

LIBERTY THEOLOGICAL SEMINARY

A STRATEGY ON THE APPLICATION OF CELL MINISTRY AS
A MODEL OF A HEALTHY IMMIGRANT CHURCH

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By
Jong Dae Kim

Lynchburg, Virginia

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THESIS PROJECT APPROVAL SHEET

GRADE

MENTOR, Dr. Frank Schmitt
Dean of Doctor of Ministry,
Liberty Theological Seminary

READER, Dr. Rodney W. Dempsey
Director of the Masters of Religious Education
Liberty University

ABSTRACT

A STRATEGY ON THE APPLICATION OF CELL MINISTRY AS A MODEL OF A HEALTHY IMMIGRANT CHURCH

Jong Dae Kim

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Mentor: Dr. Frank Schmitt

The objective of this thesis is to first understand the distinctive characteristic of the cell group church, and to research the strategy of transitioning the traditional immigrant church to a healthy cell group church. The foundational concept of this thesis was brought from the early church in the New Testament, and its origin could have been found in the historical small group movement. Seoul Baptist Church of Houston and Light Mission Global Church of Washington D.C. were the model churches that were used. Surveys and interview were examined focusing on the two church's cell group leaders and members, and it became the foundation of the analysis and the evaluations. Four ministry visions and 8 types of practical strategies were resented for the transition of the CPC to a healthy cell church. Effectiveness in these ministry visions and the strategies are cause by the help of the churches that are growing as a cell church, help of the professional research scholars of the cell churches, and most of all, it is due to the Biblical theory that took place.

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CHAPTER ONE

INTRODUCTION

The mission of the church is both as a gathering church and a scattering church. The church is a holy gathering of people called out from the world. The church is called to worship, preach, educate, evangelize, minister, counsel people, and fellowship. At the same time, the church has to fulfill its calling as a scattering church. The church gathers in order to scatter. Ultimately, the church does not exist for its own existence but for the world. The church does following actions for others: prayer, evangelism, missions, volunteerism, exemplary lives, and proclamation of prophetic words.

According to Rev. Chai of Seoul Baptist Church of Houston;

When comparing cell church with other small group ministries, cell churches stand out above all else as these next two statements are substantiated. First, the attendance is much higher with cell group churches. In our church, cell group attendance is higher than Sunday services. Even though service is held every week without fail. The reason is that the cell group ministry can administer to the specific needs of the members much better. If the needs were not being met, then no matter what was offered, people nowadays simply would just stop going to church. Secondly, the attendance of nonbelievers is rising. When I first started working in January of 1993, the attendance was approximately 120 adults. Currently, last years attendance was over 400 adults (in Houston, the Korean community population with children is approximately 18,000 people). During these times, I baptized over 400 people. Which means that the number of nonbelievers attending church has increased tremendously. I can only conclude that this is the direct result of the role of the cell church.¹

¹ Young Gi Chai, *Equipping Lay Ministry Through the House Church* (Seoul: Tyrannus, 1999), 3. Cf> According to a report from twenty-ninth Invitational Pastors' Family Church Seminar (Feb.7. – Feb.12. 2006.), the average Sunday attendance by adults passed 950 and baptized members passed 1,250.

The church must be authentic. This is what God wanted in a church. The church isn't an institution created by people in order to fulfill their need, but it is something God had planned even before the creation of the world. William A. Beckham says, "Among the most frequently used metaphors in the New Testament to describe the church are 'body,' 'family' and 'building.' These metaphors in one way or another are integrated and interrelated systems. The body is an organic living system. A family is the most basic social system. A building is a structural system."² The church is the body of Christ. This means that there's a unique mystery of organic connection that can't be compared with anything else in the world. The head of the church is Jesus Christ. The church must mature and grow in Christ (1Cor. 12:12-27; Eph. 1:22-23; 4:16; 5:23; Col. 1:18, 24). The church is a community of *Koinonia*, and it has the essential relationships of a spiritual family. Therefore, the church must be healthy and it must grow. Paul says, "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up" (Ephesians 4:11-12, NIV).

I. The Statement of the Problem and Purpose

The Korean-American Church (the KAC hereafter) started with the immigration of Koreans to Hawaiian sugar cane farms in 1903 and Korean-American grew with the continuation of Korean immigrant population, and KAC also grew proportionally. As the Korean-American community grew the Korean population flowed into the mainland from Hawaii and KAC was started on the mainland as well. As John F. Kennedy's new

² William A. Beckham, *The Second Reformation* (Houston, TX: TOUCH Publications, 1997), 145.

immigration law came into effect in 1968 more Koreans were able to immigrate to the U.S. and KAC started to be very active and they entered into a golden time of great revival. The KAC became the largest Asian immigrant church in the U.S. with its thousands of churches.³ As of year 2006, KAC has had 100 years of history. KAC started with 1 church in 1903, and by 1985 there were 1,000 churches; 1991, 2617 churches; 1994, 3,268 churches; and after 100 years, there were 3,323 churches in 2004, and in 2005, it increased by 204 churches to 3,527. The state with the most KACs is California with 1,139 churches (32.2%); the next is New York with 420 churches (11.9%); the next is New Jersey with 212 churches (6%); the next is Illinois with 194 churches (5.5%); and the next is Maryland with 138 churches (3.9%).⁴ In 100 years of Korean-American immigrant history over 3,000 churches have been planted all over the U.S.

For over 100 years, the first immigrant generation has dedicated themselves to the church with much tears and sweat in a manner that no words could fully describe, and finally those efforts have contributed to the amazing revival of KACs. Not only that, the influence of KAC over Korean immigrants has been enormous. KAC took on a role as a guide to the immigrant life, providing itself as the only regular meeting place for its members where they found comfort in their lonely immigrant life, found friends, learned about American culture, and quenched the thirst of their souls. But now as they experience abundance of living, and as they start to settle in their immigrant life and find security in many aspects, their need for a church, and a caring ministry does not have the

³ Taek Young Kim, *75 Years of Korean-American Churches* (Seoul: Word of Life Books, 1979), 3.

⁴ In Shil Seo, "North-American Korean Church", available from http://christiantoday.net/sub_read.html?uid=7015§ion=section12; Internet; accessed January 28, 2006.

same amount of influence on them anymore. We can infer this from the fact that KAC had been growing steadily until 1994, but it started to decline or stagnate since then. For example in Illinois where there are 194 KACs, with 100,000 Korean-American populations, there are no mega-churches with more than 2,000 in Sunday worship attendance. There isn't even a model church that is widely known for being healthy. Seeing how much influence KAC had on its communities, and the fact the KAC had played a central role in Korean immigrant communities in aspects of sociological functions, we can see that it has already lost its attractiveness. Why did this happen? There may be many reasons, but we can summarize them in two words, isolation and indifference.

A. Isolation

1. It is isolating itself by becoming a typical traditional church. It doesn't mean that all aspects of a traditional church are wrong. There are elements of holiness and transcendence of God to be found in the church of God itself. Its message and theology are important. But the problem can be found in the loss of the vitality of a church community by engrossing itself in worship formalities, physical building, and membership maintenance after distorted traditions are already formed.

2. The educational environment of the first generation pastors is isolated. They imitate and follow what they have learned of theology and ministry in Korea 30 to 40 years ago, but there is no further education going on. Ministering to the immigrant population can be very busy but this is a serious problem because most of the pastors do

not have a continuing education because of the language and cultural barrier, and other environmental handicaps.

3. The older generations, who do not like changes, are isolated as leaders.

Relatively new to Korean immigrant history, representative Korean churches in Illinois are normally from 30 to 40 years old. Most of the founding members of the church are from 60 to 70 years old. But for many immigrants, the churches have lost their vitality of former days, and young members, and second generation members are leaving the church because they can't adjust to the traditional church, and the church does not exercise much influence in their lives. It has become a characteristic of Korean-American churches to be insensitive to changes when it has the revolutionary gospel. There are even some who severely criticize them for imprisoning believers of the 21st century in 19th century buildings.

Due to many factors such as lack of morality among pastors, and frequent breakups, churches aren't able to play an important role in the immigrant community or be a good influence. Because they don't actively engage the immigrant community, they have come to be isolated churches, small communities locked up in themselves. They are even turned away by their own members, immigrant communities, and local neighboring communities, making them truly "estranged holy communities."

B. Indifference

1. There's no interest in serving or devoted work (dedication). It was very difficult to pick new small group leaders at the end of every year because there weren't enough people who were prepared to be leaders. Although there were a few dedicated

members who were already involved in many functions of the church, they couldn't find the time and energy for more work. This writer is serving Canaan Presbyterian Church (the CPC hereafter) which has an enrollment of 1,000 people with about 850 members attending Sunday service. However, only 20% of those people are really dedicated servants.⁵ They are worn out from Sunday service, Friday night service, early Morning Prayer service, missions' group meeting, and other meetings. For that reason, small group meeting became just another formal meeting, and therefore it became more or less a simple fellowship meeting that lacked interest, spiritual alertness, or healing.

2. There's no interest in lost souls. It's also because immigrant life itself is very demanding and busy, and there's no time to take care of others. It is understandable situation, but it can't be rationalized before God. This writer worries whether it is good for the church to continue to go on without serious concern for the other. The church has no interest in evangelism at all, and they do not have a loving heart for the spirits. They have been running the Evangelism Explosion but without having a heart for the unbelievers. They are only visiting those who once attended the church regularly in the earlier days. In spite of, these things were happening, and it was amazing to see new people register with the church as new members. Of course, most of them were believers who were just moving from one church to another church.⁶

Is this the image of a healthy church that our Lord wants? Should the church be doing this? Is there no alternative? There are lost souls who need healing everywhere, worn out from harsh immigrant life. Is there no way to approach them? Is there no way

⁵ About 200 members of really dedicated servants(Elders 15, Small group leaders 60, Choir members 80, Sunday teachers 20, Missions group leader 20, etc. 10 people).

⁶ Apr. 10, 2004-Dec. 20, 2005. New church member's total 91 people (Believers 86, unbelievers 5 people).

to build a church that the Lord is pleased with by waking up the 80% of the sleeping giant (lay believers), one that is like a true, reviving, growing, and healthy church?

No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved (Matthew 9:17, KJV).

New wine should be put into new wineskins. We live in a new era. We must prepare a new wineskin to receive the souls of the new era. We can not conquer the world by locking up believers of 21st century in a 19th fortress called the church. The person who is building a fortress can't overcome someone who is moving freely. The great worldly power of darkness is trying to destroy the church by using many different methods, but the churches are only building themselves a fortress. How could they win? Ralph W. Neighbour throws a big challenge for the churches in this aspect. He said, "It is time for the second Reformation. The people of earth have moved into a new era, one which never existed before in all the history of man. Change comes faster and faster, and the church becomes more and more irrelevant to cope with the changes"⁷ He refers to this new movement of the church to cope with the changes as the Cell Group Church (the CGC hereafter). "They are not only the new wine, but the new wineskins . . . They are new wineskins, and they hold a new wine - the wine of God's activity in a world we must bring to Jesus' feet as we minister to this generation."⁸

The CGC is the most biblical and a model of healthy church that the Lord wants in this age. Chapter Three treats about the CGC. Joel Comiskey states that "Small Group

⁷ Ralph W. Neighbour, *Where Do We Go From Here? A Guidebook for Cell Group Churches* (Touch publications, Houston TX, 2000), 23.

⁸ Ibid., 30, 38.

Evangelism that results in dynamic church growth is a worldwide phenomenon.”⁹ This writer has been convicted to believe that CPC needs to realize that it is a spiritual community, and that is the way for the church to recover its biblical view of the church, and the alternative is the CGC. This writer started on this project after discovering that the CGC model is the best alternative to restore the essence and the function of a church that experiences the presence of God. The writer also emphasized being filled with the vitality of church found in the book of Acts in this important time of transition when the next generations of pastors are being in charge of the ministries. There is also a need for a shift to a new paradigm in order to build reviving and healthy churches. Of course it isn't easy for CPC to shift to the new paradigm of having a CGC structure from the traditional model. This isn't just a church growth program, but an effort to recover the essence and the function of a vital church like God wants. Then there could be a very successful change in a peculiar setting like a KAC.

For a healthy church, and a change in ministry paradigm, Model Cell Groups were started in January of 2002. The members who are part of the Cell Groups are comfortable as Model Cell Group members and they do not wish to go back to the traditional area meeting of the past. We'll be studying the strategies to segment and spread this model cell group for healthier cell group development. Also we plan to study the implementation strategies to move from a traditional church having model cell group to a CGC by 2010. So in looking forward to having an organic community which is a healthy church community, that influences its local community and makes every effort to

⁹ Joel Comiskey, *Home Cell Group Explosion: How Your Small Group Can Grow and Multiply* (Houston: TOUCH Publication, 1998), 15.

save lost souls, the author write this paper, “A STRATEGY ON THE APPLICATION OF CELL MINISTRY AS A MODEL OF A HEALTHY IMMIGRANT CHURCH”

II. The Scope of Research

The research for the project will be conducted in the following three ways. First, it will depend on an extensive analysis on papers and books written on cell churches. The research is going to focus on the works by Ralph W. Neighbour and William A. Beckham who have systematically organized the theory on cell churches, and the method to apply cell church model to traditional church structure with theoretical church models. The book *The Cell Church*, by Rev. Larry Stockstill, the senior pastor of Bethany World Prayer Center, will be thoroughly examined. Another book to be examined is *The Apostolic Cell Church* by Rev. Lawrence Khong of Faith Community Baptist Church, which is at the frontline of establishing the new cell church model as the 21st century church. His sincere pastoral philosophy allows you to experience the cell church in the real world. However, the main text is going to be the book of by Rev. Young Gi Chai of Seoul Baptist Church of Houston who has successfully applied and implemented the CGC model to a traditional KAC. Second, there will be a researching of the materials and collection of statistical information from those churches that have changed from traditional churches into cell churches via internet homepages and researching the resulting information. Third, involves the method of survey. The writer is going to take a survey of church leaders and members who have changed from a traditional church

model to cell church model and analyze the strengths and weaknesses of such churches. Focus will be on the research in order to find out a way to make a stronger cell church.

III. The Limitations of Research

Many church leaders are cognizant of this issue around the world have serious concerns for a model of healthy church, and it is not limited to KACs. This epoch of time strongly demands a change in the paradigm of a ministry, and the churches and its ministers are confronting this. Even William A. Beckham calls this change for 21st century in churches *The Second Reformation*. The Second Reformation could occur if existing churches with their longstanding traditional understandings and structures would open their doors with a passionate love for the souls, and embrace its neighbors, nation, and the world. Because the cell ministry model is constantly being modified and supplemented, and because there aren't many KACs that have successfully transformed into CGCs, the scope of this study is very restricted. It will also have limitations for a few other reasons.

First, the cell group conversion model is set against a traditional KAC with its special situation. The author does not think the principles found within would equally apply to all churches.

Second, this paper was not written as a method or means to church growth. It is out of a serious concern for the recovery of the essence and functions of a healthy church according to the Bible.

Third, it is very difficult for conversion to take place without full agreement and support, and a change of pastoral philosophy from traditional church structure to a cell church model.

Fourth, the author confess that the church was not created to fulfill people's need, but as holy church instituted according to God's plan and will. Everyone must obey God's will above the will of theologians, pastors, or any church.

IV. The Review of Literature

Theoretical and practical studies regarding CGC are being done much more vigorously and there are also many books that have been published. At times, traditional Korean churches make changes to House Church or CGC and become model churches. But there aren't many traditional KACs that have converted to CGCs successfully. The representative model is provided by Houston Seoul Baptist Church, and the two books written by its senior pastor Young Gi Chai are the main text for this paper. One of the books, *Equipping Lay Ministry Through the House Church*, speaks of three axes of this House Church. In summary, they are,

1. The Great Commission given by the Lord (Matthew 28:19-20): Focused on 'going' to people outside of the church, 'baptizing,' and 'teaching' to obey everything that Jesus has commanded to make them into disciples.

2. Teaching not only to have them 'listen,' but to 'see' and learn (Mark 3:13-15): Jesus' way of making disciples was centered around having them see and share life rather than on Bible study.

3. Biblical assignment of ministry work (Ephesians 4:11-12): The pastor helps to perfect the believers through prayer and the proclamation of the message, and have the lay members do the work of serving and building the church through visitation, celebratory service, administration, and building.

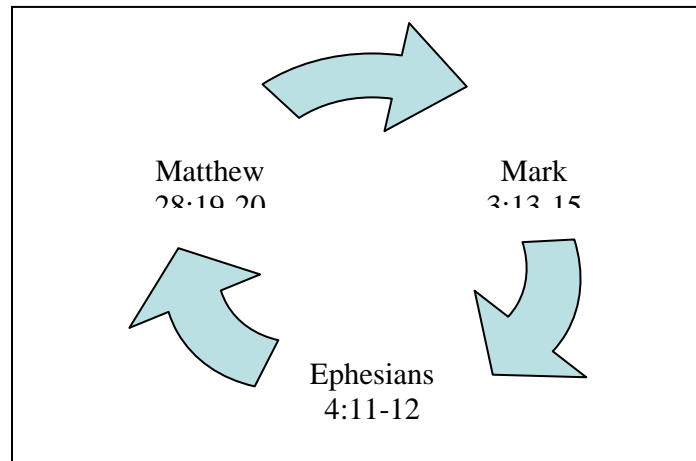


Figure 1 Three Biblical Axes of a House Church

Rev. Chai wrote that the church has to be sensitive to the leading of the Spirit in order to be the church that is used by the Lord in this age; it must not lose the guidance of the Lord because of any bondage to tradition and habits; it must catch the wind of the Holy Spirit in order to be a church that is used by the Lord in this age; and it must restore position of the lay, by forming a community of love, and making prayer the central tool of the ministry. From this perspective he says that a church that can meet those three conditions is the house church. This book provided me with a reassuring vision that KAC too can be a healthy CGC.

Ralph W. Neighbour's book, *Where Do We Go From Here?* is called the text book of Cell Group Church. It contains important biblical principles and direction about cell groups and it provides many ideas and insights. In this book, the structures and

programs of CGC, various strategies, especially chapter 23 was of a practical help in changing a traditional program-centered church. Pastor Chai writes that these principles have played decisive roles in forming the house church at Seoul Baptist Church.

Another extremely helpful book is authored by William A. Beckham entitled *The Second Reformation*. He has lead the cell church movement with Ralph W. Neighbour, and is a world-class strategist who has started cell group movements among European countries using Britain as a base. In South American countries, he has used Brazil as the base. He has organized his cell church philosophy and strategies around cell church principles that have been successfully applied across the world. He calls this small church movement *The Second Reformation*. He says if the first Reformation gave the Word of God that was only in the hands of the clergy to the lay people, the Second Reformation is returning of the ministry that was only in the hands of the clergy back to the lay people. He claims that only when the church uses its two wings, a wing of corporate worship for a big group and another wing for a small group community, can it fly high before God and fulfill His will all over the world.¹⁰ Because the church has not been using the wing of small groups for such a long time, it hasn't been able to fly high in the heavens and he diagnoses that it was able to fly high only with a great amount of energy and effort, but it soon lost its sense of direction and became a church that is only satisfied with its gradual bondage to earthly things. He writes that God had compassion on traditional churches that lost one of its wings, and God is once again reaching out to encourage the church to use both of its wings.

¹⁰ William A. Beckham, 25-26.

Especially helpful was Larry Stockstill's *The Cell Church*.¹¹ He is the senior pastor of the greatest cell church in the U.S. called Bethany World Prayer Center with 800 cell groups and 10,000 members. In January of 1993, he converted 25 small groups into cell group structure for more effective management and ministry. He introduces the most important strategies he has used to make Bethany Church one of the biggest cell group churches in the U.S. He presents the possibilities of cell group ministry and vision, and how to go about putting them into action as a leader in a ministry setting. He was moved after reading Ralph W. Neighbour's book, and he has become an excellent cell church practicing strategist who learned the strategies to start a cell church by applying the Principle of Twelve.

*The Apostolic Cell Church*¹² is written by Rev. Lawrence Khong of Faith Community Baptist Church which has taken the lead in establishing a new cell church model for the 21st century. You can hear his ministry philosophy in his book, and you can get a glimpse of a successful leadership in practically applying the cell church theory of Ralph W. Neighbour in Singapore.

V. The Biblical and Theological Basis

It is very important in the cell church movement to build the basic Biblical foundation for CGC. CGC movement may be good and relevant to this day and age, but if there's no Biblical basis for it will definitely rise and disappear like another fad. So the theological groundwork of CGC is very important. In other words, it can have sustaining

¹¹ Larry Stockstill, *The Cell Church* (Ventura, CA: Regal Books, 1998).

¹² Lawrence Khong, *The Apostolic Cell Church* (Seoul: TOUCH Publications, 2002).

power only if it is based on theology rather than methodology. CGC starts from the premise that God has created us to live as a community. The word community as used here means a gathering where people come together in solidarity, where they are responsible and accountable for one another. CGC has the small group as the basic unit, and they form the foundational community. These communities come together to form a large-scale worship community. The foundational community which follows the small group model, forms the core of the church. Then where do you find the theological basis for the church formed on such foundational community?

First, we can find the basis for the foundational community in the Old Testament. We find this in the model existence of the Triune God. Generally, we have given much effort in trying to understand God as a Triune God. But we tend not to understand carefully about the reasons why He exists as a Triune God. Presenting the doctrine of the Trinity as the theological basis for the church community, and not only in a level of simple understanding, has gathered strength in theological circles. Ralph Neighbour writes, “God is a Trinity. A powerful truth emerges from this fact. Where there are three, there is- for the first time- community. There must be at least three before community can exist. God, by His very nature, has always lived in the richness which exists only in community.”¹³ The church must recover the beautiful relationship found among God the Father, the Son, and the Holy Spirit in its community, it demonstrates that the church must exist as a community.

The Triune God made Adam according to this aspect of God's plan. In Genesis 1:26 God said, “Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and

¹³ Ralph W. Neighbour, 115.

over all the earth, and over every creeping thing that creepeth upon the earth.” Even after creating man, God said, “It is not good that the man should be alone; I will make him a help meet for him” (Genesis 2:18, NIV). That is what God had done because He understood that we also need relationships with one another just as He does in the Trinity. We have been created in His image. God commanded through Moses to build the nation by units of 10, 50, 100, and 1000. Moses “chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens” (Exodus 18:25, NIV). Humans need to live in a community, which started with the basic unity of 10 members, to live in a community. This demonstrates how God intends for us to live.

Secondly, the basis for the foundational community is often found in the New Testament. Jesus called twelve disciples and they formed a community. He spent three years with them showing the true picture of a community. He gave the model for the church, the body of Christ, through His call of the disciples. Regarding this, Ralph W. Neighbour said, “He Himself could have created a larger group structures, but He never did. He taught larger groups of 5,000, but He chose to prepare and to live with only the twelve. He did not ignore the crowds, but he focused his energy on developing a small group. The basic building block of the Body, which would be inhabited by Jesus, would be composed of cells, not masses of people who do not experience community.”¹⁴ Jesus had the option of forming a different size group but He did not do so. He chose a one cell group. It’s significant that in Jesus’ ministry He operated out of homes, not formal buildings. He often taught His disciples in houses (Mark 2:1; 7:14-27; 9:33; 10:2-

¹⁴ Ibid., 123.

12; Matthew 13:36).¹⁵ When Jesus taught the disciples He did so in their homes with their family members. Many of the twelve were related to each other, many of His miracles took place in homes among friends and family (Mark 2:4, 5; Luke 8:41-56; John 2:1-11). Disciples used this model in establishing the church.

Among many things that had happened in Paul's ministry and the ministries of the twelve Apostles happened in someone's homes. Peter's vision came at the house of Simon in Joppa. It was in the house of Mary the mother of John that Christians gathered to pray. Paul's conversion took place in the house of Judas, as Ananias prayed with him. We see him staying in many homes wherever he served, including the house of Jason—who, as host, had to pay his bail when he was jailed. He stayed in the house of Lydia after her household had been converted and ate in the jailer's house after his whole family had come to believe in God. There are many more who hosted the Apostle, including Titius Justus, Crispus, Philip, Gaius, Aquila and Priscilla.¹⁶ Aquila and Priscilla set good examples of lay leaders who had shepherded believers in their homes. Like Paul, they were also tentmakers (Acts 18:1-3). Paul said the following in Romans, “Greet Priscilla and Aquila, my fellow workers in Christ Jesus. They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. Greet also the church that meets at their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia” (Romans 16:3-5, NIV). These verses show that there was a gathering of believers in homes with Priscilla and Aquila as leaders at their house.

¹⁵ Ibid., 61.

¹⁶ Ibid.

Paul also wrote as a letter to Colossian church. “Give my greetings to the brothers at Laodicea, and to Nympha and the church in her house” (Colossians 4:15, NIV). It looks like there was a small group of believers meeting in Nympha’s house in Colossus.

Paul wrote in a letter to Philemon, “Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and fellow worker, to Apphia our sister, to Archippus our fellow soldier and to the church that meets in your home” (Philemon 1:1-2, NIV). One could infer that there was a small group of believers meeting together in his house.

Besides those, there are the household of Stephanas (1Corinthians 16:15), the household of Onesiphorus (2Timothy 4:19), Lydia's house (Acts 16:40) and others in Jerusalem. The early church of the New Testament started as house churches based on small group structure. They were baptized and all of the believers came together on Sundays to worship God cooperatively. The community of the early church came together as a large-scale group for worship and also as a small church (Acts 2:46-47; 5:42; 16:40; 20:7,20; Romans 16:3-5; 1 Corinthians 16:19; Colossians 4:15; Philemon 1:2). There was a church in every city. But there was only one church per city. There was an Ephesian church in Ephesus, a Roman church in Rome. But in every city there were countless house churches which met at people's homes.¹⁷ The early church was growing using the model of believers meeting in their houses.

¹⁷ Young Gi Chai, 41-42.

VI. The Statement of Methodology

Chapter one is the introduction: The basic for the selection of the topic; the statement of the problem and purpose; the scope and limitations of research; the biblical and theological Basis; the review of literature; the description of methodology; and the summary and conclusion.

Chapter two the principles of the church: The understanding the essence and function of a church; the problems of a traditional church; and the understanding of Korean-American church.

Chapter three treats the understanding of the aspects of a cell church: The definition of CGC; the history of cell group; the character of CGC; and the practice of cell group meeting.

Chapter four, examinations of the cell group church ministry of Korean-American churches: An in dept study of two churches that have successfully been converted into CGCs from traditional immigrant churches with similar conditions of CPC -they are Light Global Mission Church of Washington D.C. and Seoul Baptist Church of Houston; an analysis of the surveys and results from pastors and lay members who are currently in a cell church.

In chapter five, practical suggestions and an application of these suggestions to the CPC. The background of CPC will be examined and then a discussion about the strategy named VISION 2010 STRATEGY 4L for a successful conversion to a healthy CGC. Vision 2010 is a summary of practical implementation strategy progressing to year 2010 to help the church move unto the next level of a healthier church that God is pleased

with as the body of Christ after going through STRATEGY 4L implementation strategies, which are Learning and Loving, Linking and Launching, with the cell group that has started in January of 2003.

VII. The Summary and Conclusion

This paper presents a study of the strategy for the revival of the church that continues through the generations so that it may become healthy and growing as to please the Lord. This comes at a time of ministry leadership succession to the next generation that will happen in November of 2006 at CPC which had been a traditional immigrant church which had developed into a church with 1,000 adult members with 620 families under one pastor for last the 30 years in spite of difficult conditions surrounding the immigrant population and its churches. The purpose is not to create a bigger church, nor is it to build more buildings. It is out of a desire to develop a church that has a thirst for lost souls. A church where each of its members are passionate about this ministry. It is clear that we are at a point where we need a change in the paradigm. The author believes that in order to recover the Biblical view of the church we must find the answer in CGC.

The three winds of 21st church are said to be lay members, community, and the Holy Spirit (or prayer).¹⁸ All are applied in CGC allowing the church as a community to engage the world. New attempts to change naturally bring out strong oppositions from people who prefer to safely continue in the existing system. There must be the ongoing work of making model cell groups and forming the ground work until believers' see the values in change. This project is an attempt to start this work.

¹⁸ Ibid., 62.

CHAPTER TWO

THE PRINCIPLES OF THE CHURCH

I. Understanding the Essence and Function of a Church

The word “church” was first used in the New Testament when Jesus was talking to Peter. “And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it” (Matthew 16:18). When Jesus is talking about the church, he is not talking about a church building. In other words, a church building is not a church without its content. Jesus said, “For where two or three come together in my name, there am I with them” (Matthew 18:20). Jesus implies that a church is not a church only when there are hundreds, thousands, or millions of people gathered at the church. The word “church” represents God’s people He had called from the world. Eric said,

The word ‘church’ is the usual translation of the Greek word *ekklesia* . . . *Ekklesia* is closely connected with the Greek verb *kaleo*, ‘call’, in its compound form *ekkaleo*, ‘call out’. This signifies that an *ekklesia* is a gathering of people who have been duly summoned, or called out . . . The use of the word *ekklesia* in another body of literature, the Septuagint (LXX), is more significant for an understanding of the Christian use of it.¹

¹ Eric G. Jay, *The Church: Its Changing Image Through Twenty Centuries* (Atlanta: John Knox Press, 1980), 3-5.

Dr. Towns states, “People are called to follow Christ and called from the world of self and rebellion.”² David Watson also defines *ekklesia* from the New Testament in four ways: (1) universal church; (2) a particular local church; (3) the actual assembly of believers; (4) a small house church.³

In John 20:21, Jesus proclaims to the church He had called out from the world. “Peace be with you! As the Father has sent me, I am sending you” (NIV). This also means that the church is a community that was set to do His mission.

As pastor David Watson spoke about laying the foundations, he said the following:

Clearly the New Testament church became the basis for all future developments. From ‘the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone’, everything else emerges . . . For Protestant churches; the matter of biblical authority was the all-important issue. Nevertheless, all look back to the first century for the basis of belief and pattern of growth.⁴

The persecution of the founding church shook the faith of many Christians, but it could not put them to a complete destruction. Church that under went the big crisis had expanded through out the world in the 21st century, and no power in this earth was able to tie them down. The Bible calls the church “The mystery of God” or “The mystery of Christ” (Ephesians 3:4-5). God tells us that this kind of church is something He had planned before creation. “And to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things” (Ephesians 3:9, NIV). Than what about the church kept the founding church alive through 250 years

² Elmer Towns, *A Practical Encyclopedia: Evangelism and Church Growth* (Ventura: Regal, 1995), 58.

³ David Watson, *I Believe in the Church* (Grand Rapids: William B. Eerdmans Publishing, 1978), 66.

⁴ Ibid., 123.

(A.D. 54-305) of horrible persecution by Rome? Even through the 35 years of merciless suppression (1910. 8.29~1945. 8.15) from Japan that produced many martyrs in the Korean church, 20% of Koreans are Christians today. What kept the Korean church from dying? What value in it made God hold church dearly in his heart from the beginning? What is the essence of the church?

