to take advantage of human resources, church needs training for motivating saints and creating opportunity. Church, despite of their human resources, is not teaching people about importance and value of human resources, so they cannot work on welfare constantly. When the survey asked pastors about volunteer participation rate, 61 people (9.0%) answered that their saints are volunteering very well and 376 people (55.6%) answered that their saints need to volunteer more often.

	Classification	Very Aggressive	A Little Aggressive	A Little Passive	Very Passive	Total
Volunteerism Participation of Attitude of Church Members	Frequency (N)	61	376	201	38	676
	Percentage (%)	9.0	55.6	29.7	5.6	100.0

Figure21. Attitude of Church Members about volunteerism participation<sup>23</sup>

The problem is that most church uses their human resources on evangelization and not on social service activities. It is because church's direction is mostly under the supervision of pastor. You cannot find organization better than church easily. Church already has basic organizations and systems and they have advantage that they are already trained basically.

However, even though Korean church's organizations are better than any other organizations

<sup>23</sup> Ibid., 807.



in social life, they do not use their resource properly. This includes lack of facilities resources, too. They can use the church building or facilities or they could get out of church and use other facilities for social work, so they do not have any excuse for lack of social service work.

Most people think that lack of establishment is biggest obstacle of the church's social service but when you look at the result of a survey, it shows that church's social service activities are not affected much by lack of establishment. Budget, number of saints and saints' lifestyle, which represents establishment, does not have lots of things to do with social work cost. If the church's history is long, there are possibilities for their total budget to increase but social work cost does not change and church with short history's social work cost is often higher. Therefore, the problem is not establishment; it is will of the church.

### ***Requirement for Changing Social Welfare System***

Most common program that represents each church is missionary schools for kindergarteners. Next is scholarship work for youth programs, youth counseling programs and senior colleges for seniors. In contrast, social rehabilitation education or welfare for disabilities is pretty low-rated compare to others and it is because church's social service work is just focusing on result of ministry and just ignoring those who are really in need.<sup>24</sup>

There are many programs like visiting facilities, supporting work, scholarship work or helping victims because it's temporary and profitable and can work with works like ministry school and pre-school but we need more programs like workers counseling, which needs more budget support and which we do not have much. In addition, church that operates programs for community on weekdays was only 21.7% and 78.3% said they do not operate them on weekdays. So, there are only few churches that operate social welfare activities on

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<sup>24</sup> Jong-Nyo Jang, "the research of Korean Christian's social welfare works" (Han-Yang University the Graduate School of a Public Administration, 1998), 59.

the weekdays for community. Churches operate social welfare programs for saints on weekdays.<sup>25</sup>

(Unit: %, Person)

	*P.C. (Habdong)	*P.C. (Tonghab)	*P.C. (Gijang)	*M.C.	*B.C.	Holiness Church	Salvation Army	Totality
Yes	11.3	24.3	26.7	35.9	17.2	6.7	43.8	21.7
No	88.7	75.7	73.3	64.1	82.8	93.8	56.2	78.3
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
(N)	(80)	(111)	(15)	(64)	(29)	(45)	(16)	(360)

\*(P.C. = Presbyterian Church, M.C. = Methodist Church, B.C. = Baptist Church)

Figure22. Operating programs for local community people

Current churches' social problems change depends on social changes, and welfare activities require that kind of changes, too. Social welfare programs that are run by the church have been criticized for a lack of professionalism. The reason for that is that the churches are not surveying their community much and they do not know the way to approach to problems or they are starting from unsystematic situation.

***Problems of Promotion and Assessment in Social Welfare***

Because promotion of social welfare activities of church increases the awareness and can work for development for community, the promotions are required in social welfare activities. But according to Gi Cheol Yoon (2002), 82.8% of church does not promote, there is few promotions delivered to people and it is all church's newsletters and most of it is just for the church (31.0%).

