

LIBERTY BAPTIST THEOLOGICAL SEMINARY

THE STRATEGIES OF KOREAN AMERICAN CHURCHES  
THAT ARE MINISTERING TO KOREAN STUDENTS STUDYING  
IN AMERICA

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

DOCTOR OF MINISTRY

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LYNCHBURG, VIRGINIA

APRIL, 2010

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## ABSTRACT

### THE STRATEGIES OF KOREAN AMERICAN CHURCHES THAT ARE MINISTERING TO KOREAN STUDENTS STUDYING IN AMERICA

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Liberty Baptist Theological Seminary, 2010

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In America, there are a lot of Korean Churches for Korean people. Among them, the churches of Korean students are different from the churches of Korean immigrants because they have different purposes coming to America. In Korean student churches most members are students and they are preparing to be a leader for the future and for the glory of God. Therefore, the churches of Korean students have to focus on ministry of sowing. Then, they have to do strategy of a small group meeting changing a seeker from an unbeliever, strategy of a worship changing a believer from a seeker, strategy of a discipleship training changing a disciple from a believer, and strategy of serving changing a professional missionary from a disciple.

Abstract length: 119 words.

## ACKNOWLEDGEMENT

I highly give glory to the Lord who gave me an opportunity of study. He sent me to LBTS and He made me study as in the DMIN program and DMIN thesis project. Through it, I can look back upon my ministry for past five years as a senior pastor and see how I now prepare better strategies. So, I thank God

who is my Everlasting Father, above all.

I deeply thank my mentor, Dr. Frank J Schmitt and my reader, Dr. David Chung. They willingly agreed to be my leaders for the thesis. Dr. Frank J Schmitt taught and guided everything for the thesis with his sincerity and his academic support and Dr. David Chung gave an effective advice professionally. Also, I thank Dr. Daniel Kim, my spiritual mentor and Dr. Timothy Chong who gave an outline to me for the thesis.

I thank the Korean Baptist Church of Stillwater that I am serving. The members prayed for me and for the thesis project. Especially, they gave a vacation for a month in 2009, so I could focus on writing thesis project. Among them, I specially thank Uhm, Daeho, a deacon of the church. He taught, guided, and supported in the part of statistics. Without his help, I could not finish it.

I unforgettably thank to my parents, Lee, EunKook and Kwak, KwangJa because they supported me spiritually and financially until I finished DMIN program. With their encouragement, I could not give up my thesis project. Also, I thank my younger brother, Lee, UiJu and his wife, Lee, AKyung and the house of my wife's parents.

Finally, I wholehearted thank my lovely wife, Kim, MinJung and my precious children, YongWhi and DaHee. Their love and their support with prayer have always made me be strong in Jesus. Glory and Honor be to the faithful and everlasting God!

Heon Ju Lee

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## CHAPTER I

### INTRODUCTION: THE KOREAN CHURCHES IN AMERICA

Oscar Handlin has said that once he thought to write a history of the immigrants in America, and he discovered that the immigrants were American History.<sup>1</sup>

Like it, the history of America made a start with immigrants – the pioneers in James Town, Virginia were the first immigrant to America. In addition, many people from other countries came to America for getting new opportunities and the freedom in the new land.

In the immigration, there were three large forces: religious persecution, political oppression and economic hardship, provided the chief motives.<sup>2</sup> Pilgrims, such as the Puritans and other religious groups from England belonged to the first force, and the people who escaped from Castro's Cuba and Hitler's Germany and so on belonged to the second force.

In addition, Korean immigration belonged to the third force and their desire was the pursuit of happiness and their dream was a better life. It is because the situation of Korea in 19<sup>th</sup> century was darkness of poverty and uneasiness. So, most people in Korea

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<sup>1</sup> John F. Kennedy, *A Nation of Immigrants* (New York, NY: Harper & Row, Publishers, 1964), 64.

<sup>2</sup> *Ibid.*, 6.

needed a new breakthrough.

By the way, a history of Korean immigration to America was late relatively because of the closed-door policy of Korean government. Then, it began in Hawaii in the late 19<sup>th</sup> Century.

There were a large number of sugar plantations in the Hawaiian Islands. So, sugar planters in Hawaii needed a lot of laborers for sowing and reaping in their plantations and they hired laborers from Japan. In 1868, a group of 146 Japanese contract laborers landed in Hawaii, then still an independent kingdom, to work on the American sugar plantations.<sup>3</sup>

In addition, since Hawaii had become a territory of America officially in 1900; many laborers from other countries including Korea came to Hawaii, the land of opportunity.<sup>4</sup>

The reason that they left from their home land was because in Hawaii they had a better life as they made money. Then, on December 22, 1902, the first group of Korean workers, about 120 men and women, left their home land, and they arrived in Hawaii on January 13, 1903.<sup>5</sup>

Most were males who came to make money and return home, but some came as families.<sup>6</sup> Then, they had worked, lived, and settled down in Hawaii as permanent residents. It was the first history of Korean immigration to America, and the year of 2003

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<sup>3</sup> Dennis Wepman, *Immigration: From the Founding of Virginia to the Closing of Ellis Island* (New York, NY: Facts on File, Inc, 2002), 173.

<sup>4</sup> Then, Hawaii became the 50<sup>th</sup> State of America in August, 21, 1959.

<sup>5</sup> Wayne Patterson, *Koreans in America* (Minneapolis, MI: Lerner Publications Company, 1992), 23.

<sup>6</sup> Leonard Dinnerstein & David M. Reimers, *Ethnic Americans: A History of Immigration* (West Sussex, NY: Columbia University Press, 1999), 52.

was the 100<sup>th</sup> Anniversary of Korean immigration to America.

Especially, since Lyndon B. Johnson had become the 36<sup>th</sup> president of America, the new wave of immigration accelerated. On the afternoon of October 3, 1965 at the base of Statue of Liberty, President Johnson signed the Immigration Act of 1965, thus putting in place one of the least noticed but most important components of the Great Society.<sup>7</sup>

Then, it replaced national origins with skills and family ties as standards for determining an applicant's fitness for immigration.<sup>8</sup> For this reason, many members of the Korean immigration were changed and immigrants came for many types of occupations.

When Korean immigrants came to Hawaii as the first immigrants to America from Korea, most of them were workers. However, once the Immigration Act had taken effect, the professional people from Korea, such as doctors, nurses, scientists and others came to America.

Also, a lot of relatives of American citizens as Korean were allowed to enter America. Korean immigrants entered the United States in increasingly larger numbers, and at the peak in the mid-1980s, about thirty thousand Koreans per year were arriving.<sup>9</sup> As a result, Korean immigrants who lived in America increased to about 2,010,000 as of

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<sup>7</sup> Randall B. Woods, *LBJ Architect of American Ambition* (New York, NY: Free Press, 2006), 660.

<sup>8</sup> Thomas S. Langston, *Lyndon Baines Johnson* (Washington, D.C.: A Division of Congressional Quarterly Inc.), 116.

<sup>9</sup> David K. Yoo & Ruth H. Chung, *Religions and Spirituality in Korean America* (Urbana and Chicago, IL: University of Illinois Press, 2008), 5.

2007.<sup>10</sup>

With the history of Korean Immigration to U.S.A., the history of Korean Churches in U.S.A. has walked in step together. The Christ United Methodist in Hawaii had been founded as the first Korean Church in America, in 1903.

Also, the Los Angeles Korean United Methodist Church had been founded as the first Korean Church on mainland on March 11, 1904. Other Korean Churches in America were built and have grown continually.<sup>11</sup>

As of 2008, there were 3,734 Korean Churches in America according to the 2009 Directory of Korean Churches in the World that was published by the U.S. Christian Newspaper.<sup>12</sup>

These Korean churches have given good influences to Korean immigrants from the beginning. First of all, Korean churches became a place for meeting because most Korean people were so lonely since they had left from their home land.

Especially, they, as foreigners, were in trouble because of several barriers, such as language barrier, cultural barrier, ethnic barrier, and other barriers. Then, these barriers made it difficult for them.

For example, the language barrier made Korean immigrants sick because they were not good at speaking and reading in English although they studied. Sometime they had not learned to read English before they came here.<sup>13</sup>

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<sup>10</sup> [www.kjnews.co.kr](http://www.kjnews.co.kr)(Feb.19.2009)

<sup>11</sup> [www.kcumc.org](http://www.kcumc.org). & [www.lakumc.org](http://www.lakumc.org).

<sup>12</sup> This directory is related with Korean Churches in America and other nations, not Korean churches in Korea.

<sup>13</sup> Robert E. Park, *The Immigrant Press and its Control* (Westport, CT: Greenwood Press. Publishers, 1970), 9.

In addition, their English was not improved quickly although they became permanent residences, even American citizens. For this reason, they cannot communicate comfortably with American and they cannot express their intentions freely because they do not have a good command of English.

Like it, the several barriers including language barrier made them troubled. Then, they were so lonely and they felt homesick although they succeeded and they were prosperous in America.

Korean Churches provided a good place for the Korean people. In there, they met the same race, Korean people, they used their mother tongue, Korean language and they enjoyed their Korean culture.

For example, Chuseok, the harvest festival, is the one of the important holidays in Korea.<sup>14</sup> At the day, the families and the relatives gather together at a place, the parents' house in usual, and they spend time together. However, they could not gather with family and relatives since they have come to America.

The Korean churches prepare Chuseok at the church. In the day, Korean churches invite Korean people whether church's member or not. Then, Korean people make Korean food like rice cake and they make a fellowship. So, they feel like the atmosphere of their hometown.<sup>15</sup>

In addition, the Korean churches in America are the good place of meeting for Korean people. In the church, they shared their lives with one another with their traditions, and they gave consolation from the heart to each other with their manners as

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<sup>14</sup> Korean people in America celebrate the Thanksgiving day. Beside it, they celebrate it as the Korean tradition on the 15<sup>th</sup> of August by the lunar calendar.

<sup>15</sup> The holiday like Chuseok or the New Year's Day is the good opportunity for the outreach.

they communicated to their heart's content. The reason is that people who speak the same language find it convenient to live together.<sup>16</sup>

Also, Korean churches became the center of Korean community as well as Korean society in America. So, Korean people could get practical and up-to-date information such as jobs, routine sources related with life, educational information for their children, and methods for getting a stable status and other practical ideas in Korean Churches.

In addition, most Korean churches in America manage the Korean School for Korean people, especially, Korean Children. As they join hand with Korean Embassies in America, they teach Korean language to Korean children, even Asian people and American who want to learn Korean language.<sup>17</sup> So, they inherit Korean culture and Korean tradition to the next generation through the Korean School.

Then, most Korean churches in America support Korean teachers from the church and they make the Korean School use the church facilities, such a classroom, a copy machine, and a library in the church.<sup>18</sup>

For this reason, most Korean people visit the churches on occasion whether they are Christians or they are not Christians. It is the typical example that the Korean churches contribute to Korean people in America.

Above all, Korean Churches in America gave spiritual influences to Korean immigrants. As several influences of Korean churches were mentioned previously, many

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<sup>16</sup> Ibid., 5.

<sup>17</sup> The Korean Embassies in America support money and the education materials such as the textbooks, books of a fairy tale, and the educational information, to Korean school. With their support, the Korean churches can manage the Korean School effectively.

<sup>18</sup> The church that the author works manages the Korean School every Saturday.

Korean immigrants visit the church for other purposes than spiritual reason.

However, it is good chance that they were in contact with the Gospel at the Korean churches and they were saved as they accepted Jesus Christ. Then, they were transformed into the disciples of Jesus in Korean churches. They became citizens of the Kingdom of God although they wanted to get American citizenship as the priority.

So, they devoted their life for the Gospel, in addition, they preached the Gospel to their families, their friends and their neighbors, and they even became missionaries and ministers although they came to America for a better life in the beginning.

These Korean churches in America gave a lot of good influences to Korean immigrants either directly or indirectly. So, the relationship between Korean churches and Korean immigrants was one of mutual cooperation and it was difficult to present the history of the Korean immigrants to America without the history of Korean churches in America.

### *The Churches of Korean Students in America*

Among the Korean Churches in America, there were Korean American churches that were ministering to Korean students studying in America. To be sure, Korean American Churches that are ministering to Korean students studying in America are much fewer than Korean American churches that are ministering to Korean immigrants.<sup>19</sup>

However, their influence was very powerful and practical because the students will become leaders in Korean communities as well as American societies and they have much spiritual potentiality for the Kingdom of God.

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<sup>19</sup> This thesis will clarify the percentage of Korean American churches that are ministering to Korean students studying in America among Korean churches at the middle of Chapter I.



The reason for coming to America in the past was for making money as it was mentioned previously. So, most Korean immigrants came to America for a better life as they got jobs and higher salaries than in Korea. The first generation of Korean immigration to America was mainly workers, and the second generation of Korean immigration was mostly the professionals.

However, from 1960s, the economic situation of Korea was better and the Gross National Product of Korea grew dramatically. This period was called the miracle of Han River. Now she is one of world's ten great economic powers.

Then, the reason for coming to America changed. A lot of Korean people have come to America for a better life through a better education and for preparing being a leader.<sup>20</sup>

For this reason, the numbers coming for a better education were growing continually and rapidly. Koreans students studying in America became the largest number of immigrant students in U. S. with 86,626 as of October 2005 according to US Immigration and Custom Enforcement. For this reason, Korean American churches that were ministering to Korean students were strengthened as they ministered to Korean students in America.<sup>21</sup>

With this purpose, Korean Methodist Church & Institutes in New York, NY, was established in 1921.<sup>22</sup> With 40 students studying in America, Pastor Im, JongSoon led them in worship at the Madison Avenue Episcopal Methodist Church, Madison Ave. &

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<sup>20</sup> To be sure, a lot of Korean people still come to America for earning much money.

<sup>21</sup> This thesis will condense the phrase of "Korean American churches that are ministering to Korean Students studying in America" to "the church of Korean students in America"

<sup>22</sup> [www.rainbowlens.com/kmci/](http://www.rainbowlens.com/kmci/)

23rd St., New York, NY, and he began the ministry for Korean students in America.<sup>23</sup> It was the first church for Korean students in northeastern America as well as the first Korean church in the area.

Then, other churches for Korean students in America were formed, such as Korean Baptist Community Church in Washington D.C. in 1956, which was the first Korean Baptist Church in America. Also, the Korean Church of Boston have been built in 1953 and other churches for Korean students have sprung up like mushrooms after a rain.<sup>24</sup>

Then, the churches for Korean students in America grew rapidly in number, and the practical and spiritual influences in the society of Korea as well as America were getting bigger and bigger.

For this reason, the church of Korean students in America is very important because most members of the church will be leaders in the community and in the society. After they graduate from Universities in America, and after they get a degree like Ph.D. from there, they will get jobs as professionals in Korea as well as in America and in other countries.

Especially, they have settled down in America after graduation, and the numbers are growing continually. Then, they will get influential positions, such as professors in Universities, researchers in the institutes, and executives in the companies. Thus they will become very influential people in America.

Therefore, Korean Churches that are located in the area of campuses should perform ministry according to the Great Commandment of Jesus Christ, "Go therefore

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<sup>23</sup> [www.ny.christiandaily.com](http://www.ny.christiandaily.com).

<sup>24</sup> [www.dc.christiandaily.com](http://www.dc.christiandaily.com) & [www.kcboston.org](http://www.kcboston.org).

and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you” (Matt. 28:19-20, NASB).

They should make Korean students Jesus’ disciples by teaching them, training them, and sending them to all the nations for the glory of God after their graduation. This is the spiritual responsibility from Jesus.

The role of Korean American churches that are ministering to Korean students studying in America is so important. Also, their ministry and their strategies should be distinctive and be different from the churches that are ministering to Korean immigrants because their main members are students.

### *The Statement of Purpose*

This dissertation will cover the strategies of Korean American churches that are ministering primarily to Korean students studying in America.

There are two main types of Korean churches in America. One is the churches that are ministering to Korean immigrants in America, and the other is the churches that are ministering to Korean students studying in America.<sup>25</sup>

Each type should do its own ministry and it should perform its own strategies because the church of two types is very different – the church of Korean immigrants in America is like an army field, and the church of Korean students in America is like an army training camp for recruits.<sup>26</sup>

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<sup>25</sup> This thesis will condense a sentence of ‘ the churches that are ministering Korean immigrant in America’ to ‘the church of Korean immigrants in America’

<sup>26</sup> So, Student churches can be called the spiritual training school, and members of Student

So, the two types of churches can be distinctive in routine areas such as members, a concern for life, and other areas like below:<sup>27</sup>

	The church of Korean students in America	The church of Korean immigrants in America
Main members of the church	Students in University	Immigrants
The purpose coming to America	Better life, better education for them and preparing a leader in the future	Better life, better economical situation and better education for their children
The routine concerns	Study, getting jobs, Marriage and so on	Making money, education for children, a plan in old ages and so on
A term of staying	Short term	Long term
A possibility of staying as a permanent resident in America	Moving another country after graduation except a special case	Staying in America except a special case
A focusing ministry	Sowing	Reaping
In military parlance	An army training camp	An army field

Figure 1. Comparison of Korean Churches in America

So, if the main members are students, the mission and the strategies of the church ministry should be different and distinctive. The church should prepare ministries for students and it should perform strategies for students.

For this reason, this thesis will concentrate on the strategies of the Korean American churches that are ministering to Korean students studying in America and it will be written based on the church.

### *The methodology*

This thesis uses sources of three dimensions like these: first, this thesis will use a

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Churches can be called the spiritual trainees.

<sup>27</sup> See Figure 1.

method of the Stratified Systematic Sampling. This thesis will follow the definition of Leslie Kish, program director of Survey Research Center:<sup>28</sup>

In broad terms, stratified sampling consists of the following steps:

- a) The entire population of sampling units is divided into distinct sub populations, called strata.
- b) Within each stratum a separate sample is selected from all the sampling units composing that stratum.
- c) From the sample obtained in each stratum, a separate stratum mean is computed. These stratum are properly weighted to form a combined estimate for the entire population.
- d) The variances are also computed separately within each stratum and then properly weighted and added into a combined estimate for the population.

This thesis used this method, and it arranged four stratums according to Stratified Systematic Sampling.<sup>29</sup>

Population	Korean Baptist Churches in America				
Number in the Frame	314 in Eastern Area	246 in Central Area	291 in Western Area	25 in Another Area	Total - 876
Number in Sample	110 samples among 876 Korean Baptist Churches in America				
Stratum1	39 Samples in Eastern Area(DE/RI-0, IN/MA/MI/NJ/OH/PA/SC-1 *each, NC-3,FL/NY-4 *each, GA-6,MD-7,VA-8)				
Stratum2	32 Samples in Central Area(AZ/ID/MN/MS/NE/NM/SD/UT/WI-0, AR/IA/KS/KY/LA/MO/MT/TN- 1 *each, AL/CO-2 *each, OK-3, IL-5, TX-12)				
Stratum3	36 Samples in Western Area(NV/OR-1 *each, WA-5, CA-29)				
Stratum4	3 Samples in Another area(AK-1, HI-2)				

Figure 2. Stratified Systematic Sampling of Korean American Churches

<sup>28</sup> Leslie Kish, *Survey Sampling* (New York, NY: John Wiley & Sons, INC. 1995), 75.

<sup>29</sup> See Figure 2.

Based on the method of Stratified Systematic Sampling, the author contacted 110 churches by the phone as a sample.<sup>30</sup> Then, the author got the result of 9.67 percent as the church of Korean students in America make up among Korean Churches in America.<sup>31</sup>

Population	Korean Baptist Churches in America				
	1	2	3	4	Total
Stratum					
State	Eastern Area	Central Area	Western Area	Etc	4 areas
Numbers in Frame	314	246	291	25	876
Numbers in Sample	39	32	36	3	110
Samples that was contacted	32	29	30	2	93
The church of Korean students	4	2	3	0	9
%	12.5%	6.89%	10%	0%	9.67%

Figure 3. Percentage of Korean student churches by areas

Also, the author sent the survey questionnaires with 24 questions to scores of Korean pastors who are ministering to Korean students studying in America. This thesis will discover the strategies for the churches of Korean students in America using the method of Statistical Analysis Software.

<sup>30</sup> The author could contact with 92 churches because the rest of churches did not receive. Also, among 92 churches, some are wrong number, some are disconnected, or some are retired.

<sup>31</sup> See Figure 3.

Second, the author will use pastorate experience. Since June 2005, the author as a senior pastor has served a Korean church that is ministering to Korean students studying in America.<sup>32</sup> In this way the author got to know the importance and the necessity of the churches for Korean students in America. Then, it is a very practical source for the dissertation.

Third, this thesis will use the Bible and a lot of books related to church ministry and strategy. So, this thesis will get theoretical sources from the Bible, and will get practical sources from the books.

In conclusion, the author began to study this topic because Korean American churches that are ministering to Korean students studying in America are different compared with Korean American churches that are ministering to Korean immigrants in America. So, this thesis will make practical and detailed strategies for the church of Korean students in America.

#### *The Statement of Limitations*

As this thesis already mentioned, there are 3,734 Korean Churches in U.S.A. Among them, there are 876 Korean Baptist Churches in America according to the directory of Korean Southern Baptist Churches in North America (2008~2009).