A. God's Chosen Community

According In Genesis 1:26, "Let Us make man in Our image, in Our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground" (NIV). The church must recover the beautiful relationship found among God the Father, the Son, and the Holy Spirit in its community, it demonstrates that the church must exist as a community. Even after creating man, God said, "It is not good that the man should be alone; I will make him a help meet for him" (Gen. 2:18). The beginning, God created man and woman to live together in small group of faith. That is what God had done because He understood that the man also needs relationships with one another just as He does in the Trinity. He point out that God is a Trinity. Part of the nature of God is community.

In Alvin J. Lindgren's book, the concept of the church as God's chosen community involves three basic ideas: (1) The church is of God; (2) It was chosen for the purpose of making known God's love; and (3) From the outset the church was a community of persons, the people of God. Let us examine each of these ideas and their relationship.⁵ At this point, a community of persons was chosen as the instrument of

⁵ Alvin J. Lindgren, *Foundation for Purposeful Church Administration* (Nashville: Abingdon Press, 1965), 39.

God's love. The church is not the result of people's planning, it is of God. However, Howard Snyder said, "People and community together constitute what the New Testament means by *ekklesia*, the called-out and called-together Church of God . . . I believe the most biblical definition is to say the Church is the community of God's people."⁶ When the essence of the church is mentioned in the passage along with the sense of community at church, it is not talking about a church building. Instead, it is emphasizing the congregational gatherings that compose the sense of community in the church. A community is not just a gathering but it is a collective body who meet in the bases of mutual relationship. The core of community in the church is people. When discussing a church in reality however, there became a tendency of putting greater value in the church building or a system of the church rather than the people. Doing this is like escaping from the main purpose of the church existence.

William A. Beckham states, "Every important event in Christ's life took place in some form of community. More often than not, it was in a small group context. Jesus came down from heaven out of the Trinitarian community of the Father, Son and Spirit-the original two or three gathered together."⁷

The church is not an organization made to fit the needs of the people, but it is made for a certain purpose of God. Moreover, the community of church is fully initiated by God, consisting of the assembly of new creations who are the nation in God's new kingdom. This means God chose to make the church and no matter what happens, it is the total nation, the total church, and the total believers who are gathered to fellowship

⁶ Howard Snyder, *The Community of the King* (Downers Grove, IL: Inter-Varsity Press, 1978), 57-58.

⁷ William A. Beckham, 135.

with one another. This means that a community is not just a bunch of people who are joined together. Its pure existence is like the living organism that has the attribute of being born and of growing.

A church should put its first priority on being concerned about the changes in people's lives through the inspiration of God. If a Christian, one would have the inner desire to devote himself to do the great work of helping to change people's lives through the inspiration of God. God gave us all the talent necessary for this ministry. A church has a greater potential energy as a church especially when people are gathered in the name of Jesus Christ, encouraging one another and are witnessing to the unbelievers.

The church is described as a community; it is like saying that everyone in the congregation is dependent on one another in their spiritual lives. When individuals are in a community, they can continue to exist and to prosper through it. The fundamental nature of the church community in the long run shows the systematic relationship that is also spiritual. Of course, the separation and the barriers are removed between God's people: such as a clergyman and a laity, a man and a woman, the rich and the poor, a person of high rank and a person of low rank. Paul states that the Colossians

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity (Col. 3:12-14, NIV).

B. The Body of Jesus Christ

Another implication about the essence of church made in the Bible is that every church is the "Body of Jesus Christ" (I Cor. 12:12-27; Eph. 1:22-23, 4:15-16; Rom. 12:1-5; Col. 1:24). According In Ephesians 1:22-23, "And God placed all things under his feet

and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.” Paul said, “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ” (I Cor. 12:12).

At the same time, not everyone has the same task in the body of Jesus. Every part has a different purpose, yet the different functions come together in unison to form a church. “Now you are the body of Christ, and each one of you is a part of it” (I Cor. 12:27). Paul states in Romans 12:4-5 that “Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others.” Harmony in diversity is diversity through harmony, not a standardization that oppresses the diversity.⁸ Also, the body of Christ implies that the church is a living organism. Lawrence O. Richard focuses on the perspective of the living and states that “A church is a living organism which consists of the living, and as the community that shares the soul of God it should be separated from all the worldly systems.”⁹

Dr. Towns wrote about,

The Church is His body. The word “church” is sometimes used to refer to the physical body of Christ that died on Calvary. But as referred to later, the body is also a reference to a local church (I Cor. 12:27, 28), and for a reference to those in heaven who are identified as dwelling “in Him.” The body of Christ represents Paul’s matured reflections on the subject. The body-concept is applied by Paul to the Church and sheds much light by Paul to the Christ and sheds much light on the nature of the Church as he understood it.¹⁰

⁸ Shin Kun Lee, “Church Growth Get Throw Up”, available from <http://sgti.kehc.org/myhome/system-theology>; Internet; accessed January 30, 2006.

⁹ Lawrence O. Richard, *Educational Theology and Practical*, trans. Hang Soo Moon (Seoul: Jung Kyung Press, 1981), 9-12.

¹⁰ Elmer Towns, 59.

Alvin J. Lindgren summarizes this idea in a concise manner. “A summary will be set forth under four headings: (1) The Church Is Christ’s Body; Christ Is the Head of the Church. (2) The Corporate Unity of the Church. (3) The Church as a Continuation of Christ’s Ministry. (4) The Church as a Living Organism.”¹¹ He says the mission of the church relates to the concept of “the Redemptive body of Christ.” The implication of the church being the body of Christ stresses the spiritual union along with other diverse meanings. Like the body with many different functions, the church consists of members with many different talents. Even through these differences, a church should strive for unity (I Cor. 14:26). Unity is one of the features of the church (I Cor. 12).

Also when the church is said to be the body of Christ, dependence through relationship between congregation members is strongly implied. This means that like the body parts that are connected to the main body helping one another to fulfill its existence, the individual church members take up the role that was given to them to fulfill their existence. Consequently there are no limbs in the body that are unessential. This is due to the organic relationship which entails the association of exchanging the capacity of living. When all the body fulfills their function, the church is able to embody the essence of a church.

C. The Disciples Who Were Sent Out Into the World

The church is a gathering of the people who were called by God, where people mutually respect each other and are responsible as a whole. At the same time, the fact that the church is a gathering for the purpose of spreading the Word of life should be emphasized. The church should exist as a community of living organism due to the need

¹¹ Lindgren, 44.

of carrying out the ministries concerning the essence of the church. However, in reality, many churches are drowning into systemization, institutionalization, and individualization. Dr. Towns points out “No one questions the command of the Great Commission to go and win lost people to Jesus Christ.”¹² Peter Wagner states “How is the good news of salvation through Jesus Christ to be communicated to the lost? Jesus Himself is not doing it, nor will He. He has chosen to delegate that responsibility to His followers.”¹³

The fundamental nature of the church is missions. In this respect, the early church cooperated in missions. Jesus even said, “Therefore go and make disciples of all nations” (Matthew. 28:18-20, NIV). Under the headship of Jesus Christ, the church can accomplish the commission, “If you love Me, you will obey what I command” (John 14:15). The apostle Paul acknowledge, “I have planted, Apollos watered, but God gave the increase” (I Cor. 3:6, KJV).

Dr. Elmer Towns wrote about finding the lost sheep by a shepherd is the role of evangelism or church growth. The Great Commission is fulfilled by finding sheep (making disciples), folding sheep (baptizing), and feeding sheep (teaching).¹⁴ Jesus Christ is the Savior. He said, “As You sent Me into the world, I have sent them into the world” (John 17:18). According in Acts 1:8, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

¹² Elmer Towns, *Getting a Church Started* (Lynchburg: Privately printed for Liberty Baptist Theological Seminary, 1982), 9.

¹³ C. Peter Wagner, *Leading Your Church to Growth* (Ventura: Regal Books, 1984), 19.

¹⁴ Elmer Towns, *A Practical Encyclopedia*, 68.

God provides care and protection to His people. The church must understand that God wants to love the lost people as His own people in Christ. He wants to see new people in the church. A church has to remember that “Who will have all men to be saved and to come unto the knowledge of the truth” (I Tim. 2:4, KJV).

Evangelism is more than the Christian’s responsibility; it is great privilege. A church that is not witnessing is a church that had lost its fundamental nature. A church that does not take mercy on the lost souls is a church that has lost its mission. The church is a community sent from above with a mission.

II. Problems of a Traditional Church

A church’s ambition should not be having a peaceful life or building of a Mega-Church, but becoming a healthy church. A new paradigm for the church is needed to have an effective ministry that is built upon the essence and the function of the church. This does not mean that the traditional church is a failure and that all of it should be eliminated, but that changes are necessary to have a more effective ministry. Not only the Korean church, but KAC had a fast growth rate that stopped in the latter 1990s and the growth rate actually became negative in the 2000s. The reasons for this problem can be found in the general ideas of traditional Korean churches such as: focus on building and program, focus on main service group, focus on main pastor, Enfeeblement of evangelism, and lack of family community.

A. Focus on Building and Program

The New Testament church had the capacity of a dual personality of a gathering church (*Ekklesia*) and a scattering church (*Diaspora*).¹⁵ Namely, the whole congregations meet on Sundays and meet in a family setting on the weekdays. However in 312 A.D., the Christian emperor of Rome named Constantine made church buildings an important part of church. Since that time, the church has focused itself on the architecture of the church. This is strictly against the essence of the church that calls itself the “Body of Christ”, and violates the central idea of “God as the head of the church”, and it also does not show the qualities of the living organism.

Ralph W. Neighbour wrote about the traditional church,

One third of all traditional churches in the world today plateau at 50 members. Another third quit growing when there are 150 members. Twenty-nine per cent will stop growing when there are 350 members. Only five per cent grow larger than this, and most plateau at 1,000 or 2,000.¹⁶

The characteristics of building centered churches were described by Beckman as, “People go to a building (cathedral) on a special day of the week (Sunday) and someone (a priest, or today, a pastor) does something to them (teaching, preaching, absolution or healing) or for them (a ritual or entertainment) for a price (offering).”¹⁷ By building cathedrals and placing rituals and leadership within those buildings, Constantine changed the very nature and life of the church as originally designed by Christ. The changes grew out of new ways of thinking about God’s church as an *organization* rather than as an

¹⁵ Touch Outreach Ministries, *Boot Camp*, trans. Korean Touch Ministries (Seoul: NCD, 2001), 8.

¹⁶ Ralph W. Neighbour, 32.

¹⁷ William A. Beckham, 43.

organism.¹⁸ It was not the *cathedral* that affected the church; it was what the *cathedral approach* did to the *small group context* of the church. In his criticisms on church buildings in today's church, Howard Snyder wrote: This unrighteousness is of non mobility, non flexibility, lack of fellowship, and classification of classes. He also insists that the error made through the idea is not a mere contribution about a building. He indicates that architecture is a mere way of exemplifying the rituals and exceptionality of a church.¹⁹

Ralph W. Neighbour states the non efficiency of the program centered traditional church.

Consider the inefficiency of the Program Base Design church: buildings stand empty except for a handful of hours a week; the Specialists service the members only to expand their specialty; only one-eighth of the members are involved in P.B.D. tasks; a massive group of hopeless inactive exists; and, last but not least, the entire church has little contact with the unreached community!²⁰

The ministry of the KAC centers itself mostly around a gathering church (*Ekklesia*). The flow of this ministry does not lie mostly in the world but it lies in the church itself. The KAC's buildings are empty for most of the week. Many traditional the KAC's structures and mission boards are not open to the experimentation required to develop new concepts.

¹⁸ Ibid.

¹⁹ Howard Snyder, *The Problem of Winekins*, trans. Kang Chun Lee (Seoul: Word of Life, 1981), 75-81.

²⁰ Ralph W. Neighbour, 68.

B. Focus on Main Service Group

William Beckham claims that the New Testament church was a synchronized and well balanced church with the large group celebration and small group community. He also gives a paradigm of a well balanced New Testament church as ‘The Two-Winged Church’;

The Creator once created a church with two wings: one wing was for large group celebration, the other wing was for small group community. Using both wings, the church could soar high into the heavens, entering into His presence and do His will over all the earth. After a few hundred years of flying across the earth, the Two-Winged Church began to question the need for the small group wing. The jealous, wicked serpent who had no wings, loudly applauded this idea. Over the years, the small group wing became weaker and weaker from lack of exercise until it virtually had no strength at all. The Two-Winged church that had soared high in the heavens was now for all practical purposes one-winged. The Creator of the church was very sad. He knew the Two-Winged design had allowed the church to soar into His presence and do His bidding. Now with only one wing, just lifting off of the ground required tremendous energy and effort. And if the church did manage to become airborne, it was prone to fly in circles, lose its sense of direction, and not fly very far from its take off point. Spending more and more time in the safety and comfort of its habitat, it grew contented with an earth bound existence. From time to time, the church dreamed of flying into the presence of the Creator, and doing His work over all the earth. But now, the strong large group wing controlled every movement of the church and doomed it to an earth-bound existence.²¹

Beckham points out that today’s traditional church are like a one winged church which puts its importance in the large scaled services. However, the New Testament church designed by God is like a two winged church. This means that the New Testament church was a balanced church which puts its importance on the large scale services as well as the small groups. On Sundays everyone got together at the church for a service to celebrate the resurrection of Jesus. On weekends people got together at a person’s house for a small group and shared food, looked after each other, and had a praise and worship time. However, today’s church is only focusing on the big group

²¹ William A. Beckham, 25-26.

services. Especially the Sunday morning services are given the most importance and without realizing this service is called the 'big service' by many KAC's people. On top of that, people think of the other services as a service that is given additionally. Even the so called 'big service' does not provide the experience of celebrating the coming down of the Holy Spirit, but it is more like a typical service. Hence for the church to regain the function of a service, the recovery of the inspiration from the Holy Spirit should be present. Also, the tradition of putting much importance on the big service interrupts the essence of the church called '*Koinonia*'. It is not possible for the congregation that meets once a week to know and understand fully about each other so *Koinonia*, the true fellowship can not be attained.

Problems of the large group service oriented churches are as follow. First, attending to the individual needs is difficult. To take care of the new comers and newly saved, small group of twelve or less people should be organized. Second, large services can not fulfill the functions of the small groups. Beckham lays out the functions of the church as vertical and horizontal functions. The vertical function is stressed in the large groups, and it deals with service, message, prayers, talent, and an authority. The horizontal function is stressed in the small groups, and it deals with training, responsibility, leadership, evangelization, and unification. In the large group centered churches however, it is difficult to reach the goal of the horizontal functions as in the small groups.²² Pastor Lee, Sung Hee claims that it is necessary for the large group centered Korean churches to change its ways to fit the idea of an everyday church.²³ He is stating that it is crucial for the families to get together during the weekdays to look out

²² William A. Beckham, *Redefining Revival*, trans. Byung Hun Lee (Seoul: NCD, 2001), 45-54.

²³ Sung Hee Lee, *Critical Predictions for the Future Pastoring* (Seoul: KyuJang, 1998), 131.

for each other and to give service to the Lord. It doesn't mean that all aspects of a large group are insincere or wrong. The traditional church is not incorrigible; it is incomplete. It only flaps its large group wing.²⁴ There must be a balance between basic Christian communities (the cell groups) and the gatherings for celebration and worship (the large group).

C. Focus on Main Pastor

Regardless of which country or which era it is, the pastor has always been considered the center of a church, the representative of a church, and the personification of a church. In the KAC, whose disposition is close to Confucianism, administrative rights for the head pastors is an absolute factor. The tradition of focusing on the main pastor can bring about the wrong of putting the main pastor in place of Jesus Christ, who is the head of the church. Pastoral ministry is also the preponderance responsibility of the main pastor. Even the believers favor the visitations by their main pastor more than other church workers. As the main pastor does the visitations, weddings, funerals, administration, and finances all alone, then the pastors become physically and spiritually weary. Beckham describes this as the 'Spinning plate act'. "A performer, usually with an assistant, spins a plate on top of a long thin rod. He keeps adding more rods and plates, depending upon centrifugal force to keep the plates perched upright on top of the rods. This is programmed disaster, because as the plates spin more slowly, they are in danger of falling. The performer must run back and forth between the plates giving a fresh spin.

²⁴ William A. Beckham, *The Second Reformation*, 59.

The audience gets involved by encouraging the performer, pointing out plates about to fall and expressing dismay when a plate breaks.”²⁵

In Acts 6, the apostles decided to apply themselves fully to praying and sharing the gospel. This decision has a very important meaning in the history of Christianity since this decision made today’s Christianity²⁶ In the time of the founding church, controversies arose in the midst of the exceeding amount of believers who brought the needs of helps, volunteers, and administration works. At that time, the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and Wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word” (Acts 6:2-4, NIV). The twelve disciples focused on praying and spreading the gospel, and helps, volunteers, and administrative works were given to those who were able to do the job well. The dividing of roles in the church made the church more like a church and a healthier church at the same time.

In Ephesians 4:11-12 Paul says, “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up” (NIV). This passage says that the role of a pastor is to help the believers find their talents, help them to develop them, and help them to use their talents. On the other hand, the role of believers is to use the God given talents to faithfully devote oneself and to volunteer to

²⁵ William A. Beckham, 79-80.

²⁶ Moon Jang Lee, *Paradigm Change of Korean Church* (Tyrannus: Ministry and Theology, Jan. 2006), 193.

further God's kingdom. When the Bible talks about "the body of Christ becoming healthier", it is not referring to the number of members, finances, or the size of the church building. It is rather referring to the believers who are the members of the body of the church, and how much the individual believers are faithfully using their talents to glorify God. Developing the talents of the regular believers to use in the ministries, and teaching them to also teach other believers to do the same²⁷ is an important paradigm a 21st century pastors should do.

D. Enfeeblement of Evangelism

Christianity entered Korea in 1885 for the first time through two protestant missionaries, Underwood and Alen. Over the next 110 years Christianity grew tremendously. But sadly, the Christian commandment has experienced a decrease in the growth of its popularity. The reality is that even though the numbers of churches are increasing, the congregation size is shrinking. Especially, increasing numbers of churches are becoming apprehensive about their future due to the lack of growth in their youth and young adults departments. When we observe the survey taken among the seven different Presbyterian sects; the HobDong, TongHob, KoShin, DaeShin, HobShin, Korean Christian Presbyterian Association, the Holiness church, in September of 2000 we see major decrease in its attendance. In comparison to 1978, the number of churches increased by 579 to a total of 20,337 churches but the size of the congregation decreased by 9,857 to a total of 677,000 people.

Beckham states,

²⁷ Christian Schwarz, *Natural Church Development*, trans. Jin Woo Jung (Seoul: NCD, 1999), 22-23.

Between AD 1400 to 1700, all the world's five largest cities were non-Christian and even anti-Christian capitals. By the year 1900, all of the world's five largest cities had become strongholds of Christian life, discipleship, urban evangelism, urban missions, foreign missions and global mission. But by 1985, two of the five cities were non-Christian, and by AD 2000, three of the top five will be cities hostile to Christian mission. By AD 2050, four will be non-Christian and anti-Christian giants of around forty million inhabitants each, in order of size- Shanghai, Beijing, Bombay, and Calcutta.²⁸

Such phenomenon shows that the church is not effectively executing the purpose of spreading the gospel. Spreading the gospel is a commandment given to all of God's people and the church exists for the primary purpose of spreading this good news. The church, in order to fulfill the Great Commission, needs to continue in its attempts to evangelize the lost. Of course, regarding the following attempts Christian Schwarz once reported, "The only way to evangelize the 21st century non-believers is through relational outreach, focused around fulfilling their needs."²⁹

The church's commission is to gather together and to send out. The church is a group of holy people gathered together. The purpose of such gathered church is to worship, to preach and to teach, to minister and to provide pastoral counseling and to have fellowship. On the other hand, the church body needs to carry the burdens of the group going out into the world as well. The reason that a church gathers is so that they can go out and reach more people. The church therefore does not exist for its own success, but for the souls out there in the world. Among the things that is required from the church to its community is to pray, to evangelize, to serve through community service, to set a good testimony, and to prophesy.

²⁸ William A. Beckham, 55-56.

²⁹ Christian Schwarz, 34-35.

The first church, especially the church of Jerusalem, in its beginning stages ultimately witnessed success by gathering together. But when we get to Acts chapter 8 we see the church undergoing persecution. In verse 2 it says, “Godly men buried Stephen and mourned deeply for him.” In verse 4 it states, “Those who had been scattered preached the word wherever they went.” It wasn’t just a few apostles that went out to preach the gospel but it was a whole group of people who were sent out with the same purpose. This is one of the reasons that the church of Jerusalem is so highly regarded today. They didn’t scatter to just disappear but they came together to preach the gospel. Finally in verse 8 it states, “So there was great joy in that city.” Thanks to the faithful ministry of the group of people who scattered, the city was able to witness a great joy. This should be the model for the churches today. Not only that, but this is the perfect picture of a healthy church that the Lord truly desires. In order to accomplish this there is a limit to just saying “Come!” to the community through traditional service focused around the building. The church needs to reach out to the world by going.

E. Lack of Family Community

The church is not a system or a building but it is a gathering of the believers. Korean believers are second to none when it comes to gathering for a service. As a result, Koreans have the church that meets most often, and the largest church in the world. This had also fertilized the growth of the Korean church. However, sociality which deals with sharing is very insignificant. Big churches stopped having fellowship between believers, and became a meeting place. Luckily, there are many people today who are interested in the essence of the unified church. Truthfully, we based our spiritual growth too much on

the personal level. Individual witnessing, individual salvation, individual rearing, individual praying, and so forth are based on the personal level. We were not able to put our mind into the importance of the church as a whole, or focus on the growth of the individual growth inside the church community. In the waves of modernization, the church also had grown with many social issues. On the other hand, there was an increase on the indigence of fellowship due to the bigger the better mentality. The importance of fellowship between the believers had diminished because instead of seeking for the quality of the church life, emphasis shifted towards the quantity such as the extension of a building, and the extension of finances. Of course the quantity is something God would want too. Yet, in the reality of *Koinonia* of the believers and spiritual care, a ritual of the community is slowly losing its place. Then what is the reality of KAC?

III. Understanding of Korean-American Church

A. Historic Background

Immigration of Koreans in America rose whenever there were unstable disorders in the politically, financially, or socially environment. There are two ways of going about this.

The initial immigration: before the World War II

Until 1945, Korean immigration had three turning points. The first wave of immigration is when Korea's reforming governors and social reformers failed the codetta of overthrowing the political power, and flew away to different countries such as

America. These people received college educations in the United States, and after and before the liberation they devoted themselves to educating the Koreans. The most known ambassadors for this are Jaepil Suh, Changho Ahn, Sungman Lee, Gyushik Kim, Youngho Park, Kwangbum Suh, Yongman Park, Chiho Yoon, Sungku Shin, and Kang Lee dating from 1884 to 1905.³⁰

The second wave of immigration happened when about seven thousand workers (men 6,048, women 637, and children 541) made a contract to work at the sugar cane factory in Hawaii. About 983 people from this group returned to Korea while 2,000 people transferred to mainland America.³¹ This kind of American immigrant history is a 'special occasion'. In May 9, 1902, the president of Hawaii Sugar Cane Cultivators, Charles R. Bishop, went to Korea and made immigrant agreements with the government to collect the workers. In November 16, 1902, the law section for the establishment of citizenship passed. Soon after, Youngwhan Min became the director and David Dashler advertised immigration after establishing the East Asian Development Company. He advertised that for 60 hours of weekly work, the monthly payment of \$16 would be given with the benefits of medical coverage, free food, free water, and free entrance to an English school. Through the agreement of the Korean government and American tradesman, 102 Korean immigrants rode on the S.S. Gaelic leaving the InCheon harbor on December 22, 1902, arriving at Hawaii Honolulu on January 13, 1903.³²

³⁰ Yun Seong Chang, *Church and House of Immigration of Korean in America* (Seoul: Yangsekak, 1986), 31-32.

³¹ Ibid., 32.

³² Shin Kun Kang, "Global Age and Immigration of Korean", *Monthly Ministry* 252 (Seoul: Monthly Ministry Press, 1997), 40.

The third wave of immigration came when many students immigrated to the United States to flee from the political issues and became college students. After Japan took over Korea by force in 1910. About 891 students received the permission from the Department of State and immigrated through China and Europe to the United States.³³ Twenty per cent of these immigrants actually studied and the others worked, and these people became the leading faces of the Korean church in America.³⁴ In 1921 when Japanese rule over Korea changed from the military administration to a civil administration, Koreans were able to study abroad with the Japanese passport. At that time, people who were studying abroad were being supported by the churches. With the exceeding grades, 15% of these students were able to receive master's degree.³⁵

A distinctive characteristic of the Korean immigration is that the people who lost their mother land to a neighbor country immigrated. Also, their immigration was barren in the background, economy, knowledge, and talent. However, they loved their people like no one else and they were patriotic pilgrims who strived to get their land back. Instead of living in the United States forever, they were the patriots who were planning to return to their country when it became independent. They thought of themselves as the 'freedom fighters' that were fighting for the independence of Korea. They also worked hard and lived poor in order to send liberation funds to their land thinking it was the honorable thing to do. Some records show that the Korean immigrants raised the fund up to \$30,000 between 1910-1945. Due to the initial immigrants who were the inspired patriots who had centered themselves in the independence mode, they were not able to

³³ Yun Seong Chang, 32.

³⁴ Taek Young Kim, 21-22.

³⁵ Ibid., 23.

adapt to the American society or participate in the social government. This period is called the 'hidden Korean immigration period'.³⁶

Current immigration: after World War II

Before Korea became independent, it was hard for the Koreans to come to America due to the aftermath of the war. In between 1940 and 1941, there were only 4 Koreans who came to America. However, president Kennedy requested the reform of the immigrant law in 1963 and that reformed law was passed in 1965, and became active on July 1, 1968. Through this law, in the ten year; 1966 to 1976, there were 175,000 immigrants living in the United States with their green cards.³⁷

After World War II, immigration of Koreans became more apparent, and the recent immigration divides into before and after the Kennedy immigration law. Immigration before 1965 was done by the 'war brides' who had married an American soldier, or it was Korean infants who were adopted by Americans after the war in 1950. Since these immigrations were special occasions, there must have been many difficulties, loneliness, agitations, and heart aches that followed. Immigration after 1965 was called the Kennedy immigration period and it has grown rapidly. With the new era of immigration, Korean society grew rapidly.

³⁶ Yun Seong Chang, 33.

³⁷ Taek Young Kim, 23-24.

*History of the immigrant church in America*³⁸

From the 102 Koreans who arrived in Hawaii only 86 people (men 48, women 16, and children 22) passed the physical examination. From this group 50 of the men and women were believers. They were sent to the McLeay sugar cane farm. That had been advertised Horace N. Allen in Korea. He was a Presbyterian medical missionary who became the American legation of Seoul. In 1901 he went back to the States for a vacation, but stopped by Hawaii on his return to Korea. At that time he met the director in chief of the Hawaiian sugar cane cultivating organization. This man told him about the difficulties in the work force in Hawaii and their plans to immigrate Koreans. Together a joint effort was made to help out with the plan.

Missionary George H. Jones who was the head pastor of InCheon Presbyterian Church, helped in the organization of the work force. As a result of this, about 50 people from the school volunteered to work at the farm. From 1903 to 1905 there were over 7,200 Korean workers who went by ships with their family. From this group of people, 400 were believers and 30 were clergymen. When they started working at the sugar cane farm, they were treated like slaves. For this reason, from 1905 to 1907 about a thousand workers from the farm ran away to American; usually to California. These people settled in Los Angeles and San Francisco. Since Hawaii was the mission region for the Northern Methodists the Korean Methodist mission organization was first established on November 3, 1903.

In 1906, a seminary student name Wha Joong Bang from San Francisco went to Los Angeles and met S.A. Moffett, a pastor who was also a missionary and principal at

³⁸ NKPC, *Korean-American Church History of Presbyterian Church in America* (Seoul: Korean Presbyterian Church Press, 1999), 37-38.

the Pyung-yang seminary school. Pastor Moffett talked passionately about the importance of founding the KAC to Wha Joong Bang. They shared the idea of building the Korean Presbyterian church and went to the Northern Presbyterian organization of Los Angeles and discussed the plan. For Koreans this organization promised to help in founding the church and asked Pastor Augustus B. Pritchard to lead in establishing the church. While searching for the church site, Wha Joong Bang found a residential house.

On Sunday, May 10, 1906, 18 believers gathered for the first service and so this date became the anniversary of the Lasung Korean United Presbyterian Church. Like the Puritans, the Korean immigrants in Hawaii built churches before building anything else and at one time there were about 30 Korean churches in Hawaii. Before Korea became independent, the numbers of churches decreased because of different issues and as a result only five or six weak churches were left. Until the late 1960s, when another immigration period occurred, there were only 20 Korean churches in the whole nation. Beginning with the 1970s, the number of Korean churches increased tremendously and by December 2005, there were 3,527 KAC.

B. Realities and Its Problems

KAC in its 100th anniversary of immigrating to America gave great spiritual relief and brought energy into life. In due time, it also became the center of the Korean society by taking on the role of a social circle, an employment agency, a social working agency, and so forth. From the beginning of the migration, it has been the only place for the extended education, and it is also the place to pass down the Korean culture to the second generation Koreans. Not only that, KAC took the role of the guide for the immigrant life.

As more immigrants came to the State during the 1970's, pastors in the Korean church had to take the role of a guild for the people who had just arrived. They did not know the language or the culture of this new land. As they were helping out with many different things, they also had helped fixate the life of the Korean immigrants. Yet, as the Korean society became stabilized, the roles of the immigrant churches were diminishing. A bigger problem was that the younger generation and the youths were turning their backs on the church. Beckham points out that even the conservatives wanted something like this:

Less isolated from the world in which it lives, more relevant to the needs of society, more compassionate in the way it uses money and manpower, reaching more people instead of promoting better programs, less materialistic with its huge buildings and debts, more redemptive and less political, and less influenced by the world it is called to influence.³⁹

How free can the immigrant churches be in this? In the tenth year of the immigrant church history, many of the churches were viewed as becoming more traditional, more isolated from the world, and more like the church with only one wing. As a result the five problems of the traditional churches (focus on building and program, focus on main service group, focus on main pastor, enfeeblement of evangelism, lack of family community) are being displayed in today's immigrant church. On top of this, differences in the language, the culture, and the worldview between the first and the second generation Koreans has lead the Sunday School into a crisis. The trial of separation in churches, and duties carelessly given in the church are some issues that are causing crisis to develop in the Korean church. In addition, KAC is going through a culturally, linguistically, and racially isolation from the American society on a large scale and to the local society on a smaller scale. Extreme power struggles of the pastors and

³⁹ William A. Beckham, 26-27.

limited amount of devoted believers are preventing the church from becoming a healthy church.