According to his investigation, 73.4% said that they do not operate the church

<sup>25</sup> Mi-Suk Kim, "research of religious social welfare activities situation and activation plan" (Seoul: Korea Institute for Health and Social Affairs, 1999), 101.

welfare programs and operate services for welfare activities. It can be called ignorant of welfare services by church. Problems of connecting with local community are important, too. It is because church that exists in local community area has relation between the people of the area. But we can see that church that should bear the local community, does not realize the desire of the community, not sensitive to community information and does not interact with the community. In the community, church, social welfare facilities, public facilities and citizen groups are the common resources of local community and there are few more resources that can be used. The church needs to have a will to vitalize community social welfare with these facilities

### ***Problems of Support from Denomination in Social Welfare***

Most pastors in current churches are busy with preparation for preaching, visiting saints, pastor administration and other meetings. Because pastors are using their time on other various reasons, they do not use enough time on church's social welfare activities. Moo Yeol Choi surveyed reasons pastors do not operate the social welfare and 20.9% said they do not have time, 44.2% said they do not know how, 16.3% said they do not need it and 18.6% said they do not care. So, when each local church is trying to operate church social welfare business, and if they do not know how, it is high-ranked group's fault. The general meeting of denomination should direct the ways and basic educations for preparing social welfare guideline, operating social welfare train programs, and fulfilling church's social welfare businesses.

## REFORMATION PLAN FOR SOCIAL WELFARE OF KOREAN CHURCH

### ***Enhancement of Understanding Participation of Church Social Welfare***

For a church to participate in social welfare activities, pastors have to explain why

they should participate in church social welfare activities and what it means to participate by running a social welfare business or participating in social welfare business with saints. If the saints do not want to participate and the church forces them to do it, it is not desirable.

Therefore, the attitude of participants of social welfare activities should be voluntary and pleased and they have to think that it is for helping others. Church is a holy community where various people have gathered. Human resources of church can play important role in church's social welfare. When they understand the love and grace of God while providing services, it could show tremendous amount of force.

Layperson resources (Volunteers) should be promoted. When the church set the goal for social welfare activities and ask for help, the saints will participate with pleasure. Then, desirable participation rate of church social welfare will be achieved by Christian duties and responsibilities of church and their saints.

### ***Guarantee of Welfare Practice and Autonomy for Ministers***

The church's participation rate in social welfare activities were good but social welfare activities for communities were not operated well. Like shown above, pastor's social welfare consciousness plays a key role in shaping atmosphere for social service by exercising crucial influences for local church's plan for social businesses or welfare programs.

Therefore, the church needs to strengthen the education for changing awareness of pastor. They need to strengthen the education systems to build specialty school and introduce credit system for social service in each religious body's seminary level. And there is need for effort of religious level for pastor's change in awareness for welfare activities. Religion needs to put some effort on educating their pastor about the importance and plans of community social welfare activities.

### ***Establish Exclusive Department and Train Experts in Church Social Welfare***

In order to activate the social welfare of the church, "social welfare expert committee" should be composed in the church. It is because we cannot expect the professional and systematic social welfare activities without the social welfare professional groups in the church. Korean church has been operating simple social welfare activities with only their saints and it is because no committee was operated. Another important thing is that there has to be an exclusive social welfare person in the church. The church that has social welfare professionals has more active welfare activities than church that does not have a social welfare professional. This is like follow.

First, church can use their resources efficiently through social welfare professional and, develop welfare program that community need to make community social service activities more active.

Second, to handle the systemic change to efficient church social welfare activities, the church needs to specialize in ministry and especially, they need to train pastor that has majored in social welfare. If this is too difficult, there can be other ways to develop professionalism like re-educating from social welfare university, social welfare institution or social welfare conference.

Third, when the church specializes in social welfare activities in the church through social welfare professionals, they can start effective programs to fulfill community's desire and they can unfold various activities like group activities and community social group from individual intervention and make church to be able to act for current community's problem and we can expect the effects of church's evangelism and saving souls.

### ***Financial Structural Reform and Practical Use of Resources***

The task of the church's social welfare requires participation of social welfare of human and facilities resources as well as powerful financial resources. Powerful financial support of church group gets saints' attention, request the intervention and improvement of

accessibility by community. Use of money of church group's social service will lead social welfare service with spiritual security of saints. So, social welfare cost, through structure reform of establishment, should be increased. To do this, the church's financial resources have to be shown at public, guaranteeing transparency, support and extreme, constant and long-term service should be operated.