Among 876 Korean Baptist churches in America, the author chose 110 churches as a sample using the method of Stratified Systematic Sampling. Then, the author contacted 93 pastors who were serving in Korean Baptist churches in America and the author could get nine of the churches of Korean students in America among 110

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<sup>32</sup> Oklahoma State University in Stillwater, OK.

samples.<sup>33</sup>

Also, the author has sent the survey questionnaire to scores of Korean churches that are ministering to Korean students studying in America for getting information for the dissertation. The author received 33 replies of the pastors from the church of Korean students in America. They work in Southern Baptist churches and other denominational churches.<sup>34</sup>

For this reason, this thesis does not include all denominational churches. This dissertation will mainly focus on Korean Baptist churches that are ministering to Korean students studying in America, and several churches in other denominations.

### *The Composition of Thesis*

This thesis will be written according to the composition like this: the first chapter is the Introduction. In the Introduction is a brief description of the history of Korean immigration, the history of Korean churches and the churches for Korean students in America, along with some of the distinctives. Also, the results of using Stratified Systematic Sampling, and the percentage of the churches of Korean students in America, 9.67%, was identified.

The second chapter is the biblical basis for the churches for Korean students in America. Especially, this thesis will prove that the church ministry should be decided according to the main types of members in the church. Then, the mission and vision statement of the church of Korean students in America will be presented.

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<sup>33</sup> The author called to pastors and he had asked about information of the church in Feb.—April, 2009. He used the directory of Korean Southern Baptist Churches in North America (2008~2009)

<sup>34</sup> This thesis will clarify this result of the survey questionnaire in Chapter III & IV



The third chapter is the main chapter of the dissertation. The title is the effective strategies for the church of Korean students. In this chapter, this thesis will introduce the effective strategies and practical methods for the church of Korean students. Also, this chapter will show the results of ministries based on strategies for the church of Korean students and it show the results of survey from 33 pastors.

The fourth chapter is the benefits and difficulties of the church of Korean Students. According to the experience of the author and information from the other pastors, there are several benefits and difficulties in the churches for Korean students. Nevertheless, this ministry for Korean students in America should be continued because there are powerful potentialities in the church. They will be powerful and spiritual leaders in the churches, in the society and in the universities.

The final chapter is the conclusion. Here the author will summarize the thesis, and will write the conclusions discovered in the thesis.

### *Summary*

There are a lot of immigrants from many counties in America and they have contributed to the development of America, either directly or indirectly. Among them, Korean immigrants become a part of American society and Korean churches give spiritual and practical benefits to them.

Especially, the Korean churches in America are performing a role in American society. Even though their percentages among Korean churches are low, 9.67%, their positive influence in Korea as well as in America is growing continually.

For this reason, it is very important that the strategies be discovered of the Korean

American churches that are ministering to Korean students studying in America. It is because the church prepares the future.

CHAPTER II

THE BIBLICAL BASIS OF THE CHURCH OF  
KOREAN STUDENTS IN AMERICA

There are two essential factors for being the authentic church, more precisely, the biblical church. The most important factor of the church is Jesus Christ because He is the head of the church as well as God is the Maker of the church, “And He put all things in subjection under His feet, and gave Him as head over all things to the church” (Eph. 1:22, NASB).

In addition, Jesus made people who are saved the body of His church. It is the second factor of the church. So, the church is the people of God according to the Bible.<sup>1</sup> Then, God called His people the church that God indwells in, “in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.”<sup>2</sup>

For this reason, God was concerned about the church, His people, and God wanted His people pure and prosperous. Also, God changed the types of church continually according to the members in the church as He maintained the essence of the

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<sup>1</sup> Edmund P. Clowney, *The Church* (Downers Grove, IL: Inter Varsity Press, 1995), 28.

<sup>2</sup> Eph. 2:21-22, NASB.

church.<sup>3</sup> So, in the Bible, there are a lot of church types according to the main members.

In the wilderness, God emphasized the worship and the obedience of the covenant as He planned to establish the church, “Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.”<sup>4</sup>

The reason is that people of Israel were affected with gentile idols in Egypt that they might worship. Moreover, most members of Israel were spiritual beginners about knowing God. So, God wanted them to worship Him only because He is the One. It is the first priority as the members of the church.

Then, God made the ten miracles in Egypt and He buried the Egyptians with all the horses and chariots of Pharaoh, his horsemen and his army in the Red Sea (Ex. 14:27-28). Also, God fed the people of Israel with the manna and quails with His miraculous method in the wilderness. Due to it, the members of Israel could perceive the Almighty God who would be glorified.

Also, God gave the Law including the Ten Commandments and He wanted them to obey His covenant because they were His people. It is the first contract that members of the church should follow.<sup>5</sup>

Then, God wanted the people of Israel to be priests and a holy nation as they followed the Covenant. Like it, God guided them as He called Moses a spiritual leader and He did ministry for His church in the wilderness according to the main members.

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<sup>3</sup> The Essence of the church is the glory of God as well as the salvation of the people. It will be not changed. However, the style or the ministry for performing the essence of the church will be changed.

<sup>4</sup> Exo.19:5-6, NASB.

<sup>5</sup> To be sure, this is not all that God said to Israel. The author just proves the priority of the church according to the situations, such as members, period, and so on.

In addition, when they settled down in the land of Canaan, God wanted the worship and the holiness with the consecration, “The LORD said to him, ‘I have heard your prayer and your supplication, which you have made before Me; I have consecrated this house which you have built by putting My name there forever, and My eyes and My heart will be there perpetually.’”<sup>6</sup>

God commanded it to Israel because members were changed except Joshua and Caleb. Then, they as the second generation in Canaan, were different from their ancestors, the first generation in the wilderness although they also were spiritual beginners. They already knew God from their ancestors because they listened to the miracles of God in Egypt and in the wilderness.

However, their life was insufficient in view of the People of God although they had information about God. So, they needed to worship God with their whole heart since they had settled down in the land of Canaan because there were a lot of idols in Canaan, such as Baal, Asherah, Moloch and others.

In addition, they should keep their holiness with the consecration because a number of sins from the Canaanites tempted them. The land of Canaan is wicked. So, the people of Israel had the mission as the church for keeping their spiritual purification and changing the land.

By the way, God changed His ministry in the period of kingdom of Israel. God commanded the repentance because most members of Israel committed terrible sins, such as idolatry, immorality, adultery, injustice and other sins, “‘Therefore, I will judge you, O house of Israel, each according to his conduct,’ declares the Lord GOD. ‘Repent and turn

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<sup>6</sup> 1 Kings 9:3, NASB.

away from all your transgressions, so that iniquity may not become a stumbling block to you.”<sup>7</sup>

So, God punished them and destroyed the kingdom of Israel using the enemies such as Assyria, Babylon, and others, because the members of Israel did not repent and turn away from the sins. It was because God loved His people, and God wanted to heal them, sin is a wound and repentance is a medicine.<sup>8</sup> Like it, God managed the church in the Old Testament according to which members were mainly in the church.

In the New Testament, Jesus did also. His main ministry was to preach the Gospel, and He focused on salvation of people from the sins, "If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.”<sup>9</sup>

At the same time, Jesus was concerned about what practical needs of people are and who they are. So, when the sick people came to Jesus, He healed them with the Gospel, and Jesus fed the hungry people with the Gospel when they came to Him.

In addition, Jesus preached the Gospel and He casted out demons from people who were demon-possessed, “When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill.”<sup>10</sup>

Also, Jesus used the parables, the miracles, the scriptures and other tools because He wanted the members to understand the Kingdom of God more precisely. With these

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<sup>7</sup> Eze. 18:30, NASB.

<sup>8</sup> John Crysostom, *On Repentance and Almsgiving* (Washington, D.C: Catholic University of America Press, 1998), 115.

<sup>9</sup> John 12:47, NASB.

<sup>10</sup> Matt. 6:18, NASB.

methods, they realized that God was seeking and inviting and judging; with amazement they saw themselves perverting His will.<sup>11</sup>

Like it, Jesus considered who the main members in the congregations were. In addition, He performed His ministry with various ways concerning about the people based on the mission of salvation.

The Book of Revelation showed it, also. John, an apostle, sent the letter, the Revelation, to the seven churches. By the way, the contents of the letter, such as an admiration, a warning, a promise, a blessing and so on were different. It was because the members of the seven churches were different.

For example, members of the churches in Smyrna and in Philadelphia were devoted believers and they did not give up their faith in the persecution. They remained faithful to their loyalty to Jesus. So, Jesus gave a high admiration to the two churches and He did not offer blame to the churches in Smyrna and Philadelphia.<sup>12</sup>

However, Jesus rebuked and warned the members in the five churches such as the church in Ephesus and in Pergamum, and in the other three cities because they forsook the first love, they followed falsehood priests and idols and they fell into mannerism, “You have a name that you are alive, but you are dead.”<sup>13</sup> Like it, God gave the word with different contents according to who the main members in the church were.

Especially, the inevitability of the biblical basis of the church of Korean students in America can be found more obviously in Acts. Since Jesus had ascended to heaven

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<sup>11</sup> Wallace Eugene Rollins, *Jesus and His Ministry* (Greenwich, CT: Seabury Press, 1954), 107.

<sup>12</sup> See the Revelation 2:8-11; 3:7-13.

<sup>13</sup> Rev. 3:2, NASB.

after the Resurrection and the Holy Spirit had come upon His people, the early church in the New Testament had begun.

There were mainly two types of churches in this period. One was the church for Judaic Christians and another was the church for Gentile Christians, “For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem” (Rom. 15:26, NASB).

Peter, John, James and other apostles mainly did ministry in the church of Judaic Christians. There, they emphasized the Gospel, the Cross and the Resurrection of Jesus, and they thought that the Law of Moses was important.

So, they did not prohibit the Law of Moses like circumcision in the church because the main members of the church were Judaic Christians. Then, Judaic Christian with circumcision thought that the Law of Moses was necessary, they even rebuked Peter in Acts 11:3 because he ate with the Gentle Christians without circumcision.

Also, Peter refused the command of God as he insisted to keep the Law in the Leviticus, “But Peter said, ‘By no means, Lord, for I have never eaten anything unholy and unclean.’”<sup>14</sup>

Also, the church of Judaic Christian appointed seven ordained deacons such as Stephen, Philip, and others for the Hellenic Jews (Acts 6:1-7). So, the Apostles, including Peter, devoted themselves for prayer and the ministry of the word after they ordained the seven deacons. The seven ordained deacons, including Stephen, served the Hellenic Jews because they were important members of the church.

However, Paul and Barnabas performed their ministry in the church of Gentile

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<sup>14</sup> Acts 10:14, NASB.



Christians. They also emphasized the Gospel, the Cross and the resurrection of Jesus. However, they did not follow the style of the church of Judaic Christian because Gentiles as well as Jews could be saved by faith, “Since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.”<sup>15</sup>

Between them, Paul was an extreme Pharisee with a Judaic background, “Circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee”<sup>16</sup> So, he had an openly avowed knowledge of Hebrew and of Pharisaic-Rabbinic Judaism.<sup>17</sup>

Nevertheless, Paul did not require the Gentile Christians to keep the Law of Moses like circumcision because the members were the Gentiles mainly, “Was any man called when he was already circumcised? He is not to become uncircumcised. Has anyone been called in uncircumcision? He is not to be circumcised.”<sup>18</sup> Paul kept to this principle. In addition, he carried on his Gentile mission without observing the law himself or requiring that his Gentile converts observe it.<sup>19</sup>

To be sure, Paul made Timothy be circumcised although Timothy was a Greek. The reason is that Paul appointed Timothy as a minister for Judaic Christian mainly, “Paul wanted this man to go with him; and he took him and circumcised him because of

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<sup>15</sup> Rom. 3:30, NASB.

<sup>16</sup> Phi. 3:5, NASB.

<sup>17</sup> Peter J. Tomson, *Paul and the Jewish Law: Halakah in the Letters of the Apostle to the Gentiles* (Minneapolis, MI: Fortress Press, 1990), 52-53.

<sup>18</sup> 1 Cor. 7:18, NASB.

<sup>19</sup> Frank Thielman, *A Contextual Approach Paul and The Law* (Downers Grove, IL: InterVarsity press, 1994), 39.

the Jews who were in those parts, for they all knew that his father was a Greek.”<sup>20</sup> Then, Timothy became a pastor of the church in Ephesus which included the Jews mainly and the Gentiles.<sup>21</sup>

On the other hand, Paul made Titus not be circumcised, “But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.”<sup>22</sup> The reason is that Paul appointed Titus as a minister for Gentile Christian mainly. Then, Paul, an apostle of Jesus Christ, may have meant to establish his authority with Gentiles in the church there.<sup>23</sup> In addition, he sent Titus to the church in Crete, an island in the Mediterranean.

There Titus performed ministry on the recommendation of Paul, but he was attacked by falsehood teachers. Christians of Jewish ancestry (“those who the circumcision”) came under fire in Titus 1:10.<sup>24</sup>

Then, Paul gave a lesson to Titus to reproach them, “For this reason reprove them severely so that they may be sound in the faith, not paying attention to Jewish myths and commandments of men who turn away from the truth.”<sup>25</sup> It was because Paul wanted to protect the Gentile Christians to not fall into the temptation.

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<sup>20</sup> Acts 16:3, NASB.

<sup>21</sup> Philip H. Towner, *The Letters to Timothy and Titus* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), 28.

<sup>22</sup> Gal. 2:3, NASB.

<sup>23</sup> John MacArthur, *The MacArthur New Testament Commentary: Titus* (Chicago, MI: Moody Press, 1996), 4.

<sup>24</sup> Raymond E. Brown, *An Introduction to the New Testament* (New York, NY: Doubleday, 1997), 643.

<sup>25</sup> Tit. 1:13-14, NASB.

There were two main styles of church in the early period: one was for Judaic Christians, and the other was for Gentile Christians. In the beginning, there was a conflict between the churches of Judaic Christians and the churches of Gentile Christians.

More precisely, many Judaic Christians did not accept Gentle Christians and they attacked them. In addition, they believed firmly that circumcision was expected of every Gentile convert to Judaism who expected a share of Israel's promised blessing.<sup>26</sup>

This conflict was solved to some extent in the Jerusalem council of Acts 15.<sup>27</sup> In that, Paul and Barnabas debated the point of view in the Gentile Christians against some of the sect of the Pharisees who had believed (Acts 15:5).

At that moment, Peter, an apostle for Judaic Christians, confessed the event of salvation among Gentile Christians like Cornelius, "But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are."<sup>28</sup> Then, the members including James, a leader of the council, approved the style of ministry of the Gentile church.

As a result, relational unity between the Judaic church and the Gentile church was able to be maintained in common allegiance to Jesus as Lord and thus is grounded in the soteriological unity of one people under one Lord.<sup>29</sup> They accepted the recognition that they just differed from the style of ministry and strategy because their members were

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<sup>26</sup> Anthony B. Robinson & Robert W. Wall, *Called to be Church: The Book of Acts for a New Day* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), p. 169.

<sup>27</sup> This problem became a prominent figure continually (See Acts 15:1-6; Gal. 2:1-10; Tit.1:10 etc)

<sup>28</sup> Acts 15:11, NASB.

<sup>29</sup> Alan J. Thompson, *One Lord, One People: The Unity of the Church in Acts in its Literary Setting* (New York, NY: T & T Clark, 2008), 103.

different.

On account of it, Paul sent nine letters to the seven churches such as the church in Rome, in Corinth and in other cities and four letters to four people such as Timothy, Titus and Philemon. By the way, the 13 letters were different in the contents. It was because the letters were usually tied to the situation in the congregations to whom they were addressed.<sup>30</sup> Paul considered who main members were in the church when he wrote the letters and he sent them.

For example, Paul sent the letter to the church in Corinth with the subjects of unity, purity, marriage, spiritual gifts and various issues. Among them, Paul emphasized unity and purity in the front of his letter (1 Cor. Ch.1-6). It was because the members were sinning, “For you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?”<sup>31</sup>

Also, he spoke highly of members at the church in the Philippi as he sent the letter. It was because they remained faithful in their loyalty in spite of falsehood teaching of the opponents. The opponents insisted the Law of Moses like circumcision, and they denied the essence of the Cross, “For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ.”<sup>32</sup> Even, they blamed Paul because he was in prison.

By the way, the members of the church in Philippi were not deceived by their temptation. Also, in spite of the competing claims, there was a genuine warmth and

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<sup>30</sup> John B. Polhill, *John and His Letters* (Nashville, TN: Broadman & Holman Publishers, 1999), 131.

<sup>31</sup> 1 Cor. 3:3, NASB.

<sup>32</sup> Phi. 3:18, NASB.

human tenderness in the Philippians that is refreshing compared to the sharp clashes in Galatians and Corinthians.<sup>33</sup> So, Paul expressed his rejoicing several times in the letter, “You too, I urge you, rejoice in the same way and share your joy with me.”<sup>34</sup> Like it, Paul sent 13 letters with each having specific subjects according to who the recipients were.

Therefore, the important factor of the church ministry is who the main members in the church are. Peter did ministry in character for the church of the Judaic Christian with the Gospel, and Paul did ministry in character for the church of the Gentile Christian with the Gospel.

#### The Biblical Necessity of the Church of Korean Students in America

There are a lot of contexts in the church, such as linguistic context, cultural context, context of age, context of personal background and other contexts. Among them, member is the most important context. It is because language, culture, background and others belong to the members of the church. Above all, God called the members of the church His people.

For this reason, Jesus Christ is the first factor, the priority, and members, people of God, are the second factor for being a biblical church. So, God and Jesus were concerned about who the main members are and they performed various methods.

Also, Peter, an apostle of Jesus, did not prohibit the Law of Moses because he did ministry for Judaic Christians mainly; on the other hand, Paul, an apostle of God, did not require the Laws of Moses, like circumcision because he did ministry for Gentile

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<sup>33</sup> Calvin J. Roetzel, *The Letters of Paul* (Atlanta, GA: John Knox Press, 1982), 79.

<sup>34</sup> Phi. 2:18, NASB.

Christians mainly.

Like it, there are two main types of the Korean church in America: one is the church for Korean immigrants and another is the church for Korean students. The former will decide the mission and strategies and it should use the various methods for Korean immigrants; on the other hand, the latter will decide the mission and strategies and it should use the various methods for Korean students.

Then, the church of Korean students in America is the church for Korean students because main members are Korean students. It is that the church will perform ministry for them. Therefore, it will make the mission based on the biblical basis.

#### The Mission of the church of Korean Students in America

As the United States Military Academy at West Point tries to educate cadets, train them and equip them because the purpose of this Academy is for making officers in America, "To educate, train, and inspire the Corps of Cadets so that each graduate is a commissioned leader of character committed to the values of Duty, Honor, Country and prepared for a career of professional excellence and service to the Nation as an officer in the United States Army."<sup>35</sup>

Then, this Academy is trying to make officers because it was established with this mission and most members except professors and instructors are cadets who will be officers in the future.

Like it, there are mainly two types of Korean churches in America: one is the church of Korean immigrants, it is like an army field; and the other is the church of

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<sup>35</sup> [www.usma.edu/mission.asp/](http://www.usma.edu/mission.asp/)

Korean students, it is like an army training camp<sup>36</sup>

Then, the church of Korean students in America as the Spiritual Academy is the training camp for making Jesus' officers like the U.S. Military Academy at West Point. Then, it does not try to produce the visible results immediately from Korean students. Instead, it tries to prepare for producing the visible results in the future and it sends them to the church of Korean immigrants in America and other places. This is the purpose that it is still in existence.

For this reason, it should make the mission according to who the main members of the church are. So, the mission of the church of Korean students in America is "the church of preaching, training and sending"

Then, based on the mission, the vision statement is "The purpose of our church is making a believer from an unbeliever, making a disciple from the believer and making a professional missionary from the disciple for all communities and for the whole world."

The reason that it has the mission and the vision statement is very simple. One is that a lot of students have contact with the Gospel for the first time at the church of Korean students in America. So, it will preach the Gospel about becoming a Christian. Then, it trains Christians who already believed in Jesus before.

Another is that it will send them to the whole world including their home land, Korea, and America. Then, a lot of members will be leaders in the society in Korea as well as in America because they have a professional degree and up-to-date information.

So, it will send them as officers of Jesus. Then, they will be professional missionaries in their community as they are called by Jesus, "Then saith he unto his

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<sup>36</sup> In the chapter II of this dissertation, there is an appendix about comparison between two types of churches.

disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”<sup>37</sup>

A hundred years ago, Korean laborers came to Hawaii, with the purpose of the harvest in the plantations. Then, Korean students came to America for better education in the Universities. They will go everywhere with the purpose of the spiritual harvest in the world.

So, Korean student churches will preach the Gospel, will train them, and will send them as the officers and the laborers of Jesus to the whole world because of Jesus’ example, “Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness” (Matt. 9:35, NASB).

It is the mission of the church of Korean students in America and it should develop strategies based on the mission: ‘the church of preaching, training and sending’

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<sup>37</sup> Mt. 9:37-38, KJV.