C. Direction of Advancement

To solve some of the problems, KAC is at present meeting with pastors and scholars who have the same vision. Many suggestions concerning methods have been made. Following are some of these suggestions. First, education programs for the pastors should be continuously provided. Since education is a life long process, programs that can be used in the practical setting should be developed with the theological and academic background. Second, the history of the KAC should be rewritten. An individual, church, and society that have a mind and a vision do not perish. We need to ponder the existence of the KAC, which is the essential problem. In other words, a seminary of immigrants should be theorized. Even though there are many KAC in America, we should conclude that there are more non-believers than believers. For this reason, we need to work harder on evangelizing all the Korean residents living abroad.⁴⁰ Thirdly, finding and educating the second generation workers is essential. If KAC is careless or fails to minister to the youth, there will be no vision in KAC,⁴¹ and KAC will do a tremendous damage to the second generation servants of God. Therefore, ways of effective service, witnessing, and education for the second generation should be studied thoroughly. Fourthly, unification of KAC and social service should be done. By throwing away the old ways of individual work, ways of unifying the Korean churches in

⁴⁰ Dae Hee Park, "A Suggestion for Korean-American Church," *Light and Salt* 57 (Seoul: Tyrannus, 1989), 242-243.

⁴¹ Jong Hee Han, "Specialty of Korean-American Church Ministry," *Monthly Ministry* 124 (Seoul: Monthly Ministry Press, 1986), 108.

America, and ways to unify the churches that are spread out around the world should be administered.⁴² These are believed to be practical and workable for the Korean churches abroad.

However, the writer also remembers God's wisdom of telling us not to put new wine into the old bottles because it will be ruined (Matt. 9:17; Mark 2:22; and Luke 5:37, 38). New wine should be put in a new bottle, and a complicated structure of the church would not fulfill its ministry. Stockstill said, "I have learned that true genius is not the ability to make things complex, but the ability to make them simple."⁴³ He is implying the necessity of simple and concise structure of the church and that new wine should be put in a new bottle.

Billy Graham in the 1966 Battlin World Evangelizing Convention talked about the responsibility and opportunity of Christians as follow. "All generations are important. All generations are strategically important. However, we are not responsible for the past generations. Neither can we be responsible for the generations to come. But we have our generation to be concerned about. When we meet God in the heaven, He is going to ask us if we did our best to do what we were supposed to do. He is going to ask us if we used all the opportunities available for us to complete our mission."⁴⁴ How will we assume the responsibility for the mission of our church? Larry Stockstill is clearly telling us that "the traditional, program-based church--ministry structure cannot contain the coming revival."⁴⁵ He goes on to say "The Church must get ready for revival. The work of

⁴² Shin Kun Kang, 43.

⁴³ Larry Stockstill, 27.

⁴⁴ Ibid., 16.

⁴⁵ Ibid., 17.

pastoral care, evangelism and leadership training must be done through some structure, and we find that the cell-church structure is the simplest and most expandable method of performing those functions.”⁴⁶

In the long run, the theory of a Biblical church should be revived. The church should not forget its fundamental nature and must act according to it. It should be true to its identity and reflect on why the church exists in the immigrant community. If the three characteristics of a church that the writer talked about--God’s chosen community, the body of Jesus Christ, meeting of the disciples who were sent out into society--are being met then the KAC will experience its revival. Beckham said the following about revival: “Revival first comes from the fundamental nature and second, the works done by the church. Pastor Dion Robert explained the essence of revival as follow: I do not believe in the passing by revival. I believe in the continuity of the revival.”⁴⁷ Retraining of the pastors, reorganizing the theology of immigrant society, unifying the churches, and educating our second generation are all important. However, the most important thing of all is to recover the essence of the church. This is what will make the body of Christ strong, and this is what will complete the recipe for the revival we are seeking. Charles G. Finny said, “When you are in desperate need of revival, you need to expect it. The reason why we need revival is because it is our responsibility. If it is our responsibility then, we need to work towards it.”⁴⁸ All around the world, there is a movement of being sincere to the essence of the church and seeking the revival of Acts.

⁴⁶ Ibid., 23.

⁴⁷ William A. Beckham, *Redefining Revival*, 14.

⁴⁸ Charles G. Finny, *Lectures on Revival*, trans. Won Joo Kim (Seoul: Word of Life Press, 1998), 43.

We are noticing this movement that is blowing down upon us with the wind of the Holy Spirit. That is the Cell Group Church. Pastor Larry Stockstill said, “I am now focusing my energy, vision and attention on the one plate that is carrying the purpose of the church: our *cell groups*.”⁴⁹ Ralph W. Neighbour states that “To distinguish between the traditional churches as we have known it and these new life forms, we shall call them the *cell group churches*.”⁵⁰ William A. Beckham asks the question “Is there an alternative to the traditional design of the church? A growing number of Christians are convinced God is recreating the wineskin of the New Testament church. This church lives together in a community and today is being called the *cell church*.”⁵¹

More than any ways or techniques, the road to a healthy revival in the church lies in the adaptation of the church’s fundamental nature stressed in the Bible. In chapter 3, reasonability of the CGC as a spiritual movement and its quality as a church that is devoted to its fundamental nature will be discussed.

⁴⁹ Larry Stockstill, 30.

⁵⁰ Ralph W. Neighbour, 29-30.

⁵¹ William A. Beckham, *The Second Reformation*, 27.

CHAPTER THREE

UNDERSTANDING THE ASPECTS OF A CELL GROUP CHURCH

There have always been various efforts to expand the Kingdom of God and establish a healthy church. Among them, the “Cell Group Church” is one that influences enormously not only in the KAC but also in churches throughout the world. Rev. Chai does not claim that CGC is the only church organization that Jesus wants; however, he urges that, regardless of the type, an organization must consider the Great Commission of Jesus.¹ The ultimate goals of a church are to go, to baptize, and to make disciples (Matthew 28:19-20).

CGCs worldwide use many terms for their small groups.² Seoul Baptist Church of Houston calls theirs a **House Church**. Bethany World Prayer Center in Baker, Louisiana has named their groups **Touch Groups**. New Hope Community Church in Portland, Oregon, calls theirs **Tender Loving Care Groups**. Yong Gi Cho speaks of his **Cell Groups**. In Cali, Colombia, the San Fernando Baptist Church selected **Grupos de Amor**. Some call them **Life Groups** and one church has adopted the name **Friendship Groups**. Ralph W. Neighbour has chosen to use the term **Shepherd Groups**. However, for this project, Cell Group Church (CGC) is used to represent this type of church organization.

¹ Young Gi Chai, 228-229.

² Ralph W. Neighbour, 247.

CPC started the model cell group in January, 2003. CPC, as a traditional immigrant church with 30 years of history, has been gradually stepping forward to make a transition to CGC without a serious problem. The strategy of transition will be dealt with in details later in Chapter 5. We have considered the essence and the function of a church as “God’s chosen community, the body of Jesus Christ, and the disciples who were sent out into the world.” Then, will CGC restore the essence and the function as well as church’s great mission, overcoming the typical problems a traditional church embraces? How can this be applied to an immigrant church that is under special circumstances? CGC is being examined entirely based on these questions. The definition, historical background, and characteristics of CGC will be discussed and the practical examples of CGC will be observed.

I. The Definition of a Cell Group Church

Cell is defined as the smallest basic unit that forms the body of all living creatures, which cannot exist independently but can survive only within an organic body, and can live by constant proliferation.² Neighbour says, “There are three words beginning with ‘C’ which summarize the CGC: *cell*, *congregations*, and *celebrations*. The most important of the three is the Cell. Cells are the basic building block life of all life forms. Following biblical patterns, the cell is also the basic life form of the church”³ (Acts 2:42-46). Is it necessary to integrate the new term “cell group” while there have been a lot of small groups in church so far? Especially in Korean churches or KAC, it is common that seven to twelve members of a church gather together to worship and commune once a

³ Ibid., 217.

week or a month. It is called “Kyu Yuk meeting”. Also, in general, there are many small group gatherings for many types of training and voluntary services in a traditional Korean church, such as men’s mission groups, women’s mission groups, a committee, Evangelism Explosion, a new-comer class, a discipleship class, and numbers of Bible study groups. Churches that retain these traditional small groups are called “churches with cells”. Khong asserts that “Churches with cells and CGCs are as different as the east is from the west . . . The distinctive difference between church with cells and CGC is the basic structural difference.”⁴ Stockstill insists that “We are not talking about a *church with cells*, but a *cell church*.”⁵

Neighbour defined a cell group by proposing the following: “We must begin by recognizing that the primary assignment in a cell group church is to develop *Basic Christian Communities*.”⁶ Joel Comiskey said, “The most common definition of a cell is this: a group of three to fifteen people who meet weekly outside the church building for the purpose of evangelism, community, and discipleship with the goal of multiplication.”⁷ David Finnell sees a CGC as follows:

A CGC is people centered, community centered, and relationship centered. It has a ‘go’ structure and builds relationships with individuals that are brought into cell groups that meet in members’ homes. It is patterned after the New Testament church. Its leadership style is the servant leader (John 13), and every member is a minister.⁸

⁴ Lawrence Khong, 69-70.

⁵ Larry Stockstill, 29.

⁶ Ralph W. Neighbour, 113.

⁷ Joel Comiskey, 20.

⁸ David Finnell, *Life in His Body* (Houston: Touch Publication, 1995), 14-21.

The term “Cell Group” is used to distinguish the differences from existing small groups by emphasizing the characteristic of the term “cell”, which includes multiplication, independency, and the harmony with the entire organization. In other words, the cell group is the concept that emphasizes the nature of church, while sharing the characteristics and functions of small groups. It is Dr. Paul Yonggi Cho of the Yoido Full Gospel Central Church who integrated the term “Cell” to church organization for the first time. He used the word “Cell” to introduce his church’s Kyu Yuk meetings in his book “Successful Home Cell Group”. His publication amplified the study of cell groups among church growth scholars and pastors. The Cell Group Model was considered as the dynamic model that may recover the essence of church and the biblical church theory as well as may spread out effective evangelical messages in a multi-faceted future society.

Ralph W. Neighbour is one who contributed to the systematic study of the cell group movement and proliferation of the movement. He explains, while speaking of the form of CGC,

It is the form of church based on the New Testament. Consider a human body to understand a church. Cell is a basic unit that constructs a body. A body cannot exist without cells. Certain cells combined together to form skeletal structure. The other cells form blood, organs, eyes, skin, and so forth. The basic unit of CGC is a cell. It is a community formed with seven to twelve members and functions by moving constantly from home to another home. A church can exist with the pure form of the first century when it forms with such formation. Sometimes these cells are called “*Basic Christian Communities*”. It is not important how it is called but it is extremely important to confirm that a cell is the basic unit of church.⁹

Boren states the values of basic Christian community as follows:

The values of the Kingdom of God are established by the King, not the servants. A cell group does not dictate the values that it will base its life upon. Jim Egli has performed extensive research on what makes cell groups work. He has

⁹ Ralph W. Neighbour, *Cell Leader Intern Guidebook*, trans. Young Chul Park (Gyeonggido: NCD, 2004), 15.

discovered four values that must flow through the group in order for it to fully work. These values are summarized in the words Upward, Inward, Outward, and Forward (UIOF). These values flow out of the presence of Jesus as he empowers people to live out the values of His Kingdom. These are not values that people can force upon themselves. Remember that values flow out of principles, and if the principle is the presence of Christ, then without the presence of Christ there is no Upward, Inward, Outward, or Forward.¹⁰

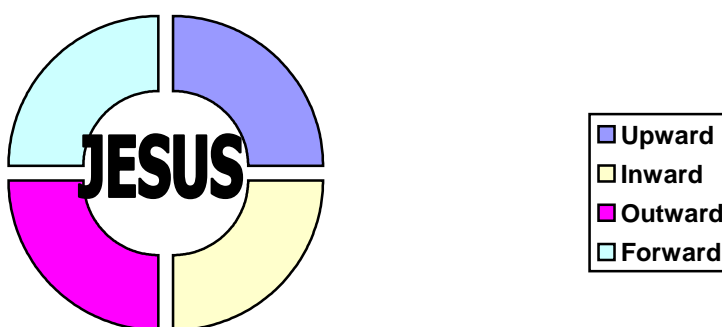


Figure 2 The Values of UIOF

Jesus Himself summarized these four values:

Upward: “*Love the Lord your God with all your heart and with all your soul and with all your mind*” (Matthew 22:38).

Inward: “*Love your neighbor as your self*” (Matthew 22:39).

Outward: “*Therefore go and make disciples of all nations...*” (Matthew 28:19).

Forward: “*Teaching them to obey all that I have commanded you...*” (Matthew 28:20).¹¹

Boren’s illustration above represents the value of cell group ministry well. He summarizes the definition of a cell group when he says “A holistic cell group is a group of 5-15 people who form the basic unit of Christian community. It functions to provide a place where members gather weekly around the presence of Christ, support one another as a family, reach out to the hurting world, and mentor and release new leaders, all of which results in the multiplication of groups as others are added.”¹²

¹⁰ M. Scott Boren, *Making Cell Groups Work: Navigating the Transformation to a Cell-Based Church* (Houston: Cell Group Resources, 2002), 134.

¹¹ Ibid., 134-135.

¹² Ibid., 138.

The reformists assert that the declaration of Words, the correct operation of the Sacrament, and the faithful enforcement of morals must be three beacons of a church.¹³ If seen from these aspects, a problem occurs in deciding whether or not a cell group may be considered as a church. In order to solve this problem, it is very important to see how a church is viewed. It is not easy to approve a cell group as a church with the institutional point of view. This resulted from the point of view that regards church from one aspect. The answer to this question can be discovered if the essence and the work of church are viewed from the functional aspect rather than the institutional aspect. It is John Wesley (1703-1791), who answers the question. He devoted his life to renewing English churches. Lee, Sung Zu quotes Wesley's statement in his book as follows: "Church not only means its formality or system but also it is an activity and function and it is a mission organization."¹⁴ His concept about the church pulled interest naturally to the churches of the New Testament times, which laid more stress on the spirituality and the experiences within community than on the form of systematic orders. These changes in church theory continued to the eagerness of church renewal. The concept of CGC as a church emphasizes the church as the community of recovery, evangelism, and mission, which is the church's functional aspect, rather than the church's systematic and institutional aspect.

CGC may not function completely as a church. However, is there a perfect church on the earth? There is merely the church that is being built together. As John Stott states, a church is bilateral. The church is holy, yet still stands in the middle of sins.

¹³ Louis Berkhof, *Systematic Theology*, trans. Soo Kyung Kwon (Seoul: Christian Digest, 1994), 834-836.

¹⁴ Sung Zu Lee, *Wesley Theology* (Seoul: Daniel Press, 1991), 250.

The church is the one called to be holy. Even though the church receives abundant grace, it is still full of misdeeds. It is not likely that the perfect church may exist before the second advent of Christ.¹⁵ Although CGC pursues the ideal church model, it also seems insufficient and incomplete. Nevertheless, it is observed that a CGC becomes the good foundation where lay ministers and members construct the body of Christ while they grow up together and work with granted talent.

Rev. Khong defines CGC as 1) Each CGC's cell is a church; 2) All CGC's cells are doubled by evangelism to establish a new cell; 3) CGC's cells must be well-organized for close supervision; 4) A cell must be connected with a congregation; 5) A cell must attend weekly Sunday worship under one leadership.¹⁶

Summarizing these definitions, CGC is the community of lay believers whose core group is a cell group which is the basic Christian unit that carries out the work to complete the church functions independently. In other words, the cell is a church in itself and the cell is an organic community. At the same time, it can be defined as a church that belongs to the entire church under one leadership to build the Kingdom of God.

II. The Historic Background of the Cell Group

It may be said that the origin of the small group is not from the needs of current circumstances but from God's initial plan of the model church. Beckham states that "This church lives together in community and it is called the 'cell church today.'"¹⁷ Biblically and historically viewed, there had been large or small communities that

¹⁵ John Stott, *The Ambiguosness of the Church* (Seoul: Kook Min Il Bo Daily Newspaper, 2000).

¹⁶ Lawrence Khong, 69.

¹⁷ Ibid., 27.

maintained the nature or the strengths of cell groups since early times. Even though the term CGC had not been used, there were various forms of small groups within churches that kept these attributes in essence.

A. Communities in the Old Testament

As considered in the introduction, God expressed Himself as the Triune God, which is a communal existence in the beginning. Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground” (Gen. 1:26). He also created a man to exist in a community. The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him” (Gen. 2:18). “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh” (Gen. 2:24). Therefore, the concept of community is originated from the attributes of God. If God is a communal existence, we, men, also are interdependent in existence and must co-exist with others forming a community (Deut. 8:1-18). The tabernacle (Exod. Chap. 26-40) and the temple (2 Sam. Chap.7) also show the communal aspects.¹⁸

B. Small groups in the Gospels

Jesus spent much more time with His disciples than with a crowd, even though a crowd and a throng always followed the twelve disciples according to the Gospels, which depict the life of Jesus Christ. Moreover, Jesus achieved much work in small groups in

¹⁸ Sang Tae Choi, *21st New Church, the Cell Church* (Seoul: Disciple Making Ministries International, 2002), 71.

homes, including the episode of Jesus' visiting Zacchaeus' home (Luke 19:5). He taught by using metaphors in homes (Matthew 13:36). He cured various diseases and prayed for peace in homes (Matthew 10:8, 12; Luke 10:5). He visited in homes and taught God's words (Luke 10:38-42). He was invited into homes (John 12:1-8). Jesus stayed with a community and shared problems with a community. The Gospel stated episodes of His strolling with His disciples in the field of wheat on the Sabbath (Mark 2:23-28), of His calling two disciples and entrusting the work of God's Kingdom (Mark 1:16-17), of His calling and awarding authorities to twelve disciples when sending them out to the world (Matthew 10:1-5), of His being with three disciples (Matthew 17:1-5), then seven disciples (John 21:1-3), and so forth.¹⁹ The work of Jesus had not only been achieved in the large group, but also in the homes as He shared their pain and sorrow. In addition, He continued to discipline His disciples in a small group.

C. Early Church's Model

Small groups, with large group meetings, had been the essential element of building the structure of the early church. Based on the New Testament, the first church was the church of Jerusalem. The church of Jerusalem had grown rapidly as a result of the work of the Holy Spirit, who arrived at Mark's upper room on the day of Pentecost. "Those who accepted his message was baptized and about three thousand were added to their number that day" (Acts 2:41). "Praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved" (Acts 2:47). These facts show that the church of Jerusalem had grown tremendously after the event of Pentecost. Based on the growth of the Jerusalem church, considering the

¹⁹ Ibid., 72-73.

numbers, 3,000 people in 2:41, “the Lord added to their number daily those who were being saved” in 2:47, “the number of men grew to about 5,000” in 4:4, the number of members of Jerusalem church is estimated to be at least over 10,000 people. It is found in Acts, where it states the structure of the Jerusalem church and how the church of Jerusalem managed this large congregation. In Acts 2:2, the disciples gathered in one place on the day of Pentecost after Jesus’ resurrection. It states that the one place was a home. In Acts 2:42, it is explained that “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer.” Also, in Acts 2:46, it is recorded as “Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts”. Especially in Acts 5:42, it is explained that “Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ.”

It is found that the church of Jerusalem was the church which consisted of both small group meetings that gathered at a home and large group meetings that the whole congregation attended. This type of church structure was applied to other churches that were formed by the Apostle Paul after the church of Jerusalem scattered due to persecution. The church of Corinth was started when Titus and Eustius offered Paul their home. Afterwards, numerous home churches, about 20 to 30 had been established in Corinth and one of them, among many was Stephan’s place (1 Corinthians. 16:15-18). Yet Paul considered those scattered home churches as one church. Even though they

worshiped in various places, they were one church.²⁰ The Roman church's structure was much the same. Harrison states:

It is noteworthy that Paul does not address the believers in Rome as a church. Rather, he writes to "all in Rome who are loved by God" (Romans 1:7). The single occurrence of the word church as applied to Roman believers (Romans 16:5) relates to those who gathered in the home of Priscilla and Aquila. This is a curious situation. It is clarified, however, by evidence from chapter 16 that several groups of believers had been formed, probably in various sections of the city. One is associated with the name of Aristobulus (v.10). He himself is not included, so either he was dead at this time or else was not a believer. A similar group affiliated with Narcissus is also mentioned (v.11).²¹

These are the phrases that show the Roman church in general consisted of numbers of home churches. Other than these, Jason's house in Thessalonica (Acts 17:5), Troas (Acts 20:6-8), Ephesus (Acts 20:16-20), the house of Philip in Caesarea (Acts chap. 21), and so forth, were used as small group home churches.

The church of the Ephesus was also established by Paul. This church was begun by the couple's dedication to Paul when Priscilla and Aquila from Rome offered their house to be used for a church. Paul had preached and taught God's Word at the Hall of Tyrannus, the larger place rather than at an ordinary house, while he continued to stay in Ephesus (Acts 19:9). Dempsey said, "It is important to understand at this point that small groups have excellent Scriptural support. The early churches met in homes and therefore were smaller sized groupings."²²

The common characteristics that appeared among the early churches are that they were developed within the small group home meetings; and at the same time, these small

²⁰ Lawrence O. Richards, *A Theology of Church Leadership*, trans. Chul Soo Nam (Seoul: Jung Kyung Press, 1991), 329.

²¹ Everett F. Harrison, *The Apostolic Church* (Grand Rapids, Michigan: William B. Eerdmans Publishing, 1985), 223.

²² Rodney W. Dempsey, "A Strategy to Transition a Traditional Church Educational System to a Small-Group System" (D. Min. diss., Liberty Theological Seminary, 2004), 43.

group home gatherings grew a bigger church all together. Therefore, CGC was not proposed newly in the modern times, but it is rather the communal church structure found from the Old Testament times to the early church times.

D. German Pietism Movement

The structure of the early church had gradually deteriorated from a small group centered organic church to a large-structure-centered institutional church by being officially recognized as the state religion during the rule of Emperor Constantine. Afterwards, there were new movements that tried to seek the essence of the church by restoring the form of community church that was bereft by the rising of the institutional church. The Monastic Movements of the Middle Age, the Anabaptists during the Religious Reformation, and so forth, are the movements that were to recover the characteristics of community churches. Moreover, the Pietism Movement that appeared in the seventeenth century, which was a religious movement for the recovery of the community church, began to have a great effect on the changes of church.

The Pietism Movement was originated by Philip Jacob Spencer. Philip Spencer (1635-1705), who is also called the Father of Pietism, studied in Strasburg and Geneva, the places of reformation. While he served as a pastor in Frankfurt, he had small group meetings, including Bible study, prayer sessions, and discussions about sermons from Sunday services, at home on weekdays. It was called “Collegia Pietatis (The group of pious ones)” and it became the beginning of the Pietism Movement.²³

Spencer made efforts to raise the spiritual standard of his lambs by promoting the spiritual development systematically. He strengthened sermons by “Cottage Meetings”

²³ Sung Tae Kim, *The Modernly Mission* (Seoul: Jireh Publishing, 1999), 283.

for prayers and Bible study, and renewed fellowships among church members. The Pietism Theology declares that there is no vision for mission without the passion of evangelical messages, there is no passion of evangelism without the pious personal life, and there is no pious life without the close experience of repentance. It put an emphasis on the spiritual development insisting that faithful religion is the matter of a heart rather than a brain.²⁴

However, these small group gatherings within the churches had not made any type of attempts to confront institutional churches. Spencer had never allowed any form of worship service at these home meetings and he permitted worship ceremonies only at church. It is because he considered these meetings themselves were not a true church. Nevertheless, Spencer's Pietism Movement made efforts to restore the community churches which the institutional churches neglected at the time through small group gatherings.

E. The Moravian Movement

The full-scaled attempt toward the restoration of community church was started by the Moravians. The origin of Moravian Church has gone back to the year 1467 when the Brethren of the Common Life was formed by the Moravians who were in alliance with the prosecuted followers of John Huss. Almost destroyed by the Anti-Reformation, a small number of survivors immigrated to the Province of Saxon under Christian David's leadership. Duke Zinzendorf offered them a part of his domain as an asylum

²⁴ J. Herbert Kane, *A Concise History of the Christian World Mission*, trans. Soe Kyun Shin, Young Zoo Lee (Seoul: Christian Missions Publishers, 1999), 102.

near Dresden.²⁵ This group of survivors had grown up with the freedom of religion at the community called “Herrnhut (the Lord’s Watch)” which was organized at the territory presented by Duke Zinzendorf in the early 18th century. They had a great influence on the entirety of continent of Europe and contributed enormously to the history of missions. They played a fundamental role as a lever in the advent of the great era of modern mission. The 19th century is generally called the great era of mission.

The motivation of their missionary lives was their constant attention to the relationships between one another through small groups. Zinzendorf called these small groups “Banden” and this Banden consisted of 8 to 12 people. He formed these small groups because he saw the church as God’s congregation as well as a group of wounded young lambs, residing in the Holy Spirit. In other words, he emphasized the unification of the little churches within the church and the general churches.²⁶ It is Zinzendorf who unified multiethnic groups through these small group meetings. The community of Herrnhut lived together, they were educated together. Especially, they focused on fellowship the way to blessings. This fellowship was carried out by giving the evangelical messages to various ethnic groups and by saving the poor.

F. John Wesley’s Bands²⁷

Wesley met the Moravian missionaries under David Nitschmann’s supervision in the Simmonds Ship sailing towards Georgia, US. He kept in close touch with the

²⁵ Ibid., 104-105.

²⁶ Howard A. Snyder, *The Radical Wesley and Patterns for Church Renewal* (Downers Grove: IVP, 1980), 24.

²⁷ Ibid., 24-27.

Moravians and had meetings with a Moravian Pastor, August Spangenberg after he arrived in Georgia. In 1738, Wesley returned to London and met a young Moravian missionary, Peter Bohler. Wesley, then, moved to Germany to learn more from the German Pietists. He met Zinzendorf there and visited Herrnhut. Wesley had learned the practical, Moravian organizing ability by continuous meetings with the Moravians. It was the same concept as “little churches within the church, *ecclesiolae in ecclesia*”. He observed the same deep fellowship in the Early Church and the vitality of gatherings that enabled the deep fellowship from them. Wesley envisioned the possibilities of recovering the Early Church in the English churches that he had dreamt of through the Moravian spirituality and organization. He made an attempt on these possibilities during his ministry in Georgia. He organized the meetings for faithful fellowship separately from public worship services and he allocated about an hour for prayers and praises as well as encouragement for one another during the meetings.

This experience was a decisive influence on his church theory and developed to the little church inside the church. It was a small structure that was reforming the existing church while still existing inside the church. These churches are ‘Small Cell Groups (Bands)’ that consisted of 8 to 12 people in order to mature and train the born-again for discipleship.²⁸ Wesley’s “Band” was initiated from the ardent wish of recovering the aspects of the Early Church by restoring the functional aspect of the church as a small church within the church. He not only restored the 18th century English churches, where morals and ethics had fallen to the ground, to the shape of the Early Church, but also stimulated the enormous social changes through small cell groups.

²⁸ Ibid., 26.

The CGC is not a new movement in the 21st century but the on-going restoration movement for the essence of church that had been constantly progressing for the past 2000 years, beginning in Old Testament times and including the Early Church times. It has also cultivated from there is a strong motivation to conquer the 21st century with the gospel. This is truly a spiritual harvest time.

III. The Character of a Cell Group Church

CGC is not a simple program or methodology, but it was established based on the church theory called cell church and pastoral philosophy. Neighbour summarizes the characteristics CGC contains below.

The human body is made up of millions of cells, the basic unit of life. Likewise, cells form the basic unit of the cell church. Believers actively seek relationships with God, each other and unbelievers in cell groups of 5-15 people. These relations stimulate each member to maturity in worship, mutual edification and evangelism. This is Community . . . Built on the principle that all Christians are ministers and that the work of ministry should be performed by every Christian, the cell church actively seeks to develop each disciple into the likeness of Christ. The cell groups are the very forum for ministry, equipping, and evangelism. Cells also cluster together for weekly or biweekly "Congregation" meetings and "Celebrations." While these meetings are important, the focus of the church is fixed on the weekly cell meetings in homes. The reason? This is where love, community, relationship, ministry, and evangelism spring up naturally and powerfully. Therefore, the life of the church is in the cells, not in a building. The church is a dynamic, organic, spiritual being that can only be lived out in the lives of believers in community.²⁹

A. Organism Community

Cell means "a cell", which is the basic unit of living creatures. Biologically, a cell is the minimal structure that can function independently. The organism that consists

²⁹ William A. Beckham, *The Second Reformation*, 27. quoted in Ralph W. Neighbour, "Welcome to the Cell Church!," Cell church Magazine, August 1994, 5.

of cells must be divided to grow up.³⁰ A group of cells completes a tissue; a group of tissues completes an organ; a group of organs completes an organism. Likewise, it can be said that CGC has the function of a basic unit for a church as the organism of Christ. Comiskey emphasizes that a church consists of cell groups, proposing that “each cell group consists of a church; the body of Christ like each cell is grouped to complete one person”.

Concerning the function of the cell, David Finnell states that the cell is the organism, the body of Christians, whose structure is for the purpose of worshiping, experiencing God in the group, serving each other and local community, and sending out God’s Good News. This is the same as the purpose of existence for churches. Therefore, a cell is a church. A cell is growing up and reproducing until it is divided into two cells through this organic activity.

Rev. Khong pursues this type of development as the objective of cell existence. A cell must be doubled within 12-18 months after it directed members to Jesus Christ. If any cell is unable to double and remains as is for a long time, it is considered as an unhealthy cell. The leadership group must dismiss this cell and send the members to another spiritually active cell.³¹ This is a distinctive factor that is hardly found at a traditional church. It is the goal to take non-believers and discipline them in a set period of time to build a new cell. Likewise, the words CGC means a community that carries out the function and the objective of the biological meaning of a cell in the structure of the church. Comiskey also defines the CGC as follows: “it means the church that merely

³⁰ Joel Comiskey, 25.

³¹ Lawrence Khong, 71.

focuses on the evangelical small group ministry. It is not another program. It is located in the center of church.”

It is not that the traditional church structure is wrong or there is a serious error in the structure, but it is difficult to apply the concept of new healthy church with the traditional church structure in order to grow up and deal with a new church in the new times and in the new environment. This is the reason why it is claimed that the CGC is necessary. It is obvious that ministers emphasize the differences between the existing traditional church structure and this new type of cell ministry, calling it “The Second Reformation”, or “Paradigm Shift”. It is evidenced that a cell church sees the problems of traditional church structure as an obstacle to the shift to cell church ministry from the beginning. It implies that it may result in confusion if these structural problems are neglected. The structural change to an organism church is requested because the traditional churches are often overlapped with negative images. Recently, many preachers and authors stress the necessity of small group structure as the structure for organic lives, when they discuss the church reformation movement as the recovery of correct church life.³² In other words, the organic communal structure like cells is necessary for the church reformation structure.

B. Training and Service of Laypersons

The word “lay” or “laity” was derived from Greek “*laos*”. “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (2

³² Howard A Snyder, *The Problem of Wineskins*, 13.

Peter 2:9). In these verses, “people” was originated from this word “*laos*”.³³ It says that the people of God are the priests of the King. It also states that laypersons must take an active role as a true minister under the pastor’s control rather than just as a supporter. It means the change of the structure of church ministries from an ordinate, pastor-centered ministry to all the people’s ministries. This is the transition of church paradigm.

Rev. Khong acknowledges that “the structure of cell group church must be raised by the spiritual maturity and must depend on the effective training and discipline of the talented saints as well as it must be able to offer the necessary preparation to accomplish each member’s function while achieving the vision of entire church group.”³⁴ Khong’s point of view on the success or failure of cell group churches depends on how well ministries are delegated to laypersons. Only a few leaders are appointed and work at a traditional church. Therefore, most members are not interested in ministries.