Compare to church's budget, pure social service cost takes up just few percents of it. Most social welfare activities that are operating are temporary and most of those programs are for children or youth group. If church's service is not provided through authoritarianism but provided by saints' volunteer service, the church's social service can be unlimited. The church is required to realize these facts to reform. Meanwhile, church's facilities are not used as much as time that it is unused. They use most of it on Sunday and rarely use it on weekdays and Saturday. If they use these facilities more and operate more professional programs, it could help the church's growth and development of community. Also, when they build new building, they could use it as public use, not for just worshipping because it will attract more people.

For using requested human resources efficiently in church's welfare activities, improving the quality of a leader, efforts to discharge social workers, expertise for the benefit of local communities to secure, people admitted to public welfare facilities promoting partnerships with the saints, mental and spiritual enlightenment and corrective actions are needed. Therefore, the utilization of human resources in the church in the effective training and community service deployment and management is required for the social welfare.

### ***Operation of Professional Programs***

Recent social welfare levels, by becoming level that can approach to individual's social service desire and fulfill that desire in the busy current society, is developing its professional knowledge and skills of social activities. Therefore, realistically, the church and

welfare activities and also charitable relief just cannot stay in business and they need to operate professional social welfare programs. To choose which social welfare activities program is desirable, they have eight basic judgments.

First, they should do something that government must do but they cannot do. Second, they need to realize the new problems that occur at society and fulfill those problems. Third, they need to do something that they can train without special knowledge or skills. Fourth, they need to do something that will be just right to community where the church is located. Fifth, they need to do something that they can do continuously and constantly. Sixth, they need to do something that will help people if possible. Seventh, they need to fulfill the majority of desire if there is some minority desires. Eighth, they can get some support from government.

In the social welfare activity programs that the church is operating, they might be criticized by community because they duplicated the programs that community is already operating but they could avoid it by operating programs that community really needs and operate it efficiently. For example, in child welfare programs, they need to operate and approach professionally to Child-Care Services, Childcare Facilities, guide and child care to parents that both have to work, study room, free video services and library. In senior welfare programs, senior labor bank, hospice, facilities, operating senior citizen center and free meals service is needed. In the youth welfare programs, they need to operate livelihood counseling, operating facilities, library, study room, operating PC room, music and theater is needed. And in disability welfare programs, they need to operate supporting disabilities, operating facilities for disabled, supporting disabled that has low-profit, operating rehabilitation center and helping community welfare level.

To operate those professional programs, there need to be investment in material and professional labor. Even if the church has lots of resources and strong will, they still need

social welfare expert to distribute and practice those resources and their will. Thus, Korean churches need to prepare the foundation, which is social welfare expert, to operate church social welfare activities professionally.

### *Operation of Promotion about Church Social Welfare Activity and Assessment Policies*

If the church is reflecting the word “Therefore, to one who knows [the] right thing to do, and does not do it, to him it is sin.” (James4:17),<sup>26</sup> church is practicing the love of Jesus. Therefore, a person needs to play his role essentially. Therefore, definite change in awareness and participation of church social welfare business is demanded and it would be desirable to survey the local community’s problems and try to solve those problems.

Publicity for community people is major variable for increasing the awareness of church social welfare activities and making it active. So, they need the publicity such as internet and news media to increase the growth of the church and developing local community. Also, to increase the quality level of church social welfare service, each church needs to increase the efficiency of evaluation system of their welfare programs that they are operating and increase the participation rate and satisfaction rate of people and put some effort on quality of church growth and community development.