CHAPTER III  
THE EFFECTIVE STRATEGIES OF THE CHURCH  
OF KOREAN STUDENTS IN AMERICA

*The General Situations about the Church of Korean  
Students in America According to the Statistics*

Peter, the apostle, made his strategies and did his ministries according to who the main members were in the church. Then, he made strategies based on the Gospel and he followed Judaic traditions, like circumcision, because his main members were Judaic Christians.

The other hand, Paul, the apostle, did not force the Judaic tradition, and he did not follow the law of circumcision because his main members were Gentile Christians. He made strategies for them based on the Gospel.

Also, he struggled because of it. The leaders of Jerusalem did not agree his strategies for the Gentiles, and they forced that Paul should make the Gentiles follow the Law of Moses, like circumcision.

However, he held fast to his own views of strategies for the Gentiles, and he obtained approval that he maintained his own strategies from them including James, “Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood.” (Acts 15:20-

21, NASB).

Paul would not insist strongly, if his focus group was the Judaic Christian. However, his main people were the Gentiles, so he should make strategies for them even he did not avoid a conflict against the leaders of Jerusalem.

For this reason, the church of Korean students in America has to make strategies for the Korean students and she has to do ministry for them. It comes from the teaching of the bible.

The reason is that the main members in the church are Korean students who are studying in America. Then, this chapter suggests the effective strategies in these four areas - small group, worship, discipleship training, and serving for the church of Korean students.

Before this full-scale study, the general information about the church of Korean students in America itself, members of the church and the pastor of the church will be introduced at first based on the results of the statistics.<sup>1</sup>

It will be helpful to understand the church and it will be useful to make the effective strategies for the church.

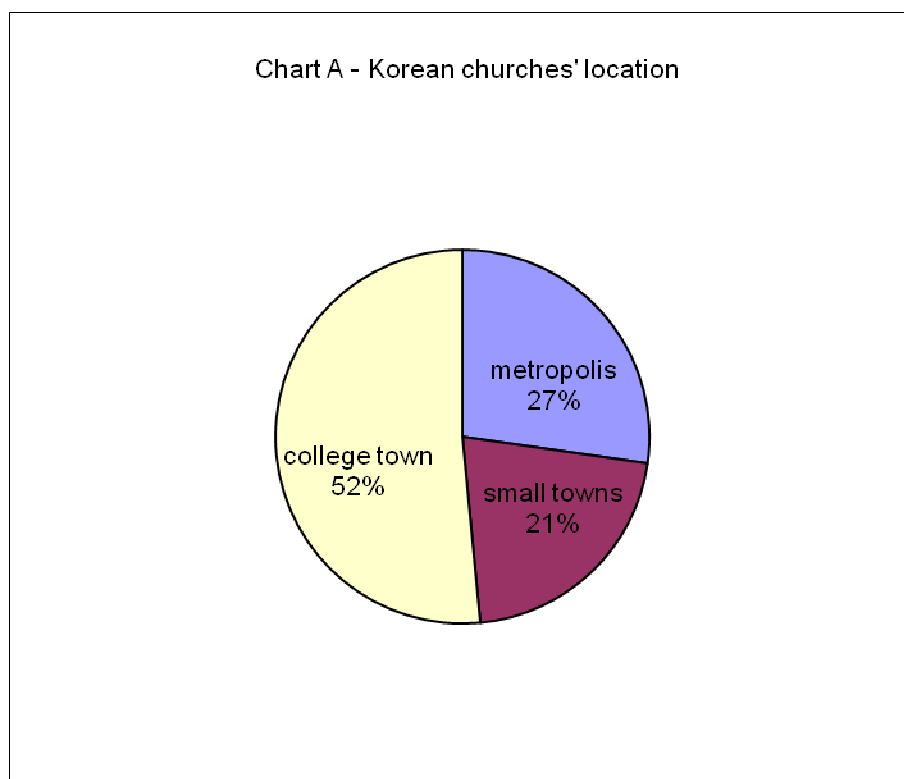
#### General Information about the Church of Korean Students in America

Most churches are located in area of universities in America. It means that her strategies and her ministries focus on the Korean students in the area of American

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<sup>1</sup> As chapter I mentioned, the author sent the survey questionnaires with 24 questions to score Korean pastors who are ministering in the church of Korean students in America. Among them, 33 pastors answered it based on their pastoral experiences. Then, the author made charts of statistics with the method of SAS and Excel.

Universities. If the church is built for the Korean immigrants in America, she may be located in the place where they reside. However, the focus group of the church is Korean students, so she is located in a college town mainly. Here is the chart of the Korean churches' location.



52% churches are located in college town.<sup>2</sup> It shows that their focus of ministry is the students, especially Korean students in university in the campus area. Also, this chart shows that a lot of universities in America are located in college town because it is good for study.

To be sure, 48% churches are located in small towns or metropolises according to the chart above. In there, the churches for the Korean students are built and they serve

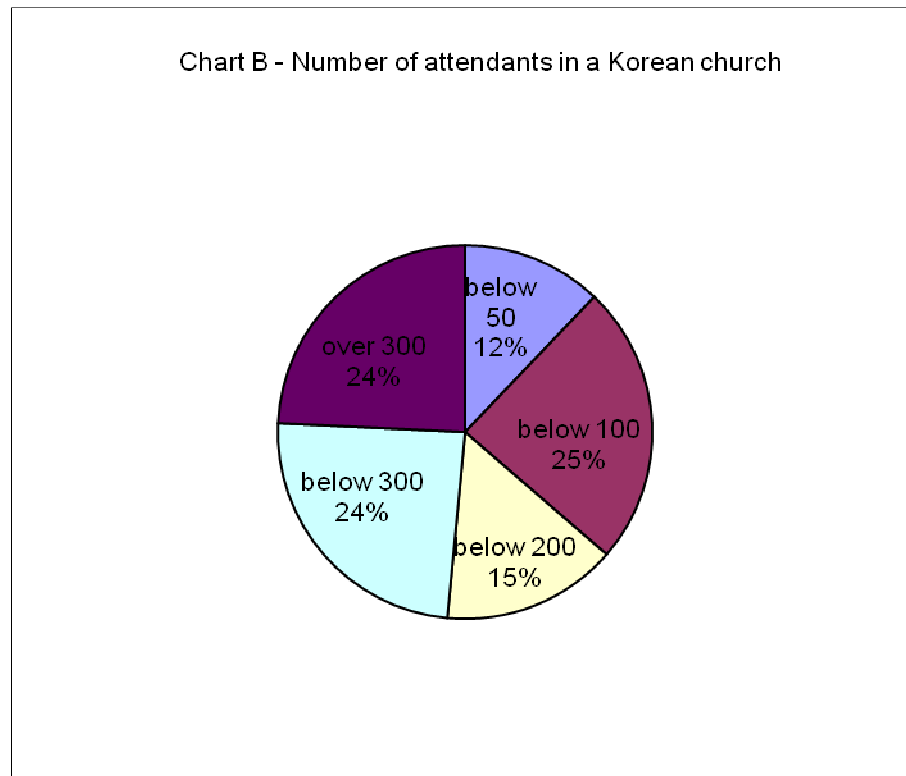
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<sup>2</sup> The college town means that most residents in the city are the students, faculties and staffs of university. The church that the author works is located in the area of O.U.S. It is the college town.

them in the area.

Also, the attendants are below 300 including children of 76% churches. The reason is that she is located in an area of a college town where not many Koreans reside. Also, if she is located in an area of a small town or a metropolis, new visitors as Korean immigrants used to move to the church of Korean immigrants in America. They are uncomfortable because the main members are Korean students.

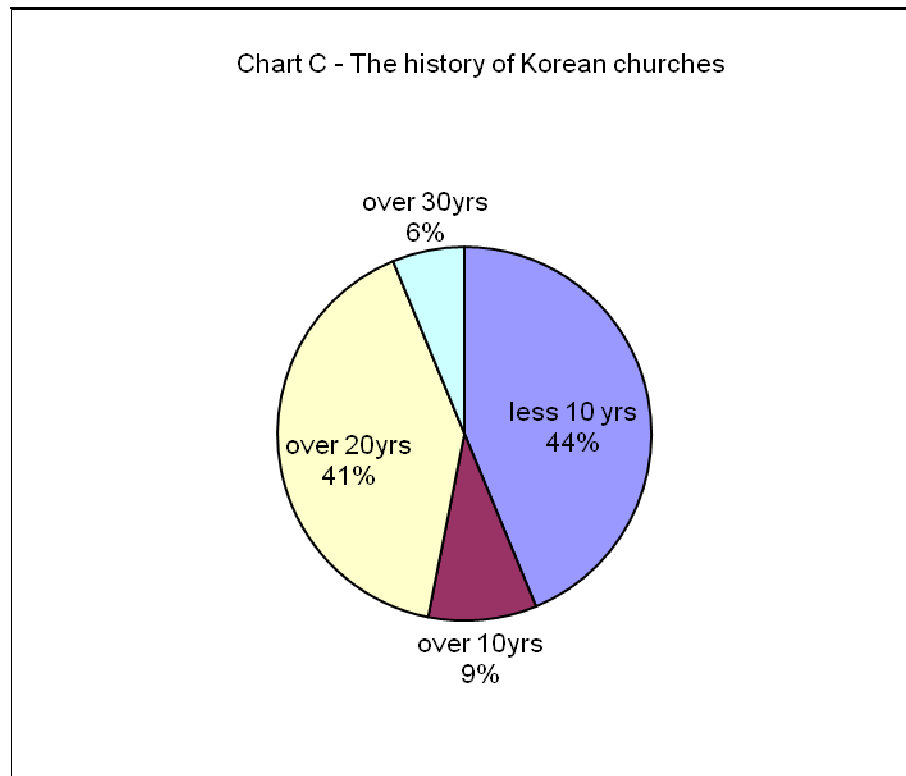
For this reason, the scale of the church of Korean students in the attendants is smaller than the church of Korean immigrants.<sup>3</sup> Below is the chart of the number of attendants in a Korean church.



<sup>3</sup> The church with 700 attendants is the biggest in number among the 33 churches that answered the survey questionnaires. Whereas, the biggest church as the Korean church in America is the Sa-rang Community church in Anaheim, California. Its' number is about 8,600. Like it, the churches of Korean immigrants in America are bigger than the churches of Korean students.

In addition, her history is shorter than the church of Korean immigrants in America.<sup>4</sup> It is because the first group of Koreans was mainly immigrant for earning money and a better life. For this reason, most Korean churches in the beginning were a church for immigrants although some students were among them.

So, the history of churches with most members being Korean students in America is not relatively long and 44% churches are less than ten years old. Below is the chart of the history of Korean churches.



Like it, the history of the church is not long. However, the churches for Korean students in camp area are increasing in number because the number of Korean students from Korea is increasing.

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<sup>4</sup> The author already mentioned the brief history of both churches in chapter I

## General Information about the Members of the Church

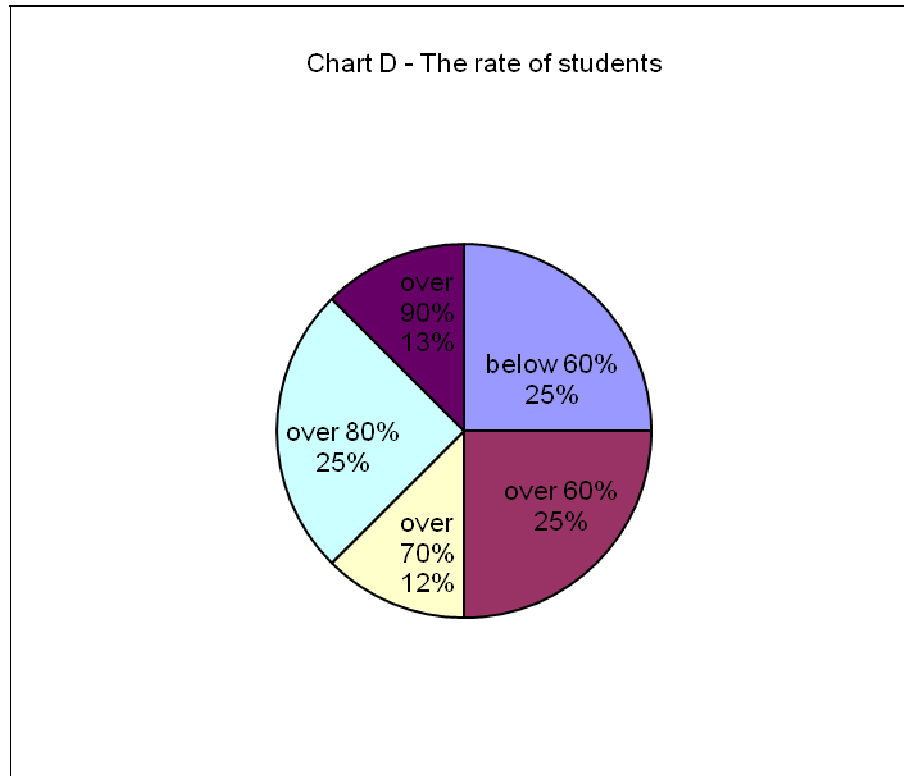
One of the biggest issues is how to define the church of Korean students in America. It should not be decided on the basis of percentages of Korean students among attendants. There is no standard percentage for being the church of Korean students. It will be a bias for the definition.

It should be decided how the main members think about their church, especially how a senior pastor opinion has about the church.<sup>5</sup> For this reason, this dissertation follows their opinion and it has the definition that it is the church of Korean students in America according to the opinion of the senior pastor.

So, 76 % churches have over 60% students among all attendants in the church. Here is the chart of the rate of students in a Korean church.

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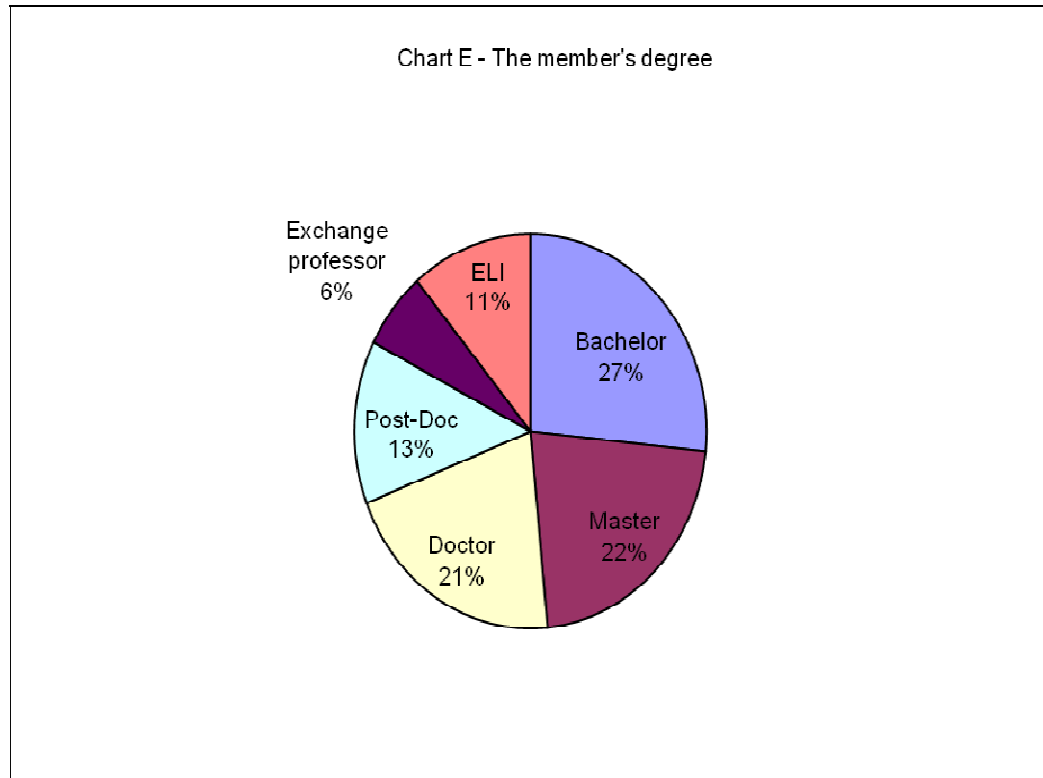
<sup>5</sup> If a senior pastor and main members think that their church is for Korean immigrants, it is the church of Korean immigrants although a lot of Korean students are attending. However, if a senior pastor and main members have an opinion that their church is for Korean students it is the church of Korean students although a lot of Korean immigrants are attending. For this reason, this dissertation excludes all statistics from the churches of Korean immigrants in America although they answered it.



Also, most of them are young because they come to U.S.A. for study.<sup>6</sup> So their goal is getting a degree like a doctorate degree. For this reason, most members are in a highly educational level and 62% among them are in the course of master degree currently and 19% among them are seeking a doctorate. Below is the chart of the member's degree in a Korean church.

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<sup>6</sup> The main age group is 21 years old to 40 years old.



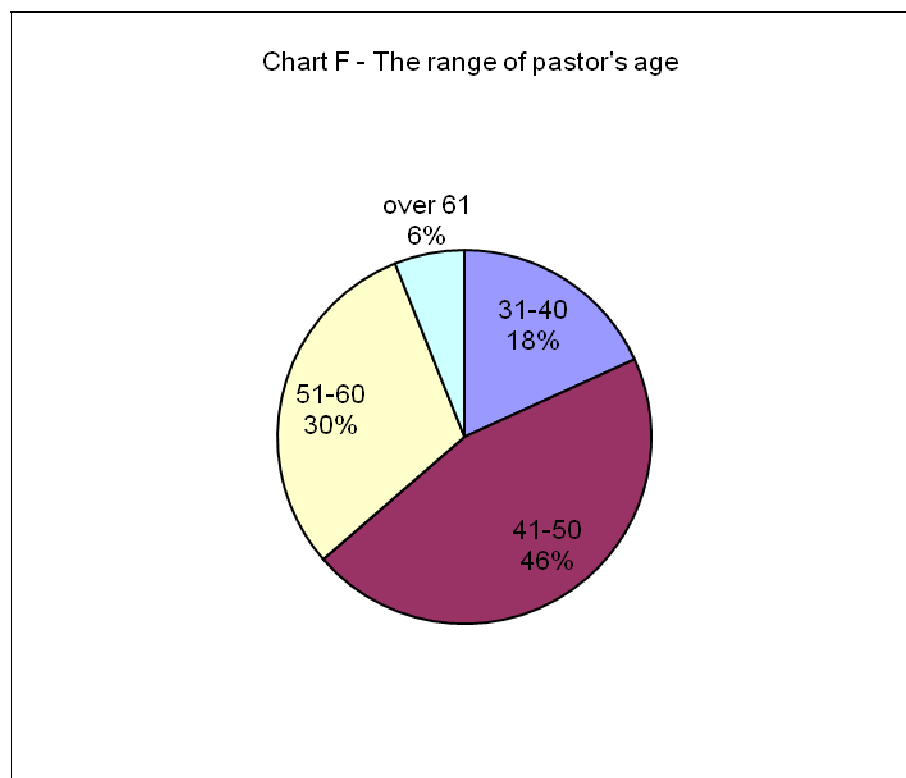
Therefore, they are people preparing the future in university and the church should train them spiritually for the Kingdom of God. It is because they are young and they are in high level of educational quality.

Then, if the church trains them to be disciples of Jesus, their potentiality for God as well as for the church is infinite. It is the purpose that the churches for Korean students are built and she exists in America.

#### General Information about the Pastor

The range of pastor's age is broad. Among them, the range of 41 to 50 is 46% and the range over 51 is 36%. It is main age group among pastors. Here is the chart of the range of pastor's age.





It is the unexpected result that the age of pastors is not young. In general thinking, pastor of the church is young relatively because the main range of church members is 21 years old to 40 years old.<sup>7</sup>

However, the main range of pastor's age is 41 years old to 50 years old and even pastors who are over 61 years old are doing ministry in the church according to the result of survey.