There is a “Cell Leader” who leads the cell and a “Cell Intern” who is becoming a new leader of a new group when the cell group splits. The cell leaders can be easily approved and examined in the community. Cell group meetings are the place where the capability of leaders is examined and the place where they can work by themselves. On the other hand, many people observe and learn from the leader and they practice and they are gradually prepared to become a cell intern. The ministers of the church are prepared, trained, and matured in a cell group itself. The cell meetings are managed by the structure that absolutely requires the discipline of laypersons. For this reason, the CGC is

³³ Deuk Soo Kim, *The Role of Leadership in Church Renewal toward a Cell-Based Ministry* (Gyeongido: NCD Publishers, 2002), 35.

³⁴ Lawrence Khong, 252.

the form of church that is capable of ministries that allow laypersons maximized participation.³⁵

C. Vision for Mission

When Beckham introduces “Seven Tests to Help Identify a New Testament Church”, he included these very important sentences about mission.

5. *The multiplication test*: Does the church show hope of multiplying? Is a structure in place through which dynamic growth could happen? Or is the strategy based on addition of new members? A cell church can systematically multiply because the point of growth takes place at the integrated cell level, not through compartmentalized multiple programs.

6. *The adult test*: Does the church reach new adult converts, or is the church sustained by transfer growth from other churches and biological growth by baptizing its own children? An operating cell church will reach new adult converts.³⁶

If any church is failing in these two tests of Beckham’s, it is the church that has lost the spirit of the churches of the New Testament times. It is proposed that a cell group’s main goal is evangelism, mission, and multiplication. These are the characteristics of cell groups. A cell group that does not multiply is dead.

Galloway offers us another challenge from the other side. “Why did Jesus come? If you have read the Bible very much, you know the answer. “He came to seek and save the lost” (Luke 19:10). He was not without a mission. His was the loftiest of missions.”³⁷ It is obvious why Jesus came down to the earth. It is also clear what Jesus, the head of the church, wants churches to do. The church must be enthusiastic about

³⁵ Joel Comiskey, 87.

³⁶ William A. Beckham, 28.

³⁷ Dale E. Galloway, *20/20 Vision: How to create a successful church* (Portland: Scott Publishing Company, 1990), 9.

gatherings. At the same time, the church must be willing to scatter around. This is the church that pleases Jesus Christ. When the church of Jerusalem was persecuted and people scattered around, those who had been scattered preached the word of God. As a result, there was great joy in that city (Acts 8:1-8). The reason why there was great joy in the city was because of the work of all believers. On the contrary, although current churches spend all their time and money in evangelism by events, there is no joy in our cities. Some of the mid-to-large size churches do not thoroughly emphasize evangelism to their congregation for there are enough members in the building. Stockstill explains that evangelism occurs inside CGC as below:

A show of hands in cell conference typically reveals that approximately 75 percent of believers were born again, not by visiting a service, but because they developed a personal relationship with a believer! The question then becomes: Why are we spending the vast majority of our time with 'event' evangelism when people are most affected by one-on-one relationships? Within the answer to that simple question lies the beauty of cell evangelism.³⁸

Water will stagnate if it doesn't flow. Churches must "go" out to the world, "baptize" and "make disciples" in any circumstances. This is the best vision that a church can embrace and the obligation that is imposed to saints. The CGC proposes a distinctive way to achieve this vision. Faith Community Baptist Church of Singapore, which opened in August, 1986, has grown up as the strong CGC that currently possesses over 10,000 in membership and gives a new challenge to churches worldwide. Rev. Khong summarizes his evangelical strategies with the following three.³⁹

1. Evangelism by community: The traditional way of giving evangelical messages often occurs when a believer presents a booklet or memorized content to a non-believer

³⁸ Larry Stockstill, 50.

³⁹ Lawrence Khong, 192-200.

in one-on-one situation. On the other hand, a group of believers or a whole cell group gets near to a non-believer in the communal evangelism. The non-believer may be surrounded by the cell with the presence of Christ, authority, and love. The Cell proves truthfully the message of the Gospels by touching the non-believer. The group prays together with one heart for the non-believer, and they do not approach individually but approach together (Matthew 18:19-20).

2. Evangelism by Relationship or “*oikos*”: The Greek word “*oikos*” means “Family”. If one opens up his or her mind to the Lord, this is he or she who exposes the whole family to the Good News (Acts 16:31). “*Oikos*” not only means more than the direct line of family but also it means the entire relationship that we form in our lives. All members of the cell pray ardently for their “*oikos*” members who do not know Jesus and strive to make a close relationship with them so that the Gospels can be conveyed.

3. Evangelism by volunteer service: In order to open up non-believers’ minds, God’s love is proved by a kind action. It may be easier for those who are not ready to be devoted or even not ready to believe, to accept the Gospel when God’s love is presented by a kind action.

God’s absolute truths never change. However, the way of applying those absolute truths may change. Chai emphasizes that one of the absolute truths is that God never wants one soul to perish (1 Timothy 2:4) when he explains how much the cell group ministry is important. The pursuing passion of the cell group church is for the organic communities, laypersons’ ministries, and evangelism of lost souls as they prepare the new wineskins for new wine in the current era. It is the characteristic of the CGC to pursue the vital “Diaspora” in the secular world.

D. The Practical Aspects of the Cell Group Meeting

A cell group meeting is held on a weekday and the time may differ by each cell group member's convenience. However, the cell group has to meet, basically, at least once a week at an appointed time. It is fundamentally different from a Kuy Yuk small group or Bible study group at a traditional church. Chai points out this difference. "It is, first of all, a conceptual difference. A district (Kuy Yuk) is a subordinate organization. Yet home church itself is a church. There are differences in ministries. The purpose of Kuy Yuk is more for fellowship, while that of home church includes almost all ministries that church is responsible for, such as worship, discipline, fellowship, evangelism, mission, and so forth."⁴⁰ It is comprehensible if one looks at the basic programs and purposes of all CGC. There are approximately four programs and they are also called '4W' because each program starts with 'W'. This was designed by Ralph W. Neighbour.⁴¹

Programs	Activities	Relationship Flows
Welcome	Familiarization	You → Me
Worship	Praise	Us → God
Word	Discipline	God → Us
Works	Sharing Vision	To God Through Us

Figure 3 Four W Programs

⁴⁰ Young Gi Chai, 69.

⁴¹ Ralph W. Neighbour, *The Shepherd's Guidebook* (Gyenggido: NCD Publishers, 2000), 245-254.

Welcome

It is the time to open each other's mind. It is also called "Icebreaker". At the beginning, in order to break each other's hardened mind and soften each other's stiff atmosphere from a week's separation, a simple game or an activity to familiarize each with the other may be played. Opening each other's mind can be done by asking each other a simple question while sharing a light meal or dessert. In addition, it may be the time to focus on a certain common topic or to connect everyone together. It also plays a role to let everyone in the group focus on the group meeting itself.

Worship

Through the "Welcome" time of breaking attendees' minds, let them familiarize themselves with one another. Afterwards, lead the cell group members to the place to worship God. Prayers or Bible readings may be included in the actual way to draw close to God other than praise. The important thing is to perceive and experience the presence of Christ during the meeting. It is the time for the cell group leader or a member who has the talent in praise to help other cell group members to experience the presence of God through praises.

Words

This is the stage of sharing and applying God's words. During this time, the members train themselves on how to apply God's words into their actual lives and alter their value system as well as encourage one another to build up each other. It is the time that through teaching and learning the Bible they share their lives about how they have

concretely applied God's words from a sermon. And then, they pray together for their problems.

Work

During this time, the experiences related to evangelism are shared. Feelings and thoughts that are experienced while communicating with non-believers can be a source of comfort strength to others. Evangelic subjects are also introduced. It is the time to pray together for the salvation of unbelievers and to share ways the cell can serve as well as to constantly renew their vision towards evangelism. At the same time, it is beneficial that the members share their problems and have moments to sincerely pray together for solutions. This is a very important time during the cell meeting, because this is the time when the cell meeting is brought to life and the time when the members experience the living God who works throughout their lives.

People who participate in cell groups testify that it is the place where their values are changed and eventually their lives are changed through cell group meetings.

Stockstill urges that all efforts will be dedicated to cell group meetings in order to achieve the goal of the church. "I am now focusing my energy, vision and attention on the one plate that is carrying the purposes of the church: our cell groups."⁴² In the next chapter, the survey conducted at healthy model churches that transformed from traditional church structure to CGC and their members will be analyzed.

⁴² Larry Stockstill, 30.

CHAPTER FOUR

EXAMINATION OF CELL GROUP CHURCH MINISTRY OF KOREAN-AMERICAN CHURCHES

Growing large churches does not just happen. Churches that grow do not just grow by itself. Growing churches have at least one or two types of church growth paradigms.¹ A comparative study has been made of the ten churches that are leading in church growth in South Korea and the USA. These churches do not represent all the healthy growing churches. Yet by observing the pattern of these healthy churches, it can also be referenced for the transition of the CPC paradigm.

Two churches that are growing healthy under CGC of KAC, the Seoul Baptist Church of Houston (SBC, hereafter) and the Light Global Mission Church of Washington D.C. (LGMC, hereafter), are good models of CPC which have a similar environment. Lastly, a survey was taken of the cell leaders and cell members of Canaan Presbyterian Church of Chicago which is attempting to convert into a cell church. As CPC is at a defining moment of a new paradigm, the research and interview of the cell church experience is very significant.

¹ Taek Soo Kim, "A Practical Strategy for the 21st Century Church Growth of Baptist Bible Fellowship Korea" (D.Min. diss., Liberty Baptist Theological Seminary, 1998), 200.

I. The Research of Healthy Church Paradigm

First, eight churches from the ten selected churches will be carefully studied, and the last two churches, SBC and LGMC, will be examined in depth for the research data. For the growth of the healthy 21st century immigrant churches, the paradigms of these churches are valuable.

The Falwell-Towns Paradigm	Saturation Evangelism
The Warren Paradigm	Driven by Purpose
The Young Paradigm	Prayer
The Galloway Paradigm	Cell Group(Tender Loving Care)
The Hayford Paradigm	Worship
The Han Heum Oak Paradigm	Discipleship Training
The Sam Hwan Kim Paradigm	Early Morning Prayer Services
The Yong Jo Ha Paradigm	Praise and Worship Service
The Young Gi Chai Paradigm	Cell Group(House Church)
The Se Kyu Chang Paradigm	Cell Group & Worship

Figure 4 Church Growth Paradigms

The Falwell-Towns Paradigm:

Jerry Falwell's, Thomas Road Baptist Church became one of the largest churches in 1971. But this church is still growing with saturation evangelism, under the leadership of Jerry Falwell and Elmer Towns. Saturation evangelism takes many forms at the Thomas Road Baptist Church: (1) telephone evangelism; (2) Sunday school bus evangelism; (3) cassette, radio, television evangelism; (4) printing, promotion evangelism; (5) camping evangelism; (6) deaf evangelism; (7) educational evangelism; and (8) alcoholic, prison evangelism, etc.²

² Ibid., 153.

The Warren Paradigm:

Rick Warren says “What are needed today are churches that are driven by purpose instead of by other forces.”³ These four purpose-driven guidelines guide them in their healthy ministry: (1) we believe that every believer is a member of Christ’s body (Rom. 12:5); (2) we believe that every believer needs maturing (Eph. 4:13); (3) we believe that every believer is a minister; and (4) we believe that every believer is a missionary (Acts 1:8).⁴

The Young Paradigm:

H. Edwin Young leads the huge Second Baptist Church of Houston. Young believes one reason for the explosive growth of this church is *prayer*. Dr. Elmer Towns reports, “Second Baptist Church today is growing because of prayer.”⁵

The Galloway Paradigm:

Another church studied is the New Hope Community Church in Portland, Oregon. This church has the most effective Cell Ministry in America. Cells are not another ministry of their church; cells are the church. They are called TLC Cells, “Tender Loving Care.” The purposes of TLC groups are discipling, evangelizing, and shepherding. The activities of TLC groups are praying together, studying the Bible to apply it to their lives, and sharing with one another.⁶

³ Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan Publishing House, 1995), 80.

⁴ Ibid., 107.

⁵ Elmer Towns, *10 of Today’s Most Innovative Churches* (Ventura: Regal Books, 1990), 146.

⁶ Daly Galloway, 111-112.

The Hayford Paradigm:

The key to growth at The Church on the Way is *the Spirit-filled worship*, not traditional evangelistic methods or outreach programs. Worship is usually for believers, and evangelism is for the unsaved. But Jack Hayford realized that the Bible commands the unsaved to worship God (Ps. 100:1, KJV).⁷

The Han Heum Oak Paradigm:

Sa Rang Community Church, which had its first meeting in September 1978, grew as a church by starting with discipleship training through the upper room. In January 14, 2004, Rev. Jung Hyun Oh was delegated to become the second generation head pastor following Rev. Han Hum Oak. Currently, 33,000 adults get together through six different services on Sunday, 15,000 adults attend “Soon”⁸, there are 2,835 adult Soon leaders, and 1,204 college group leaders. The strongest asset of this church is that if a layman wanted to be a leader, according to the associate pastor Hak Jin Kim,

A layman who has received discipleship training for a year should take the ministry training under a church worker. The ministry training is conducted to raise the small group leaders. Furthermore they can be dispatched to become the small group leaders after going through the six months evangelism explosion training.⁹

This church focuses on the strict leadership training program to raise small group leaders.

⁷ Elmer Towns, 61.

⁸ Small group meetings at Sa Rang Community Church is also called “The Upper Room” or “Soon”. This word means “sprout”. <http://www.sarang.org>

⁹ Hak Jin Kim is an associate pastor of the Sa Rang Community Church. Survey has been done through e-mail exchange in Mar. 28, 2006 and Apr. 1. Currently, registered congregation is about 59,000 and according to the statistics done in Mar. 26, 2006, 3,385 children, 3,169 youth group, 2,907 college group, and 2,907 young adults attend the church.

The Sam Hwan Kim Paradigm:

Myung Sung Presbyterian Church in Seoul Korea has grown to 30,000 adult members in Sunday morning worship services.¹⁰ This church has scheduled Early Morning Prayer Services four times every day and averages 15,000 church members who attend these four services.

The Yong Jo Ha Paradigm:

Onnuri Presbyterian Church is the pioneer of the praise and worship service in Korea. In December 1984, this church began with 12 families and by 2005, the church had grown to 44,647 people in its congregation.¹¹ Thursday night praise and worship services are renowned to all young people in Korea, and they have become one of the tools for that attracts young people. By 1998, the community of Onnuri church had increased to 300. In 2006 however, the communities sprouted to 1,000 through the continuous multiplication.

After 1970, cell churches are frequently and simultaneously grew all over the world of many nations and are currently expanding. Among them, there are several churches in the traditional KAC that are changing to cell churches that had become the model of a healthy church. The Young Gi Chai Paradigm and the Se Kyu Chang Paradigm are two of the many churches that are continuously growing healthy amongst the Korean churches on the American continent. An excellent theory would lose its taste without the essence of application. Such being the case, the paradigm of the SBC and

¹⁰ Sunday school attendance is about 13,000 (about 2,300 teachers), 73 church workers, missionaries in 42 nations 69 families (24 dispatched, 45 cooperating), 51 working elders, 1,832 ordained deacons, 2,852 district leaders, 16,947 families of generation 16,947. <http://www.mscho.or.kr>

¹¹ The Korean word 'Onnuri' means *global*. <http://www.onnuri.or.kr>

LGMC had been a great help and stimulation for CPC to make the transition to a cell church.

II. Seoul Baptist Church of Houston

Seoul Baptist Church of Houston is the healthiest Korean church growing in CGC. They are called the “House Church”. Every year, they have held House Church Seminars for pastors, seminars for lay leaders, and conferences for family church and bring the experience of the CGC (House Church) to the Korean church and the immigrant church. Rev. Chai defined the family church as follow: “House church groups are defined as weekly meeting of laymen at a member's house, whose purpose is to share the good news of salvation to lost mankind and service to each other.”¹²

A. History of SBC

Rev. Young Gi Chai is serving as a senior pastor at SBC in Houston, Texas. By starting the family church with the dream of making a New Testament church, the church has been very fruitful. This church started off with 7 families at South Main Westmoreland on February 5, 1978. The first generation head pastor was Sang Hun Lee, second generation head pastor was Soon Il Kim who was newly appointed in 1984, and third generation pastor is Young Gi Chai who was newly appointed in January 1, 1993.¹³ Young Gi Chai came to America in 1970 and studied in the

¹² “Definition of House Church” in the Constitution of Seoul Baptist Church of Houston, <http://www.seoulbaptist.org>

¹³ Young Gi Chai, 37.

graduate college at Ohio State University, receiving his doctorate in 1976. He got a job in northern California, and served as an elder at a Presbyterian church.

At the age of 41, he was called to raise ministry workers amongst laymen and enrolled in the Golden Gate Baptist Seminary, graduating with the Master of Divinity Degree. From the beginning of his appointment at SBC in 1993, he had decided to develop the ‘House Church Ministry’ with the consent of the church. In the first few months he started two Bible classes: “Living Life” And “Devotional Life.” Then in October 1993, he started “House Church” with 23 cell groups. When Pastor Chai became the pastor, there were 120 church members. By August 1994, the church had grown to 400 members. At the time, the population of Koreans in Houston was calculated to be 18,000 including children. During this time, more than 400 people were baptized.¹⁴ These statistics tell us that the growth of church was not due to the existing church members who had moved to this church, but it was due to witnessing to the non believers. The outcome compared to the limited Korean population shows us how the church flourished. In October 1996, the church held the “First House Church Seminar for Pastors,” and 36 Korean pastors attended the seminar from South Korea as well as pastors from 15 states in the U.S.A.¹⁵ One hundred fifty-seven pastors gathered for the “Twenty Ninth House Church Seminar for the Pastors” which was held in February of 2006. According to the seminar data in 2005, adult attendance on Sundays was about 950, and 1,250 people were baptized.¹⁶

¹⁴ Ibid, 3.

¹⁵ Sung San Lee, “Strategies for Developing Cell Group Leadership in the Korean Small Church” (D.Min. diss., Liberty Theological Seminary, 2003), 105.

¹⁶ Note of the Twenty Ninth House Church Seminar for the Pastors (Feb. 7 -12, 2006).

B. Mission of SBC

SBC has two types of mission statements. The first is the inner mission of the church to “grow the laymen church workers.” Second is the outer mission of the church to “be a responsible church for the education of children.” This distinction indicates the differentiation made in missions to approach nonbelievers without burdening them. To accomplish the mission, SBC separates the work of the pastor and the church workers thoroughly. The pastor focuses on guiding of the church (Hebrews 13:1), praying for the church, preaching (Acts 6:2-4), and perfecting of the saints (Eph. 4:11-12). All other ministries were entrusted to the laymen. This tactic gives a strong motivation and helps the laymen to become sincere ministry workers.¹⁷ Also as emphasized in the mission statement, the church is investing in Sunday School education. The reason is that the education of the children provides an outreach to non-believing parents.

C. Vision of SBC

Chai talks about a single goal and a single vision. “The ultimate object of a pastor is to save the lost souls. More than anything else, a pastor should be fired up with the passion of witnessing. The only goal of the laymen is also to witness.”¹⁸ The vision of a church is also clear, that is “the Church that witness to the lost souls and make disciples” (Matthew 28: 19-20).

¹⁷ Yong Gi Chai, 179.

¹⁸ Ibid., 135-138.

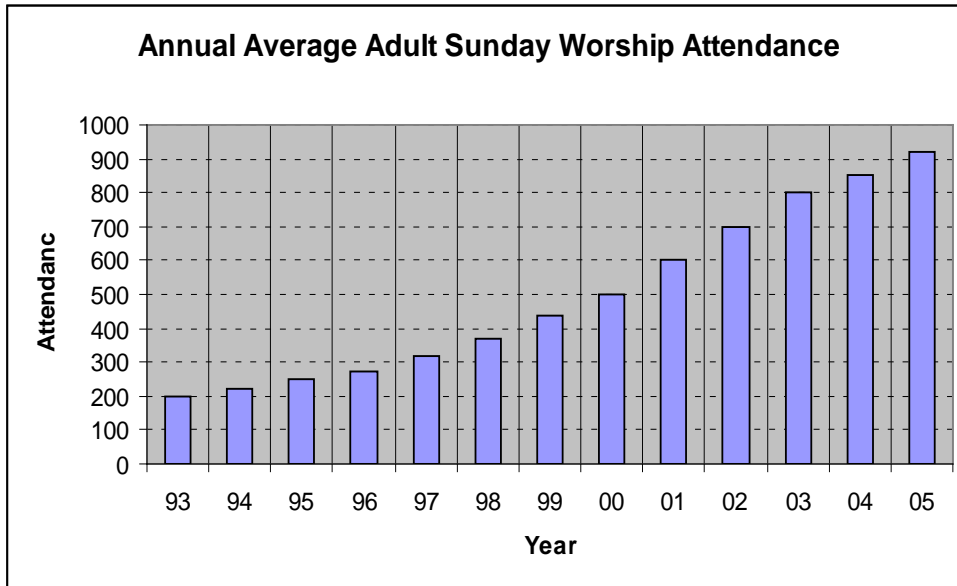


Figure 5

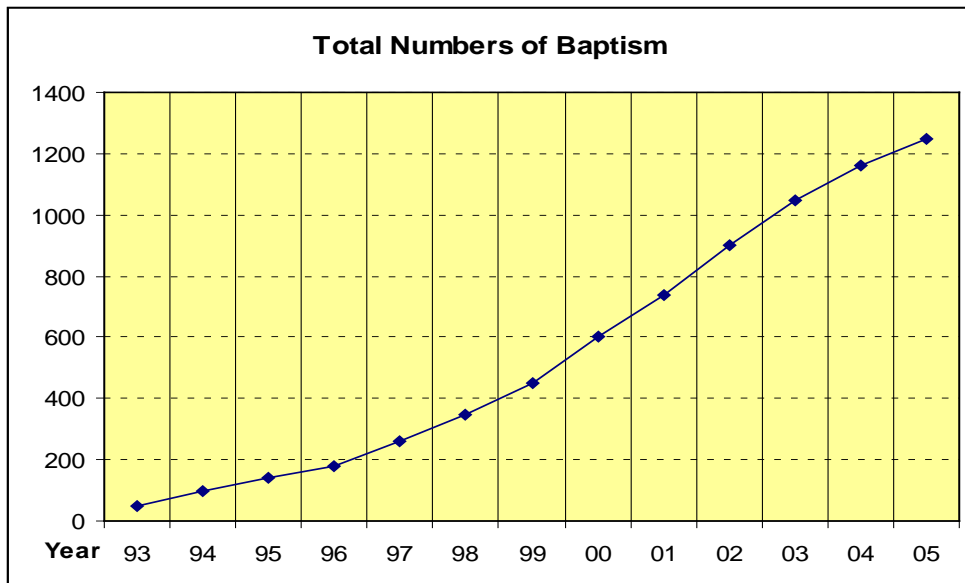


Figure 6

D. Purpose of SBC

According to Figure 5, Sunday service attendance is increasing every year. In January 29, 2006, 1,848 people attended the Sunday morning service (This includes 42 children in nursery, 113 children in kindergarten, 176 children in elementary, 190 young

persons in youth group, and 317 English speaking people).¹⁹ Currently in 2006, 1,000 adults are attending the church.

According to Figure 6, the total number of people who were baptized is almost proportionate to the number of people who had attended Sunday service. This indicates that most of the people who are registered to the church were nonbelievers. It is the result of Chai's clear pastoral theory of not receiving other church's horizontal migration into the SBC. In the SBC bulletin it says, "Visitors who had already accepted Jesus as their personal savior should go to a weak church and serve there".

The church goal, budget, and all the programs are focused on witnessing and missions. He had "planned so that the believers are not putting too much energy to the ministries that does not concern soul winning, and he had even banned the meetings that are not concerned with soul winning."²⁰ With this clear passion, Rev. Chai is promoting what the Christians in SBC primarily focus on.

With the witness statement of the SBC, the clear purpose of the existence of this church can be understood.

Its purpose shall be to preach and teach the Gospel of our Lord and Saviour, Jesus Christ; to conduct worship services; to administer the ordinances of the New Testament; to improve the spiritual life of its members through religious education; to develop Christian Stewards of time, talent and material possessions and to advance the cause of missions at home and abroad.²¹

¹⁹ Seoul Baptist Church of Houston, "Weekly of Seoul Baptist Church of Houston" 5 Febury 2006.

²⁰ Young Gi Chai, 174-175.

²¹ "Definition or Purpose" of House Church in the Constitution of Seoul Baptist Church of Houston. <http://www.seoulbaptist.org>

E. Officer and duties of SBC

The house church of SBC consists of 12 or less people. If the group is over 12 people, they do “multiplication” and build a new house church with a leader. The house church group is called a "Mokjang", which is composed of house church group members. Every House Church group has shepherd, deputy shepherd, shepherd intern, and teacher responsible for delegating ministries.²²

Shepherd. The shepherd shall faithfully discharge his/her responsibility as a leader of laymen in the house church group. The Pastor shall appoint a shepherd upon his/her completion of prescribed Bible study and approval by the council of deacons. When Chai is selecting a shepherd, he looks for qualifications as follow. “First, a serving heart, second, faithful, third, good relationship with the neighbors, and if all these criterions are meet, a person is delegated to be a shepherd”.²³ For these people, the church had prepared Living Life, New Life, Devotional Life, 3 level study, and 2 one- on-one Bible study materials.

Shepherd Intern. When the Mokjang family number exceeds 12 people, they need to go through the multiplication. To accomplish this, Mokjang family first chooses a candidate and the church appoints the person as the ‘Shepherd Intern’. About once a month after the appointment, the candidate is asked to lead the Mokjang. Since the candidate is nominated before the permanent delegation, there is an advantage for the candidate to have enough time for training.

²² “Officer and duties” of House Church in the Constitution of Seoul Baptist Church of Houston. <http://www.seoulbaptist.org>

²³ Young Gi Chai, 192.

Teacher. A teacher's role should not surpass the pastor's role. For the teachers, a Bible study is given every Sunday along with a lesson plan that has been made by the church. The teachers lead the Bible study in the Mokjang meeting.

Others. Everyone in the Mokjang Family is cared for in order for them to do the ministries according to their gift. Depending on the needs of the Mokjang, a mission leader, a fellowship leader, and a music leader are chosen.

F. Meeting of SBC's Mokjang²⁴

There is a principle of meeting recommended by them, for example (1) all the Mokjang meetings are held once a week at a member's house. (2) Make it so that it does not become a Bible study. (3) Focus the meeting on sharing about each other's lives. (4) When there is a big problem for Mokjang family, do not think about the order but focus on resolving the problem. (5) When a nonbeliever attends the meeting, for the first 1-3 weeks, focus on sharing about each other's lives and listen to what the person has to say rather than going through the order of the meeting. (6) The ultimate goal should be on witnessing and missions. The order of general Mokjang meeting of SBC is as follows:

- Sharing food
- Praise (25 minutes)
- Announcements (3 minutes)
- Bible study (20 minutes)
- Sharing life (1 hour to 3 hours)
- Intercession prayer (15 minutes)
- Challenging the members for missions and evangelism (10 minutes)

²⁴ Note of 29th seminar, 13.

G. Survey and Results of SBC

Research method

In 1993, SBC had 23 cell groups and currently in December 2005, there are 147 cell groups.²⁵ E-mail exchange with the Rev. Young Gi Chai was done twice for the research questionnaire, and distributing and collecting of the questionnaire were targeted to the pastors.²⁶ In February 2005, pastor seminar was attended and two house churches were visited for a first-hand experience of the cell group. This Questionnaire was distributed to 150 cell pastors and 44 of them were collected. 4 of the 44 were excluded from the statistics due to the insufficient responses. Questionnaire was divided into five big categories.

1. Settlement of a New Member

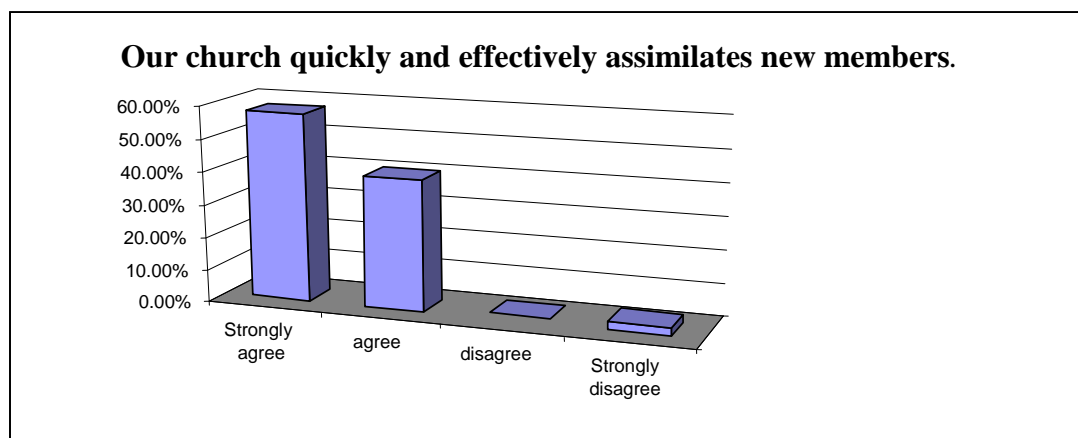


Figure 7

For Koreans who lived in the culture of Confucianism and Buddhism it is a difficult decision for them to visit a church, especially for nonbelievers. The statistics

²⁵ Seoul Baptist Church of Houston, "Monthly Green Pasture", December 4, 2005.

²⁶ This questionnaire was made with the assistance of Rev. Tae Young Kim, who was researching the 'House Church' of SBC at the same time as the writer.

reflect well on how the SBC is effectively caring for the newcomers who had made the difficult decision to come to the church. This is the strong characteristic that SBC demonstrates. By looking at the response of 23 people (57.5%) with a strongly agree, and 16 people (40%) with agree, it is possible to judge where their interest lies for the newcomers.

2. Community Service

A church that does not influence a local community is not fulfilling the mission of a local church. It is true that the KAC had contributed tremendously to the settlement of the Korean immigrants. It is now time for the church to help not only the Korean immigrants but to actively participate in doing community service. This is the way to expand the good influence of the Korean community and the KAC in the local society. SBC actively volunteers when there is an opportunity for them to serve the local community. The church has the open structure for local community service.