## SUMMARY

In this chapter, we looked at social welfare histories and examples of social welfare activities of churches in United States. It is because we can compare it to Korean church that I mentioned at Chapter 4 and find the solutions to the problems. This results means that Korean church can serve people through social welfare like churches in America did. In fact, lots of churches are beginning to change and I think is a good thing. There is no

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<sup>26</sup> “Therefore, to one who knows [the] right thing to do, and does not do it, to him it is sin.”(James 4:17 NASB)



exception of how big or small the church is, how better the area located is or how rich the area is. If they realize the atmosphere of the area and serve them with the love of Jesus Christ, there will be people who will need help. Through such activities, people will eventually be evangelized and they can get to know about Jesus Christ and believe him. To do this, we have to improve each problem of social welfare activities of Korean church. Pastors of each church need to have the will to serve through social service and each church needs to expand the welfare programs that they can operate by themselves to fix the problems of the community.

Like we have seen it from the chart above, the churches need to give more attention to using resources and investment efficiently. We need to use our human resources, facilities resources, financial resources and Group resources efficiently. The problem is not about the money; it is about how active the church and its pastors are. There are always people or community that needs the social welfare of the church. Church will need to operate social welfare to fulfill the desire of people and community.

## CHAPTER 6

### CONCLUSION AND RECOMMENDATION

We looked at meanings of social welfare, biblical basis, and example, problems and reformation of Korean church's social welfare activities. If we learned what we have to do, we should put it into action. The author organized this thesis with results of research and proposal.

### CONCLUSION

Like shown in the introduction, the church's social welfare activities were insufficient. Looking at these causes, first, they only focused on spreading gospel and did not care about their community which needs serious help. Second, in that kind of background, we could not expect great use of social welfare activities because the church did not have right biblical basis and justification.

In Chapter 2, we talked about definition of general social welfare and church social welfare. 'Church Welfare' emphasizes church which emphasizes gospel, and general 'Social Welfare' does not emphasize the gospel. Also, 'Christian social welfare' emphasizes more active side of the church. You can understand that 'Christian Social Welfare' includes 'Church Social Welfare'. If social welfare idea of ways to solve social problems can guarantee happiness to people by accomplishing social responsibilities, which is 'Social Welfare', then 'Church Social Welfare' and 'Christian Social Welfare' is considered as accomplishing social welfare through Christian thought.

In Chapter 3, we looked at biblical basis toward church social welfare. We learned many parts of Old Testament and New Testament talks about social welfare. Ideas toward social welfare started from Old Testament, and New Testament shows Jesus Christ, early

church and social welfare idea of Paul. Jesus Christ set an example of serving as a model for social welfare and not only did he served the poor, oppressed and social outcasts; he also helped the growth of the early church and its organizations.

In Chapter 4, we looked at social welfare condition in current Korean church. We also looked at graph of participation rate of regional and local church's social welfare activities and learned that we have to use resources like human resources, financial resources and facility resources efficiently. Korean church's social welfare programs are mostly composed of senior, child, youth, disabled and homeless ministry and it sets the church as an example which is operating special community programs and welfare activities. The most important thing is that they have to start by serving people with heart of Jesus Christ.

In Chapter 5, we looked at history of social welfare and examples of American Church. Later in the Chapter, we looked at problems and reformation social welfare of Korean church. It was for comparing it with social welfare of Korean church that was mentioned at Chapter 4 and finding and solving the problems. Let's look at definite reformation again.

First, the problem of using human resources of church social welfare revealed problems like lack of will by pastor, lack of will by saints and lack of professionalism in church and to boost the will of pastors, church need to provide programs to change the pastor's awareness and to have social welfare mind, and to do this, church need to choose the subjects for social welfare in curriculum of College of Theory and give chance for education by religious level and give chance for scene-experience through alliance or they can challenge them by researching the successful church. To boost the will of saints, motivation is important and they have to learn the appropriateness of social welfare, learn the bible through worship or systemic education and train, and church should not decide not to train professional because of their lack of resources. Also, the church needs to vitalize the

volunteer meeting through 'social welfare department' in the church. And problem of lack of professionalism in church social welfare should be solved by training professionals. A plan to solve this problem is developing social welfare counselor and social welfare assistance to use various volunteers efficiently.