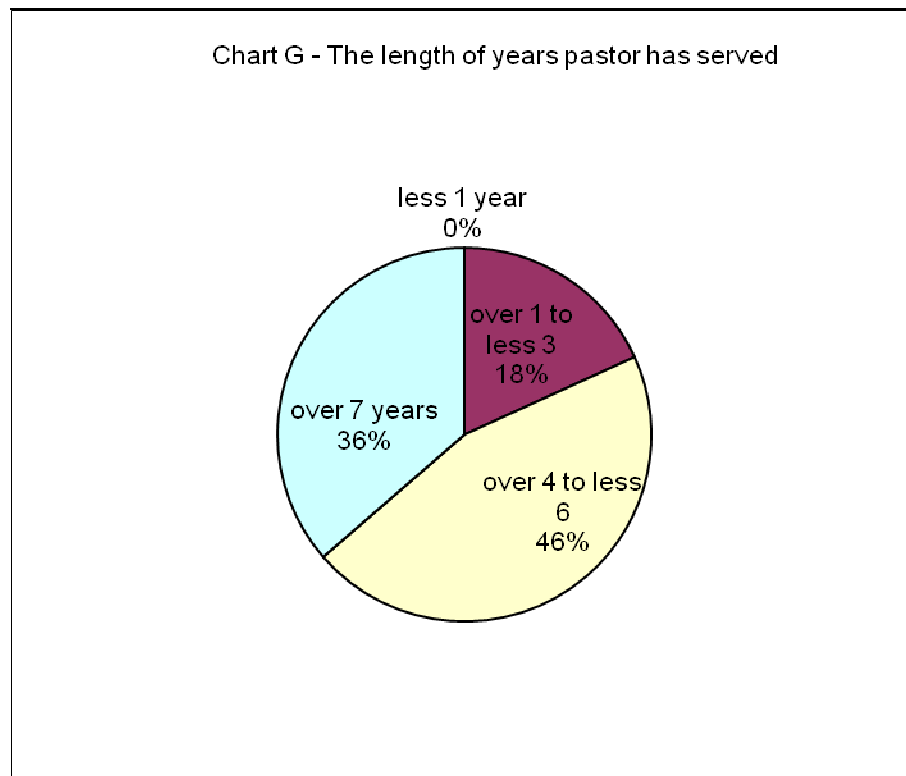
The reason is very simple. It is because they have served the church for a long time. It is evident that they have the strong confidence for the church of Korean students and they devote themselves to the church for a long time. They are invited as a senior

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<sup>7</sup> The church that the author has served has a history of 25 years since 1985. For 25 years, seven pastors, including the author served. Among them, five pastors served for 12 years total, and the other two pastors including the author have served for 13 years total.

pastor when they are young, and they are serving the church continually because they have the strong calling from God.

For this reason, among 33 pastors, 13 pastors who are over 50 years old have served in the church for over 7 years, and one for 22 years. Here is the chart of how many years a pastor served.



After all, the age of the pastor is not important. It is just a number. The most important factor as the pastor of the church is what enthusiasm he possesses for the students and what vision he has for the church. So, he becomes the pastor of the church in his young age and he serves the church for a long time. Then, the older the pastor is, the

more years of ministry he has.<sup>8</sup>

Pastor's age Year of ministry	31~40	41~50	51~60	Over 61	Total
Less 1 year	0	0	0	0	0
1~3	2	4	0	0	6
4~6	3	7	0	0	10
7~10	1	3	9	1	14
Over 10	0	0	2	1	3
Total	6	14	11	2	33

Figure 4. The relation between pastor's age and the length of ministry

Also, the educational degrees of the pastors are high. 42% among 33 pastors have a doctorate degree and 55% among them have a master degree. It may be related with the educational level of members in the church.

To be sure, a degree of the pastor is not the main factor of the ministry or it is not a requirement for being an excellent pastor. It is because high degree does not dominate the fruits of ministry. It will be not decide of the good results of ministry according to what degree pastors have. It is just the result of survey.

Also, a lot of pastors have a high degree whether serving in the church of Korean immigrants or the church of Korean students. It is not that a pastor of the church of Korean students has a high degree.

Nevertheless, it is not deny that the pastor's experience of study will be helpful and useful to members in the church. It is because the pastors can give the practical

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<sup>8</sup> See Figure 4.

advices such as school life, routine life in America, and others information needed by Korean students.<sup>9</sup> They can sympathize with the member in trouble of study, or dissertation.

For this reason, 21 pastors among 33 answered that their degree or their experience of study in America is very helpful for the members in the church. Above all, this case is good for making effective strategies.

### *The Strategies for the Church of Korean Students in America*

Strategy means, “In theoretical circumstance of competition or conflict, as in the theory of games, decision theory, business administration, etc., a plan for successful action based on the rationality and interdependence of the moves of the opposing participants.”<sup>10</sup>

Strategy is not the goal or the purpose. It is the process, method, plan, or practical actions for accomplishing the purpose. In this view, “a long-term plan for the future success or development” is briefer and simpler meaning.<sup>11</sup>

For this reason, the strategy is very important. It is because the mission is difficult to accomplish without effective strategies. Especially, the strategy should be practical, effective and contextual although mission should not be.

So, the successful results of the mission depend on how to plan strategies

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<sup>9</sup> The author worked at the International Admission office as an assistant in school. Then, he counseled a lot of perspective students and he helped in their admission. So, he gives practical advice to members in the church because he had experience at the school in America.

<sup>10</sup> *The Oxford English Dictionary. 2<sup>nd</sup> Edit* (Walton Street, Oxford: Oxford University Press, 1989), 852.

<sup>11</sup> [www.alldic.nate.com](http://www.alldic.nate.com).

effectively and practically. Then, a philosophy involves:

1. defining a ministry purpose and a reason for being;
2. analyzing the environment in which it operates, realistically assessing its strengths and weakness, and making assumptions about unpredictable future events;
3. prescribing written, specific, and measurable objectives in principal result areas contributing to the church or ministry's purpose;
4. developing strategies on how to use available resources to reach objectives;
5. developing operational plans to meet objectives including establishing individual objectives and strategies;
6. evaluating performance to determine whether it is keeping pace with attainment of objectives and its consistent with defined purpose and changing objectives, strategies, or operational plans in light of the evaluation.<sup>12</sup>

According to this process, the church of Korean students in America can derive about six steps for making strategies;

1. The purpose(the mission) – the church of preaching, training and sending;
2. Analyzing the environment – the main members are Korean students who are going to another place after graduation. So, strategies will be set for a short term period;
3. Objectives in principal result – the Korean student will become seekers from unbelievers, believers from seekers, to disciples from believers and to professional missionary from disciples;
4. How to use resources – a program of education and training, a small group meeting every week and the visible meeting in the church facilities like church building. Above all, manpower and leadership are the most effective resource because it has much human resource in the church;
5. Developing operational plans – the detail plans according to each area of strategy;
6. Evaluating – in the end of year, leaders of the church will evaluate how to perform the strategies for the mission of the church.

This process will make practical and effective strategies. It is because the mission of the church can be accomplished through useful and practical strategies. Also, it is

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<sup>12</sup> R. Henry Migliore, Robert E. Stevens, and David L. Loudon, *Church and Ministry Strategic Planning: From Concept to Success* (Binghamton, NY: The Haworth Press, Inc. 1994), 20-21.

because it should concentrate on special ministries only.

The church of Koreans students in America is an army training camp, the spiritual U.S. Military Academy at West Point, as it was mentioned in Chapter II. Then, there are the areas of limitations and concentration in the ministry.

First, this church cannot perform all ministries that the churches of Korean immigrants in America are performing. Most members in the church used to stay in a short-term period. So, it is difficult to set the plans for a long-term period toward each member.

Instead, it has the ministry that concentrates. Then, the strategies should be made based on the missions for the church of preaching, training and sending. In addition, they should be performed by the church members and it will make leaders of church concentrate on doing ministry. Then, it enables leaders to evaluate the thrust of their work periodically and determine the quality of their efforts.<sup>13</sup>

Paul set the practical strategies. His mission from God was to preach the Gospel to the Gentiles and to save them by the grace of God- “To be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit” (Rom. 15:16, NASB).

Then, Paul gave the living sacrifice for the Gentiles as the mission, and he never changed it in his whole life. He lived for salvation of the Gentiles and He died for it. Sometimes, he struggled against the Judaic Christians in Jerusalem, but he did not give up his enthusiasm and his strategy for the Gentile mission.

In addition, he set practically various strategies for achieving the mission. By the

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<sup>13</sup> Waldo J. Werning, *Vision and Strategy for Church Growth* (Chicago, MI: Moody Press, 1977), p. 53.

way, he did not hold firmly to his view. According to the situations and main members in the church, he changed the strategies. For this reason, he became a Jew to the Jew, and he became a man without law to those who are without law- “I have become all things to all men, so that I may by all means save some” (1 Cor. 9:22, NASB).

After that, the church captures a clear vision of what God wants to do in and through the church members.<sup>14</sup> For this reason, the church of Korean students in America set strategies based on the mission, ‘The church of preaching, training and sending’ For achieving this mission, the Korean church will perform four strategies following.

#### The Strategy for Being a Seeker: The Small Group That Shares the Love of Jesus

People are living creatures desiring relationships. So, the people try to become part of a community or the people try to search community because they want to make and maintain relationships with others.

They are difficult to live without the relationship. It is a search for roots, place, and belonging for groups of people in which significant relationship of sharing and caring can take place.<sup>15</sup>

In this view, the Korean immigrants, including Korean students, need to belong to a community for constant and intimate relationships. It is because they have to face several difficulties since they left from their home land.

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<sup>14</sup> Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan Publishing House, 1995), 81.

<sup>15</sup> Kennon L. Callahan, *Twelve Keys to an Effective Church* (San Francisco, CA: Harper & Row, Publishers, 1983), 35.

First of all, leaving from the home land is big difficulty in itself because they have to live in a different situation with a different language, different culture and different people. Even though they want to see their family, it is difficult because of the long distance between Korea and America. It will make people be difficult.

Because of it, they experience the loneliness and it is one of the big difficulties among the Korean immigrants. So, they seek for the emotional comfort from the people with same language, same culture, and same nationality and they search for a community like church for making relationships.

Especially, Korean students in America are lonelier because most are young singles.<sup>16</sup> They come to America leaving their parents and their friends in young age.<sup>17</sup> Then, they eat alone, they sleep alone, and they rest alone, even they go to a mall alone. Especially, they are alone in the weekend. They do not have a family for having good time. So, they used to manage their time with meaninglessness.

Korean church is the best place for encouraging them and comforting them in America because they can make the relationship with the same tribe. When they live in Korea, they do not come to the church for making relationships.

It is because they have family and friends and there are a lot of places, clubs, communities, and various activities for relationships in Korea. If the people have a desire for eternity or abundant life, they come to the church. Most of them do not come to the church for making relationship except special cases.

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<sup>16</sup> To be sure, among them, there are students with spouses and children. However, they are also lonely because they are foreigners with a different language and a different culture.

<sup>17</sup> In many cases, the teenagers, even children, come to America for study without parents. In some cases, they come to America with a mother or a father. However, the home of Korea is in danger with it. The studying abroad in the early stage is the seriously social problems in Korea.



However, since they come to America, they have difficulty finding the place for meeting Koreans except the church. So, they come to the church with concern about eternity or with purpose of relationship mainly. Then, they visit the church as the strangers and they look around how the church is.<sup>18</sup>

Among them, the people who are having their first experience with the church feel more awkward. They are very uncomfortable and they think that they are strangers because the language, the style and the culture of the church are totally different from their ordinary life. So, the church shows the constant concern to them because they need much time adapting themselves to new circumstances.

In this condition, the small group is the effective strategy for single students as well as students with family. It is because the people feel comfort like the home when they join the small group.<sup>19</sup> In small groups, their sense of “family” is established, their personal needs are met, and their potential ministry is released.<sup>20</sup>

It is also the plan of God. God does care for people through people.<sup>21</sup> So, God sent prophets to the people of Israel, He made them teach His Words and He made them care for the people. Also, God desires to bring people into “face-to-face” relationships with one another.<sup>22</sup>

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<sup>18</sup> To be sure, a lot of people are not the first time visitor to the church because they attended the church when they lived in Korea.

<sup>19</sup> In general, the maximum number of a small group is 12. If the number of the small group is over 12, people cannot feel comfort like family. For this reason, the church has to make it small.

<sup>20</sup> Dale Galloway and Kathi Mills, *The Small Group Book: The Practical Guide for Nurturing Christians and Building Churches* (Grand Rapids, MI: Baker Book House Co.), 14.

<sup>21</sup> John D. Schroeder, *How to Start and Sustain a Faith-Based Small Group* (Nashville, TN: Abingdon Press, 2002), 45.

<sup>22</sup> Gareth Weldon Icenogle, *Biblical Foundation for Small Group Ministry* (Downers Grove, IL: InterVarsity Press, 1994), 67.

Then, God meets His people personally like He met Moses in Mt. Horeb personally, “When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, ‘Moses, Moses!’ And he said, ‘Here I am’” (Ex. 2:4, NASB).

Also, God encouraged Elijah as God met Elijah under the tree in the desert “face-to face” (1 Kings 19:3-18), and He met Isaiah in the temple personally (Isaiah 6:1-13). Even God met Job who is in the disaster personally, “Then the LORD answered Job out of the storm and said, ‘Now gird up your loins like a man; I will ask you, and you instruct Me.’” (Job 40:6-7, NASB)

Like it, God likes to meet His people personally and God makes the relationship with them personally in many cases. So, God made the small groups that can make the relationship “face-to-face”<sup>23</sup>

Also, Jesus chose 12 disciples for making relationships at the small group meeting. Jesus knew the value of small group dynamics, working the closest with His disciples.<sup>24</sup> In addition, for making a closer relationship, Jesus chose three disciples and He used to bring them out for a special event, “And He allowed no one to accompany Him, except Peter and James and John the brother of James” (Mark 5:37, NASB).

For this reason, the strategy of a small group is the best method for the seekers who are not concerned about Jesus. Also, it is the effective method of outreach for the people who do not attend to the church before. They become the seekers in a small group

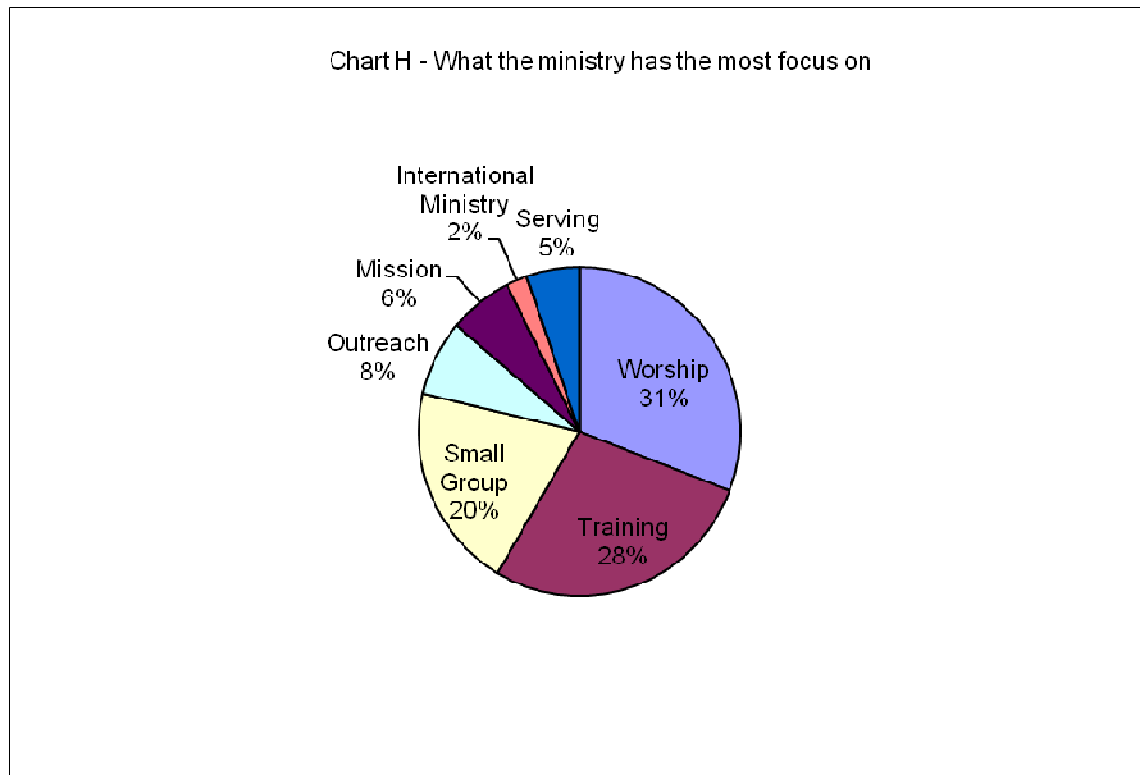
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<sup>23</sup> God likes the small group and He joins in it with Jesus and the Holy Spirit as the Trinity.

<sup>24</sup> John D. Corcoran, “Growth within the Single-Cell Church: An Examination of the Current Attitudes and Teachings among Church Growth Authorities” (M.A. diss., Liberty Baptist College, 1985), 29.

as they heard about the church, and they will attend to the church through a small group.<sup>25</sup>

So, the small group is one of the most important ministries that most churches of Korean student perform because it is a good strategy for the unbelievers. Below is the chart on what the ministry has the most focus on.



Also, it is the first gate for the people who make their debut in the church. At that time, they observe carefully an atmosphere of love and an attitude of members in the church. It is because most people cannot stay in the church if an atmosphere in the church is not comfortable. Also, they make a decision whether they come again or not according

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<sup>25</sup> To be sure, it is not ordinary course for coming church. Some attend to the church at first and they join at a small group. So, not all people join at a small group. A part of members attend to the church only; On the other hand, others join at a small group at first and they attend to the church. In this case, most members who join at a small group come to the church naturally. So, a small group is a gate for coming church.

to the warm attitude of the members in the church.

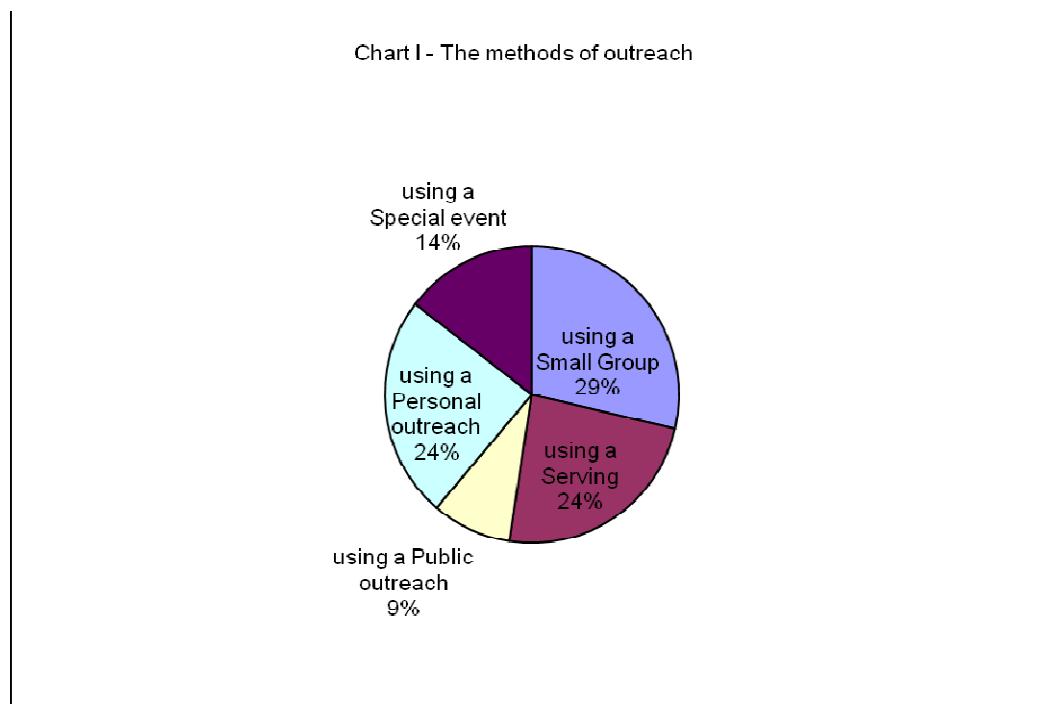
If there is not an atmosphere of love in the church, or if they do not feel of welcoming them, they cannot stay a long time because they are uncomfortable. Then, they do not attend the church anymore.

The love of Jesus is the representative symbol of Christianity, but the love of Jesus is shown abstractly in the church sometimes. Especially, the people cannot find it in the beginning because they meet a lot of people at a time. They cannot remember a name of the members, even a face, in the church. Then, they cannot feel an atmosphere of love in the church.

The small group is the best place for showing the love of Jesus. All members serve each other with the love of Jesus like inviting new people to dinner, and serving them in the various ways. So, new people can feel an atmosphere of family and they are comfortable in the small group and they open their heart to the church.

For this reason, the church has to make the strategy of the small group and she does ministry of outreach from an unbeliever to a seeker through the strategy of small group.

Then, most churches of Korean students use the small group the most as the method of outreach. Here is the chart on the methods of outreach.



According to the above statistics, the methods of serving and small group are 24% and 29%. These two methods are very effective for the new family and they are very close relation because they are using of serving in the small group.

First of all, the volunteers from the church serve the new family from the beginning of American life. They go to the airport, and they bring the new family to their new place because they do not have a car.

In addition, they help the new family in their routine life, such as buying a car, getting the necessities of life, applying to the school, getting an apartment, and so on.<sup>26</sup> Like it, the volunteers from the church help the new family from Korea for settlement in America.

Also, the church serves them after settlement. The people with family, especially

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<sup>26</sup> For this reason, most churches of Korean students are using the Internet. In there, there are a lot of requests such as getting a ride from the airport, searching for an apartment and so on, from the new students.

single people, is homesick after they settled down in new life. In the beginning, they cannot feel homesick much because they are very busy for settlement. By the way, as time goes on, as their life was settled down to some extent, they start to think their home and their family in Korea.

Then, they are homesick because of everything in Korea, especially Korean food. It is difficult for Korean students to cook Korean food. To be sure, they can make it in the house if they want.

However, it is very difficult to eat it because the smell from Korean food makes American be difficult. Then, Korean students cannot eat Korean food if their roommates are not Korean. For this reason, they seek for Korean roommates for making Korean food and eating it.