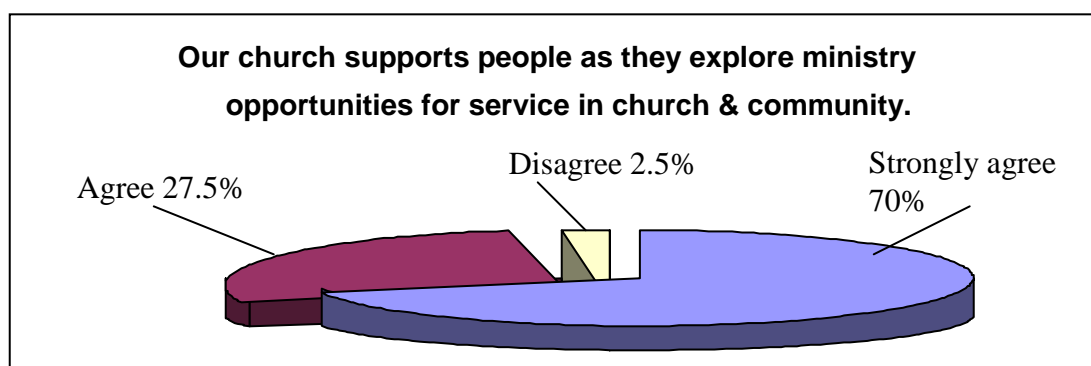


Figure 8

To this, 28 people (70%) agreed strongly, 11 people (27.5%) agreed, so total of 97.5% of the respondents were positively approving the active involvement of the church in the community. To witness to the Korean immigrants living in Houston, community

service became an important tool of evangelism and a factor in drawing them to the church. It is because the newcomers had been loved by the saints of the SBC, and had already experienced a humble service.

3. Practical Use of a Gift

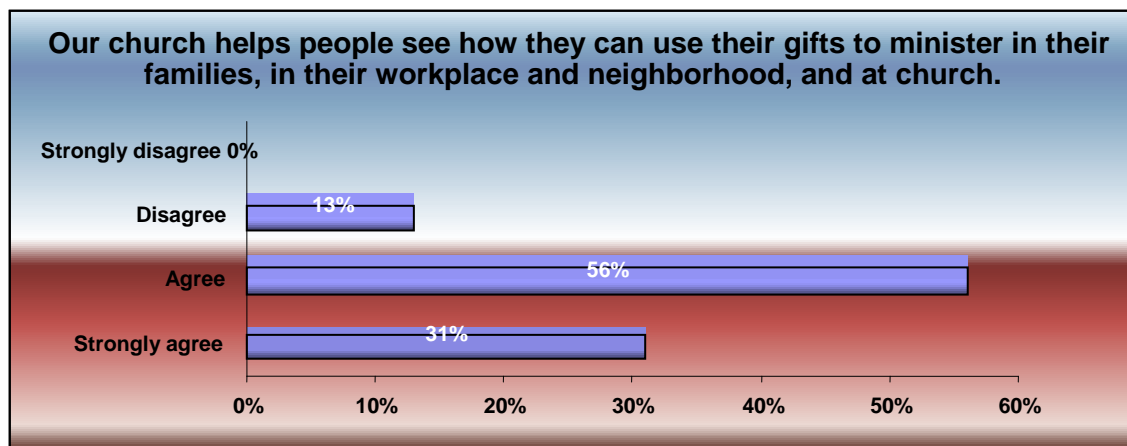


Figure 9

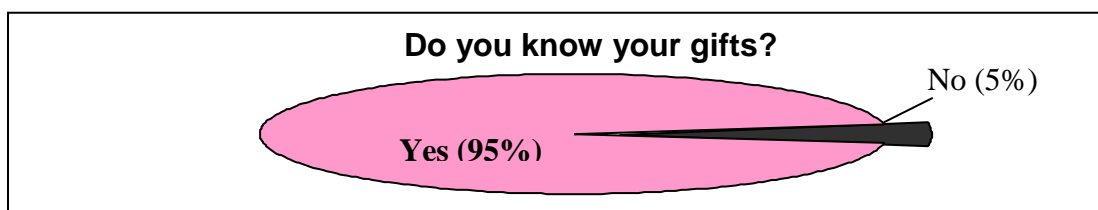


Figure 10

According to figure 10, thirty-seven (95%) of the respondents knew what their gift was. This is an incredible number. There are many who serve at church even though they are doing work that does not correspond to their gift. These saints go through difficulties even though they are doing an honorable work. It is because the church is not providing the opportunity or situation to discover the individual gift. Like the different functions of our body, every individual has their own gift. When every individual is able to serve God and the church according their gift, there would be a great synergistic. The

pastors of the SBC know how to use their gifts at their home and work place, in the neighborhood, and at church. According to figure 9, twelve respondents (31%) showed a strongly agree, 22 respondents (56%) showed agree, and 5 respondents (13%) disagree to this. Positive response was 87%. This result is exceptional because it means that the church had helped these many people to discover their gift.

4. Mission and Evangelism

This indicates the passion of the pastors in the past six months toward nonbelievers. A case of witnessing to one person was seven (18%), case of witnessing to two people was ten (26%), case of witnessing to three or more was 17 (44%), and the case of not being able to witness to one was five (12%). About 88% or more witnessed to at least one person in the past six months (See figure 11).

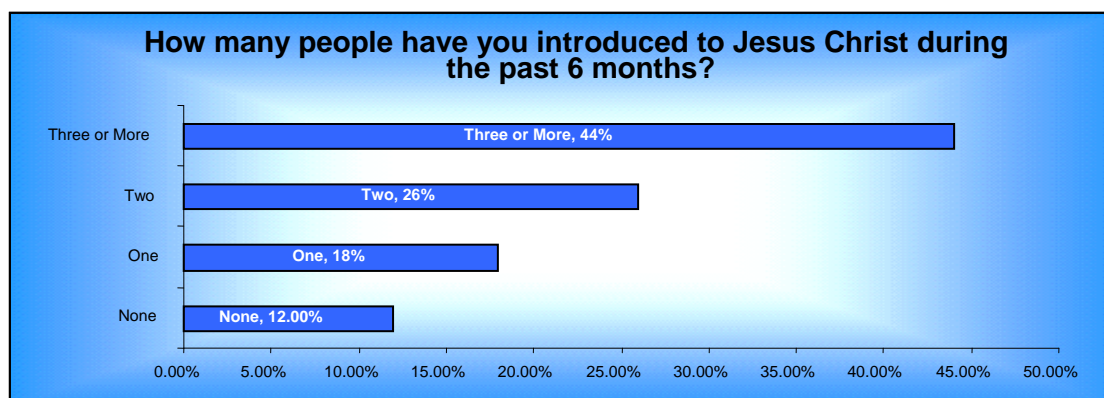


Figure 11

According to figure 17, this means that when CPC cell members are not meeting sparing any time for the nonbelieving neighbors (81.7%), SBC pastors are passionate to witness to the nonbelievers. David Watson states, “As far as personal preferences are concerned, the Lord of glory would hardly have chosen the cattle-shed in Bethlehem or

the carpenter's bench in Nazareth; but He went where His Father sent Him, and 'though He was rich, yet for your sake He became poor.'"²⁷

5. Bible Study

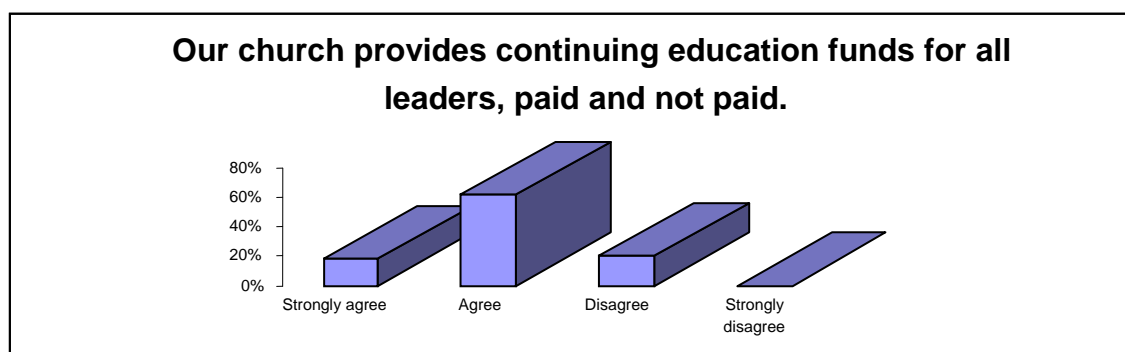


Figure 12

When considering a cell church, there is a perception of the weakness in Bible study or weakness in the retraining of the leaders. In fact in SBC structure, support of education is continuously given to all the ministry workers in the church. To this, 7 people (18%) agreed strongly, 24 people (62%) agreed, 8 people (20%) disagreed. Eighty percent of the pastors think that the church is being continuous in supporting education. “Living Life, Confident Life, New Life, Devotional Life, and Life of Experiencing God” are the Bible study series that are uniquely made by SBC. The people who had studied these series had replied in the satisfaction inquiry with the 90% positive response.

²⁷ David Watson, 299.

III. Light Global Mission Church of Washington D.C.

A. History of Light Global Mission Church²⁸

LGMC is a church that was made by the unification of the Light Mission Church and the Virginia Global Church in March 1, 2000. In 1977, in Arlington Boulevard, the Central Baptist Church was established with Rev. Moon Seup Song as senior pastor. Since this church moved to the Root 7 Campus, it currently is called the Light Mission Church. Virginia Global Church was founded on December 1, 1996 at Paul's Church High School with Rev. Se Kyu Chang as senior pastor, and it has changed its meeting place to the Gallows campus. The two churches united in February 2000 with the decision of Rev. Moon Seup Song. With the unification of two churches, the church was founded with the new name of LGMC and Rev. Song retired. LGMC was newly formed following Rev. Se Kyu Chang's pastoral theory, becoming a church well synchronized with a first generation pastor, with a quality of a first generation church, and with a quality of the new pastorate.

B. Mission of LGMC

The mission of LGMC is to nurture the un-churched to fully committed disciples of Christ. There are ten ministry values that define what the church thinks is important and wants to apply them in every area of ministry.

Value 1: We believe that lost people matter to God and therefore ought to matter to the church (Luke 5:30-32; 19:10).

Value 2: We believe that the church should be culturally relevant while maintaining the purity of the saving Gospel message (1Cor. 9:19-23).

²⁸ "Introduction of Light Global Mission Church" <http://www.jiguchon.net>

Value 3: We believe that the full commitment to Christ is the norm for every believer (Phi. 2:1-11; 2Cor. 8:7).

Value 4: We believe that a church should operate as a unified community of serving believers stewarding their spiritual gifts (1Cor. Chap.12, 14; Rom. Chap. 12; Eph. Chap. 4).

Value 5: We believe that churches should be led by those with the gift of leadership (Rom. 2:8; Neh. Chap. 1-2; Acts 6:2-5).

Value 6: We believe that volunteerism is reflecting the principle of Grace and should be applied to all ministries of church (Ps. 51:12; 2Cor. 8:3; 8:17; 1Pet. 5:2).

Value 7: We believe that excellence honors God and inspires people (Col. 3:17; Mal. 1:6-14; Pr. 27:17).

Value 8: We believe that community of believers should maintain the highest level of accountability before God and people (Mat. 18:23; 25:19; Heb. 13:17).

Value 9: We believe that love should be governing principle and our motivation in all aspects of church life (1Cor. Chap. 13).

Value 10: We believe that efforts to keep the unity of Christ's body should be maintained in all relationships and ministries of the church (Eph. 4:3).²⁹

C. Vision of LGMC

LGMC has nine visions which can be summarized as follows:

Our dream is for the people who are hurt, people who are in pain, people who are in despair, and people who are breaking down to come to us so we can show them love, encouragement, hope, forgiveness, acceptance, help, and instructions as a church. Our vision is to develop many contact and meaningful relationships with the thousands of Koreans living in northern Virginia to share the gospel of Jesus Christ. It is for the cell group that is the hundreds of 'Diasporas church' to experience the power of the Holy Ghost and worship, fellowship, and evangelize to become the 'church made of CGC'. It is to have all the devoted saints to discover their God given talents and pay close attention to do the meaningful ministries that grow many fruits.³⁰

LGMC statistics carry official data from 2004. According to figure 13, the average Sunday adult attendance in 2004 was 430, 540 adults in 2005, average attendance of cell groups in 2004 was 240 adults, and 312 adults gathered in 2005.

²⁹ "Mission, Vision, Ministry Value of LGMC" <http://www.jiguchon.net>

³⁰ Ibid.

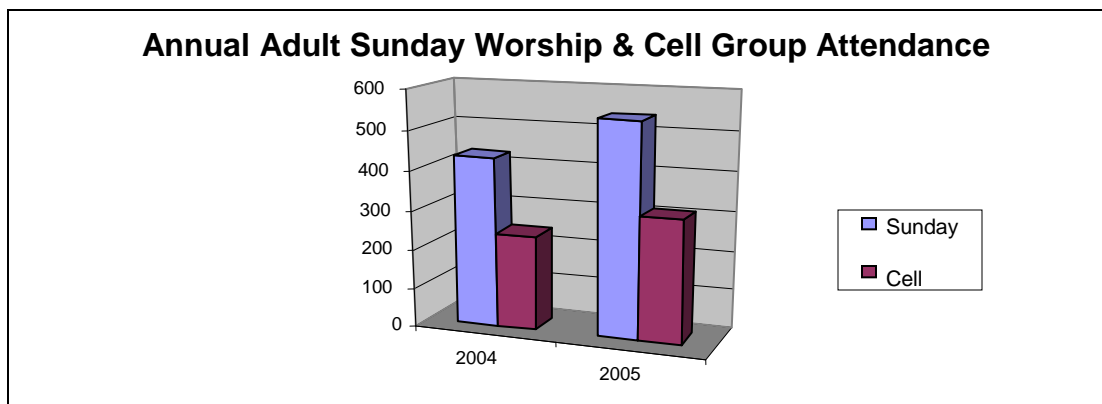


Figure 13

D. Purpose of LGMC

Rev. Chang says, “To carry out the mission of the LGMC, we take the following functions as our church's purposes that are given by our Lord Jesus Christ.”³¹

1. To worship God
2. To become a faith community
3. To grow through training
4. To serve the church
5. To fulfill the mission toward the world

Worship: Becoming a member of the church means to become a member of the service community. Sunday service is prepared with an open atmosphere for inquirer and nonbelievers. Every ministry of the church is prioritized to lead the nonbelievers and to witness to them. They have the contemporary worship and recently, the second service had blended the traditional service to the modern and changed its form to the “blended worship”.

Cell Group Church: Being part of the family of church means one belongs to the CGC and becomes a part of the community. With the model of the founding church that meets in a home setting, about ten fellow believers from CGC gather every week for the service, fellowship, and evangelism, forming a small church to pursue the image of a

³¹ Ibid.

‘scattering church’. Through the CGC, layman pastoral duties are developed along with the focus on the active ministry of raising these laymen.

Training: There is a three-week orientation for one to be registered as a member of the church. Five levels of Bible study training can be taken when becoming a member of the church. From the five levels, first series is as follow: (1) new life group (2) new family group (3) new living group (4) network group (5) life of experiencing God group.

Serving: When one becomes a member of the church, one is able to participate in a cell to be able to serve the other church members. Serving cell is organized depending on the gifts and interest of the people, ranging from guiding the young children to managing the church facilities.

Mission: When one becomes a member of the church, one is able to participate in the ministries outside the church. They are able to participate in the evangelism and community service, and the mission ministries that expand to the ends of the earth.

E. Ministry Organization of LGMC³²

The foundational organization of LGMC consists of Congregational Meeting, Church Council, and Executive Committee, and all others are divided into ministry organization. *Congregational Meeting* is made of those members who have been registered member of this church for at least three months, and have been baptized. *Church Council* consists of church officers appointed by the congregation. *The Executive Committee* consists of less than or equal to seven members, including the senior pastor.

³² “Ministry Organization Chart of LGMC” <http://www.jiguchon.net>.

These members should be appointed from the permanent church officering deacons. The Executive Committee oversees and manages the daily church operation.

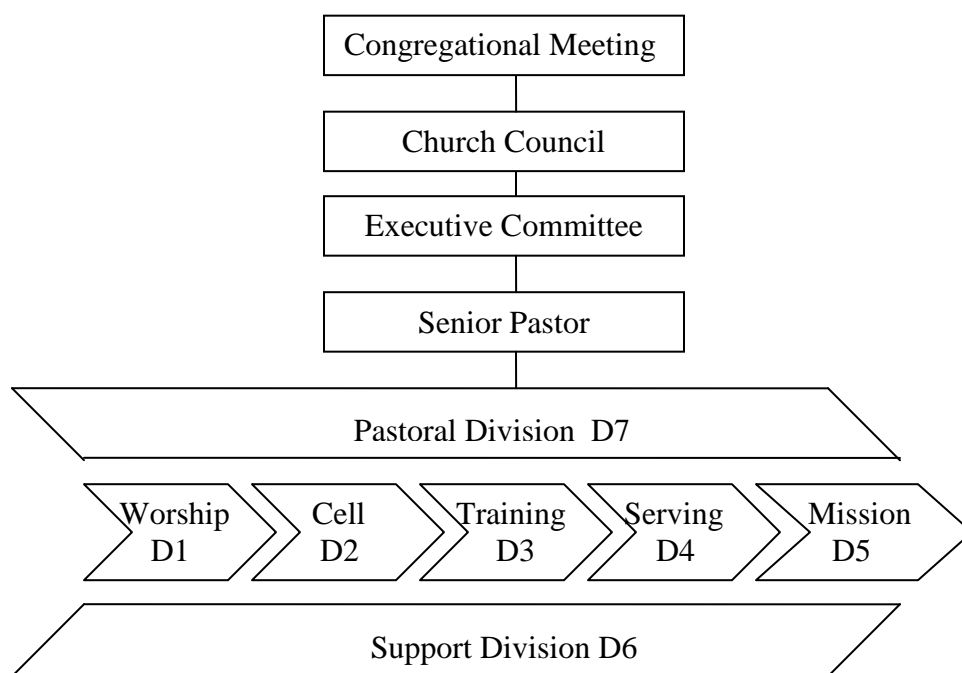


Figure 14

LGMC consists of five core ministry teams, and two assistant ministry teams are supporting them. One is Pastoral Division (D7) which is the ministry team that provides the pastoral leadership, presenting and holding in common the vision and the direction of the church ministry. The other one is the Support Division (D6) which is a ministry team that deals with the non characteristic resources such as managing the facility, finance, information and so forth to carry the steward ministry. Other core ministry teams are divided into Worship, Cell, Training, Serving, and Mission Ministry. Dividing into five different ministry teams as in Figure 14, they are educating and training the saints to spread the spiritual influence in every area of life and to become devoted Christians by helping their systematic growth.

Rev. You Jung Lee, who is serving as the program director of the service ministry group said,

When Rev. Chang began pastoring, he was benchmarking by having the Willow Creek Community Church and the Saddleback Community Church as a ministry model. LGMC has a different pastoral structure than the existing traditional Korean church. The mission, the vision, and the core value of the pastoral theory are systematically and professionally organized in the form of the church structure and management. It is obvious that the structure and the management of the church ministry are looser than the organization of the regular church. This is due to the church's strong characteristic of a systematic community. Even so, ministry structure of a church should maintain its systematic nature because pastoral ministries of the modern church are becoming more professionalized.³³

F. Character of Cell Group

CGC of LGMC is, “minimal unit communities of a small group with not more than ten people present to function as a church. The biggest characteristic of the CGC is in the multiplication through evangelism.” Even in the vision statement of the LGMC it says, “Our dream is to experience the small group service throughout the hundreds of scattered churches, and to understand the worship through our lives and to practice a life of serving.”³⁴

One of the unique distinctions that cell group of this church has is that they carry cell church zone. This is formed with no more than six CGC, keeping the pupil relationship in the ministry between the zone shepherd and the cell shepherd. The works done in the cell church zone are supervision, coaching, and supporting. Currently in April 2006, there are a total of 81 cells with 15 zones³⁵

³³ Ibid.

³⁴ “Cell Church Library of LGMC.” <http://www.jiguchon.net>.

³⁵ Rev. Soo Young Lee interviewed by author, 9 April 2006.

Cell Shepherd. As a general rule, one who agrees to the vision of the cell church as an unpaid lay worker, and one who is committed to walk the pastoral life needs to take the role of caring for the small groups that meet every week. This is set up through planting and multiplying. Cell pastoring without being ordained is called the shepherd intern.

Zone Shepherd. As a general rule, they are selected from the unpaid lay workers who had experienced the cell multiplication. They need to continue their cell ministries, guiding two to six cell church shepherds.

Two essential elements of LGMC cell group are house and small group.

House. CGC should meet in a home environment. Especially, the general rule is to meet at the cell shepherd's home. For convenience and training purposes, it is possible to take turns in meeting at the houses of shepherd intern and cell member. However, to learn from the life of the cell shepherd, it is a general rule to meet at the cell shepherd's house. The form of a small group in the Bible was placed in the spiritual leader's house.

Small Group. CGC should be a small group. It is hard to facilitate the atmosphere of sharing individual conversation when there are more than 10 people present. It is difficult for a leader who does the ministry at their own expense to take care of the average members exceeding 10 people. Probably, these are the reasons why Jesus focused on the 12 disciples (In the case of Jesus, it was not due to the limit of his power, but it was to show us an example). Cell shepherds goal should not be in the quantity of members.

G. Interview and Results of LGMC

Method of Interview

With the counsel of Rev. Se Kyu Chang and Rev. Soo Yong Lee who is in charge of the cells, an interview was conducted by visiting the church and the cell group. From the total of eighty cell leaders, five pastors were interviewed, two cell meetings were attended, and two pastors who were in charge of the cells were interviewed with the recommendation of the cell directing pastor. With the hospitality of the cell groups, an actual meeting was experienced and coming together with the cell leaders (Shepherds) and cell members helped tremendously with the research of cell churches. This is the summary of the interviews that were done by attending the shepherd meetings.

First Cell Group Church Meeting

- * Date of CGC: April 7, 2006. (Fri.) 7:30-11:30 PM
- * Place of CGC: Shepherd's House
- * Attendance: Mr. & Mrs. Young Hun Kim, Mr. & Mrs. Dae Ho Kim,
Mr. Hung Zo Kim

Young Hun Kim served as a shepherd for nine years and experienced five multiplications. In 2005, he had experienced the exhaustion as a leader and hardships that came about in his life. However, he did not give up and continued on with the mission as a shepherd and he is presently disciplining seven cell group members. The order of the meeting is as follow.

- 7: 30 - 8:50 Dinner
- 8: 50 - 9:20 Praise
- 9: 20 - 9:55 Bible study (Galatians Chapter 3)
- 9: 55 - 10:50 Sharing lives
- 10: 50 - 11:30 Praying together
- 11: 30 - End

Characteristic of the cell meeting

1) Consists of middle aged married couple. 2) Progress of the Bible study is done earnestly. 3) Each person's life is shared abundantly. The cell meeting focused on the difficulties in the lives of middle aged couples who were struggling through studying English, business, health, parents, and growing children. The meeting did not contain activity features, but had the sincerity and the warmth of sharing each other's burdens and giving encouragements through it all. After the sharing time, they prayed for the non-believing neighbors and cell members prayed for each other, showing the full beauty of a community.

Interview Summary

This is the summary of an interview done with the shepherd and the cell members after the cell meeting.

Q> What did you like about the cell meeting and what are some changes you have experienced through it?

A> I have trust in the cell family. I am able to open up and share my life with these people every time we meet and we pray together, so I like this meeting. Secrets of each other are kept confidential.

A> I was a Sunday Christian. However, after I began attending the cell, I gained passion in attending the meeting and my Christian life also became pleasant.

Q> What are the advantages and disadvantages in CGC of LGMC?

A> Raising the sheep is totally entrusted to the shepherds. Now, shepherds are able to lead the Lord's Supper at the CGC. This is unimaginable in the traditional church.

This indicates how much the shepherds are trusted and authority is delegated through the trust.

A> When I was attending a Presbyterian church, I could not see elders who were as humble in servitude as the cell shepherds here. I am challenged by looking at the cell shepherds in LGMC.

A> Disadvantage is that systematic Bible study is weak.

Q> What is the general rule you go by as a cell group leader?

A> When I started serving as a leader, I made a clear goal. It was to have a meeting every week for ten years. Currently, we had the meeting continuously for nine years.

Q> What advice can you give to the head pastor who had planned to convert the tradition church to a healthy cell church?

A> Have a complete reliance and delegation towards the leaders.

Second Cell Group Church Meeting

- * Date of CGC: April 8, 2006. (Sat.) 7:00-11:00 PM
- * Place of CGC: Shepherd's House of Sun Chang Kim
- * Attendance: Mr. & Mrs. Sun Chang Kim, Mr. & Mrs. Jong Chan Kim,
Mr. & Mrs. Kyu Ho Song, Mrs. Eun Zo Kim, Mrs. Kyung Kim,
Mrs. Kyung O. Seo

Sun Chang Kim has been serving as a shepherd for seven years, and has multiplied six times. This means he has had experienced this multiplication about once a year. Influence of one person brought up about 150 cell members. He is currently serving nine families, and fourteen cell members. The cell members consist of various

constituents of single mothers, divorced, and remarried couples. Due to the exceptional situations of the cell members, there was no interview done but it was interesting to see the customary cell church meeting. Progress of the cell meeting was as follow.

7: 00 - 8:15 Dinner
 8: 15 - 8:40 Praise
 8: 40 - 9:40 Sharing lives
 9: 40 - 10:10 Bible sharing (Matt. 15:15-47)
 10: 10 - 10:50 Praying together
 10: 50 - End

Characteristics of the cell meeting

1) Diversity in the cell members was seen. Age, sex, and family environment varied but they all became one as a family. When it was time for the cell members to multiply, they did not want to do so. This is because of the difficulty they face as a unique group who has hard time getting accustomed to a new group. It is also a worry for the shepherd who knows that there are not many shepherds who are able to lead this special group.

2) There was a graceful praise. Due to the shepherd family who had the gift of music, they were able to give praise with various instruments.

3) There was a non-believing married couple who was faithfully attending.

4) Sharing lives was prioritized more than the Bible study. Sharing each others lives when their heart was opened from the praise time was natural. The group members were able to open up their lives fully and share the difficulties they went through for the week's progress.

5) The Bible study was done to adapt to each person's lives. The Bible study was especially focused on the new believers.

6) They ended the meeting by praying for the church and for each other's lives.

The meeting was lively from the start to the end with the various age groups and activities for people with different gifts.

Interview of Cell Group Shepherd

- * Date of CGC: April 8, 2006. (Sat.) 12:30-14:30 PM
- * Place of CGC: Seoul House Korean Restaurant
- * Attendance: Mr. Seoung Hoon Ok, Mrs. Sun Bin Lim, Mrs. Kyung Hee Park
Mr. Jong Sik Back, Mrs. Suk Hee Cho

Shepherd Introduction

Mrs. Kyung Hee Park: Serving for four years as a shepherd, in May 2005, she had first branched out from Sung Bin Lim. It had started with one family and five families currently meet every Friday.

Mrs. Suk Hee Cho: Serving for three years as a shepherd, and she has not had branching out experience. Currently there are ten cell members and they have their meeting on Saturday, every two weeks.

Mrs. Sun Bin Lim: Serving for a year as a shepherd, May 2005, this group had branched out with five families from Mrs. Park's cell. They are meeting every Friday.

Mr. Seoung Hoon Ok: Serving for five years as a shepherd. He has branched out once and five people are currently having Friday services every week.

Mr. Jong Sik Back: Serving for eight years as a shepherd. He had five branching out experiences and eight people are currently gathering every Friday.

Interview Summary

Q> Introduce your cell to us.

A> Mr. Ok: We have five families in our cell and one of the families used to be Roman Catholic and another family was hurt from a church, and they are not attending the church right now.

A> Mrs. Park: In April 2005, we started off with one family after multiplying five families. We started the meeting by witnessing to the nonbelievers, and are continuing the meeting by focusing on fellowship. There is a difficulty in the fact that the cell members are not accepting the Word due to their abundant worldly knowledge and abundant material.

A> Mrs. Lim: I am leading the cell group with five families that had multiplied in May 2005. First six months were based on the fellowship, and we are trying to have more Bible studies now. The problem is the lack of Bible knowledge in the shepherd, and child care during the meeting. The meeting becomes vague.

A> Mr. Back: I am serving as a shepherd for eight years now, but I am so happy. There were five multiplications, and eight people are currently in the group. A district meeting in the traditional church has a way of hiding, but everything is open in the cell group. Shepherd himself is trying to open up as much as possible. All the cell members naturally realize one another as a family and love each other.

A> Mrs. Cho: We have meeting every two weeks on Saturdays at 7pm - 11pm. Two of our ten members attend just the cell meeting. Usually, the group consists of people who had come to church for awhile, but they are not adapting to the cell meetings.

Q> What is the advantage and disadvantage of the cell groups in LGMC?

A> Mrs. Lim: In one word, CGC is a miracle and devotion. Disadvantage is that there is awkwardness when one is trying to lead the people who had been studying

together after becoming a shepherd. However, this becomes an advantage as well. This motivates the other cell members with the competitiveness in wanting to become a shepherd like the other person.

A> Mrs. Park: After multiplying last year, I was so happy whenever I see the multiplied cell group. I got to understand the heart of the pastor. After serving as a shepherd for a year, I was burned out. However, I did not give up and continued on serving as a shepherd. When I actively coped with the difficulties, God showed me His grace.

A> Mrs. Cho: Because there is not much of connection between the cell groups, it is awkward meeting the church members at church.

A> Mr. Ok: Pasturing is the advantage and the disadvantage. Since the church is delegating full responsibility to the shepherds, they are able to fully pastor. However, shepherds also feel burdened for the cell members. Also, there are not many places where the leaders can regained a new strength to continue on. There is a supporting group for the cell ministry, but the leaders are not being fully influenced by it.

Q> How can the church help the leaders?

A> Mrs. Park: Cell church is a place to share a vision and walk towards it together. It helps to understand the pastor better. It would be helpful to continue on sharing the vision with the pastor.

A> Mrs. Lim: I am in the worship ministry because I like worship, but I like cell groups so much that I want to drop the worship ministry. It would be better for the leaders to have a systematic training.

A> Mr. Ok: It would be nice to have an opportunity for the cell shepherds to get together to share their ministries and to help each other.

Q> What is the strongest part of LGMC?

A> Mr. Ok: It is not authoritarian. Everyone needs to start as a cell member at our church, not depending on whatever was done in the world, or whatever duty was given at another church. People are not judged by their place in the church, but they are judged by how much they serve.

A> Mr. Back: LGMC is becoming the healthy church. KyuYuk lacks the unity, but cell is strong.

A> Mrs. Park: There is a good practical use of the gifts in the church. There is a positive evangelism rate.

A> Mrs. Lim: I have grown so much from the church which has the act of faith that is shown with modesty.

Q> What kind of advice would you give to the pastor who is trying to convert the traditional church to a cell church?

A> Mrs. Park: He needs to have a clear theory and vision of a pastor. Also, he needs to raise the workers who he can share his vision with.

A> Mrs. Lim: Even when everything is delegated to the shepherds, a touch of the pastor is needed. There should be a fixed time for the head pastor and the shepherds share their thoughts. It would be nice to have at least an internet connection between the shepherds and the head pastor.

A> Mr. Ok: When the leaders were raised, have a total trust and faith in them. Also, hand over all the leadership to them.

A> Mr. Back: Shepherds should be picked carefully. A shepherd should be someone who can serve well, and a person who can throw away their pride. A person who is ready and who is well trained should become a shepherd.