Second, the problem of using church social welfare's financial resource needs to be solved by securing welfare finance by operating special offering few times a year and using 10% or more of church's finance in social welfare finances. And the church needs to put some efforts to raise the fund, and to do this, they can operate business that can get them profits like yard sale and social welfare community chest.

Third, problem of facility use in church social welfare needs to be solved by using facilities for the community other than for worship, education, or fellowship. And the church can suggest educating specialty and personality of the child of family that has low income and operate "Community Child Center" to guarantee security and growth of the child. Also, the church can suggest operating flexible facilities to welfare that fits the construction of the church when the structure of the church changes. Also, to solve the problem of lack of church social welfare program development, the church can operate programs through surveying the desire of the community, developing programs that fit the characteristics of the community and develop the programs that will help the people who cannot get attentions from the society.

Fourth, to solve the problem of lack of using group resources in church social welfare, the church needs to plan the social welfare programs that are needed by the community through exclusive organization and practicable organization. And it is good for the church to plan and install the 'social welfare department'

Fifth, to solve the problem of lack of connection between the community, the church needs to vitalize the community social network through residents of the community and

church, and use community social resources through the use of community people's resources.

Finally, to solve the problem of lack of social welfare activity support of religious body level, there needs to be an arrangement of social welfare guideline on theological policy and direction which is pursuit the foundation of social welfare theology. And the church needs to install the social welfare department of denomination to realize the social welfare situation, and realize and announce the general details of the social welfare activity of denomination. And to lead the pastors to science of social welfare, there needs to be program that is more detail and realistic than denomination level and to do this, they need to start the social welfare train program. We have to take one step closer to people with our hearts open in order to this.

In conclusion, the church has been requested from inner-city church for practicing faith from early church, and in current situation, from the reduction of the nation welfare, practicing social welfare became important because the role and social desire of people has increased. Also, by stepping forward with mind of sincere love, the church social welfare is different with general social welfare in spiritual communion. This is what makes social welfare activity of church important and valuable.

Social welfare of church's role will continuously be to help the people having hard time until there are no problems at all in the community. Also, until this situation ends, the demand of increasing finance of church social welfare will be continued. However, we should not understand church social welfare just by its physical side. We need to know that the goal of the church social welfare is to give everyone the chance to experience the joy and love of the God.

## RECOMMENDATIONS FOR CHURCH GROWTH THROUGH SOCIAL WELFARE

We can't deny the truth that Korean church devoted itself and volunteer for the social welfare activities and it had been meritorious deed. In addition, it is also true that it brought great revolution to social culture. But in 1960, Korean church had been focusing all its attentions and abilities on growth of church which created lots of problems. The most serious problem was the lack of social interest; the result was they could not serve the people in the community. When foundation for social welfare activities of church is made and professionalism is enhanced, church could operate social welfare activities more actively. Even if we've looked at the history of the west, participation in social welfare of church will be required and the church will need to lay the foundation as main social welfare supply.

For this reason, I am suggesting these few recommendations for Korean church to develop the welfare for the community and to help recover the essence and ethics of the church. First, as a good volunteer of the church for community, most important thing for developing the social welfare is keeping balanced with establishing systemic plans and practical social welfare activities. It should not be done formally. Second, church needs to change the mission consciousness depending on the demand of the times and pay attention to the community welfare activity and seek for the way to practice it. Third, church needs to go beyond the regular social welfare activities and systematize the established social awareness and plan the way to develop the community. Finally, even though the book called *Korean Christian Social Welfare comprehensive* was published in 2007, there is still not enough information about social welfare activities of Korean church. Therefore, there is need of understanding problems of each religious social welfare and reform the basic information to use it and even use it to recover the natural personality and ethic of the church.

Through participating and vitalizing in the active and systemic social welfare business, the church needs to manage the role of the community center to lead the social welfare. From now on, all the churches in the earth will need to put their best efforts on serving the community with the love of Jesus Christ and be known as church that gives love and sharing, recover its status as a church of love and community, step forward with the isolated community and expand the kingdom of the God.