In addition, there are not a lot of Korean restaurants or Korean markets in America.<sup>27</sup> To be sure, there are a lot of Korean restaurants in the big city that a lot of Korean live. However, in the small city, especially in college town, there are not a lot of Korean restaurants or Korean markets.

For this reason, the small group is good place for new family because it prepares and gives Korean food, like Kimchi, to them. So, they visit in small group for having Korean food and it will be the first gate of the church.

Like it, the people who did not attend the church join in a small group at first and they can experience the love of Jesus from serving of the existing members. Then, they open their heart and they want to attend in the church. Like it, they are becoming a seeker from an unbeliever gradually through the small group.

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<sup>27</sup> The author lives in Stillwater, OK, in the area of O.S.U. Here, there are no Korean restaurants or Korean market. So, most Korean people go to the city, which is an hour in a way, for Korean food

For this reason, the small group should be helpful for the seeker, and the first priority is serving them. So, it tries to make the atmosphere like home and the members in it try to become their family.

For it, they have a meeting of a small group in their home and they have the dinner every Friday because it is the best method for an intimate relationship. As they eat together at least one time in a week, they make relationship like a family.

Also, it does not manage the Bible study with teaching by rote. Instead, it tries to communicate and share their life based on the Bible study. It is because the seekers want to share their routine life in the university, in the school of their children and in the community.<sup>28</sup>

Moreover, they are seekers not knowing the bible. So, the bible study with very difficult contents makes them bother.<sup>29</sup> Then, the time schedule will be like this:

1. 6:00 p.m.-7:20 p.m. – dinner.
2. 7:20 p.m.-8:00 p.m. – the arrangement after dinner.
3. 8:00 p.m.-8:20 p.m. – singing praises.
4. 8:20 p.m.-9:10 p.m. – Bible study based on sharing about their life.
5. 9:10 p.m.-9:40 p.m. – prayer and closing.<sup>30</sup>

Also, in the small group, there are several rules among members. It is because they share their life frankly such as money crisis, struggle between a married couple, worry about their future and other problems, even their secrets.

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<sup>28</sup> If the small group asks them to share about the Bible, they may be silent because they do not have the knowledge of Bible. However, when the small group asks them to share their life, they can share it.

<sup>29</sup> According to the spiritual level of members in a small group, the contents of bible study are different. So, some small groups manage their own text book like the purpose driven life for 40 days.

<sup>30</sup> The time of closing is of various kinds. It is decided an opinion of the seekers. So, a small group closes in earlier than 9:40 pm, but another small group closes at 11:00 p.m.

Also, it is the strategy for the seekers. If they are uncomfortable, the existing members try to adjust them. So, they have to keep this in regulation:

1. Keep the secrets that are shared in the small group.
2. Observe the time – if the time exceeds, ask the agreement of the new members.
3. Focus on the sharing about life.
4. Do not teach the Bible for a long time by rote.
5. Serve new family as a king and have concern them with priority.

Because the small group has this purpose, the spirit of the existing members is very important. Their focus is that the new family will become a seeker through the small group. So, they show the love of Jesus as they serve the new family as a king.

Above all, the role of a leader is very important. First of all, he realizes that the most important thing in the world is people.<sup>31</sup> Jesus came here as the body for the people and Jesus died on the Cross for the forgiveness of the people and their salvation. In addition, Jesus resurrected from the dead for giving the victory to the people. Like it, a leader of a small group has to think that the people, especially new family, are most valuable and he has to manage it with people-oriented attitude.

For this reason, he will be a good listener because all members want to share their life. It is that effective leaders listen well and are sensitive to the diverse and subtle influences on a group's ability to work together productively.<sup>32</sup>

Also, he will be a sincere servant for all members. He does not show his devotion through his teaching, speaking and knowledge. He shows the love of Jesus through his

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<sup>31</sup> Ray Fluenwider. *The Servant-Driven Church* (Joplin, MO: College Press Publishing Company, 2000), 46.

<sup>32</sup> Thomas E. Harris, and John C. Sherblom, *Small Group and Them Communication* (Boston, MA: Person Education Inc., 2005), 271.



practical serving like Jesus washed the feet of 12 disciples. It is because the serving gives strong influence to the people. Perhaps the most important characteristic of leaders in terms of influencing group members is their credibility.<sup>33</sup>

Therefore, the small group is the best strategy for the people who do not attend in church before. Also, it is the gate for entering the church because they become the seekers with concern about Jesus.

The small group is the base community in which men and women can meet God and one another to be, to plan, and to act for the careful nurturing of relationships with created things.<sup>34</sup> For this reason, the church has to invest spiritually and practically for a small group.

#### The Strategy for being a Believer: The Worship That Experiences the Presence of God.

Evelyn Underhill has defined worship as “the total adoring response of man to the one Eternal God, self-revealed in time.”<sup>35</sup> This definition is correct biblically because the people were created for the glory of God. It is the purpose for which God made them. So, God is the most important thing in the worship and He will be glorified through the worship of His people.

God took the initiative in worship by creating humankind for fellowship with Him.<sup>36</sup> Then, God, the Creator, commanded all creatures, especially people to worship

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<sup>33</sup> Edward A. Mabry, and Richard E. Barnes, *The Dynamics of Small Group Communication* (Englewood Cliffs, NJ: Prentice-Hall Inc., 1980), 157.

<sup>34</sup> Icenogle, 23.

<sup>35</sup> Warren W. Wiersbe, *Real Worship* (Grand Rapids, MI: Baker Book House, 2000), 21.

<sup>36</sup> Franklin M. Segler, *Understanding, Preparing for, and Practicing Christian Worship* (Nashville,

Him, “All nations whom You have made shall come and worship before You, O Lord, And they shall glorify Your name” (Psa. 86:9, NASB).

For this reason, John Piper said, “The worship is the ultimate goal of the church.”<sup>37</sup> Without adoring to God and His presence in the worship, it is just a show, a program or an event. God will be the center of the worship. It is the spiritual priority that the church performs.<sup>38</sup>

Also, the worship is very essential to the Korean students in the church. A seeker who began to join in a small group will be a believer who experiences the presence of God through the worship.<sup>39</sup>

So, the church has to prepare the best worship in the contents, she makes Korean students take part as a prime mover in the worship and she pursues the contemporary worship style.<sup>40</sup>

First of all, the main contents of the worship should be the Gospel. As this thesis mentioned previously, a lot of people did not attend church when they lived in Korea. Also, they had negative prejudice to the church. Even they confessed that they are anti-Christians.

By the way, they make a decision that they join in a small group with various reasons, such as spiritual hunger, making relationship with Korean and other reasons. In

TN: Broadman & Holman Publishers, 1996), 48.

<sup>37</sup> Ralph D. Winter, and Steven C. Hawthorn, *Perspectives on the World Christian Movement: Reader* (Pasadena, CA: William Carey Library, 2009), 64.

<sup>38</sup> It is the essence of the worship. However, this thesis will focus on practical strategy.

<sup>39</sup> There are mainly two services in the church. One is the public worship service in the church and another is the personal worship service in the life. This thesis will focus on the public worship service.

<sup>40</sup> This section will focus on these three areas.

addition, they join the worship naturally as they decide that they come to the church. Then, it is a good opportunity of salvation and the church will invite them to salvation through the worship.

For this reason, the worship should be prepared based on the Gospel mainly because most people in the church need to be saved in the name of Jesus. So, a praise team sings praises related with the grace of God, and the presence of Holy Spirit, especially the love of Jesus.

Through this praise, the seekers can know what worship is. In addition, they can experience the love of Jesus who wants them to be saved naturally and they can know the sacrifice of Jesus who wants them to be His children through the worship based on the Gospel.

Above all, a pastor has to preach the Gospel like the blood of Jesus. In addition, he shows how much Jesus loves them through the Bible. Then, he invites the seekers to the salvation of Jesus in the end of preaching.

Especially, a pastor should preach the Gospel of the resurrection because most of them worry about their future. They do not have a guarantee about their way or their job after they get a degree. So, they are anxious about their study, and they are afraid of their future.

Then, a pastor will preach that Jesus resurrected from the dead and they will get the victory with Jesus Christ of the resurrection under the circumstance. Through the Gospel in the worship, they will become the believers who are saved in the name of Jesus Christ from the seekers.<sup>41</sup>

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<sup>41</sup> In the church that the author has served since June, 2005, about 47 people have been saved. Among them, 35 people were baptized in the church. It is because the Gospel was proclaimed in the

Above all, a pastor shows the love of Jesus in his life. The Korean students do not want to listen to the sermon with speaking only. They want to see the love of Jesus practically.

Then, they watch a pastor or pastor's life carefully and they want to experience how much a pastor loves them as Jesus loves His disciples.<sup>42</sup> Through the process, they get to believe in Jesus as they listen to the Gospel and they experience the love of Jesus.

For this reason, the main contents of the worship will be the Gospel for moving to a believer from a seeker, "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek" (Rom. 1:16, NASB).

Second, the worship of the church makes Korean students take part as positive worshippers. They do not want to sit still at the chair and they do not attend in the worship as the onlookers.

They try to join as the prime mover with their spiritual gifts and their professionals. Then, they take part in the worship team as they play the music instruments such as piano, drum, guitar, singing and others. Also, they take part in ministry of sound effects and they make Power-Points for the worship.

Among them, testimony in the worship and serving with automobile are one of the most effective ministries that they take part in the worship. They have a lot of

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worship.

<sup>42</sup> For this reason, the church of Korean students wants well-balanced pastor spiritually and personally. The author asked 33 pastors what area is most important as a pastor of Korean students. According the result of survey, the outstanding sermon is 15%, the excellent leadership 17%, the background like a degree is 12%, the spirituality is 15%, the management is 9%, the serving is 16% and the good personality is 16%. Like it, the percentage in all areas distributes evenly. It means that a pastor of Korean students should be well-balanced spiritually and personally. Then, a pastor has to show the Jesus of love that he preaches in the worship.

testimonies since they have believed in Jesus and they have studied in university in America. The pastor has to give opportunities to them, and he makes them take part as the prime mover.

Sometimes, most members of the church think that the sermon of pastor is not practical and difficult to adapt in their life because the life of a pastor is different from them. Even though a pastor was a student a long time ago, and he tries to stand in their view, they think that their life is different from a life of a pastor.<sup>43</sup>

However, when Korean students and Korean professors in the church confess their testimony, most of them used to concentrate on it. It is because they are not different. They are in similar situations. For this reason, their taking part in the worship with their testimony is good and effective.<sup>44</sup>

Also, serving with the automobile is a good method that members take part in the worship. Most of them do not have an automobile. Especially, single people need a car for coming to the church. Then, church members bring them to the church on Sunday. It is a good preparation for the worship.

Like it, they will have the ability to participate, responding to and asking questions, suggesting worship songs, signing up for volunteer work, and even giving offerings.<sup>45</sup> Therefore, the church gives an opportunity to the Korean students in the worship.

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<sup>43</sup> Because of this reason, the church does not invite a pastor as a special guest. In many cases, the church invites a devoted Christians with professional job, like professors as a special guest. Then, the members find how they can serve God and the church with their majors and their jobs.

<sup>44</sup> The church of the author makes them take part in the worship like testimony as many as possible.

<sup>45</sup> LaMar Boschman, *Future Worship: How to Changing World Can Enter God's presence in the New Millennium* (Ventura, CA: Renew Books, 1999), 146.

Finally, the church has to have concern about the worship style. It is because that most seekers belong to young age group. They have grown in the period of digital and they are called the digital generation. Then, J. P. Rangaswami, an Indian economist and financial journalist in England, defines it like this:

What inverted? The age of the early adopter changed, which moved startlingly from 35-40 years old towards 12-21 years old. When you look at mobile phones, texting, instant messaging, downloads, Skype, the iPod and iTunes phenomena, multifunction devices, the standards for these are all set by youth. And this trend is now moving towards changing the functionality of “established” web firms such as Google and Amazon, eBay and Yahoo.<sup>46</sup>

For this reason, Christian worship is undergoing a fundamental change for the first time.<sup>47</sup> So, most members, especially the younger generation in the church like seeing with listening.

Then, the church uses a method of image like Power-Points and video clip. As worshippers have become more and more visual in their perception of the world around them, churches have used drama more frequently to portray the biblical story.<sup>48</sup>

In addition, they like experience with knowledge. Then, the church should not leave them as onlookers in the worship. A pastor should not lead the worship alone. Instead, the church makes them join as a leader in the worship as much as possible.

Then, the worship style in most churches is the contemporary style centered in praises. Most students are not familiar with the worship of liturgical style and the traditional style, even do not like it. They do not want to be onlookers in liturgical worship and traditional worship. They pursue the contemporary style and they want the

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<sup>46</sup> <http://www.parkparadigm.com/2006/02/28/an-excellent-definition-of-the-digital-generation/>

<sup>47</sup> Tim and Jan Wright, ed., *Contemporary Worship* (Nashville, TN: Abingdon Press, 1997), 17.

<sup>48</sup> Segler, Op. cit., 195.

worship to be active.

Contemporary worship in the church contains these seven marks according to

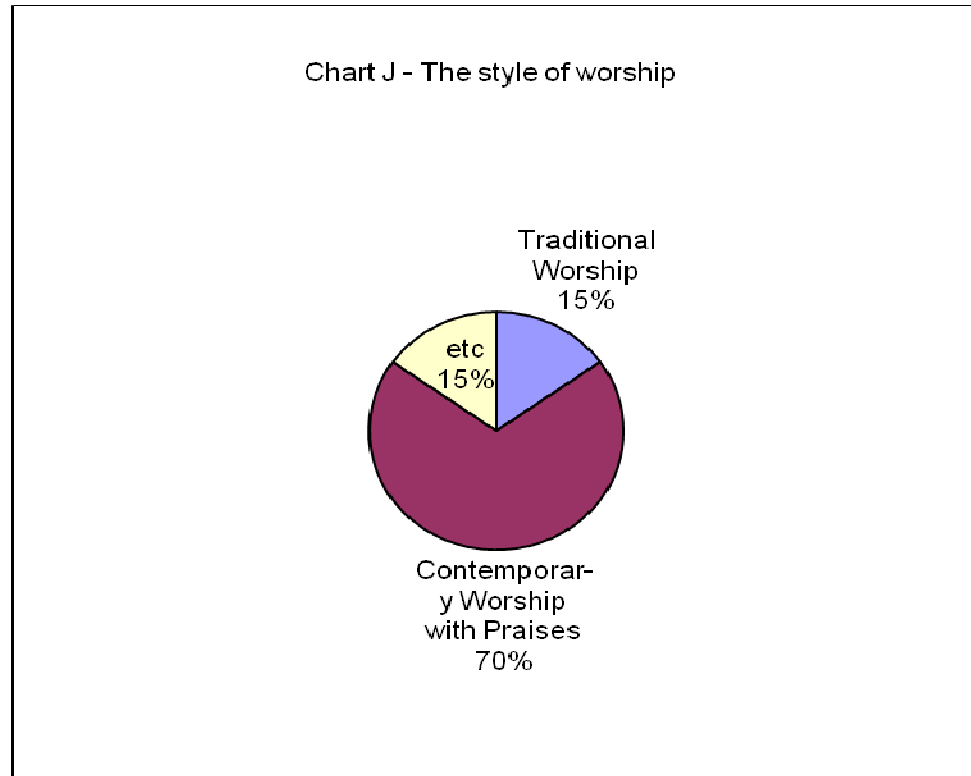
Daniel T. Benedict and Craig Kennet Miller:

1. Contemporary worship is not afraid of change;
2. Contemporary worship focuses on discipleship and spiritual growth;
3. Contemporary worship will operate in the heart-language and heart-music of those who participate;
4. Contemporary worship will have practical application to the issue and struggle of the people;
5. Contemporary worship has “flow” and movement;
6. Contemporary worship will invite and support experienced of the grace and power of Jesus Christ;
7. Contemporary worship is hospitable and visitor-friendly. None of us likes to be singled out or embarrassed.<sup>49</sup>

So, this thesis found that most churches are performing the contemporary worship style centered in praise according to the statistics. Below is the chart about the style of worship.

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<sup>49</sup> Daniel T. Benedict and Craig Kennet Miller, *Contemporary Worship for the 21st Century: Worship or Evangelism* (Nashville, TN: Discipleship Resources, 2001), 10-15.



For this reason, the arrangement of time for the worship is very simple and the time for praising is long relatively in the worship. Then, time will be like this:

1. 10:30 a.m. – 10:50 a.m. – Prayer of intercession team for the worship
2. 10:50 a.m.- 11:00 a.m. – Prayer of members before the worship
3. 11:00 a.m.-11:20 a.m. – Beginning the worship with singing the praises
4. 11:20 a.m.-11:30 a.m. – Public prayer, announcement and fellowship
5. 11:30 a.m-11:35 a.m. – Testimony or special song
6. 11:35 a.m.-12:05 a.m. – Sermon
6. 12:05 a.m.-12:10 p.m. – Offering with praise and closing
7. 12:10 p.m.-1:00 p.m. – Lunch

Therefore, the worship is the wellspring of church growth.<sup>50</sup> It is because the seekers become the believers through the worship. It is the main gate where the people of

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<sup>50</sup> Ken Hemphill, *The Antioch Effect: 8 Characteristics of Highly Effective Church* (Nashville, TN: Broadman & Holman Publishers, 1994), 41.



God are born. Also, Eighty percent of people's decisions in choosing a new church home depend on what does or does not happen on a Sunday morning.<sup>51</sup> Therefore, the worship is a very important strategy for being a Christian from a seeker in the church of Korean students.

### The Strategy for Being a Disciple: The Discipleship Training that Grows to Jesus

From the very beginning, Christ's strategy of ministry centered on His men, and men became the main focus on His ministry.<sup>52</sup> To be sure, Jesus came here for salvation. It was His first purpose.

In addition, Jesus came here for making disciples. Then, He chose 12 people including Peter, James and John, and He made them His disciples as He spent three years with them. Jesus lived with them and He showed what the life is as the disciple of Jesus for three years.

Then, Jesus gave the Great Commandment to His disciples to make other disciples with teaching and training (Mat. 28:19-20). It is God's purpose that they will become disciples and then they will make disciples.<sup>53</sup>

Responsible, reproducing Christians are people who are committed to Christ and to His command to make other people disciples too, and to relate them to communities of

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<sup>51</sup> Kennon L. Callahan, *Dynamic Worship: Mission, Grace, Praise and Power* (San Francisco, CA: Jossey-Bass Publishers, 1994), 12.

<sup>52</sup> Allen Hadidian, *Discipleship* (Chicago, MI: Moody Press, 1979), 11.

<sup>53</sup> Charles Stanley, *Charles Stanley's Handbook for Christian Life* (Nashville, TN: Thomas Nelson Publishers, 1996), 460.

Christian people called the church.<sup>54</sup>

Then, for making disciple according to the Great commandment, the church needs the training for members. It is because disciples are made, not born.<sup>55</sup> So, all Christians will be disciples before they will make another disciple. So, a believer who was a seeker tries to train and to learn. Then, he will become a disciple of Jesus.

Then, a disciple has two meanings. First of all, a disciple means a learner. So a disciple of Christ can be defined as “a learner of Jesus who accepts the teaching of His Master, not only in belief but in lifestyle.”<sup>56</sup> So, a disciple should learn about Jesus, especially His life, His personality, and His characters. He should learn everything about Jesus through the bible.

In addition, a disciple means a follower. It is the second meaning. Discipleship means following Jesus, with no rival, no distraction, and no competition for the allegiance of His disciples.<sup>57</sup>

A disciple will follow anywhere even the place of suffering if Jesus tells, “Then Jesus said to His disciples, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me’” (Mat. 16:24, NASB). Therefore, a disciple will live like Jesus and he will obey His teaching.

For this reason, discipleship training contains two important factors. One is learning and another is following. First of all, a Christian will learn who God is and how

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<sup>54</sup> Vergil Gerber, *God's Way to Keep a Church Going & Growing* (Glendale, CA: Regal Books Division, 1973), 23.

<sup>55</sup> Water A. Henrichsen, *Disciples are made, not born* (Wheaton, IL: Victor Books, 1978), 5.

<sup>56</sup> J. Oswald Sanders, *Spiritual Discipleship with Study Guide* (Chicago, MI: Moody Press, 1994), 25.

<sup>57</sup> Richard N. Longenecker, ed., *Patterns of Discipleship in the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 25.

Jesus is.

Through the Bible, a Christian learns the nature of God, the ministry of Jesus, the guidance of the Holy Spirit and other principles. Without learning, a Christian will be misled by his instinct, his ability and his experience. Then, he is not a disciple although he was saved.

In addition, a Christian will follow Jesus and he will live like Jesus. Therefore, discipleship is not a communication of knowledge, but a communication of life.<sup>58</sup>

Disciples try to learn the life of Jesus and follow the life of Jesus.

So, a church should emphasize discipleship.<sup>59</sup> In addition, it is the discipleship training that the church of Korean students has to do. It is because a believer who was a seeker will become a disciple of Jesus, “Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ” (Eph. 4:13, NASB). For this reason, most churches of Korean students perform the discipleship training.<sup>60</sup>

By the way, a cycle of discipleship training should not be long in general because of their term of staying in the church. They will not stay in long-term. They stay in short-term in the church because they move to another place after they finish their study.