Interview of Cell Group Pastor & Shepherd

- * Date of CGC: April 9, 2006. (Sun.) 12:40-14:20 PM
- * Place of CGC: Fellowship Hall of LGM
- * Attendance: Pastor Soo Yong Lee, Pastor Yong Ho Lee

Pastor Yong Ho Lee: Starting from 2005, he was a cell member of CGC for five months, and became an assistant pastor in March of 2006. Even though he was appointed as a pastor, he had to serve as a cell member according to the church policy.

Pastor Soo Yong Lee: He is the cell directing pastor of LGMC. Starting with five shepherds, he is now a directing pastor for the 12, 13, 14, and 15 Zones.

Summary of the Interview

Q> What is the distinctive characteristic of the LGMC cell operating system?

A> There is no set program to train the shepherds. To become a formal pastor of the church however, one needs to be in office, and needs to complete a certain amount of Bible study. A shepherd who is not delegated properly at the delegation ceremony which is held once a year is called an intern shepherd.

Q> What is the qualification of the cell Shepherd?

A> To become a shepherd at LGMC, one needs to start off by become a cell member. Starting as a cell member, cell shepherd judge the qualification. Then with the

consent of the individual, one is able to become a Shepherd. With the agreement between the shepherd and the pre-shepherd, a date is chosen for the multiplication.

Q> What is the most important item of virtue when becoming a cell shepherd?

A> It is serving. One has an enough qualification to become a shepherd with an attitude and willingness of sharing food with the cell members once a week.

IV. Canaan Presbyterian Church of Chicago

The background of the Canaan Church and its paradigm shifting strategy will be stressed in chapter five. In this chapter, surveys and other statistical data made with the leaders and cell members who are preparing to serve a cell will be shown. Part of the CPC cell group survey will be used in presenting the shifting strategy in chapter five. Currently in the CPC, there are twelve model cell group and twelve cell leaders. Adult members of the church cell group are organized in the Kyu Yuk small groups. There are 49 CPC Kyu Yuk, and young-adult groups (about 120 people) who meet every Saturday and are excluded from the district meetings. The CPC cell group co-exists with the traditional small group called Kyu Yuk organization. This is one of the strategies used to minimize the possibility of many problems that the church might face, as a Korean church and KAC try to shift its paradigm from the traditional small group church.

A. Survey strategy

With the permission of Rev. Young Sam Lee, a questionnaire was distributed to the twelve leaders and cell members of the church. For the efficient succession of the

second generation ministry along with the changes of paradigm needed for the conversion to the cell church, gathering the opinions of the leaders and cell members who had experienced the cell is meaningful. It also has a meaning in wrapping up the three years of cell ministry. Questionnaires were differentiated from the model churches that are already established with the cell. Twelve cell leaders and 69 cell members, in total of 81 people were given the questionnaire, and 60 pages were collected. Among this number, eight of them were cell leaders.

1. Age

From the saints who attend the CPC Model Cell Group, the age of people below 30 were 7 people (11.7%), between the ages of 31-40 were 30 people (50%), between the ages of 41-50 were 9 people (15%), and between the ages of 51-60 were 14 people (23.3%). Overall, people who attend the model cell group are young. This is a great encouragement to the future of CPC.

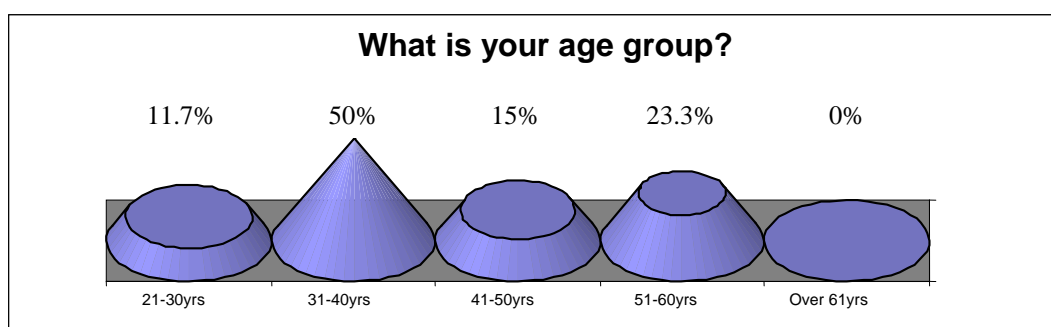


Figure 15

2. Gender & Marital Status

Fifty-three per cent of the participants in CPC model cell group are female, and 47% are male. One of the reasons why KAC is able to establish itself in CGC is because

religious life is generally shared between the married couples. This is noticeable when looking at the similar percentages of males and females in the CPC cell group. The research target was also 98.3% married saints. In the CPC model cell group, there is a single mother's group as well.

3. Devotional Life

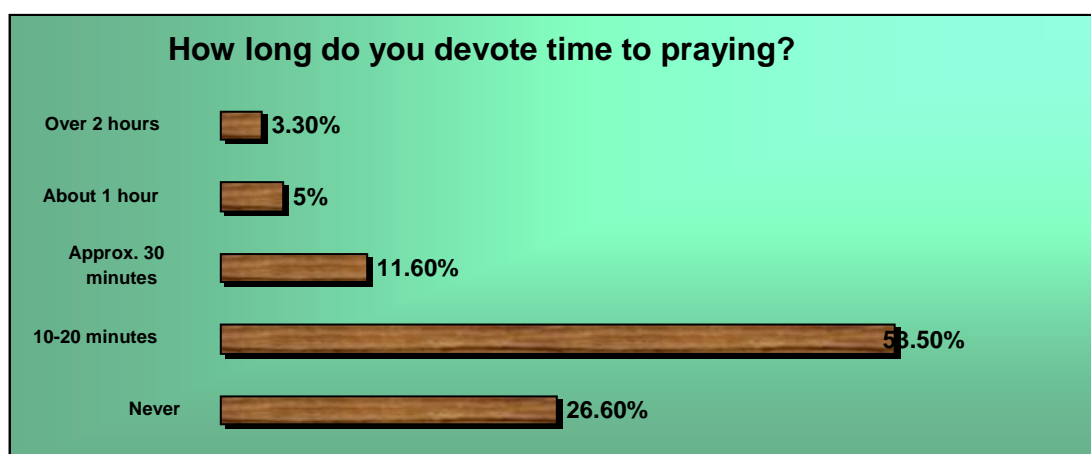


Figure 16

The first question is: “How long do you devote time to praying?” According to figure 16, 26.6% of the participants in CPC cell groups do not pray. 53.3% pray for 10-20 minutes, 11.6% pray for 30 minutes, 5% pray for an hour, and 3.3% pray for 2 hours.

The second question is: “How often do you read the Bible on a daily basis?” Twenty-seven participants (45%) who had replied said they do not read the Bible at all. Twenty-seven people (45%) read for 30 minutes, 2 people (3%) read for about an hour, and there were 4 people (7%) who did not reply to the question. According to the statistics, most of the saints know the importance of prayer and the importance of the sermon. When Comiskey was talking about the elements that influence the multiplication of the cell groups he said, “Leaders who pray for their cell members every

day have great possibility of reproducing.”³⁶ He is not talking about praying for the multiplication. It is evident that a wonderful lifetime can be experienced in the lives and ministries of Christians who have the right relationship with the living God (1 Tim. 4:5). As the CPC faces the changes through the succession of the second generation ministries and paradigm shifts, this is the reason why they should focus their mind on praying. Jesus said, “This kind can come about only by prayer” (Mark 9:29).

4. Individual Evangelism

Figure 17 shows us how much the current cell group members have love and interest towards their nonbeliever neighbors. Heartbreakingly, two people (3.3%) meet with nonbelievers regularly, seven people (11.7%) meet with them for an hour, two people (3.3%) meet with them for two hours, and 49 people (81.7%) do not meet with them at all.

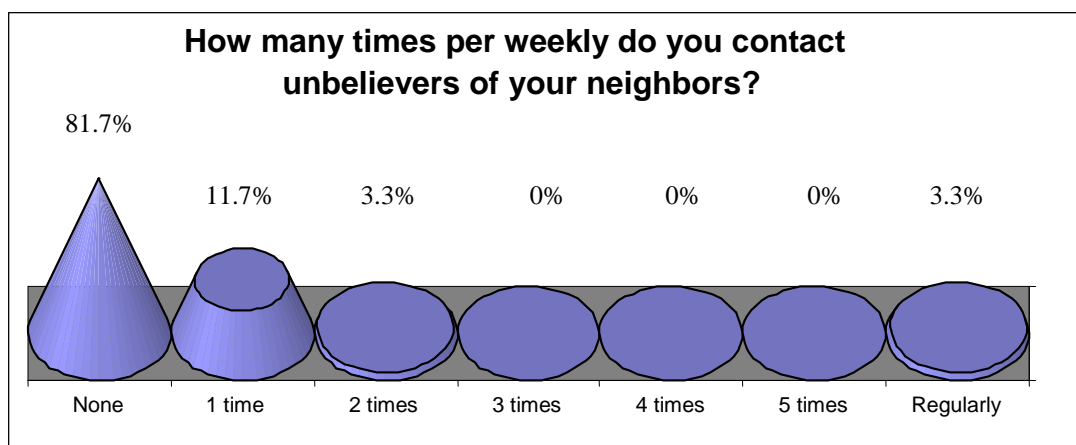


Figure 17

Certainly there should be a distinction between these numbers since this number included the leaders and the cell members, number for the two churches (SBC, LGMC)

³⁶ Joel Comiskey, 35.

only included the numbers of the pastors. However, we can be assured that the traditional KAC lacks interest in serving the neighbor and loving the non-believing neighbors.

5. Community Evangelism

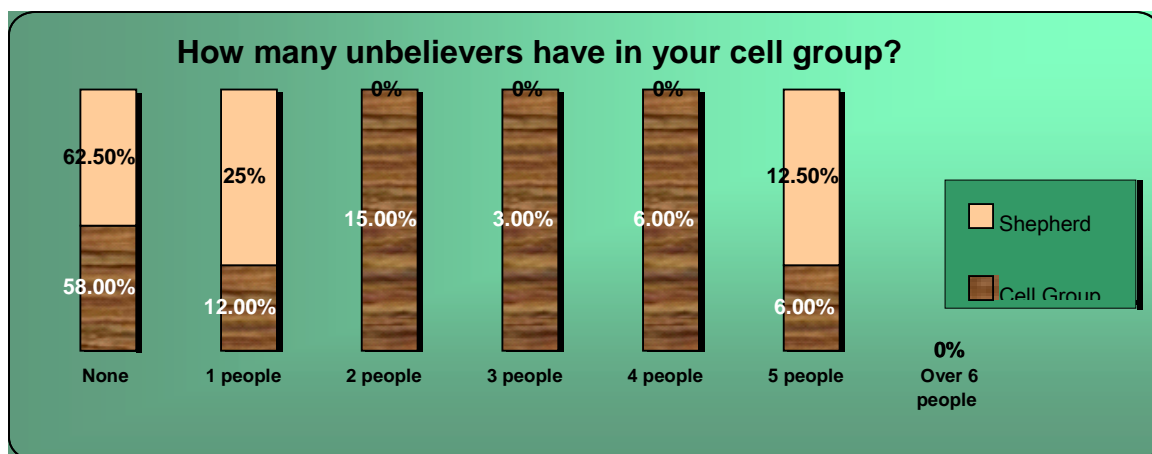


Figure 18

6. Benefit

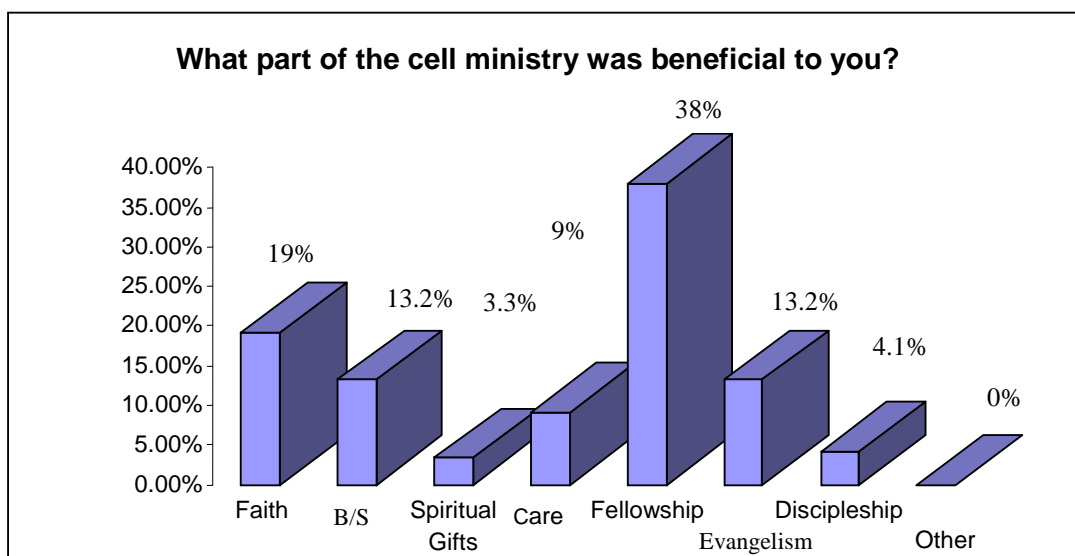


Figure 19

According to figure 18, a research was done to observe the goals of evangelism in the total cell group, including the individual evangelism. To prevent the overlapping of the cell member results, results from eight cell leaders were analyzed separately. Two cell groups had one nonbeliever, one cell group had five nonbelievers, and there were five leaders who replied that they did not have any nonbelievers in their group. Group leaders who are in charge of the early development were focusing their meeting on the fellowship more than fostering and evangelizing.

The other question, “What part of the cell ministry was beneficial to you?” shows us this truth clearly. For this question, overlapping answers were allowed. This is the result of the statistics done with the cell leaders and the cell members. The numbers were 23 people (19.1%) faith, 16 people (13.2%) Bible study, 4 people (3.3%) spiritual gifts, 11 people (9%) care, 46 people (38%) fellowship, 16 people (13.2%) evangelism, 5 people (4.1%) discipleship. Through the cell meetings, the most beneficial factor of the CPC cell members was fellowship. This leads to many conclusions, but there are two main reasons. First, it is the result of cell groups that is not established yet. Second, it is the reason of not being able to have a deep fellowship and relationship in the larger group. Even though there were 42 members (70%) that were born-again Christians for ten years or more, they did not have much experience in the small group that let them pray and share lives sincerely. CPC cell groups that had started as a model cell group had become faithful to the foundational “relationship” in the past 2-3 years.

7. Spiritual Gift



Figure 20

As CPC started the cell groups, they did not check the spiritual gifts of the saints. Only one pastor and several saints who had an interest in the cell groups started the cell model. Now, three years later, cell leaders and the cell members know to some degree what their spiritual gifts are. According to Figure 20, people who believe their gift to be pastoral care are 34 people (57.8%), leadership is six people (10%), evangelism is one person (1.7%), gift of teaching is seven people (11.8%), and all the others were twelve people (18.7%). There is a common feature that the leaders and cell members emphasized while making the inquiry of the cell churches, and that is “serving and attending” to the needs of others. If this gift is put to good use for the current CPC cell model leaders and members have is used well, it will become a major factor in prospering and establishing their ministries.

V. Summary and Conclusion

By directly visiting and interviewing the cell groups of the two churches (SBC & LGMC), ten things were learned.

First, both head pastors had a clear pastoral theory, mission, vision, and purpose.

Second, the pastor completely entrusts leadership to the laymen leaders.

Thirdly, there was a firm trusting relationship between the pastor and cell leader, the pastor and the saints, and the leader and the saints.

Fourthly, there was a desire to witness to nonbelievers.

Fifthly, the church structure, budget, and the program were comparably simple.

Sixthly, there is a clear awareness of all the believers being the priesthood under God's calling.

Seventhly, they know what their gift of the Holy Spirit is.

Eighthly, there is a leadership that strives to be more like Jesus Christ.

Ninthly, cell group gatherings (small group) are lively and the participation rate is high.

Tenthly, the Sunday service (big group) is like a celebration.

The most basic emphasis is in the devotional life. Rev. Chai at SBC states, "House Church is a prayer ministry. There is definite need for prayer when preparing for the house church. Prayer is the most important tool of the ministry. This is because witnessing to the nonbelievers is the goal of the ministry."³⁷ For this ministry, he prays early in the morning for 3 hours and fasts on Wednesdays. One cell leader had confessed that when he is going through a hard time and is exhausted, he thinks about the head pastor who is praying for him and regains his strength by the mere fact. Not all the

³⁷ Yong Gi Chai, 65.

ministries at the church can be done through prayers, but the cell ministry requires many prayers and devotion. As made apparent in the questionnaire of the SBC, most of the church energy is poured into the passion of witnessing to nonbelievers. Organization, vision, budget, and everything else were very simple. They are willing to sacrifice in any way necessary to witness to nonbelievers.

One of the characteristic SBC has is that there is no significant difference between the attendance rate of the House Church and the Sunday service. House church attendance rate is somewhat higher. As seen in the statistics however, LGMC's Sunday attendance and cell attendance have a clear distinction. Compared to the SBC, their church organization, vision, budget, and so forth are vague. This tells us that LGMC is not entirely established as the cell church yet. Even so, the cell leaders of the SBC and LGMC respect the head pastor's decision of delegating everything to the laymen ministry. Also, they are trying their best to serve the leadership that has been delegated to them. With the two wings of small group (weekday cell groups) and large group (Sunday morning service), the two churches seemed to rise to the blue sky.

On the other hand, CPC had many weaknesses as shown in the questionnaire like a baby who had just started to walk. However, they show hope. The church has 12 trained cell leaders who can share the vision, 80 members who are experiencing the cell groups, and most importantly, they are young. It has been three years since they started the model cell. Chapter five will focus on the strategy of how the CPC will convert itself into a healthy church model of CGC.

CHAPTER FIVE

MODEL OF A CELL CHURCH WITH APPLICATION TO CANAAN PRESBYTERIAN CHURCH

A Cell church it is not sufficient to introduce a few simple changes in the programs and the training system. Neighbour claims that “The person seeking to bring a traditional church through a transition to become a CGC must devote at least five to seven years to the task.”¹ Some traditional churches were introduced to one type of cell church program and failed. This was due to the lack of accurate understanding of the cell church and the lack of a clearly defined transitional strategy. Churches having a long tradition with no experience in the paradigm of change should very carefully plan the transitional strategy and the period of introducing the new paradigm. VISION 2010; Four ministry vision and goal, and concrete practice strategy; STRATEGY 4L, is presented to the CPC whose vision focuses on a healthy church of the 21st century using the new transitional paradigm.

I. The Background of Canaan Presbyterian Church

A. History of CPC

On November 28, 1976, seven families came together at Pastor Yong Sam Rhee’s house in Waukegan for their first service. On December 4th, they leased the church

¹ Ralph W. Neighbour, 354.

building of an American church called Niles Community Church in Oakton, Niles, and started the church with the name of Niles Korean Presbyterian Church. On May 1982, they changed their name to Canaan Presbyterian Church as they switched to their current location in Greenwood, Glenview. In February 1988, the church started the first and second parts of the Sunday service along with the English service as their third part. In December 1993, they bought the Canaan Retreat Center, and in March 1994, they started the retreat ministry. Currently as of December 2005 in the 30th year of its history, about 620 families are registered as church members. Average attendance in the Sunday morning services is 850 adults, 50 Kindergarteners, 100 young people in the children's Sunday school, 120 teens in the youth group, 60 people in the young-adult group, and 70 people in the Canaan English Chapel. The total average attendance every Sunday is about 1,250 people.

At this church, there is a senior pastor, three Korean chapel full-time pastors, one English chapel head pastor, one retreat center pastor, and a pastoral team of four part-time assistant pastors. There are 30 elders, 150 deacons, 30 Sunday school teachers, 80 choir members, 49 KyuYuk leaders, and 12 laymen ministry workers working as the cell leaders. Cell groups started on the January 2003, and there are 12 cell groups now with 2 elders who are in charge of these groups. Many KAC are going through difficulties with the spiritual poverty of the immigrant society, but CPC survived the past 30 years without strife or disunion. This was all due to the strong pastoral leadership of the senior pastor and a devotion to the office of pastorate as taught in the Word of God, which was recognized as a major factor by the local society and the saints. In November 2006, as

the church will face the retirement of the first generation senior pastor, it is also entering a period of stagnation and possibly decline.

B. A System of CPC²

Figure 21 is similar to the church structure of the traditional church of KAC. This figure is representative of only the basic structure, but the actual church structure is more complex than what is herein illustrated. This structure has a net-like arrangement to supervise the saints, but it is also governed by an elder council which is characteristic of a Presbyterian church. As the CPC has functioned over the past 30 years, it held the structure of the traditional church.

The congregational meetings are attended by all the saints who are registered in the CPC. There is an annual joint national assembly once a year, which can be temporarily convened whenever the church needs to settle an important matter. The church elder council is the instrument for resolution within the church with which the senior pastor and ministering elders gather regularly once a month. The deacons also gather regularly once a month to discuss and execute matters resolved and submitted by the church elder council. There are ten pastors who constitute the pastoral leadership, and they meet regularly every Friday to report and discuss every ministry connected to the pastorate. They are especially in charge of the full education and training for the spiritual maturity of the saints and their witnessing activities.

Eighteen mission districts are small groups that are divided according to groups each covering a five-year span. This includes groups of married couples, as well as an unmarried young adult group. Forty-nine groups of KyuYuk are divided according to the

² “A System of Canaan Presbyterian Church”, <http://www.canaan.org>.

district, and they gather as a small group once a month in a home. Twenty-eight committees include all the church ministry posts which are the service department, choir department, secretarial department, Sunday school department, building committee, scholarship committee, and missions committee. Almost all the ministry activities are prepared and run by these committees. There are special schools such as an art school, a Korean school, and Hope College for seniors.

One major characteristic of this organization is the considerable advantage it affords in managing and regulating the growth and activities of the members. A disadvantage is that the lack of a large unified community seems to lead to a significant decrease in the responsible and autonomous functioning of the laymen whose involvement is vague and inefficient.

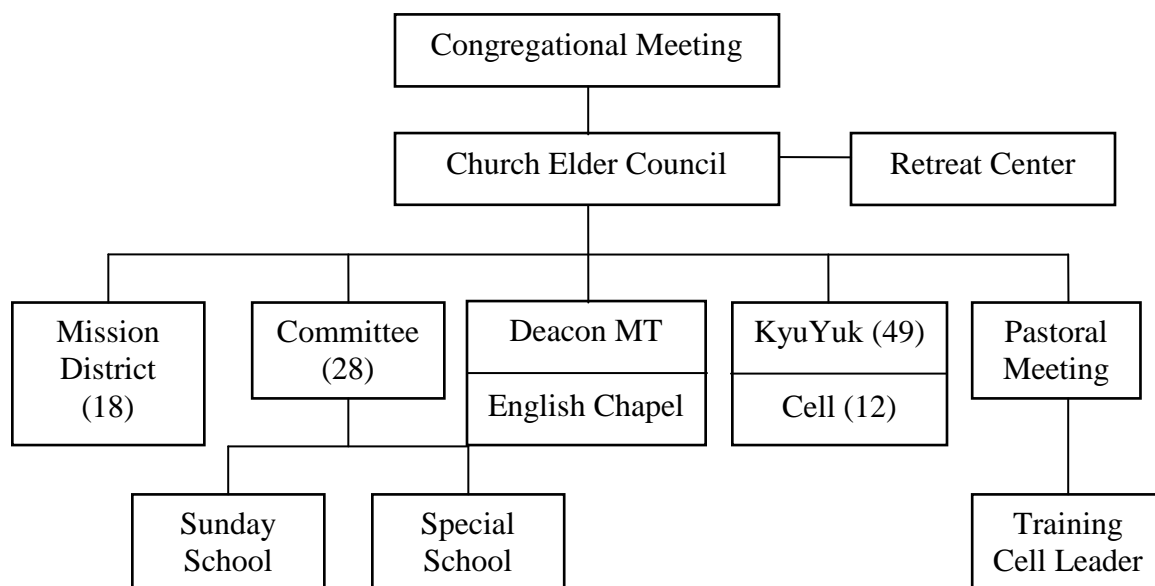


Figure 21

C. Pastoral Philosophy

Rev. Rhee had advanced three pastoral philosophies from the beginning of the church planting. For 30 years, this has been the unchanging mission of CPC and the senior pastor's coherent pastoral execution of this plan.

1. Church of Mission: Be my witness to the ends of the earth.

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

To accomplish this mission, the church is concentrating on sponsoring outreaches in Bolivia, the Dominican Republic, and Mexico, China and North Korea. In Bolivia and the Dominican of Republic, dispatched missionaries built a church and a school in the field. In Cochabamba of Bolivia, a Christian hospital was built and managed by the CPC. The church also dispatched a missionary to China, and has built a noodle factory in North Korea to provide food for the villagers. In an effort to be equal to the task of the mission, each mission committee chose one planted church or mission field to help. Under the rule of helping a number of missions equivalent to the church's years of service, year 2006 is the 30th anniversary of the church so they are helping 34 churches and mission organizations.

2. Educating church: Let them teach.

“And teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:20).

From the outset when the church was planted, this congregation has been interested in children's education; therefore they have concentrated on investing in the education of young people. Sunday school, Saturday Korean School, art school and other opportunities were provided so that the youths were able to build up pride, skills, and divine nature as a Korean-American Christians. On January 29th, 2006, the church also had a ground breaking ceremony for the new gym that was to be built for their children.

3. Church of Serving: Carry each other's burdens.

"Carry each other's burdens, and in this way you will fulfill the law of Christ" (Galatians 6:2).

With many events at church, there is serving and love between the saints. Every October, the church plans a bazaar and gives the full profit to missions. For this event, saints sacrifice and put a lot of effort into it. Also, every Saturday for the homeless in the south of Chicago, lunch is served in a joint effort with an African-American Church named Hope Presbyterian Church. Hope church provides the place and CPC is in charge of the service of the saints and all finance.

D. Statement of Small Group Meeting

In January 2003, assistant pastor, Young Chang Jin and five other leaders formed a cell group. They began by gathering the saints who were interested in the cell group, and they regularly met twice a month. Its members were young married couples. Since it was a new form of a small group, this meeting began with many people who were interested, but within two years some of the cell leaders were exhausted. This was due to

the fact that there was no understanding of the cell by the church leaders group. Thus, there was no identifiable difference between the cell and the district. When the meeting continued in the form of fellowship and a small group Bible study, general saints lost interest.

In February 2005, this writer and the cell leader couple went to Canaan Retreat center and had two days of retreat. In this time, cell meetings were generally examined and we had a time of re-commitment. Also, from July 6, 2005 to August 10 (for 6 weeks) every Wednesday, six cell leaders and four cell members were gathered for the first Canaan Conference for Cell Leaders. The goals of this conference were 1) recovery of the church nature, 2) to understand of the CGC fundamentals, 3) defining necessity of the CGC, and 4) the recovery of the commission of the cell leaders. The content of the lecture which this writer had given will be introduced in the transition strategy. In 2006, three pre-leaders who had attended this conference are now serving as CPC cell leaders. At CPC, from about 850 adult congregations who attend the Sunday service, about 9.8%, or 81 people, are joined in a cell group.

II. A Strategy for the Cell Church

No matter how urgent any matter is, change will not happen at a snap of a finger. For a meaningful change to happen, several circumstances should be present. There is a need of the right recognition of the process in a change as well. If it is to work smoothly the process needs to be rationally followed. The core of it should focus on the recovery of the model of the Biblical, New Testament-oriented church, which is seen as the

underlying philosophy of raising a church. This type of church goal and vision which practices this philosophy should be present. The transition strategy of this writer is the VISION 2010, Four Ministry Vision and Goal, and STRATEGY 4L which is a more complex practice strategy.

A. VISION 2010, Four Ministry Visions and Goals

The pastoral philosophy and vision for the church, and sharing this vision with the laymen is a first priority in establishing a healthy church. One characteristic of the growing churches is that they have a clear church vision and a clear strategy.

Vision in a kingdom sense means passion, calling, a compulsion from God, an oughtness. This kind of vision is not something I catch but something that catches me. I do not act upon this vision, it acts upon me. Helen Keller was asked, “What would be worse than being born blind?” She replied, “To have sight without vision.”³

Two KACs, SBC and LGMC that are experiencing healthy growth as cell churches, also were churches that had a clear vision and employed a clear strategy. As Khong introduced his vision and strategy he said, “Recording to make the vision and the strategy concrete is very important. Then the LORD replied: Write down the revelation and make it plain on tablets so that a herald may run with it (Hab. 2:2, KJV). This verse stressed that a vision that is not recorded will not be complete.”⁴

According to Galloway, four basic distinctions that are found in the great leaders are as follow: 1) Leaders dream the impossible vision of changing the world. 2) Leaders have the mentality of ‘It can happen’. They believe that their vision will come true

³ William A. Beckham, *The Second Reformation*, 223.

⁴ Lawrence Khong, 122.

somehow. 3) Leaders make things happen. 4) Leaders understand others and know how to give them reasons to succeed in things.⁵ Rick Warren said, “Most people think of vision as the ability to see the future. But in today’s rapidly changing world, vision is also the ability to accurately assess current changes and take advantage of them. Vision is being alert to opportunities.”⁶

A vision has motivating power that drives people to work, and it gives reasons and leads them to changes. At the same time, it is a leader’s responsibility to know what kinds of changes are happening. “Where there is no **vision**, the people perish: but he that keepeth the law, happy is he” (Proverbs. 29:18, KJV). For last 30 years, CPC has held a pastoral philosophy of basing its ministries on the Bible. In this tradition, the love and sacrifices of the first generation immigrants lives on. The coming age will recognize the tears that had built this church. On top of this beautiful tradition, if the new wineskins (paradigm) are prepared for the 21st century, a new history of KAC will be made.

First, CPC has a **Four Ministry Visions**.

1. By 2010, our vision is to raise the Sunday adult service attendance to 2000 people and have an inspirational service as a large group community of God’s people.
2. By 2010, our vision is for 200 cell group churches to experience the power of the Holy Spirit and to worship, fellowship, and witness to others, and become a small group community of a powerful cell church.

⁵ Dale E. Galloway, *The Small Group Book*, trans. Oue Woo Chen (Grand Rapids, MI: Fleming H. Revell, 1995), 153-155.

⁶ Rick Warren, 28.

3. Our vision is to nurture a community which provides continuous Bible study and training opportunities to help the saints grow more like Jesus.
4. Our vision is to become a serving, witnessing, and evangelizing community towards the local society since every Christian was called to be the witness of Christ.

Second, CPC has a **Four Goals** (see figure 22).