## APPENDIX A

*Charts that show the Situations of Social Welfare in South Korean Church.*

Percentage (%)

	Groups			Total
	Pastors	Evangelists	Church Members	
Improving the awareness of Christians in Social Work	9(31.0)	27(46.6)	115(51.1)	151(48.4)
Securing the necessary funding	10(34.5)	16(27.6)	45(20)	71(22.8)
Activities institutionalization of the system	4(13.8)	9(15.5)	27(12)	40(12.8)
Increase of welfare facilities or development of ecumenical programs	2(6.9)	6(10.3)	32(14.2)	40(12.8)
Public institutions and relationships	4(13.8)	0(0)	6(2.7)	10(3.2)
<b>Total</b>	<b>29(100)</b>	<b>58(100)</b>	<b>225(100)</b>	<b>312(100)</b>

No 1. Major attitude to push for the development of Christian social welfare



Percentage (%)

Used items	Ministry/Church Members	Percentage (%)
Managing and Maintaining Church	Ministry	54.7
	Church Members	34.0
Domestic, Rural Mission Support	Ministry	22.0
	Church Members	12.2
Social services and relief	Ministry	10.7
	Church Members	37.1

No 2. Survey about the use of offering

Question Classification	Percentage (%)
As part of mission	37.1
One of the essential mission of the Church	47.6
Humanitarian aid to help poor neighbors	15.3
Total	100.0

No 3. The most important purpose of the church's social services

Social Welfare Budget	Percentage (%)
1% or lower	23(10.8)
1~2%	102(18.9)
3~5%	16(31.9)
6~10%	99(23.4)
11~15%	21(4.7)
16~20%	21(4.7)
21~30%	12(2.8)
31%	8(1.8)
<b>Total</b>	<b>421(100.0)</b>

No 4. Percentage of social welfare activities of the church budget

	Percentage (%)			Total
	Groups			
	Pastors	Evangelists	Church Members	
Welfare Finance	7(24.1)	6(10.3)	59(26.2)	72(23.1)
Supporter association group	4(13.8)	7(12.1)	29(12.9)	40(12.8)
Church Budgeting	12(41.4)	34(58.6)	92(40.9)	138(44.2)
Beneficial Businesses	6(20.7)	11(19.0)	45(20.0)	62(19.9)
<b>Total</b>	<b>29(100)</b>	<b>58(100)</b>	<b>225(100)</b>	<b>312(100)</b>

## No 5. How to raise funds for social welfare

Social Welfare Budget	Percentage (%)
10% or lower	3.6%
10% or higher - 20% or lower	38.3%
20% or higher - 30% or lower	33.6%
30% or higher	24.5%

## No 6. For the Church's social awareness survey

Social Welfare Sectional Statistics	Number of cases and frequency
Senior Welfare	204 (10.2%)
Youth Welfare	246 (12.3%)
Children Welfare	493 (24.6%)
Women Welfare	43 (2.1%)
Disabilities Welfare	32 (1.6%)
Local Community Welfare	151 (7.5%)
Health and Mental Health	46 (2.3%)
Calibration and Welfare	9 (0.4%)
Others	62 (3.1%)