So, the church is the center of the spiritual training like the training army camp as it was mentioned in chapter I. Then, the church will train them and she sends them to the new place.

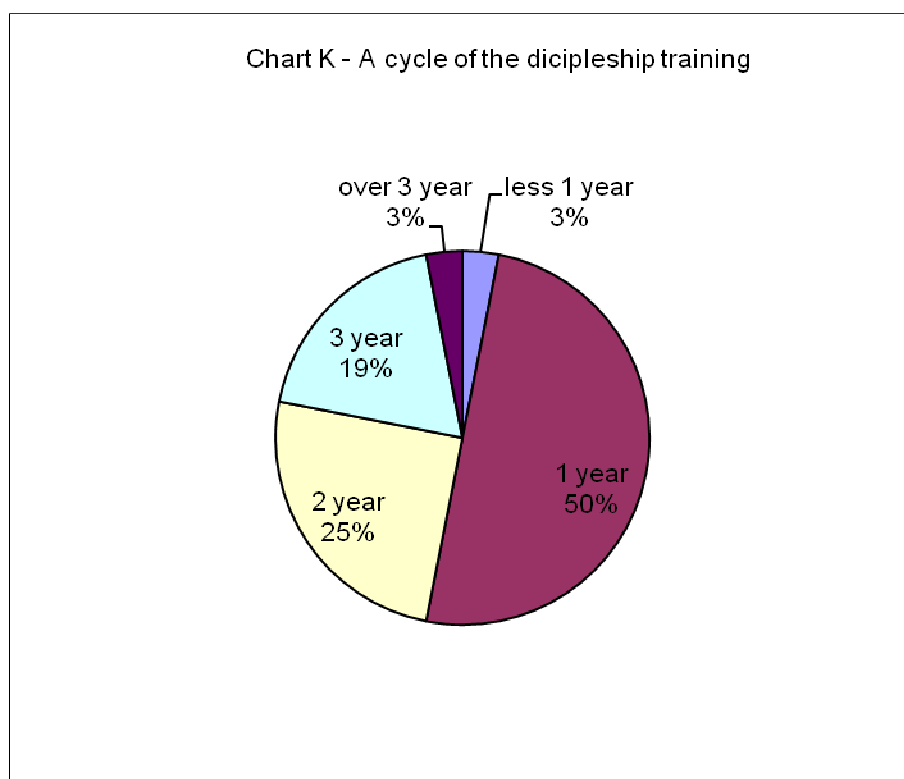
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<sup>58</sup> Juan Carlos Ortiz with Jamie Buckingham, *Call to Discipleship* (Plainfield, NJ: Logos International, 1975), 67.

<sup>59</sup> John F. MacArthur, JR. *The Master's Plan for the Church* (Chicago, MI: Moody Press, 1991), 106.

<sup>60</sup> See the Chart I above. The discipleship training is one of three main ministries in the church.

For this reason, half of the churches are performing the discipleship training with a cycle of one year. Below is the chart of a cycle of the discipleship training.



Also, the contents of discipleship training are different and various because a plan of a pastor or the situation of each church is different. It is difficult to find a common feature in the contents or the textbook of discipleship training.

Nevertheless, 33 churches that took part in the survey questionnaire have one in common. One of their priorities in the strategies is discipleship training and they are doing it. According to the result of the survey, they provide a curriculum of three or four steps mainly as discipleship training like this:<sup>61</sup>

1. 1<sup>st</sup> Step – the Basic Christianity in 10~12 weeks (purpose: knowing God)
2. 2<sup>nd</sup> Step – The Study of books of Scripture like Genesis, John, or Romans

<sup>61</sup> Based on the curriculum of discipleship training of 33 churches including a church that the author serves, author makes the curriculum of discipleship training.

(Purpose: experiencing God)

3. 3<sup>rd</sup> Step – The Discipleship training (Purpose: Making a disciple of Jesus)
4. 4<sup>rd</sup> Step – The Leadership training (Purpose: Serving others as a leader)

Among them, the church has to focus on the third step, discipleship training.<sup>62</sup> It follows the style of Jesus. Jesus lived with His 12 disciples and trained them as He spent three years for them.

Like it, discipleship training is for sharing life of one another and for showing a model as a disciple. In general, a pastor who is a disciple of Jesus leads the discipleship training with five to eight people who finished the first and second step like this:<sup>63</sup>

1. 2:00 p.m.- 3:00 p.m. – Sharing the Quiet time from the last week
2. 3:00 p.m.- 3:10 p.m. – Reciting the words of Bible
3. 3:10 p.m.- 4:10 p.m. – Bible study focusing on sharing
4. 4:10 p.m.- 4:40 p.m. – Praying according to prayer request
5. 4:40 p.m.- 5:00 p.m. – Snack time

Then, with worship and a small group, discipleship training is one of the most important strategies in the church.<sup>64</sup> It is that a seeker who joined in a small group and in worship service as a believer will enter the third level of becoming a disciple.

In addition, as they take part in discipleship training, they experience the spiritual transformation, “And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good

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<sup>62</sup> These four steps are classes for discipleship training. Among them, discipleship training itself is the most important. However, anyone who does not finish the first step and the second step should not join at discipleship training. For this reason, the first and the second steps are classes before discipleship training and the fourth is after discipleship training.

<sup>63</sup> This is the time schedule on Sunday. According to the situation of the church, the date is different.

<sup>64</sup> See the Chart I above. The ministry that the church focus on worship (31%), discipleship training (28%), and small group (20%)

and acceptable and perfect” (Rom. 12:2, NASB).

It is existential change, a change of being. Then, it is to follow the truth of Jesus and to be like Jesus. So, their goals of life are changed as they become disciples of Jesus. The purpose that they come to America is for getting a degree or better education and success in the society.

However, their sense of value or their goal is changed to give glory to God and serve others with their ability and their degree. So, a degree or success is their goal of life no more. Their goal is giving glory to God and serving others with their degree for their success. It is the transformation, the result of discipleship training.

For this reason, discipleship not a question of disciple’s own doing; it is a matter of making room for Jesus so that He can live in disciple.<sup>65</sup> In conclusion, discipleship is the life of Jesus’ disciple. Then, members in the church will train for being disciples. It is useless if it will be no change in spite of much knowledge about God.

John Calvin assumed the whole Christian life to be the right subject of discipleship following:

The Gospel is not a doctrine of the tongue, but of life. It cannot be grasped by reason and memory only, but it is fully understood when it possesses the whole soul, and penetrates to the inner recesses of the heart. Let nominal Christians cease from insulting God by boasting themselves to be what they are not, and let them show themselves disciples not unworthy of Christ, their Master. We must assign first place to the knowledge of our religion, for that is the beginning of salvation. But our religion will be unprofitable, if it does not change our heart, pervade our manners, and transform us into new creature.<sup>66</sup>

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<sup>65</sup> J. Heinrich Arnold, *Discipleship* (East Sussex, UK: The Plough Publishing House, 1994), i.

<sup>66</sup> Michael J. Wilkins, *Following the Master: Discipleship in the steps of Jesus* (Grand Rapids, MI: Zondervan Publishing House, 1992), 344.

The Strategy for Becoming a Professional Missionary:  
The Serving that Shows the Love of Jesus

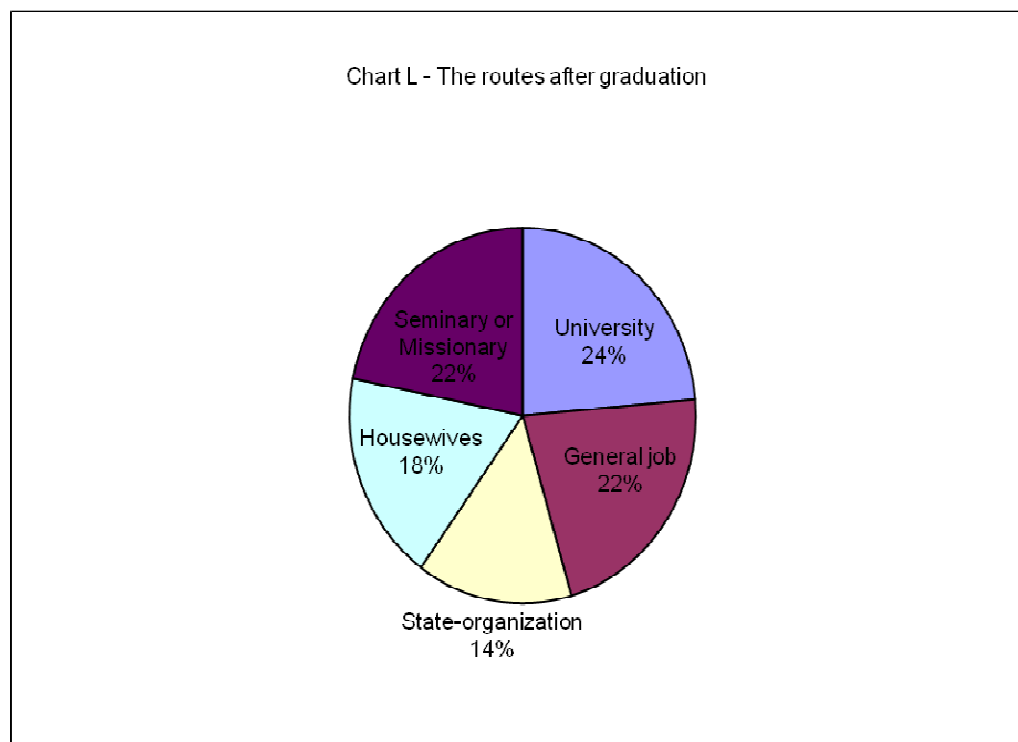
Becoming a professional missionary is the fourth strategy and it is the goal that the church has to try. When they become the disciple of Christ from the seekers and the believers, they almost have finished their study in the school. Then, they need to prepare to become a professional missionary because they will go somewhere.<sup>67</sup>

It is the very important strategy to the church. The church of Korean students in America does not train them and she does not breed them for the church. She trains them and she breeds them for the whole world and for the communities where they will go after graduation.

So, the church is the training center like a military academy and she sends them to the community or the society as the professional missionary. Below is the chart of the routes that people take after graduation.

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<sup>67</sup> The professional missionary does not mean that they will go to the mission field only. It means that they will go to the society including mission fields with their specialty and they will serve it with the spirit of the missionary.



It is a very surprising result. A route to a university, a general job, and a state-organization is the result according to general expectation. They go to those routes as a professional missionary. In there, they work as a disciple of Jesus as they contribute to the development of a university, a general job, and a state-organization.

By the way, the 22% that are becoming a missionary or going to a seminary exceeds the expectation. Also, it is an exceptionally high percentage among 33 churches that took part in the survey questionnaire.

Nevertheless, it is the wonderful result of the church. Whether they come to the church as seekers, or as believers, they transformed their life and they changed their route. They devote themselves for the glory of God in their life and they try to live in home, church, school, workplace and other places as a disciple of Jesus. In addition, they go to



the seminary or they become a missionary.<sup>68</sup>

Like this, Korean students of the church become professional ministry and they work in the community, university, organization, mission fields and so on. Usually they work in there as the leaders at high positions because they have high level degrees.

Also, they will move to the church of Korean immigrants in America if they will get a job in America. It is very important. The church of Korean Students and the church of Korean immigrants are the symbiotic relationship.

The former is the training camp for training spiritual soldiers and the latter is the army field where spiritual soldiers do ministry. In a word, the church of Korean students that is for sowing has to send the professional missionary to the church of Korean immigrants, and they will make great fruits in the church that is for reaping.

For this reason, they will be a servant leader, not a dominant boss. This idea was given particular currency in the 1970s by Simon K. Greenleaf.<sup>69</sup> It is not a traditional concept because leaders used to reign over and used to be served by others. It is the biblical concept and Jesus showed this model as the servant leader.

Then, serving is the most powerful tool for showing love of Jesus, "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet" (John 13:14, NASB). In addition, it is the most effective tool for preaching the Gospel, "By this all men will know that you are My disciples, if you have love for one another" (John 13:35, NASB).

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<sup>68</sup> In the church that the author serves, two members have gone to the seminary for being pastors and two members are devoted as missionaries. Between the latter two members, one went to Mongolia International University in Mongolia, 2009 and another will go to M.I.U. in Mongolia, 2010.

<sup>69</sup> Robert Banks and R. Paul Stevens, ed., *The Complete Book of Everyday Christianity: An A-to-Z to Following Christ in Every Aspect of Life* (Downers Grove, IL: InterVarsity Press, 1997), 876.

Also, the parable of the Good Samaritan shows the example of serving leadership (Luke 10:25-37). The religious people such as the priest and the Levite ignored a man who fell into the robbers' hands and passed by on the other side. They did not serve others with reason that they kept the law.

However, the Good Samaritan shows the example of serving. He took care of the man who fell into the robbers' hands and served him as he spent his time, his money, and others. So, Jesus recognized that he was a real neighbor because he showed mercy toward him. Then, Jesus said to a lawyer, "Go and do the same." (Luke 10:37, NASB).

It is the basic principle of the law. The Good Samaritan knew it and he served the man who fell into the robbers' hands. It is the serving that Jesus emphasized in His life and in His teaching. Like it, the professional missionary from the church should try to serve others.

Especially, Matthew 5:13-16 shows the great model of the servant leader. It said that disciples will be a salt and a light, "You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men. You are the light of the world. A city set on a hill cannot be hidden" (Matt. 5:13-14, NASB).

The light is a very powerful thing. When the light shines toward the people, their sin will be clearly disclosed. Also, the goodness belonging to God and the evilness belonging to Satan should be divided obviously.

It is the power of the light. It is the mission of the leader. The leader, a professional missionary of Jesus, should be the light in his life. Then, he shows what the goodness is in the evil world.

Whereas, the salt is very humble thing. It is because there will be a salty taste in the food as it should be melted. It is the reason of the salt. It is the attitude of the leader. The leader, a professional missionary of Jesus, should be the salt and he shows his love of Jesus with serving.

In the arts, in science, in commerce, in industry, in politics, in any area of human endeavor, a professional missionary can be salt, with God working in him, both to will and to do His own good pleasure.<sup>70</sup>

Then, the people related with a servant leader will praise the Father in heaven, “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven” (Matt. 5:16, NASB).

In result, God wants His people to be very much involved in the basic functions necessary to maintaining life on this earth.<sup>71</sup> Thus, the member who will be a professional will be trained by the church. It is the professional missionary with the spirit of leader and attitude of servant. It is because leadership and influence are built on serving.<sup>72</sup>

So, the church, especially the pastor has to perform his own ministry of equipping the members in the church. Also, all members have to perform their own ministry for building up of the body of Christ, “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ” (Eph. 4:11-12, NASB).

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<sup>70</sup> W. Phillip Keller, *Salt for Society* (Waco, TX: Word Books Publishers, 1981), 98.

<sup>71</sup> Larry Peabody, *Serving Christ in the Workplace* (Fort Washington, PA: Christian Literature Crusade, 2004), 77.

<sup>72</sup> James C. Hunter, *The Servant: A Simple Story about the true essence of leadership* (New York, NY: Crown Business, 1998), 79.

According to this text, the center of ministry in the church is all saints, not just a pastor. Also, they serve others as they join in departments of the worship like making Power-Points, and leading the praises.

Also, they join in department of the education like Sunday school and library. In addition, they join in the ministry of the fellowship and the outreach and they will be trained for being a professional missionary.

Especially, a small group is the best place for serving others. They are trained in the small group and they learn serving in it. They serve the family in the small group with food every Friday, they serve the family with bible study, and they serve the family as they open their home.

That is not all in a small group. They serve them in the week. If a new family may come to their area, they will go to the airport picking up the new family. If the new family wants to buy an automobile, they will go to the dealer. Like it, they serve others in the routine life and in the special cases.

This serving leadership is a good and effective for the prospectively professional missionary. They will learn to serve as they see the serving leadership. In the church that the author serves, there are a lot of people in old age.

They have a high degree like PH.D, and they are at the high position in their workplace like professor, and they have money to spare than the students. Then, they serve others, even young generation, in the church.

Especially, they invite singles to their home and make a dinner for them. In addition, they share their life and their troubles such as economic problem, anxiety about the future, language difficulty and other when they studied in university. Then, it will

make them be encouraged because they are in trouble.

Also, they confess their testimony how they meet Jesus Christ. Then, they teach that the most important in the period of student is how to believe in Jesus and how to find the purpose of life. Like it, they show the good leadership to the Korean students, the prospectively professional missionary.

In addition, they show a servant leadership in the church. They give out a weekly paper of the church in the gate, they wash the dishes, they clean up the church, and they throw away trashes.

Also, they serve in church maintenance, they make a playground for children, and they carry luggage when someone moves to another place. Like it, they serve others in any places including church as volunteers. It is the serving that the professional missionary has to do.

Then, the prospectively professional missionary in the church follow them and they serve others like them. In addition, they will contribute to their new communities such as their new church, their new workplace and their new place as the serving professional missionary.

CHAPTER IV  
THE CURRENT SITUATIONS  
OF THE CHURCHES FOR KOREAN STUDENTS IN AMERICA

*Positive benefits*

The church of Korean students exist for the future because it is the place of sowing for the glory of God. For this reason, most ministries and four strategies are related with preach, training and sending.

Nevertheless, there are a lot of benefits or fruits in the church.<sup>1</sup> It is because the ministry of God will accompany with fruits, or benefits. Among them, the first benefit is that a lot of people are saved and their life is transformed in the church.

In many cases, a lot of Korean students visit the church or attend at a small group. The main reason is because they are homesick, especially, because of Korean food, Korean people and Korean language. Also, they seek for the Absolute, God because they are very lonely and they need help.

They come to the church for their mental, practical, and spiritual satisfaction because Korean churches are one of the best places for Koreans in America. There they share their difficult lives as foreigners in alien country, such as language, education,

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<sup>1</sup> This part will introduce the actual fruits of the ministry in the church of Korean students in America. Especially, the benefits related with the author will be presented mainly.

culture and relationship with other people. Also, they make an intimate relationship as they eat Korean food.

While they attend the church for these main reasons, they are saved easily and fast because their hard situations such as loneliness, an ambiguous future, financial problem, and others make them open their hearts to the Lord.

For this reason, they are saved while they come to the church for relationship with people– they make the eternal relationship with God. So, the church is the Ark of the salvation to Korean students in America. A lot of Korean students were saved when they studied in America.<sup>2</sup>

Also, they experience the transformation. They are genuine and mild relatively because they just study and they do not have the experience in the society. However, they are very smart and intelligent because they study for a long time. So, they are very rational and logical. With the simple mind and the discerning brain, they think about it over and over what truth is and who Jesus is.

If they get to have the strong confidence that Jesus is the Lord, they devote themselves to God completely. Also, they do not hesitate to make the choice about their transformation. As a result, they change their direction becoming missionaries with their lives, and some even become pastors or professional missionaries.

For example, Dr. Dong In Chang was saved in the Korean Baptist church of Stillwater and he got a degree of master and PH.D in O.S.U. In addition, he worked in the company of consultant management as a C.E.O., and he prepared to be a missionary after he went back to Korea. Then, his family and he went to Fiji as a missionary and they are serving now.

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<sup>2</sup> The author already mentioned the fruit of salvation in the church in chapter III.

He was saved in the church of Korean students and he was transformed to a missionary of Fiji. When he came to O.S.U. in the beginning, he pursued the secular success like earning much money.

So, he needed a degree of PH.D., and he studied for it. However, he was transformed after he found the most valuable thing, the glory of God, and he was changed to a missionary.

Also, two brothers entered into seminary for being a pastor. They studied in O.S.U., with a major of political science and accounting each. However, they were called a pastor by God, and they entered into seminary for glory of God.<sup>3</sup> These transformations occurred in the church frequently.

The second benefit is for the church. They take part in church ministry positively and actively after they are saved and are transformed. So, most members serve in the church according to their spiritual gifts. As this thesis mentioned in chapter III, they serve in departments of all areas, such as in the worship, in the Sunday school, and so on, in the church.

For example, 15 members of Korean Baptist Church of Stillwater, OK have gone to Winslow, Arizona.<sup>4</sup> They visited there for a mission of Navajo Indians in June, 2008. There they took part in the ministry of missions with an initiative because they were all specialists with burning hearts. According to their spiritual gifts and their majors in University, they taught the Bible to the Indian children, they managed various crafts, they cooked the food, they played the piano and the guitar, they made a presentation about

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<sup>3</sup> One student entered into Liberty Baptist Theological Seminary in 2008, Lynchburg, VA, and another student entered into Southwestern Baptist Theological Seminary in 2009, Fort Worth, TX.

<sup>4</sup> It is the church that the author has been serving as a senior pastor since 2005.



missions, they took pictures, and they performed everything for the mission.

They take part in church ministry like this. With their enthusiastic participation, the church performs her ministry effectively in spite of fewer pastors in the church due to these devoted volunteers.<sup>5</sup>

Also, the church is very effective by developing a laymen leadership development program. The church is not managed by the sole leadership of a pastor. All members who are saved in the name of Jesus have leadership from God and ownership for the church. Then, they work together as priests – “But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light” (1 Pet. 2:9, NASB).