1. Distinguishable service
2. Strong cell group
3. Training to change
4. Mission towards the world.

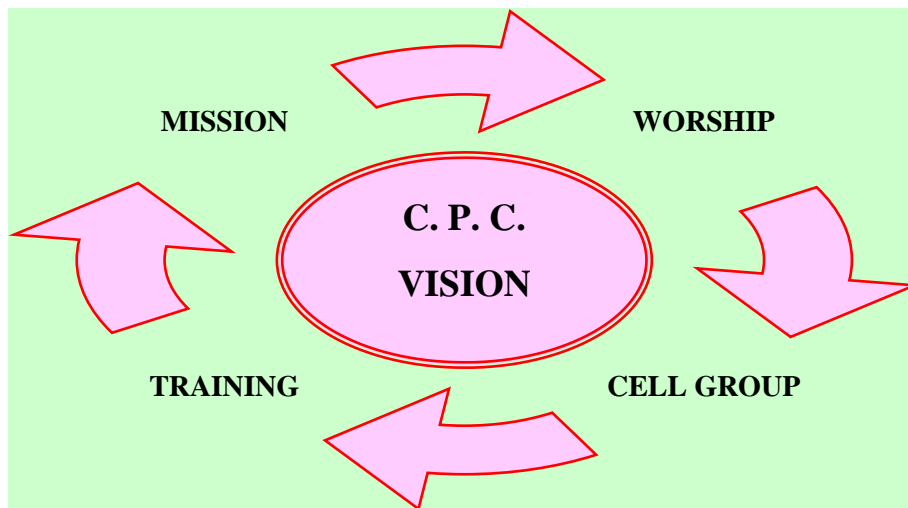


Figure 22

Third, there is **Four Core Paradigm** transitioning goals for this vision.

1. Paradigm shift of the pastor group.
2. Paradigm shift of the laymen leaders.

3. Paradigm shift of the saints.
4. Paradigm shift of the church systems to cell church.

B. STRATEGY 4L

4L is a complex strategy which was developed to practice the ministry vision 2010. This principle was shared by Larry Stockstill. As he was explaining the 'Stages of Cell Multiplication', he used the words such as learning, loving, linking, launching, and leaving.⁷ This writer had chosen four words from this list to use as the strategy terms. The words are 1. LEARNING, 2. LOVING, 3. LINKING, and 4. LAUNCHING. The transition level for this strategy will take 4 years. Instead of trying to accomplish something in a shorter time, 4 years seemed reasonable given the present situation of CPC. Ralph Neighbour has claimed that for the traditional church to make the transition into a CGC, it would take at least 5 years.

The reasons for setting a 4-year term as the transition of the CPC are: First, there is already a leader group and a vision group set by the model group. Second, the trusting relationship is basically established with the senior pastor. Starting from year 2007 to year 2010, 4 years will be set as a general transitional period and it will be evaluated after 4 years. This is called the "**STRATEGY 4L**" for the healthy church growth of CPC. A strategy such as the one illustrated below (figure 23) can be followed since this strategy proceeds in the timely manner as well as proceeding simultaneously.

⁷ Larry Stockstill, 65-70.

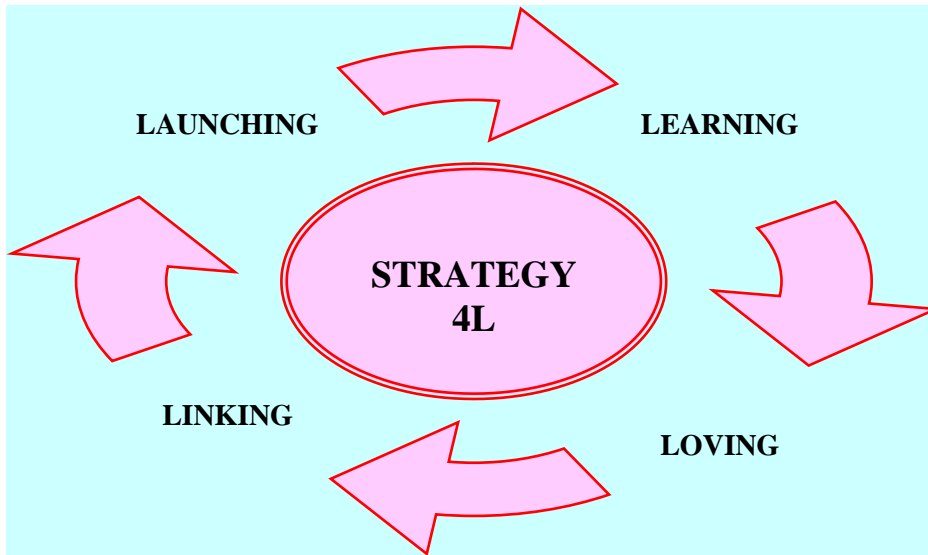


Figure 23

Strategy 1. Learning

Prepare! The very first level transition strategy is preparation. Stockstill has said, “In a biological cell, cell multiplication begins when the chromosomes start ‘pairing up’ rather than floating alone inside the cell.”⁸ “Pairing up” will bring more intimacy and facilitate the unity of the people. This writer believes that this is the first transition stage of a cell church which is labeled “learning”. It is not an easy task for a traditional Presbyterian church to make the transition into a cell church. Therefore, the first stage should proceed with ample time and much effort should be expended in this stage. The concrete strategy for the first level is, “prepare the basic training process, and prepare the leader pool.”

⁸ Ibid., 100.

Prepare the Basic Training Process

For the paradigm shift of the CGC, one of the primary investments is the training of lay leaders. Cell professionals say that when there is an attempt to make a transition to the CGC which includes the whole congregation in a short period of time, there will be strong disagreement or even failure. To improve the prospect of success in the transition to the CGC, lay leaders should be developed. Rev. Sang Tae Choi claims, “If the church is not putting its effort in educating the leadership of the laymen leaders, that church would just be an imitation group which come out quickly and disappear.”⁹ He listed the following qualifications for a person who should be trained as a laymen leader:

- 1) Should have the penetrating awareness in the calling (1 Timothy 1:12).
- 2) Should have a vision.
- 3) Should be the person of love (John 21:15-23).
- 4) Should have the good life model (Philippians 4:8; 1 Timothy 4:12).
- 5) Should know how to work together.
- 6) Should know how to raise another leader (2 Timothy 2:2).
- 7) Should be someone who works for the self progress (1 Timothy 4:15)¹⁰

The problem is to identify this potential leader in the church. Someone once said that a student is not born but he is made. CPC has programs such as new family class, fostering class, Bible Study Class, Disciple Training Class, and Evangelism Explosion.¹¹ Sometimes people have completed these courses, but they will not commit themselves when the church needs the lay leaders. Organizing and systematizing training programs that were scattered and unco-ordinated is needful. It is especially unproductive to wait for workers in hopes of transitioning into CGC. Rather, workers who are discipling

⁹ Sang Tae Choi, 105.

¹⁰ Ibid., 106-108.

¹¹ Every spring and fall, discipleship program is introduced twice. 2005 fall semester was the 31st term discipleship group so counting only the people who had completed the course would be 12 people*31st term= about 372 people.

oriented to this goal are more effective. The training process should be prepared with devotedness as the basis. Also, this training process should be required for the retraining of the existing leaders. Leaders are exhausted at times when they ministering. However, if the education and the training are continuously provided, they will acquire the wisdom and grace to overcome this hardship. To improve of the quality of leadership, a solid and strong education and training program is needed.

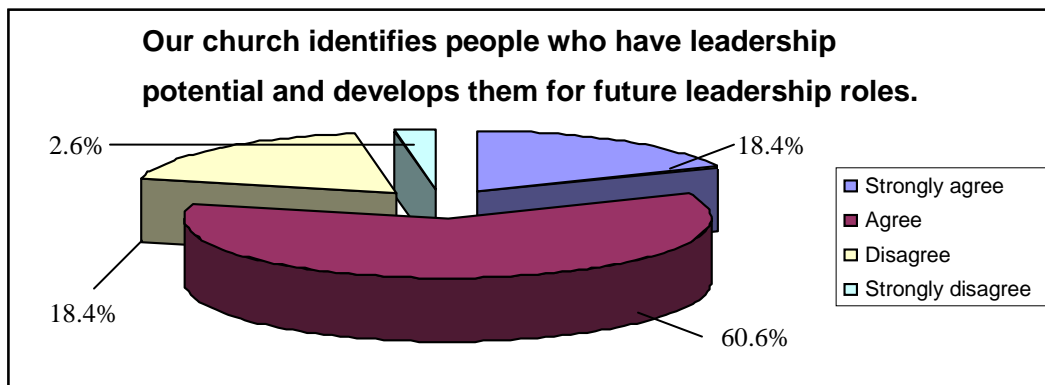


Figure 24

According to Figure 24, SBC leaders are described as follow: “Our church identifies people who have leadership potential and develops them for future leadership roles.” To this statement, 7 people strongly agreed (18.4%), 23 people agreed (60.6%), 7 people disagreed (18.4%), and 1 person strongly disagreed (2.6%). Total of 79% leaders think that the church is training them enough for their development. When the LGMC and CPC leaders were asked, “What kind of advice would you give to the pastor who is planning on converting a traditional church to a cell church?” One of the common answers was that he should develop good leaders. Below is the training curriculum of CPC which shows the training programs and steps needed for the church conversion into a cell group.

CPC Training Curriculum

	Learning 100 Course	Loving 200 Course	Linking 300 Course	Launching 400 Course
Must	101 New Family	201 New Life 202 New Living	301 Small Group Guidance 302 Teaching Style 303 Gifts arrangement Network	401 Disciple Training 402 Evangelism Explosion 403 Leadership Training
Option	111 Time Management 112 Creation studies	211 The age of Temptation 212 Marriage life 213 The Prayer of Jabez 214 Goal driven life 215 Heresies?	311 NT Bible Study 312 OT Bible Study 313 Power Teamwork 314 Praying for others 315 Praying Life	511 Introduction of Mission 512 Mentoring 513 Finance of Christians 514 A way to listen to God's voice 515 Life of Experiencing God
Special Program	Cell Leader Conference (July-Aug.), Spiritual Training (May, Oct.), Revival Retreat (Feb., Aug.)			

Figure 25

Following are the reason of having a special program: 1) The Cell Leader Conference is organized for the purpose of minimizing the cell group resistance from the church leader groups, and promoting understanding of CGC. 2) Spiritual training is provided for minority leaders to go to the Canaan Retreat Center and be spiritually charged and trained. 3) Revival retreat is a spiritual revival movement for the whole congregation. Below is the conference summary that the writer summarized for the cell leader and intern leaders. This conference must be attended before becoming a cell leader.

Summary of 1st Canaan Conference for Cell Leader¹²

1. Introduction
2. Church is?
 - A. Purpose in existence of Biblical churches (Matthew 28:18-20).
 - B. Biblical discipleship training method (Mark 3:13-15).
 - C. Sharing ministry biblically (Ephesians 4:11-12).
3. Cell church is?
 - A. Definition
 - B. Cell is Biblical (Romans 16:3-5, 14-15; Colossians 4:15; Philemon 1:2).
 - C. As cell worked in the first century, cell works effectively in the 20th century (China and the present age CGCs).
 - D. Cell satisfies the needs of the modern man: layman, community (small group), Pray (divine nature).
 - E. Solves problems which often exist in the traditional church.
 - F. The structure of the cell church: It is a doubled structure (Big group meeting on Sunday and small group meeting on a weekday).
 - G. Introducing the cell church: Young Gi Cho, Ralph Neighbour, William Beckham, Khong, and ect.
4. The difference from KACs traditional small group.
 - A. KyuYuk.
 - B. Discipleship Training.
5. Necessities of the CGC exercise
 - A. Since the cell church model is the New Testament church model.
 - B. Church as 'the body of Christ', it stresses the community as unity.
 - C. Today's society seeks for the churches that consist of small groups.
 - D. Cell can be passage way for sharing the gospel.
 - E. It is the new paradigm which has applied the New Testament church model to the modern world.
6. Cell Leader
 - A. Server (Mark 10:44; 1 Peter 5:2-3):
 - B. Leader pledge
 - 1) As the manager of the cell, full responsibility of the spiritual growth and the management of the cell are given.
 - 2) At least 3 times a week for at least 20 minuets, pray for the cell members by name.
 - 3) At least 3 times a week, 3 pages of the Bible is read or does a regularly planned Q.T.
 - 4) Show example as a steward (offering, service life, etc.).
 - C. When a leader humbles him yielding to the Lord, he can become the true leader and a shepherd.
7. The order of the cell meeting
 - A. The principle of a cell meeting
 - B. An example of cell group meeting

¹² Jong Dae Kim, *1st Canaan Conference for Cell Leader* (unpublished lecture notes: CPC Conference Hall: July 6, 2005 ~ Aug. 10, 2005).

- C. Sharing
- D. Praying for others
- E. Be challenged in mission and in witnessing
- 8. Cell Multiplication
 - A. developing levels of cell
 - B. Multiplying
 - C. Ways of multiplying
- 9. Conclusion

Prepare the Leader Pool

The reason why small group of KAC lost its true self was because there were many layman leaders who became leaders without being properly trained. KAC sometimes gives positions to people without properly training them. This had caused the decrease in the quality of their small group. One of the things cell churches value is training the laymen as ministry workers. In the cell church, devoted laymen can be leaders after going through the training programs and are verified at the scene of CGC. It is to equipping the spiritual authority as the leader. Dr. Frank Schmitt states, “Authority in leadership is a spiritual principle. The Christian leader should not be afraid to use it.”¹³ To increase the cell groups, new leaders need to step up continuously and they should be sent to the ministry field.¹⁴ On this note, CPC carries a great advantage, which is due to the fact that many of the underlying leaders were trained through many Bible studies. These qualifiers should be well selected and put into the leader pool, thus insuring that training for the paradigm shift in a cell church is experienced. Through it, the vision of God’s land is shown and they are trained to be responsible for the paradigm

¹³ Frank Schmitt, *Christian Leadership: Pastors as Bishop* (Lynchburg: Privately printed for Liberty Theological Seminary, 2001), 15.

¹⁴ Joel Comiskey, 87.

shift into a healthy church. They are being trained to become the strong Christian soldiers. “Endure hardship with us like a good soldier of Christ Jesus” (2 Timothy 2:3).

A senior pastor can not lead the changing stages of the cell church all by himself. He needs to make a team that can help him. This is called the team ministry. Rev. In Soo Chung of Korean Community Presbyterian Church of Atlanta, who is leading a distinguishable cell ministry and laymen ministry talks about the five types of profits ministry provide.

- 1) Team ministry is a work that brings out the resources, talent, creative, and energy from the laymen of the church.
- 2) Team ministry is where the church members discover their own ministry.
- 3) Team ministry encourages the church members to be conscious of their position as a host of the church.
- 4) Team ministry is a ministry that organizes people in their rightful places.
- 5) Through the team ministry, pastorate becomes a professionalized and subdivided. Not only some people are participating in it, but different professionals get together to work as a team to upgrade the church ministry.¹⁵

A leader pool is where this kind of powerful team-work can be produced. All pastors should go into the leader pool and share the vision of the senior pastor. Influential layman leaders should also be included in the leader pool to educate them. “Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken” (Ecclesiastes 4:12). It is good to raise up many strong team work leaders who can share the same idea about shifting into a cell church with the head pastor. Beckham said, “It is necessary to find a church vision from the leader pool and internalize the worth of the vision. They should learn to witness, to prepare the leaders, and to prepare the original cell.”¹⁶ In six months to a year, the leader pool needs to train

¹⁵ In Soo Chung, *Leadership that reform a church* (Seoul: Tyrannus, 2004), 115-120.

¹⁶ William A. Beckham, *Redefining Revival*, 292-294.

them hard and verify them. Raising up devoted leaders is the principle of the cell church revival. The failure in the shift as a cell church is due to the leaders who are not devoted. From this leader pool, the training is done through the CPC training curriculum, “300, 400 Course” and “Special Program”.

At the start of 2006, leaders were lacking through out the organization of the new KyuYuk in CPC and there were no prepared leaders in 2005 when the cell group was formed through multiplication. There even was an incident of waiting for 6 months to train a leader. In the case of CPC, it is good to prepare the leader pool as soon as possible in order to build a power transit into a healthy church.

Strategy 2. Loving

Start! Stockstill said the following about loving: “In a biological cell, the paired chromosomes now form a ‘north-south’ axis where they gather together into close proximity. Instead of floating freely in the cytoplasm, the chromosomes are coming into a place of order and association.”¹⁷ When the preparation for a baseball game is complete, the game must begin. When the senior pastor shifts the paradigm to a cell church, the game had already started. During the standard training courses, the head pastor should share his vision with the saints. First, a model cell should be started with the people sharing the same vision. There is a Korean proverb that says “Starting is the halfway.” It means to start the challenge. This is a word that grants motivation to the people who are hesitant. Love is the focus when starting God’s work. The second core definition for the transition strategy to a cell church is “start and love”. It is indicating

¹⁷ Larry Stockstill, 101-102.

that the work should be done with the heart that loves God, loves the church, and loves the soul.

Start sharing the Vision

How can the vision be shared most effectively? Rick Warren said, “Vision and purpose must be restated every twenty-six days to keep the church moving in the right direction.”¹⁸ He calls this “Nehemiah Principle”, citing the incident when Nehemiah came back to the Jerusalem and finished rebuilding the wall in fifty-two days and the people lost their courage for twenty- six days. A minister needs to share his vision and goal with the saints at least once a month. Visions need to be understood and delivered correctly.

Why is it in the second strategy level? That is because it is important to build the trust relationship between the minister and the saints. Even when the leader’s vision is clear and future oriented, sometimes the vision actually fails to proceed. That is because there was no trust relationship fixed between the minister and the saints. Love comes from trust. When the trust relationship is not found between the minister and the saints, nothing will succeed. Chai claims that it is impossible for a traditional church to shift into a cell church without the reliance of the layman towards the minister. How can one achieve trust from the lay?

- 1) Think in the shoes of the lay
- 2) Have a passion for the lost souls
- 3) Have an accurate knowledge of the Bible
- 4) Maintain a respectable prayer life
- 5) Be the model of a hard worker
- 6) Do not have any problem with money
- 7) Respect the laymen

¹⁸ Rick Warren, 128.

8) Live the transparent life¹⁹

In the second term of CPCs ministry, a pastor's ministry vision will not instantly be accepted by the saints. First, given ministry should be done with sincerity and perseverance. Rev. Chung said, "Most of the people accept the leader's vision after accepting the leader himself and his trust worthiness."²⁰ The church growth scholars claim that usually when a pastor succeeds at a church, the production rate of the pastor rapidly raises its curve in 5-6 years. This is due to the deep trust relationship that is shaped up between the pastor and the saints. The saints are more interested in the sincerity and humbleness of the pastoral leadership than the actual vision of the pastor. Therefore, a pastor with a solid trusting relationship with the saints has no problem in getting saints to accept his vision. Starting an unreasonable ministry in the beginning when the trust relationship is not formed can cause damage to the leadership. For the vision to be more concrete, the trust relationship should be first built with the saints.

Chai said,

Pastoring or ministering, the main goal should be in the revival of relationships. The foundation of the church ministry should be on the proper relationship of the pastor to the laymen and the laymen to the laymen. It was thought that the church will revive itself just with the trusting relationship between laymen to layman. It was thought that the church will revive when the trusting relationship between the pastor and the saints are set. Matt. 22:34-40 claims that the most important thing in the Christian life is "relationship". Setting up the right relationship with God and the neighbors is very important.²¹

¹⁹ Young Gi Chai, 133-172.

²⁰ In Soo Chung, 105.

²¹ Young Gi Chai, *Change District Small Group Into House Church* (Seoul: Nachimban, 1996), 154-155.

In this aspect, CPC and the writer built the trusting relationship with the saints over the last 3 years and 6 months. This kind of relationship helps to minimize the troubles that might be brought when a new pastor comes.

There are two ways of sharing a vision.

First, organize a vision team. CPC is considered a traditional church. In a traditional church, leadership teams are established. The first priority would be for the leaders to understand the head pastor's vision and are able to aid the head pastor. When Rev. Chai of SBC stepped up to the pulpit, as he was trying to convert the traditional church to a cell church, he made it a must for the deacons to become shepherds.²² CPC also had the pre-existing leader group. A vision team should be organized through them. Vision team is an organization of people who share the vision of the cell church with their pastor and they are the ones who want to apply the cell church into the current church structure. CPC needs this type of vision team.

Second, the pastor is to share the vision through sermons or a Bible study. To do this, there should be a clear vision, and it should be shared not only with the church leaders, but with the saints as well. After Chai became the head pastor of SBC, he spent 3 weeks preaching about the family church to spread the vision and had educated the pre-shepherds in two months.²³

CPC cell group members responded to the following survey as follow: "Pastor should have a strong vision for church growth." Thirty eight people strongly agree (65.5%), 9 agreed (15.6%), 6 neutral (10.3%), 3 disagreed (5.2%), and 2 strongly disagreed (3.4%) (See figure 26). Eighty one point one % of the CPC cell member

²² Ibid., 161-163.

²³ Ibid.

agreed that the pastor should have a strong vision for church growth more than anything. These suggest that the head pastor's strong "visionary leadership" is needed for the successful pastoral paradigm shift of CPC.

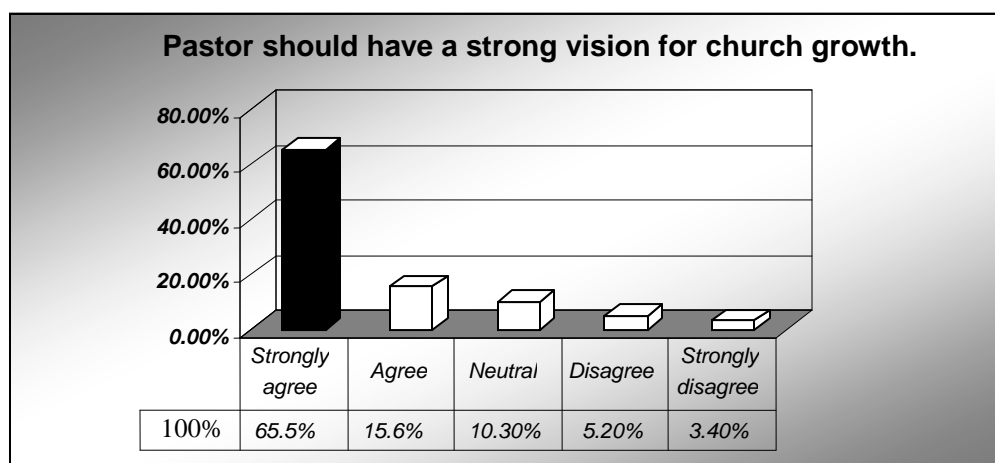


Figure 26

Start the Model Cell Group

The characteristic of a cell group is multiplication and because of it's reproducing itself. A model cell group is needed since that is how the other cell groups reproduced. Through the model cell group, other model cell groups are produced and continuous reproduction of the cells is present.

Beckham claims that this theory of the model cell came from the Bible. Since Jesus chose Peter, James, and John as his core disciples. Further more, when 12, 70, and 120 people were present, he had experienced the revival. When the cell is prepared even with a small number, the healthy and lively reproduction of cells can be formed with the thorough preparation. Beckham calls this the "Prototype Cell".²⁴

²⁴ William A. Beckham, *The Second Reformation*, 190-191.

The basic management strategy is done by pulling out the core members from the leader pool to operate the Prototype Cell for 3 months. In the Prototype Cell, a new born Christians can not join, and only the people who understand the curriculum 100% with the commitment can join. The Prototype Cell that is formed in this manner meets for 3 months on the weekdays. This Prototype cell is divided into 3 other cells after 3 months. The three cells select the cell members from the leader. At CPC, this is called the “3.3.3. Model Cell”. CPC currently have 12 model cell groups. In the long run, people who are trained in the leader pool from the 12 model cell groups will transit into 3.3.3. model cell. Beckham said, “A church cannot learn cell life second hand nor from experiences of other churches or books. To understand cell life, leaders must personally experience a cell.”²⁵ KyuYuk small group of KAC and CPC, which as the traditional structure, will focus on the Bible study or the fellowship instead of the soul winning. The Bible studies and the fellowship are very important, but this is not changing their lives. The existence of the small group and the love for the lost souls are becoming vague in the CPC small group meetings.

Cell education is a model education. Warren said, “The best way to begin is to begin.”²⁶ Through the model cell meetings let people experience the scene of CGC. This is the key to the second strategy.

Predicted troubles 1) what is the purpose of giving up the convenient and familiar KyuYuk system and adopt the cell group church system? 2) Through the struggles of values and traditions, is it okay for the laymen leaders to do the visitations and the rearing

²⁵ Ibid., 185.

²⁶ Rick Warren, 426.

ministry which pastors were used to be in charge of? 3) Is cell ministry really more effective than the traditional KyuYuk service ministry?

It is still wonderful to see the massive airplane flying in the sky. If there were no failures or hardships in making the airplane, there will not be an airplane existing today. This is because it is an adventure that has the life as its mortgage. Through so many failures and hardships, the airplane has the strong outer structure and it was able to figure out the scientific principle to fly. By being afraid of the failure and the struggles of changes, it is impossible to start on anything. It is right to start if there is a confidence in the method as being the tool of the Holy Spirit for that period. The model cell is a way that is used to minimize the complication elements for the pastors who wants to convert into cell.

Strategy 3. Linking

Convert! Stockstill claimed as follow: “In a biological cell, the paired chromosomes move from a ‘north-south’ position to an ‘east-west’ position. The paired chromosomes have now linked into the position they will be in when they multiply.”²⁷ The members on this stage get the conscious as a host. The scattered hearts and thoughts will form a “community”. The healthy cell multiplies. Before the multiplication, their rightful places are being connected. They then start sharing the same goal and the same vision to form a community. Stockstill calls the people on this stage as follow. “This is MY group, and without my help and participation this cell will not succeed.”²⁸ The third level core definition is “transition”. Before multiplying to a healthy cell, “east-west

²⁷ Larry Stockstill, 103-104.

²⁸ Ibid.

position” should be transitioned. Equally true, for the healthy traditional church there are things that need to be conversion for the “east-west”. “Transition the church structure to cell centered, and gives full leadership to the cell leaders.”

Convert the Church Structure to the Cell Structure

Program: Rick Wareen “Always clarify the purpose for every program in your church. Kill any program that doesn’t fulfill a purpose. Replace a program when you find one that does a better job than the one you’re using. Programs must always be the servants of your purposes.”²⁹ The goals of the church can not be accomplished by just one program. Many churches think that by changing just one program, they have the cell church. However, that is just one part of the program. Church activities and programs should be placed effectively into the cell structure. Changing the entire program at once also brings confusion and conflicts. Especially for the traditional churches, the value of the saints should be reformed before changing the programs that were valued at the church.

Pastoral goals: In the early planning of the head pastor, the value of the saints should be reformed before transitioning into a cell church. In the second year, existing church activities and programs should be ranked, and consuming programs should be cut down 20%. In the third year, the consuming programs should be cut down 50% and the church should focus on the transition into a cell church. From the fourth year on, 90% of the the existing church activities should be cut down in order that the cell centered yearly ministry plan should be made. At least a 4 year time span is needed for this.

²⁹ Rick Warren, 142.

Budget: The senior pastor should change to the cell centered budget. There should be a separate budget for raising many cell leaders and for expanding the cell groups. The church should put its priority on the cell plans and activities early, and the church planning and budget should go hand in hand with the cell activities. A budget that fits the goal should be used justly. Rick Warren said, “The way we spend our time and the way we spend our money show what is really important to us, regardless of what we claim to believe.”³⁰

Peter Wagner had analyzed that many current churches use 85% of the finance on maintaining the church and only 15% are used in the actual ministry.³¹ Rev. Kim claimed, “The church events that have been organized should be minimized. When there are big events scheduled every year that are not following the goals of a cell group church, the interest of the people who are not involved in the cell groups will scatter.”³² People will not feel the lack in the church life without the cell group meetings and the cell ministry will lose its balance.

This kind of survey was given to the CPC cell members (See figure 27). “CGC makes for an overall healthy church.” Twenty three people strongly agreed (40.4%), 18 agreed (31.6%), there were 10 neutrals (17.5%), 4 disagreed (7%), and 2 strongly disagreed (3.5%). Total 72% of the respondents gave positive answers. They think that CGC is the best program model in the church to make good disciples. They have experienced CGC for 3 years.

³⁰ Ibid., 150.

³¹ Peter Wagner C., *The Spiritual Gifts and Church Growth*, trans. Dal Chun Kwon (Seoul: Word of Life Press, 1998), 271.

³² Deok Soo Kim, 170.

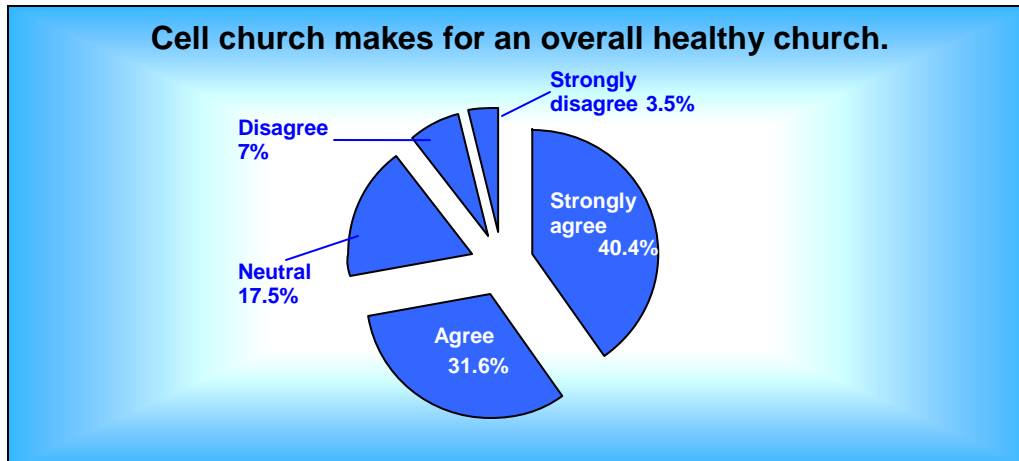


Figure 27

Currently in CPC, there are many sporadic programs that are rising. Most of these programs are positive in focusing the saints' interest to the church. There are so many passive programs that are weak in expanding the kingdom of God by changing the world to become disciples of Jesus Christ. One of the decisions that need to be made to become a healthy cell church is naturally transitioning some of the traditional structures.

Convert (Trust) the Cell Leaders with the Leadership

Cell ministry is not just for the ordained pastors. CGC is a church that consists of the cell groups that the lay cell leaders have leadership. The success of the cell ministry depends on the level of ministry given to the cell leaders. The goal of raising the cell leaders is to give them the full responsibility. The efficient way for this ministry to work is to give them the ability to the ministry and to give them the authority and the privilege. In his book, Deok Soo Kim said, "Cell leaders are ministers and layman pastors."³³ In the Korean culture, it is hard for a pastor to give layman the full responsibility of a ministry. Than, what does the Bible saying about this?

³³ Ibid., 264.