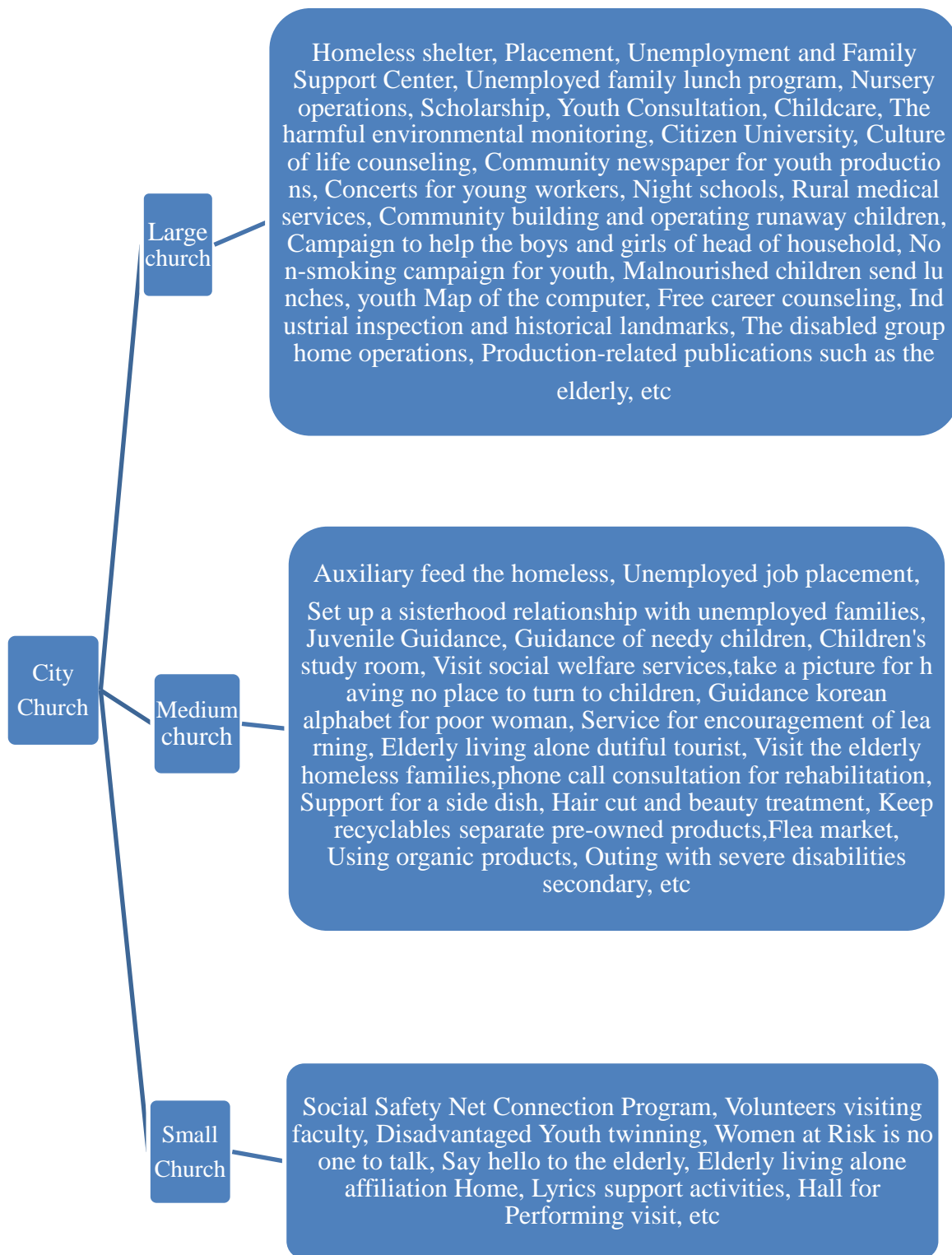
## No 7. Construction of the Christian social welfare activities

Social Welfare Sectional Statistics	Percentage (%)
Senior Welfare	33.4%
Youth Welfare	21.7%
Children Welfare	14.3%
Young Adult Welfare	0.5%
Disabilities Welfare	11.4%
Local Community Welfare	5.8%
Others	12.9%

No 8. South Korea to the church to practice community service

APPENDIX B

***Social Welfare Program that South Korean Church can Perform.***



Rural  
Church

Support to the peasantry returned to the soil, Using organic produce, Direct Marketing for Rural and urban churches in connection with, Residents Forum, Consumer counseling, Consumer Cooperatives, Flood recovery, Free practice, Support for village festival, Church Facilities Open, Disadvantaged Youth twinning, Children's study room, Teaching children, Chinese Classes, Nursery operations, Teaching rural activities, Natural places of learning, Made the local newspaper, Environmental Education, Say hello to the elderly, Elderly living alone affiliation Home, Elderly living alone dutiful tourist, Visit the elderly homeless families, Bath to help the elderly, Funeral support elderly, Acupuncture Practitioners, Grounded secondary disabilities, Environmental Monitoring, Recycling used products, recycle used to make soap, Youth community service activities, etc.

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