So, a pastor performs his own ministry, equipping the saints and he develops an effective laymen leadership training program. He trains them for becoming missionaries. Also, they have spiritual responsibility that they will be a leader for the communities as well as for the Kingdom of God. Then, they prepare being a leader as they perform their own ministry, building up the body of Jesus Christ in the church (Eph. 4:13).

Above all, they will give a good influence to the Korean community in America and the American community. It is the third benefit for the whole world. As this thesis mentioned already in chapter I and chapter III, the churches of Korean students is the place of sowing.<sup>6</sup> They invite Korean students, they lead them to be saved, they train

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<sup>5</sup> In general, the church of Korean students has fewer pastors than the church of Korean immigrants. One reason is that there are more volunteers and the other reason is that they have lower budgets.

<sup>6</sup> One among the pastors who take part in questionnaire survey tells that the church does not expect the reaping. It is because the most important goal is the sowing.

them as disciples of Jesus and they send them as professional missionaries to the whole world.

First of all, they work in America and they give contributions to America either directly or indirectly. Over half among Korean students of the church remain in America.<sup>7</sup> Then, they get a job after graduation, and they move to another place in America. In there, they contribute to the community, organization and society.

They work as a professor, a researcher, or a staff member in a University and they work in a general company.<sup>8</sup> In there, they make a contribution to the development of America. With their specialty with a high quality, they make American society be better.

For example, Dr. YoungWoo Kang, was the Korean student in America as a Christian. He got a Ph.D. degree at the University of Pittsburgh and he taught as a professor in Northeastern Illinois University (1979-2001).

Then, Dr. Kang serves in the United States Government. He is a member of the National Council on Disability (NCD), an independent federal agency which makes recommendations to the President and Congress on issues affecting 54 million Americans with disabilities.<sup>9</sup> Like him, many Koreans as Christians give a positive influence to people in America.

In addition, they contribute to American churches. Most Korean Christians attend Korean churches in America. However, in some cases, some Christians serve American people as they attend in an American church. Even some Korean pastors who were a

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<sup>7</sup> According to the statistics from the survey questionnaire for the thesis, 50% among Korean students get a job in America. In addition, 47% go back to Korea, and 3% go to the mission field.

<sup>8</sup> In general, Korean students with a doctorate degree used to go to a University, and Korean students with degree of a master or a bachelor used to go to a company.

<sup>9</sup> [http://www.ntac.hawaii.edu/employ\\_success\\_stories/consumers/stories/story002.html](http://www.ntac.hawaii.edu/employ_success_stories/consumers/stories/story002.html)

seminary student in America serve in an American church as a senior pastor or an assistant pastor.

For example, Dr. Young Bae Chang, is a professor in the department of engineering in Oklahoma State University.<sup>10</sup> He attended the church of Korean students in America a long time ago.<sup>11</sup> There he transformed to a disciple of Jesus and he became a professional missionary.

Then, after he graduated, he moved to Hill Crest Baptist Church in Stillwater, OK, and he serves in the department of international ministry.<sup>12</sup> In there, he serves for the American family with bible study in Sunday school, especially the international students who come to O.S.U.

In addition, he suggested “All Nations Worship Service” and he made the preparation for the meeting.<sup>13</sup> As a result, every three months since 2005, a lot of Christians from several of the nations have given the worship service together. Even though they have different nationalities, different languages and different cultures, they worship God as one family in Jesus Christ.<sup>14</sup>

Also, members in the church contribute to the church of Korean immigrants in America. In America, there are thousands of Korean churches. They move to the church of Korean immigrants as they leave from the church of Korean students after they finish

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<sup>10</sup> <http://www.met.okstate.edu/FacultyandStaff/Chang/Chang.html>

<sup>11</sup> He attended in the Korean Baptist Church in Stillwater from 1987 to 1993 as a student of O.S.U.

<sup>12</sup> <http://www.advancingthegospel.org>.

<sup>13</sup> In 2005, four pastors including the author and an Indonesian pastor gathered together as the first meeting for “All Nations Worship Service”.

<sup>14</sup> This worship is offered in English officially. However, the people use their native language when they sing a special song.

their study.

There they serve the church as the equipping volunteers and they serve as layman leadership. Above all, they reap practical fruits for the church because they are trained in the church of Korean students for reaping.

Some among them serves in the mission field as a professional missionary. The Korean Baptist Church of Stillwater sent Min Jung Nam to Mongolia in 2009 as a missionary.<sup>15</sup>

She came to the church as a seeker in 2006, she became a believer as she accepted Jesus Christ, the Savior, and she was baptized in the church in 2008. Then, she devoted her life as a missionary for the world mission and she made a decision going to Mongolia International University in 2009.<sup>16</sup>

There she preaches the Gospel and she trains Mongolian students being a leader for glory of God as she works a faculty of fashion design in the week, and she serves the Mongolian church in the weekend.

Also, the church ordained Su Jin Yoo as a missionary in the Easter worship service, 2010. She was saved and she was baptized at the Korean Baptist Church of Stillwater.<sup>17</sup> In addition, she was called a missionary by God. So, she will go to M.I.U. in fall, 2010.

There she teaches her major, accounting, in the classroom as faculty, and she serves the church as a missionary. It is that she serves the nation of Mongolia as a professional missionary. It is the benefit from the church of Korean students in America.

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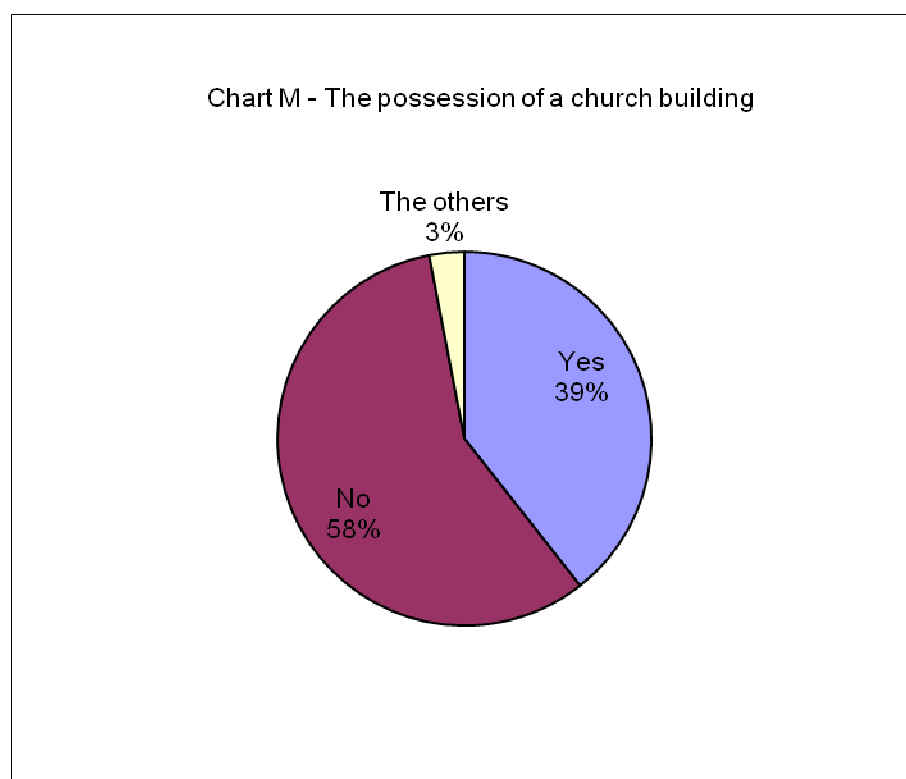
<sup>15</sup> She graduated from Oklahoma State University in 2008 with a master of merchandizing.

<sup>16</sup> <http://www.miu.edu.mn>.

<sup>17</sup> A former pastor of the author gives the baptism to her.

### *Difficulties*

The first difficulty of the churches of Korean students in America is a financial problem. As the questionnaire survey revealed, 58% among the churches do not have their own church building. Here is the chart about the possession of a church building.



Usually, in the church of Korean immigrants in America, if members are over 100, they can build their own church building. It is because they give stable offerings from their business.

However, the church of Korean students in America is different. Their numbers look stable because 63% among the churches are over 100 in attendance.<sup>18</sup> By the way, their financial situation is not stable because most members are students who cannot give much offering like the tithes. Most of them are supported money by their parents, and

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<sup>18</sup> See the chart B in chapter III

some manage to live with scholarship of university.

Also, they are a status of F-1.<sup>19</sup> This status cannot work in America, and it can just study. If they can work in America, it is illegal. To be sure, they have qualification to work in the campus as a part-time job. However, the competition of getting a part-time job in the campus is severe because it is very limited.

Even though the student families and the permanent residents like professors give the tithes, it is very difficult for the church to build a church building. It is because they are a few.

With this financial problem, the church has difficulty to hire a full-time minister. On average, three full-time ministers will be hired by the church of Korean immigrants, if the members are about 100.

By the way, the church of Korean students in America cannot hire three full-time ministers at the same time because of financial difficulties. If she hires more pastors, she cannot perform any ministry because all budgets will be used for salary of pastors. So, a senior pastor needs to work twice as much as a regular person.

To be sure, it will be a good reason that the church should pursue the laymen leadership because of few pastors in the church. So, laymen take part in the ministry and they serve the body of Jesus like a pastor. This can be positive or negative.

The second difficulty is their short-term of staying in the church. Most students do not stay permanently. After they graduate and get a degree, they will move to another place. So, most undergraduate students stay for 4 years, students in a master degree stay 2-3 years, and students in a doctorate degree stay 3-5 years.

Most students graduate and move to new places, such as another school, new

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<sup>19</sup> F-1 is the status that U.S.A. gives to foreign students.

workplace, and home land. So, members of the church changes continually, and there is no stability. It is the reason that the church performs the ministry of sowing.

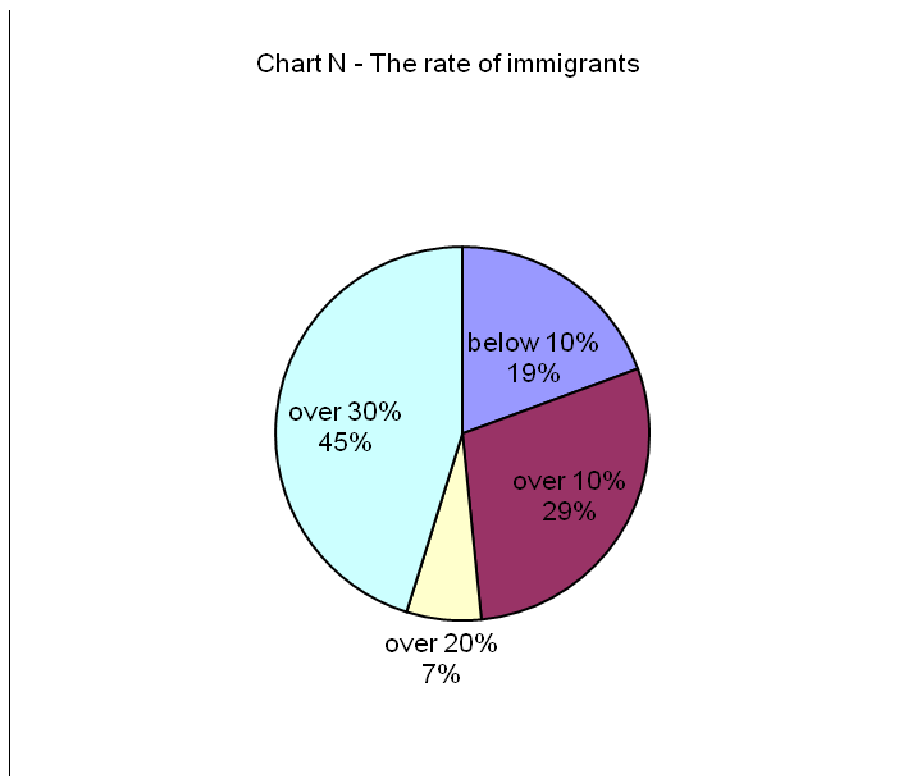
For this reason, the pastors of the church, even old members used to get exhausted because they could not produce the visible results as they send most members to another place. They just trains and sends them to a new place. In there, they will reap the fruits based upon the training of sowing in the church.

It is similar that the resident members used to get exhausted. They open their hearts to a new family and they make intimate relationship with families of Korean students. However, they should experience the sorrow of separation in every semester because most members will be gone after they will be graduated.

This ministry of giving makes a pastor and the resident members bother. To be sure, they are called serving Korean students by God, so they give their mind to Korean students in the church, they make a food for them, they support them spiritually, even tuition.

Even though it is their calling by God, they used to get exhausted because most Korean students are gone to the new place after graduation. For this reason, a pastor and resident members experience a sense of emptiness in every semester.

The third difficulty is the gap between students in the church and residents in the church. In the church of Korean students, there are a lot of immigrants. Below is the chart of the rate of immigrants among all members in the church.



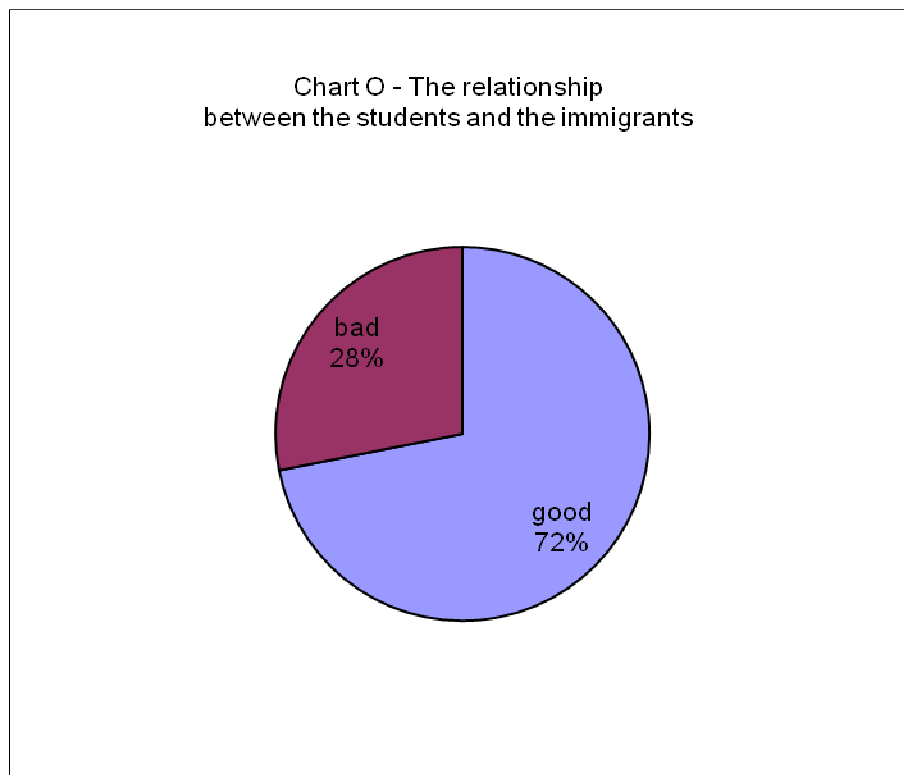
The reason that Korean immigrants attend in the church is because there are not many churches for them in the vicinity. So, they attend in the church with the reason of distance. If they attend in the church of Korean immigrants, they should spend over 1 hour in one way.

However, it is that they attend in the church for serving Korean students. A lot of Korean immigrants in the church have a mission. It is the serving of Korean students. So, they make food for Korean students, they help them in the routine life, and they support them spiritually and practically. Even though they can attend in the church of Korean immigrants, they attend in the church of Korean students for serving them.

Due to it, the relationships between Korean students and Korean immigrants are mainly good. It is because Korean immigrants in the church serve Korean students sincerely and Korean students know how much Korean immigrants love them. Here is the



chart about the relationship between the students and the immigrants in the church.



However, it cannot deny that there is the gap between students in the church and immigrants even though their relationship is good.

First is the cultural gap. The Korean immigrants came to America a long time ago. Then, they have the Korean culture from those times when they left from Korea and they have the American culture because they stay in America for a long time; on the other hand, Korean students have the Korean culture up-to-date and they do not familiar with American culture.

For example, Korean immigrants enter into a house wearing shoes, but Korean students take off their shoes when they enter into a house. Like it, they cannot understand the culture of one another, and it makes the misunderstanding between them.

Also, there is the language gap between American family and Korean family in

the church. The main group in the church is Korean students who use Korean language as the mother language. Then, they want to use it in the Korean church comfortably because it is difficult for them to use English in school or in a workplace as a foreigner.

However, there are American families in the church because a Korean immigrant marries with an American spouse.<sup>20</sup> Their mother language is English although they attend a Korean church and their wife is a Korean.

For this reason, the church has two styles of the worship service. One is the English worship service for American family, and another is the Korean worship service for Korean family. Also, they will give the worship together with English and Korean in the Easter and the Thanksgiving.

By the way, the problem is the fellowship and the communication. After the worship service, they have lunch together in the fellowship hall. However, Korean students are difficult to contact with them easily because they have to use English for the communication.

Even though the American families want to make the relationship with Korean students, it is not easy because Korean students want to have lunch in a comfortable mood. It is very difficult for them because they cannot speak English fluently and they want to eat lunch comfortably as they speak Korean language. So, American families are lonely among Korean families.

It is difficult to completely remove the gap between them. However, it is possible to reduce the gap between them. It is the one of the difficulties that the church should work out.

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<sup>20</sup> All Korean immigrants in the Korean Baptist Church in Stillwater that the author serves marry with American spouse. For them, there is the Rainbow worship service in English.

Final difficulty is because of distinctiveness of the church. In America, the churches of Korean immigrants are the majority and the churches of Korean students are the minority.<sup>21</sup> So, if there will be the united meeting, like the Easter worship service, in local area, most programs will be focus on Korean immigrants.<sup>22</sup> For this reason, Korean student used to take part in the united meeting with the passive attitude.

Also, in some cases, Korean students are not adapted to the church of Korean immigrants. After they graduate from university, they get a job and they move to another place. In there, they begin to attend in the church of Korean immigrants. However, they are uncomfortable because the atmosphere is different from their former church.

The atmosphere of the church of Korean students is bright and it is free relatively it is because they are students who are young relatively and free-hearted relatively. However, the church of Korean immigrant is consisted of businessmen, salary men, independent enterprises and other jobs. So, they are busier than students, and they struggle in the society. Like it, it is fact that two types of church have a different atmosphere and a different culture.

So, they need a time for adaptation. Then, some are adapted to the church of Korean immigrant well and they become good workers for the church; On the other hand, others are not adapted to the church.

As a result, they are looking for the church of Korean students in the vicinity and they settle down in there. In addition, they as Korean immigrants serve Korean students in the church as they are served by Korean immigrants in the former church. Also, in

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<sup>21</sup> The percentage of the church of Korean students among Korean churches in America is 9.67% according to the Stratified Systematic Sampling. See the figure 3 in chapter I.

<sup>22</sup> The author has taken part in several seminars in America. All seminars focus on the churches of Korean immigrants because they are the majority. For this reason, the special seminar is necessary for the pastors and the churches of Korean students.

some cases, they attend in American church in their area and they serve the church with loyalty.

All churches in the earth belong to God. So, Korean students can attend in any ethnic church. If God sends Korean students to American church, they will attend in it. Also, if God sends Korean students to Korean churches even Chinese church, they will follow it. It does not matter because every church is the body of Jesus Christ.

However, it is the serious problem if Korean students who leave from the church of Korean students will not adapted to the church of Korean immigrants. The church of Korean students perform ministry of sowing, and they train Korean students and send them to the church of Korean immigrants. In there, they have to do ministry of reaping. By the way, if they cannot do it as they are not adapted to the church it is a great loss in the view of the Kingdom of God.

It is a difficult situation and it is a very important assignment to the church that sends Korean students to the whole world.

### *Potentiality*

The universities founded in Europe in the twelfth and thirteenth centuries consisted of faculties of law, medicine, and theology.<sup>23</sup> These three areas related with God and human: the first belongs to the community, the second belongs to the human and the third belongs to the God.

Until the 19th century, religion plays a significant role in university curriculum;

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<sup>23</sup> Robert Paul Wolff, *The Ideal of the University* (Boston, MA: Beacon Press, 1969), 9.

however, the role of religion in research universities decreases in the 19th century.<sup>24</sup> The universities began to focus on the first two things, law and medicine. However, they did not focus on the third thing, theology and they tried to make up for other areas although one of the important ideals in the universities is for the glory of God.

In the end, universities in the present become the center that refuses God and do not search the truth. Instead, they pursue falsehood truth and secular points of the view. Like it, the universities are going towards the wrong direction and they are pursuing the secular success.