Not only did Jesus train his disciples, but he gave them the leadership and told them to carry on the ministry. “As you sent me into the world, I have sent them into the world” (John 17:18). When Jesus trusted them with the leadership and He promised them the power and the guide to accomplish this. He did not leave them as orphans. He enabled them to do the God’s work and he believed that through by the Holy Spirit they would be able to do greater things (John 14:12). Were the disciples mature enough for the ministry? The certain answer is no! Even so, he trusted them with the ministry and left.³⁴ A leader is a person who does things that other people can not do or does not want to do, but he is not someone who carries the burden all by himself. Comiskey said, “The example of Jesus lies on the cell ministry. Jesus showed the example of his ministry to his disciples. After the training was over, He left them (Act 1:11).”³⁵

For the CGC to become strong, it needs to adopt the model of Jesus. Leadership should be given so that the cell leaders are able to decide the cell ministry matters on their own. The church should make print of this and the church core leader group should settle this for them. Through this, the cell leaders will realize that they are important people in the church and decide to work passionately to make the cell ministry more active.

In the cell church, the structure for the capacity of a leader generally follows “Jethro leadership” in the Exodus 18: 13-27.³⁶ Jethro gave advice to Moses who was having a hard time managing all the people by himself. Moses took the advice and

³⁴ “I will not leave you as orphans; I will come to you” (John 14:18). Jesus never left them alone. He sent His Holy Spirit.

³⁵ Joel Comiskey, 96.

³⁶ William A. Beckham, 187.

entrusted capable men as leaders. Exodus 18:21, “Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens”(KJV). He allowed them to execute duties as leaders. During the first transition of the CGC, the head pastor has most of the control, but the leaders are ordained as time advances. For the healthy CGC, this leadership structure needs to be settling completely, and the leadership should be trusted completely. The senior pastors should especially be aware to take care and protect the cell leaders whom he had ordained.

Strategy 4. Launching

Launch on! Stockstill states, “In the biological cell, the two ends of the cell ‘equator’ start cleaving and pulling outward. This outward pull ultimately causes the cell to birth into two!”³⁷ This stage marches forward toward the fruiting season of the cell church. By going through the stages of “Learning, Loving, and Linking”, the cell becomes an intimate community with the love and trust for each other. Stockstill calls this stage as follow:

The child moves from the “learning” stage (ages 1 to 5), to the “loving” stage (ages 6 to 9) in which close monitoring and discipline are needed as values clash. By the time the child is 10 to 12, he or she should begin “linking” as the child’s role in the family is clearly defined in everything from chores to family traditions. Now, at the onset of adolescence, the young person is ready for a “launching” time: driver’s license, dating, athletic events and ministry growth. By age 18, the adolescent is ready for the final, exciting stage: “leaving”!³⁸

³⁷ Larry Stockstill, 104.

³⁸ Ibid., 105-106.

Church is a community that received the mission of spreading the gospel. To carry this mission, CPC have many programs. The most representative witnessing training is Evangelism Explosion and The Misty Rain Letter³⁹ ministry team. Their sense of duty for the ministry is the strongest out of the CPC ministries. Even so, the effect of the ministry is negative. The result of the outcome was predicted due to the fact that the region and the people were not analyzed correctly. Rick Warren claims that placing the specific types of people to witness to others is the Biblical ministry application (Matthew 10:5-6; 15:22-28; Galatians 2:7).⁴⁰ This is not teaching the ministry principle of the exclusive but it is teaching the effective ways of ministering. The 4th strategy is to conquer the area and the people of the CPC in the most effective way. This is achieved through the small group, which is cell, and large group, which is service. Launch on for the conquest!

Launch (Advance) with the Cell Group Multiplication

Cell group is an effective movement for the district and the people CPC is in. There are many difficulties in the immigrant society. The difficulties are coming from the culture and the language barrier, from loneliness of being away from one's family, from the stress of working for something that has nothing to do with one's major. All these difficulties make people weary. They need to be loved so that healing takes place. In similar experiences that the saints' talk about they share that where they were given much love their pain was healed and their prayers were answered.

³⁹ Every Wednesday night service, there is a ministry where the women saints send out post cards with good poem or quotes to the people who were not attending church for a long time or to the nonbelievers.

⁴⁰ Rick Warren, 158.

This is one of the surveys given to the CPC cell members: “Were there any changes in your family life before and after attending cell group meetings?” From their answers, there were 11 people (19%) who claimed that the family atmosphere was much better, 32 people (53%) who said it had changed somewhat better, 17 people (28%) who had said that nothing had changed, and there was no one who said that it was harder. From the total statistics, 72% of the people agreed that their family life had turned affirmative after attending the cell meeting.

Another question was, “What difference was there before and after attending cell group meetings in your work life?” To this question, 6 (10%) of the CPC cell members said much better, 35 (58.4%) said it had changed somewhat better, 17 (28.3%) said the same, and 2 (3.3%) said not very different. In total, there were 68.4% of people who had responded positively (See figure 28). The CGC saints of the CPC who were in the system for only 3 years mostly had an affirmative influence. In the structure of the immigrant society, this result hints that the result of the CGC of CPC showed a positive effect.

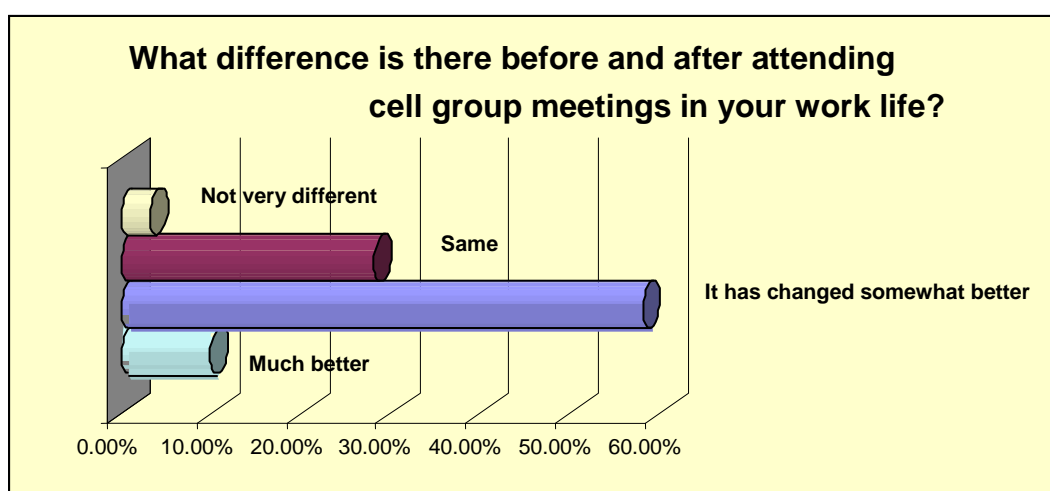


Figure 28

As Warren talked about “How do you define your target?” he said as follow:

Unfortunately, no class taught me that before I communicate that timeless truth to people today, I need to “exegete” my own community! I must pay as much attention to the geography, customs, culture, and religious background of my community as I do to those who lived in Bible times if I am to faithfully communicate God’s Word. 1. Define your target geographically. 2. Define your target demographically. 3. Define your target culturally. 4. Define your target spiritually.⁴¹

As CPC transition into CGC, it needs to have confidence in the cell multiplication and its standard. The multiplication of the CGC is a miracle which grows through the cell members who have the heart of Jesus, and who actively participates in evangelizing (John 10:16). Multiplying is not the same structure as the one where the groups are divided due to the special problem. It is more like the children that grow old, get married, and move out by making a new family with their own children. For this reason, call this multiplying instead of dividing. Currently, there are two methods of multiplication.

First is the general method, which multiplies when the cell group members reaches 12 members. This is because it is hard to take cared of the members when there are more than 12 members. When there are 10 members, multiplication should be prepared naturally as the cell leader, the prepared intern shepherd, and the cell members plan for the multiplication.

Second is through the conditional method. Multiplication should happen when one of the cell members is ready to develop a cell group. This method is used regardless of the number of people. When the leader candidate is recognized as a person who has the witnessing and the ministry skills, the person can start the group with the people to whom he or she has witnessed. The danger in this case is that a person who is not

⁴¹ Ibid., 160-169.

Biblically and theoretically trained can become a leader. When the second method is used, the church should think about multiplying first and strong training the leader who started serving as a cell leader after everything is set.

Whatever method is taken, goodbye is sad and disappointing, but we should congratulate and should be happy when we think of it in terms of increase of souls in God's kingdom. Stockstill says, "Multiplication can in itself be an exciting experience. Many groups multiply at a 'multiplication party' - a big event attended by the Zone pastor, church members who are not yet in a cell, and even unbelievers."⁴²

David Watson introduces *ekklesia* as follow:

1. **Called out:** Israel were God's "called out" ones (Hosea 11:1). The church is the "called out" people of God. The church belongs to God, has come from God, and owes every good gift that it enjoys to God.
2. **Called for:** God's people were called for a relationship with Him (1 Corinthians 1:9).
3. **Called together:** Israel's calling was into a new community, and God called them together. They partook of the Passover together. They left Egypt together. They went through the baptism at the Red Sea together. They ate and drank together (1 Corinthians 10:4). When we become Christians we also become a part of Abraham's Seed, heirs according to that promise (Galatians 3:29). The 'gatherings' remind us that the corporate activities of God's people are really important.
4. **Called to:** When God called Abraham, it was to a future inheritance (Hebrews 11:8). And today it is the same with the church. We have been called out of spiritual Egypt for our journey towards a future inheritance.⁴³

Ekklesia is not a static condition that remains in the desert, but it is dynamic movement. Christians should not only sit in the church, but they should reach out to the world. It needs to spread the gospel. CGC is movements that can effectively help carry out the mission that CPC has for its local society as well as for this generation. The

⁴² Larry Stockstill, 69.

⁴³ David Watson, 66-74.

church should fully support the multiplication process and the multiplied cell should go deeply into the local society to produce another healthy cell multiplication (Matthew 28:19). For the stronger cell church, multiplication should continue.

Launce (Advance) into Worship of Inspiration

One day, when the writer ministered to the youth group in Korea, a high school student came to the church with his hair dyed yellow. It would not matter in the States, but it is strictly forbidden in Korea. “How can a student who goes to church do such a thing?” The student’s appearance made the writer angry and unpleasant since he was raised in the traditional church setting, one which emphasized the holy service and reverence. The writer began to worry about how he could discipline the student. For a few seconds, the writer prayed for God’s wisdom. God gave him the clear answer immediately. “I am happy that he is here rather than wondering off in the street with similar friends.” This was the heart of God.

Rick Warren’s thought is that it is better for the nonbeliever to wear shorts and t-shirts and come to the Sunday service rather than to watch TV at home or to go out to play golf on Sundays.⁴⁴ This is the heart of God for the nonbelievers, and it is the loving heart for lost souls that the church should carry. The church is the gathering place for sinners. The traditional service of KAC seem distant to the nonbelievers. In order for the CPC to grow as a healthier church, the traditional order of the church needs to change.

Warren talks about the 12 strong convictions of the Sunday service as follow:

1. Only believers can truly worship God.
2. You don’t need a building to worship God.
3. There is no correct “style” of worship.

⁴⁴ Rick Warren, 218.

4. Unbelievers can watch believers worship.
5. Worship is a powerful witness to unbelievers if God's presence is felt and if the message is understandable.
6. God expects us to be sensitive to the fears, hang-ups, and needs of unbelievers when they are present in our worship services.
7. A worship service does not have to be shallow to be seeker sensitive. The message doesn't have to be compromised, just understandable.
8. The needs of believers and unbelievers often overlap. They are very different in some areas but are very similar in many areas.
9. It is best to specialize your services according to their purpose.
10. A service geared toward seekers is meant to supplement personal evangelism, not replace it.
11. There is no standard way to design a seeker service.
12. It takes unselfish, mature believers to offer a seeker-sensitive service.⁴⁵

For these reasons, the form of worship that LGMC of CGC is pursuing challenged the writer. On Sundays, they were having four different styles of worship that carried the diversity of generation, culture, and language.

1. "Gospel Worship" for the saints who are used to the traditional style
2. "Family Worship" which is the blend of the traditional and the modern that can be given with the family
3. "Connection Worship" for the seeker sensitive nonbelievers to feel the heat and the passion of praising
4. "Frontier Worship" that is open to the bilingual families and younger generation, concentrating on the Washington D.C.s culture and environment⁴⁶

Eighty % or less of the KAC local churches are small churches with less than 100 people attendance. It is difficult to have more than two services. Of course in their own way, they will be able to apply some of the criterions. CPC is a church that is able to deal with the diversities such as these. Even so, there was an in depth research on the worship of the saints who attended service out of familiarity of the tradition. As a church shifts toward a cell church, Sunday service in a large group should also be examined seriously.

⁴⁵ Ibid., 239-249.

⁴⁶ "Pastor Lee's Note", <http://www.jiguchon.net/>

The reason for this emphasis can be found in the survey that the CPC cell members turned in. According to figure 29, “What do you think is needed for the continuous healthy growth of CPC?” They were to list in order of importance. This is the statistics of the responses.

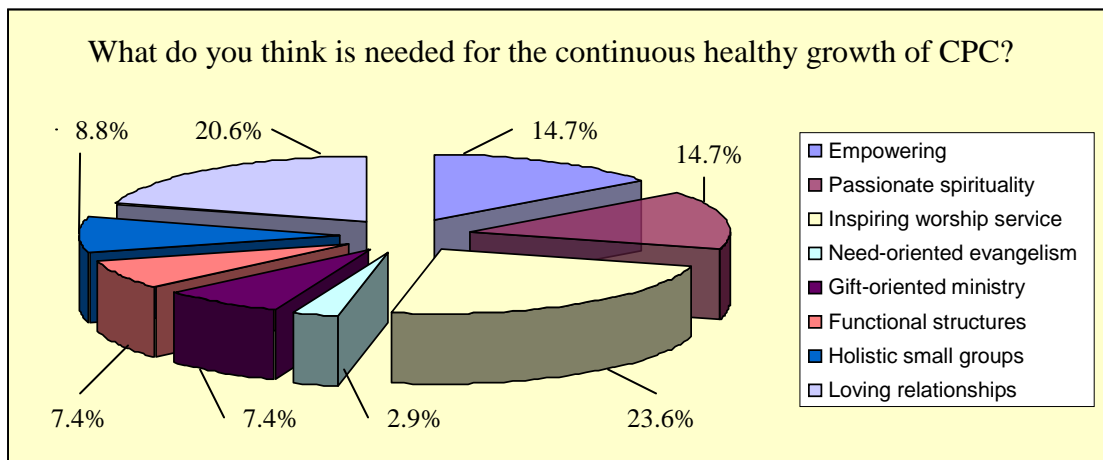


Figure 29

Sixteen people saw the need of an inspiring worship service (23.6%), 14 Loving relationships (20.6%), empowering leadership and passionate spirituality received 10 each (14.7%), holistic small groups 6 (8.8%), gift-oriented ministry and functional structures were each 5 (7.4%), and need-oriented evangelism was 2 (2.9%). This indicates that CPC cell members feel that the inspiring worship and the loving relationships are lacking at their church. This is the heart of the saints who want to have an inspirational service.

The characteristic of the communication skills in post-modernism age is interaction. This is implying the give and take method instead of just the one sided giving. In the modern society, people were satisfied with the unilateral way of giving information. However in the internet society, people are satisfied when the information

that people need is given to them at the time they want it. This had brought a huge change in the lives of the saints. Before, the saints felt the grace by just sitting down and listening to the sermons, but they are now satisfied when they can choose, participate, and experience the message.

One of the most important keys in Christian ministry is bringing about a change in people. God is the only one who can bring change into the soul. God who is in the center of service meetings is the One who cures the broken hearts. His Spirit convicts them of their sins. He helps them to see the light in the dark. He melts the heart that was hard as a rock. He revives us who were under spiritual downfall. When God uses large group service to bring about changes in the saints, there are few opportunities for effective ministry to follow it.

CPC plans for 4 different types of service.

First is the “Traditional Worship” for the saints who are familiar with the traditional style.

Second is the “Contemporary Worship” for the younger generation and the 2nd generations who are accustomed to the modern culture.

Third is the “International Worship” for the English speaking Koreans, and for all peoples of different nationalities.

The last one is the “Open Worship” that is geared to the needs of the nonbelievers. Warren had a definite answer for this group. “Create a service that is intentionally designed for your members to bring their friends to. Make the service so attractive, appealing, and relevant to the unchurched that your members are eager to share it with

the lost people they care about.”⁴⁷ It is not an easy task, but if this is the mission of the church, our energy should be put into preparing for the service. It is inspiring to just think about how the saints can invite their siblings, friends, and nonbelieving neighbors without any hesitations. Not all of the CPC services can be done this way, but at least one service can be prepared for the “seekers”. It is very inspiring to see lost souls attend the worship for God. It is the image that will please God (Matthew 10:6; 15:24). “For the Son of Man came to seek and to save what was lost” (Luke 19:10). There will be a limit to the service that is carried on only the senior pastor. Like LGMC, CPCs service ministry team will be organized to take care of the ministry effectively. The church should definitely continue the work for the saints and choose the service that best fits the culture and the language of the saints in order for them to be able to meet God. CPC will be used for the healthy church of this generation if the small group cell, and the large group Sunday service balance themselves to stretch out their wings. “I was glad when they said unto me; Let us go into the house of the LORD” (Psalms 122:1).

III. Evaluation and Observation

A strategy was researched for CPC with the traditional Presbyterian Church structure to transit into CGC. The most important point in the transition strategy is the senior pastor’s clear ministry vision and his pastoral theory. The next most important point is the paradigm shift of the core leaders of the church. When the laymen feel that the core leaders of the church and the pastor’s vision are congruent, their paradigm will shift towards whatever vision the church has for them.

⁴⁷ Rick Warren, 253.

Looking at the two churches (SBC and LGMC) that had converted into CGC, the clear ministry vision and the pastoral theory had convinced the core leaders and these leaders were given cell ministry to minister. The leadership that was needed for the job was fully trusted. Some of their ministry was far beyond the ministries of the part time pastors. The center of their life was to serve and to love, and they were trying their best to be more like Jesus. Their efforts were shown in their passion for the nonbelievers. The fruits of their labor were shown in the church, at work, and in the local society.

This kind of leadership and the fruits do not happen in the matter of a day. CPC does not strive for the extreme changes by just looking at the fruits of these ministries when they are faced with the transition in ministry. The beautiful tradition and good programs will also be used for the transition into the cell group. In the matter of 4 years, through the basic trust between the pastor and the saints, cell group will learn, love, link, and launch.

There is one practical strategy that should be stressed in this transitional stage. That is “prayer”. For the CPC to grow as a healthy 21st century church, the most important thing is to have a reverent lifestyle (Matt 6:33). Chai said, “For the cell church to succeed, the pastoral strategies should change as well as the church formation. The biggest tool for the new pastoral strategy is prayer.”⁴⁸ The spiritual power needed by the ministry only comes from the Holy Spirit. This does not only apply to the pastor, but it also applies to the lay leaders and to all participants in the traditional meetings such as everyday morning prayer meetings, Friday night prayer meetings, New Year’s special morning prayer meeting, Jesus’ suffering week prayer meeting, and so forth should be

⁴⁸ Young Gi Chai, *Equipping Lay Ministry Through the House Church*, 119.

intensified and developed. God of the Holy Spirit will develop the church (1 Thessalonians 1:5). Dr. Elmer Towns said,

Revival comes when God's people meet the conditions of 2 Chronicles 7:14: "If My people, who are called by My name, will humble themselves, and pray and seek My face, and turn from their wicked ways." The greatest example of this principle is the way in which the prayers of God's people in the Laymen's Prayer Revival of 1859 led to awakening.⁴⁹

A minister should dream the vision while praying, and God will definitely show the vision to the leaders who pray. The writer prays that the ministry shift of the CPCs 2nd age would bring honor to God and that it will help to expand the kingdom of God.

⁴⁹ Elmer Towns and Douglas Porter, *The Ten Greatest Revivals Ever* (Ann Arbor: Servant Publications, 2000), 213.

CHAPTER SIX

CONCLUSION

The essence of a healthy church is not determined by the size of the building or the number of the saints attending, but it is determined through the Biblical theory. CGC was founded by the writer while researching for a model church that is healthy and is devoted to Biblical principles. From the traditional Presbyterian Church system, it is hard to shift its paradigm to a cell church system. However, when the people realize that this is not just a church enlargement program, but it is the effort in trying to revive the lively essence of the church wanted by God, the shift will to be successful with the unique system of the immigrant church.

Chapter II depicted “Considering the principles of the church”. The essence of the church was God’s chosen community, the body of Jesus Christ, the disciples who were sent out into the world. However, as KAC met its 100th year as an immigrant church, it was turning into a church that put its importance on the tradition rather than the essence of the church. The main state observed in the traditional KAC and CPC was the focus on buildings, programs, main large service groups, and a main pastor. Enfeeblement of evangelism and the lack of family community were also observed.

“Understanding the aspects of a CGC” was dealt with in chapter III. To grow as a healthy church, CGC was the model used by the traditional churches. By observing the history of the cell group along with its characteristics, the possibility of the cell group as

a Biblical model to help revive the essence of the church in this era was studied. CGC stresses the organism community, training and service of laypersons, and a vision for mission.

In chapter IV, “Examination of CGC ministry of Korean-American churches” was observed. From the KAC churches that had shifted from the traditional church to the CGC, SBC and LGMC were researched. In the model churches, surveys and interviews were used as the method to gain information for statistics. Theories were readjusted by attending the seminars, and attending actual cell groups to experience the actual scene. The members and the leaders of CPCs 12 cell groups were given surveys to be compared with the model cell group of CPC. The results and advantages found on these surveys were adopted into the condition of CPC and were well used in chapter V for the shifting strategy.

Chapter V dealt with the transition of CPC with the vision of becoming a healthy 21st century church through the conversion into a new paradigm by VISION 2010, a 4 Ministry Visions and Goals, and concrete practice strategy; STRATEGY 4L. More than anything else, a strong ministry vision of the senior pastor had to be prioritized. Four ministry visions and goals were introduced. They were distinguishable service, strong cell groups, training to change, and mission towards the world. To make this vision work, there were 4 types of core paradigm transiting goals and that was, paradigm shift of the pastor group, paradigm shift of the layman leaders, paradigm shift of the saints, and paradigm shift of the church systems to cell church. There was also a concrete strategy called 4L to carry out the ministry vision 2010. **L**earning (prepare), **L**oving (start),

Linking (convert), and **Launching** (launch) is the 4L strategy, and transitional level of this strategy that is planned for 4 years.

The basic tool for this transitional strategy was prayer. Any human can make a great strategy or show his knowledge, but those things are useless in front of God.

“Because the foolishness of God is wiser than men; and the weakness of God is stronger than men” (1 Corinthians 1:25, KJV).

The motivating power of the revival for the healthy church ultimately comes from God. Renewal of the church through the CGC also is pointless without the recovery of the Holy Spirit. Even today, God is using all kinds of work to renew His church. He will be happy to see the churches that are saving the lost souls. He would want to see a healthy community of a church, which is the body of Christ, taking care of each other and becoming a loving community that heals each other. With the CPCs successful transition into a healthy cell church, the writer prays for the continuous growth of the churches that love God and the many God designed KACs to experience the revival. Amen!

“O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy” (Habakkuk 3:2, KJV).

APPENDIX A

QUESTIONNAIRE OF SBC

Instructions: Please circle the appropriate response that is closest to your level of agreement or disagreement.

SA (strongly agree), A (agree), D (disagree), and SD (strongly disagree).

1. Our church quickly and effectively assimilates new members.
SA A D SD
2. Our church system is in place to track people's needs for care.
SA A D SD
3. Our church system maintains accurate records, allowing us to keep track of ministry opportunities and the gifts and skills needed for each opportunity.
SA A D SD
4. Our church hires staff and appoints leaders who are required to function as equippers, not doers of ministry.
SA A D SD
5. Our church supports people as they explore ministry opportunities for service in church and community.
SA A D SD
6. Our church provides people with direction and support as they begin their ministry.
SA A D SD

7. Our church provides affirmation and ongoing feedback to people as they serve, helping them be more effective in their ministry.

SA A D SD

8. Our church system is in place to track information about training provided to people in new ministry placements.

SA A D SD

9. Our church orients people for the positions in which they have chosen to serve.

SA A D SD

10. Our church celebrates the ministry of the people formally and informally and thanks them for contributing to the life of the church.

SA A D SD

11. Our church identifies people who have leadership potential and develops them for future leadership roles.

SA A D SD

12. Our church system is in place to track outreach to new people in the community.

SA A D SD

13. Our church helps people see how they can use their gifts to minister in their families, in their workplace and neighborhood, and at church.

SA A D SD

14. Our church clearly teaches the priesthood of all believers.

SA A D SD

15. Our church system is well coordinated and integrated with all ministries.

SA A D SD

16. Our church provides continuing education funds for all leaders, paid and no paid.

SA

A

D

SD

17. Do you know your gifts? Yes () No ()

18. How many people have you introduced to Jesus Christ during the past 6 months?

None () One () Two () Three or More ()

19. How many times per week do you contact the members of your group?

One () Two () Three () More ()

20. How long will it take for you to multiply your group?

Six Months () One year ()

One and half year () More ()

21. What characteristics do you think helps you most in your cell ministry

Personality () Biblical Training () The Gift of the Holy Spirit ()

Pastoral Care () Faith () Others (write!)

22. The point of the satisfaction for the lay training courses

a. New Life class

Very Good () Good () Poor () Worst ()

b. Life of Conviction class

Very Good () Good () Poor () Worst ()

c. New Living class

Very Good () Good () Poor () Worst ()

d. Life of Devotion class

Very Good () Good () Poor () Worst ()

e. Experience of God class

Very Good () Good () Poor () Worst ()

Check each item which best describes you, your activities, or opinions. You may remain anonymous. Thank you for your help!

APPENDIX B
QUESTIONNAIRE OF CPC

Instructions: Check or write down each item which best describes your church and opinion. Thank you for your help.

1. What is your age group?
☐ 21-30 yrs ☐ 31-40yrs ☐ 41-50yrs
☐ 51-60yrs ☐ Over 61 yrs
2. Gender? ☐ Female ☐ Male
3. Marital Status? ☐ Married ☐ Single
4. How long have you known Jesus Christ as your Savior?
☐ Less than 1 year ☐ 2-5years
☐ 6-10years ☐ More than 10years
5. How long have you attended this church?
☐ Less than 1 year ☐ 1-2years ☐ 3-4years
☐ 5-6years ☐ More than 7years
6. How long do you devote time to praying?
☐ Never ☐ 10-20 minutes ☐ Approx. 30 minutes
☐ About 1 hour ☐ Over 2 hours
7. How often do you read the bible on a daily basis?
☐ Never ☐ Approx. 30 minutes
☐ About 1 hour ☐ Over 2 hours
8. How long have you attended the cell group meetings?
☐ Less than 6 months ☐ 1 year ☐ 2-3 years
☐ 3-5 years ☐ Over 5 years
9. What do you think your spiritual gift is?
☐ Gift of pastoral care ☐ Gift of leadership
☐ Gift of evangelism ☐ Gift of teaching
☐ Other, please specify ()
10. What is your role in the cell group?
☐ Male leader ☐ Spouse of leader ☐ Teacher
☐ Accounting ☐ () Special sub ministry
☐ () Other, please specify

11. Were there any changes from before and after attending cell group meetings?
☐ Participation in church life is much happier
☐ Changed somewhat positively ☐ Nothing has changed
☐ It is harder now ☐ Other, please specify ()
12. Were there any changes in your family life before and after attending cell group meetings?
☐ Family atmosphere is much better
☐ It has changed somewhat better ☐ Nothing has changed
☐ It is harder now ☐ Other, please specify ()
13. What difference is there before and after attending cell group meetings in your work life?
☐ Much better
☐ It has changed somewhat better
☐ Same ☐ Not very different
☐ Other, please specify ()
14. Within the last six months, how many new members have joined the cell group?
☐ None ☐ 1 person ☐ 2 people
☐ 3 people ☐ 4 people ☐ 5 people ☐ Over 6 people
15. Within your own cell group, when was the last time there was a multiply in attendance?
☐ Never ☐ 3 months ago
☐ 6 months ago ☐ 10 months ago
☐ 1 year ago ☐ 2 yrs ago ☐ 3 yrs ago
16. How many people in you current cell group?
☐ 1-3 People ☐ 4-8 People ☐ 9-12 People ☐ Over 13 People
17. How many unbelievers(visitor) have in your cell group?
☐ None ☐ 1 person ☐ 2 people ☐ 3 people
☐ 4 people ☐ 5 people ☐ Over 6 people
18. How many times per weekly do you contact unbelievers of your neighbors?
☐ None ☐ 1time ☐ 2 times ☐ 3times
☐ 4times ☐ 5times ☐ 6times ☐ Regularly
19. While you were a member of a cell group, were you ever exhausted with it?
☐ Yes ☐ No ☐ Don't know
20. If you were ever exhausted, when was it and how did you overcome it? Please explain.

22. What do you think is needed for the continuous healthy growth of CPC?

(To list in order of importance)

- ☐ Empowering leadership
- ☐ Passionate spirituality
- ☐ Inspiring worship service
- ☐ Need-oriented evangelism
- ☐ etc. ()
- ☐ Gift-oriented ministry
- ☐ Functional structures
- ☐ Holistic small groups
- ☐ Loving relationships

23. What part of the cell ministry was beneficial to you?

- ☐ Faith ☐ Bible Study ☐ Spiritual Gifts
☐ Care ☐ Fellowship ☐ Evangelism
☐ Discipleship ☐ Other, please specify ()

♦ Give your answers in one of five ways:

(1-Strongly Disagree 2-Disagree 3-Neutral 4-Agree 5-Strongly Agree)

1 2 3 4 5

24. I believe that the best way for growing your church is to work with all church members.

□ □ □ □ □

25. I believe that all believers should become involved in the church.

☐ ☐ ☐ ☐ ☐

26. I believe that the most effective relationships can be made by small group ministry in the church.

□ □ □ □ □

27. Cell Church is a model of the early biblical church.

□ □ □ □ □

28. Pastor should have a strong vision for church growth.

☐ ☐ ☐ ☐ ☐

29. Cell Church makes for an overall healthy church.

☐ ☐ ☐ ☐ ☐

30. What advice can you give to the head pastor who had planned to convert the tradition church to a healthy cell church?

► Thank you so much for taking time to respond to the questionnaire.
I pray for you and your family to receive abundant grace from God. Thanks again.

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VITAE

Jong Dae Kim

PERSONAL

Born: December 28, 1962.

Married: Jin Young Nam, October 3, 1992.

Children: Oue Chan (Daniel) Kim, born June 26, 1993.

Ga Eun (Grace) Kim, born October 29, 1996.

EDUCATIONAL

B.A., Koshin University, 1989.

M.Div., Korea Theological Seminary, 1994.

Th.M., Liberty Theological Seminary, 2002.

MINISTRIAL

Licensed: Jan 1994, Korea Theological Seminary.

Ordination: April 1997, Fourth Young-Do Presbyterian church.

PROFESSIONAL

Education Pastor, Dong-Rae First Presbyterian Church, Pusan, 1989-1991.

Assistant Pastor, Bu-Min Presbyterian Church, Pusan, 1992-1998.

District Pastor, DaeShin-Dong Presbyterian Church, Pusan, 1998-2001.

Administration Pastor, Canaan Presbyterian Church, Chicago, 2002-Present

MILITARIAL

Enlisted and discharged from the service (Korean Army), 1983-1985.