Then, Kenneth Irving Brown, an author of *Not Minds Alone* (1954), indicated the danger of the current universities like this:

The irrelevance of religion is one of the predominating attitudes to be found during the first half of the twentieth century, when the structure of modern secular education, splendid in its strength, magnificent in its extensiveness, but nevertheless faulty and incomplete, was being refashioned. Even the church-related colleges came to be apologetic for their church connections and more than one sloughed off a relationship which had become an embarrassing tradition. The fetish of objectivity restrained many a conscience instructor from making witness to his religious faith.<sup>25</sup>

However, a serious problem is that the role of the universities is growing gradually and getting stronger in the society. Even though they pursue worldly success and secular knowledge not from God, their influences to the people is getting bigger. Then, a statement published by the University of Witwatersrand emphasized it like this:

Every civilized society tends to develop institutions which will enable it to acquire, digest, and advance knowledge relevant to the tasks which, it is thought, will confront it in the future. Of these institutions, the university is the most

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<sup>24</sup> <http://en.wikipedia.org/wiki/University>

<sup>25</sup> Ben C. Fisher, *The Idea of a Christian University in Today's World* (Macon, GA: Mercer University Press, 1989), 5.

important.<sup>26</sup>

For this reason, the universities need the spiritual purification. The Christians should not give up them, and the devoted Christians should go into an ivory tower for the spiritual purification. Then, they will make the universities be changed. It is the reason that the professional missionaries like the devoted professors in the campus are necessary.

In there, they will make the university in today's world determine its own belief about the nature of God, not merely as an intellectual exercise, but as an experience that arises out of the depths and inner resources of the each soul in the campus.<sup>27</sup> They will give the spiritual and practical influence with their specialty in their majors as well as their faith to the Lord.

Also, Christian students will be the light and the salt in the university. Christians living in the academic community have the responsibility to make Jesus Christ known in that community.<sup>28</sup> Because of this great ministry, the church of Korean students in America has great potentiality or great responsibility, especially spiritual duty in the view of the Kingdom of God.

First of all, the church of Korean students in America is the place for changing their purpose of life. The church is the place for their salvation as they become Christians and transformation becoming a disciple of Jesus.

When they come to America as the abroad students, they have their own dream like secular success, not from God. However, since they have attended in the church,

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<sup>26</sup> James A. Perkins, *The University in Transition* (Princeton, NJ: Princeton University Press, 1966), 4.

<sup>27</sup> Fisher., 24.

<sup>28</sup> W. Haydn Ambrose, *The Church in the University* (Valley Forge, PA: The Judson Press, 1968), 68.

their dream has been changed and they have possessed the vision from God. They realize that they are made by God and for God.<sup>29</sup>

As a matter of fact, most people, even Christians, do not know the purpose of life. They just study, they just eat, they just work, they just make a relationship with other people, and they just make money without the purpose of life, "For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away"<sup>30</sup> It is where they are living at the present.

Then, they begin to realize their purpose of life, the glory of God, and they devote their life for it. In addition, they have the confidence that they will study for the glory of God, and they will get a degree for it, "Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made" (Isa. 42:7, NASB).

A lot of Korean students realize their purpose of life and they change their purpose of life in the church. Then, they will go to the mission field as a professional missionary and they will go to the new place with the mind of mission.

Above all, they will go to the university with the position of a professor and they will try to change it into the place of God's glory. It is the great potentiality that the church possesses.

Also, the church of Korean students in America is the place of making spiritual networking. A lot of Korean Christians go into the society and universities whether they

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<sup>29</sup> Rick Warren, *The Purpose Driven Life* (Grand Rapids, IL: Zondervan Publishing house, 2002), 18.

<sup>30</sup> Mt. 24:38-39, NASB.

are professors or students. However, it is difficult for them to change the universities alone.

They need spiritual partners and they need strong relationship based on Jesus Christ. It is because they cannot perform anything by themselves. The Bible says, “Two are better than one because they have a good return for their labor. And if one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart” (Ecc. 4:9; 12, NASB).

Then, Moses had the spiritual partners like Aaron and Joshua and he made a spiritual networking. In addition, they led the people of Israel in the gate of Canaan. Also, Joshua had the spiritual partner like Caleb. In addition, he made strong partnership and they conquered Canaan together.

Daniel was also. He had the spiritual partners like Hananiah, Mishael, and Azariah and they made the strong networking. Then, they could keep their faith and their purification in the Babylonia and they could refuse temptation of a king’s dainties of all lands and seas.

They could keep their holiness and they could overcome the temptation because of the spiritual networking, “At the end of ten days their appearance seemed better and they were fatter than all the youths who had been eating the king's choice food.” (Dan. 1:15, NASB).

So, the church makes them share their vision, and she teaches the spiritual partnership between them. In addition, she makes them be spiritual partners. Then, they go into the universities or the society together. In there, they will try to change it into the Kingdom of God. Even though they do not go into the same places together, they can



maintain their partnership. In addition, they will change their places into the Kingdom of God as they support one another with prayer.

Like it, the churches of Korean students have the great potentiality and they will make the great benefits for the glory of God in spite of the several difficulties.

## CHAPTER V

### CONCLUSION:

#### THE CHURCH OF KOREAN STUDENTS IN AMERICA

Jesus wanted to save people and Jesus wanted to care them. Then, His choice was coming here as the flesh because He wanted to meet people directly. So, Jesus eats with people, He walks with them, He sleeps with people, and He shares His life to the people. Even Jesus cried out with people. It is because His focus group for the ministry is the people. It is called the incarnation of Jesus.

Then, the church should do ministry of the incarnation following Jesus. It is that the church has to be built in the place where the people reside, and the church has to make them satisfy mentally and practically, especially spiritually.

So, Korean churches are built in the whole world including Korea and America, and they do ministry for the people in there. Then, they make the people to be saved as children of God and to be transformed as disciples of Jesus.

For it, Korean churches in America began to do ministry with the history of Korean immigration in America. Since the first church as a Korean church had been built in Hawaii in 1903, Korean churches in America are built for Korean people, and they give a good influence to the Korean people, Korean community in America.

Among Korean churches in America, there are two types of Korean church. It is

because their purpose coming to America can be divided into two things broadly. One is for a better life with earning money and another is for a better life with higher education.

Then, first type of Korean churches in America is for the churches of Korean immigrants. In the church, most members reside permanently in America. Few people are going back to Korea because they left from their homeland, Korea, for a better life. For this reason, the churches of Korean immigrant will stay a long time in the church and she will pursue the ministry of reaping.

Another type is for the church of Korean students in America. Its' situations are different from the church of Korean immigrants.<sup>1</sup> Most members will leave from the church after graduation and they will go back to Korea, stay in America or move to another country. For this reason, she is difficult to make a long-term plan. She will train them with strategies a short-term because most of them will move to another place.

Then, the churches of Korean students in America exist for the future. It is because they focus on the ministry of sowing. Then, they perform the ministry of preaching the gospel, training and sending. Like it, their goal is reaping in another place and in the future as they sow the seed of Gospel.

Also, most members are young and they are the elite spiritually and intelligently. So, they will make the church, the community, the universities, and the society develop as they will produce the great fruits for the glory of God, “Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew.” (Psa. 110:3, NASB).

For this reason, the church of Korean churches is different from the church of Korean immigrants. She should do ministry of sowing with the purpose that she has and

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<sup>1</sup> See the figure 1 in chapter I

she has to train them be a soldier of Jesus Christ.

Paul, the apostle, said, “I planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God who causes the growth. Now he who plants and he who waters are one; but each will receive his own reward according to his own labor.”<sup>2</sup>

Like this text above, each minister has his own labor. Likewise, each church in this earth has its own labor. To be sure, the labor of the church in Korea, America, and mission fields is different, such as planting, watering, and producing, although their goal is the same – for the glory to God.

Then, the church of Korean students in America has their own labor and their own purpose. The church is the place for planting or sowing and it is the center of changing or transforming. Then, she sends the people to the other churches in another place and to the whole world for reaping and producing fruits. It is why the churches exist in this earth.

The real measure of the church is the extent to which it can penetrate the community and influence its life.<sup>3</sup> In this view, the churches of Korean students in America have the great potentiality spiritually. Also, it is within bounds to say that the future for the American society as well as the Korean society, especially, the Korean churches and the American churches depend on them.

Therefore, the churches of Korean students in America have to perform these four strategies, small group, worship, discipleship training, and serving. Then, it will make an unbeliever become a seeker through a small group, a seeker become a believer through

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<sup>2</sup> 1 Cor. 2:6-8, NASB.

<sup>3</sup> J. Terry Young, *The Church-Alive and Growing* (Nashville, TN: Broadman Press, 1978), 13.

the worship, a believer become a disciple through the discipleship training and a disciple become a professional missionary through the serving. It will be for the glory of God as well as the whole world.

## Appendix 1 – Survey Questionnaire

### ► These are questions about the church that you are ministering

Grace and Peace of God will be always with you, your home and your church. I am Heonju Lee, a pastor of Korean Baptist Church of Stillwater, who is serving Korean Students in Oklahoma State University. I appreciate your response to the Questionnaire for D.Min dissertation of Liberty Baptist Theological Seminary(Lynchburg, Virginia)

1-1. What range is major age group in your church?

- ① 21~30( ) ② 31~40( ) ③ 41~50( ) ④ 51~60( ) ⑤ etc( )

1-2. How much percentage of students including their family in your church?

- ① over 60%( ) ② over 70%( ) ③ over 80%( ) ④ over 90%( ) ⑤ etc( )

1-3. How much percentage of immigrants including their family in your church?

- ① less 10%( ) ② over 10%( ) ③ over 20%( ) ④ over 30%( ) ⑤ etc( )

1-4. How old is your church?

- ① less 10yrs( ) ② over 10yrs( ) ③ over 20 yrs( ) ④ over 30yrs( )

1-5. How many members including children are attending in your church?

- ① 1~50( ) ② 51~100( ) ③ 101~200( ) ④ 201~300( ) ⑤ etc( )

1-6. What degree is the main group in your church?

(the most degree- 1, the least degree- 6)

- bachelor( )  master( )  doctor( )  Post-Doc( )  
 visiting professor( )  ELI student  etc( )

1-7. Does your church have own building?

- yes( )  no( )  etc( )

1-8. Where does your church locate in?

- metropolis( )  small towns( )  campus village based on the University( )  
 etc( )

### These are questions about the pastor

2-1. What range is your age?

- 31~40( )  41~50( )  51~60( )  over 61yrs( )  etc( )

2-2. How many years have you been ministering in the current church?

- less 1yrs( )  1~3yrs( )  4~6yrs( )  over 7yrs( )  etc( )

2-3. What degree do you have?

- bachelor( )  master( )  doctor( )  etc( )

2-4. Do you think that your degree is helpful for ministry in your church?

- no( )  yes( ) – if so, why?

### These are questions about the ministry that you are performing

3-1. What are your main ministries that you are concentrating on?(Choose three areas)

- worship( )  education & training( )  cell group meeting( )  
 outreach( )  mission( )  International Ministry( )  
 serving( )  etc( )

3-2. What is the style of worship service?

traditional w.s.( )  Contemporary w.s. with praise  etc( )

3-3. what is the main style in outreach?(the most method-1, the least method-5)

outreach through cell group meeting  outreach through serving(ex: ride) ( )

outreach in Campus( )  personal outreach( )  special event( )

etc( )

3-4. How many years are your term of education & training?

1yrs( )  2yrs( )  3yrs( )  if it is over 3yrs, how many?( )

I thank your response. I will write good dissertation based on your answers. God bless you so much!

3-5. What is the most important area the pastor's character for student church?(the most important character-1, the least important character-7)

good personality( )  an outstanding sermon( )  an excellent Leadership( )

background like degree( )  spirituality( )  management of Event & Program

serving( )  etc( )

3-6. How is the relationship between students and immigrants?

good( )  not good, neither bad( )

bad( ) – if so, why?( )

3-7. Where do members move after graduation?

U.S.A.( )  back to Korea( )  mission field  etc( )

3-8. What job do members get after graduation?(the most area-1, the least area-5)

professor or staff in University  company( )  a state-run organization( )

housewife( )  pastor & missionary or going to seminary student

etc( )

These are subjective questions about the ministry that you are performing

9. What is the vision of your church?

10. In your educational program, how many years are a term and what curriculum do you have?

11. What are differences between immigrant church and student church?

12. What is the advice as the pastor who is ministering student church?

## APPENDIX II - SAS outputs

item1_1	Frequency	Percent	Cumulative	Cumulative
			Frequency	Percent
1	18	56.25	18	56.25
2	14	43.75	32	100.00

Frequency Missing = 1

item1_2	Frequency	Percent	Cumulative	Cumulative
			Frequency	Percent
0	1	3.13	1	3.13
1	8	25.00	9	28.13
2	4	12.50	13	40.63
3	8	25.00	21	65.63
4	4	12.50	25	78.13
5	7	21.88	32	100.00

Frequency Missing = 1

item1_3	Frequency	Percent	Cumulative	Cumulative
			Frequency	Percent
1	6	19.35	6	19.35
2	9	29.03	15	48.39
3	2	6.45	17	54.84
4	14	45.16	31	100.00

Frequency Missing = 2

item1_4	Frequency	Percent	Cumulative	Cumulative
			Frequency	Percent
1	14	43.75	14	43.75
2	3	9.38	17	53.13
3	13	40.63	30	93.75
4	2	6.25	32	100.00

Frequency Missing = 1

item1_5	Frequency	Percent	Cumulative	Cumulative
			Frequency	Percent
1	4	12.12	4	12.12
2	8	24.24	12	36.36
3	5	15.15	17	51.52
4	8	24.24	25	75.76
5	8	24.24	33	100.00

item1_6_1	Frequency	Percent	Cumulative	Cumulative
			Frequency	Percent
0	2	6.06	2	6.06
1	15	45.45	17	51.52
2	6	18.18	23	69.70
3	7	21.21	30	90.91
4	2	6.06	32	96.97
6	1	3.03	33	100.00

item1_6_2	Frequency	Percent	Cumulative	Cumulative
			Frequency	Percent
0	6	18.18	6	18.18
1	5	15.15	11	33.33
2	12	36.36	23	69.70



3	8	24.24	31	93.94
4	1	3.03	32	96.97
5	1	3.03	33	100.00

item1_6_3	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	7	21.21	7	21.21
1	8	24.24	15	45.45
2	7	21.21	22	66.67
3	5	15.15	27	81.82
4	5	15.15	32	96.97
5	1	3.03	33	100.00

item1_6_4	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	8	24.24	8	24.24
1	3	9.09	11	33.33
3	4	12.12	15	45.45
4	9	27.27	24	72.73
5	8	24.24	32	96.97
6	1	3.03	33	100.00

item1_6_5	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	13	39.39	13	39.39
2	1	3.03	14	42.42
4	3	9.09	17	51.52
5	7	21.21	24	72.73
6	9	27.27	33	100.00

item1_6_6	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	10	30.30	10	30.30
1	1	3.03	11	33.33
2	4	12.12	15	45.45
3	3	9.09	18	54.55
4	4	12.12	22	66.67
5	4	12.12	26	78.79
6	7	21.21	33	100.00

item1_7	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	13	39.39	13	39.39
2	19	57.58	32	96.97
3	1	3.03	33	100.00

item1_8	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	9	27.27	9	27.27
2	7	21.21	16	48.48
3	17	51.52	33	100.00

item2_1	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	6	18.18	6	18.18
2	15	45.45	21	63.64
3	10	30.30	31	93.94

	4	2	6.06	33	100.00
item2_2	Frequency		Percent	Cumulative Frequency	Cumulative Percent
	2	6	18.18	6	18.18
	3	10	30.30	16	48.48
	4	14	42.42	30	90.91
	5	3	9.09	33	100.00
item2_3	Frequency		Percent	Cumulative Frequency	Cumulative Percent
	1	1	3.03	1	3.03
	2	18	54.55	19	57.58
	3	14	42.42	33	100.00
item2_4	Frequency		Percent	Cumulative Frequency	Cumulative Percent
	1	12	36.36	12	36.36
	2	21	63.64	33	100.00
item3_1_1	Frequency		Percent	Cumulative Frequency	Cumulative Percent
	0	4	12.12	4	12.12
	1	29	87.88	33	100.00
item3_1_2	Frequency		Percent	Cumulative Frequency	Cumulative Percent
	0	7	21.21	7	21.21
	1	26	78.79	33	100.00
item3_1_3	Frequency		Percent	Cumulative Frequency	Cumulative Percent
	0	14	42.42	14	42.42
	1	19	57.58	33	100.00
item3_1_4	Frequency		Percent	Cumulative Frequency	Cumulative Percent
	0	26	78.79	26	78.79
	1	7	21.21	33	100.00
item3_1_5	Frequency		Percent	Cumulative Frequency	Cumulative Percent
	0	27	81.82	27	81.82
	1	6	18.18	33	100.00
item3_1_6	Frequency		Percent	Cumulative Frequency	Cumulative Percent
	0	31	93.94	31	93.94
	1	2	6.06	33	100.00
item3_1_7	Frequency		Percent	Cumulative Frequency	Cumulative Percent

0	28	84.85	28	84.85
1	5	15.15	33	100.00

item3_2	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	5	15.15	5	15.15
2	23	69.70	28	84.85
3	5	15.15	33	100.00

item3_3_1	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	2	6.06	2	6.06
1	11	33.33	13	39.39
2	14	42.42	27	81.82
3	5	15.15	32	96.97
4	1	3.03	33	100.00

item3_3_2	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	5	15.15	5	15.15
1	10	30.30	15	45.45
2	8	24.24	23	69.70
3	7	21.21	30	90.91
5	3	9.09	33	100.00

item3_3_3	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	6	18.18	6	18.18
2	2	6.06	8	24.24
3	1	3.03	9	27.27
4	5	15.15	14	42.42
5	18	54.55	32	96.97
6	1	3.03	33	100.00

item3_3_4	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	2	6.06	2	6.06
1	9	27.27	11	33.33
2	4	12.12	15	45.45
3	12	36.36	27	81.82
4	5	15.15	32	96.97
5	1	3.03	33	100.00

item3_3_5	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	4	12.12	4	12.12
2	3	9.09	7	21.21
3	6	18.18	13	39.39
4	15	45.45	28	84.85
5	5	15.15	33	100.00

item3_4	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	1	3.13	1	3.13
1	16	50.00	17	53.13
2	8	25.00	25	78.13

3	6	18.75	31	96.88
4	1	3.13	32	100.00

Frequency Missing = 1

item3_5_1	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	3	9.09	3	9.09
1	8	24.24	11	33.33
2	8	24.24	19	57.58
3	4	12.12	23	69.70
4	6	18.18	29	87.88
5	3	9.09	32	96.97
6	1	3.03	33	100.00

item3_5_2	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	3	9.09	3	9.09
1	3	9.09	6	18.18
2	8	24.24	14	42.42
3	7	21.21	21	63.64
4	7	21.21	28	84.85
5	5	15.15	33	100.00

item3_5_3	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	5	15.15	5	15.15
1	1	3.03	6	18.18
2	6	18.18	12	36.36
3	9	27.27	21	63.64
4	5	15.15	26	78.79
5	4	12.12	30	90.91
6	2	6.06	32	96.97
7	1	3.03	33	100.00

item3_5_4	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	7	21.21	7	21.21
1	1	3.03	8	24.24
2	1	3.03	9	27.27
3	1	3.03	10	30.30
6	6	18.18	16	48.48
7	17	51.52	33	100.00

item3_5_5	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	2	6.06	2	6.06
1	17	51.52	19	57.58
2	3	9.09	22	66.67
3	3	9.09	25	75.76
4	5	15.15	30	90.91
5	2	6.06	32	96.97
7	1	3.03	33	100.00

item3_5_6	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	3	9.09	3	9.09
3	1	3.03	4	12.12
4	1	3.03	5	15.15

5	5	15.15	10	30.30
6	16	48.48	26	78.79
7	7	21.21	33	100.00

item3_5_7	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	3	9.09	3	9.09
1	3	9.09	6	18.18
2	6	18.18	12	36.36
3	4	12.12	16	48.48
4	4	12.12	20	60.61
5	9	27.27	29	87.88
6	3	9.09	32	96.97
7	1	3.03	33	100.00

item3_6	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	23	71.88	23	71.88
2	9	28.13	32	100.00

Frequency Missing = 1

item3_7	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	15	50.00	15	50.00
2	14	46.67	29	96.67
4	1	3.33	30	100.00

Frequency Missing = 3

item3_8_1	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	5	15.15	5	15.15
1	18	54.55	23	69.70
2	5	15.15	28	84.85
3	2	6.06	30	90.91
5	3	9.09	33	100.00

item3_8_2	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	3	9.09	3	9.09
1	12	36.36	15	45.45
2	16	48.48	31	93.94
3	2	6.06	33	100.00

item3_8_3	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	6	18.18	6	18.18
2	7	21.21	13	39.39
3	18	54.55	31	93.94
5	2	6.06	33	100.00

item3_8_4	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	12	36.36	12	36.36
2	1	3.03	13	39.39
3	4	12.12	17	51.52

4	12	36.36	29	87.88
5	4	12.12	33	100.00

item3_8_5	Frequency	Cumulative Percent	Cumulative Frequency	Cumulative Percent
0	11	33.33	11	33.33
1	1	3.03	12	36.36
2	1	3.03	13	39.39
4	8	24.24	21	63.64
5	12	36.36	33	100.00

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