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A HOW TO MODEL FOR CHURCH GROWTH

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ABSTRACT

THE KOREAN-AMERICAN CHURCH IN THE 21ST CENTURY; A HOW TO MODEL FOR CHURCH GROWTH

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Although Korean-Americans have high religious affiliation, they have a low religious commitment. Many Korean-Americans think of the church as a place for relaxation and social connection rather than a place of worship. With the distorted perspective towards the church, the Korean-American churches experience split and division; the church's growth stagnates or declines, and the church is no longer healthy. This project provides suggestions for becoming a healthy church through a case study of the Lord-Jesus Korean Church (LJKC) in Richmond, VA. Based on questionnaires, the project evaluates the effectiveness of the ministries of the LJKC and suggests recommendations for becoming a healthy church.

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I pray that through this dissertation, God's church would be built firmly on this earth, and I give all glory to God.

D. S. K.

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CHAPTER ONE

INTRODUCTION

The word “church” is translated from *ecclesia* in Greek, which means “an assembly of those who are called.”¹ The church is neither a building nor a specific place; it is the gathering of believers who desire to worship God.

The history of the church goes back to the Old Testament. In the Old Testament, there was no name for the church; the first “church” ever to be built in the Old Testament was an altar.² For example, Abraham gave a burnt offering to God when God tested his love for Him through sacrificing Isaac.³ Isaac, after his servants had a quarrel with the herdsmen of Gerar, offered a burnt offering.⁴ And Jacob also built an altar and gave a burnt offering when he was fleeing from his brother Esau’s wrath.⁵ Then the altar changed to the creation of a tabernacle after the Exodus of the Israelites. The tabernacle was always with the Israelites wherever they went; just as Num. 10:33 depicts, the

¹ Kang-Seuk Soh, *Restore Theocratic Ecclesiology*, (Seoul: Qumran, 2007), 15.

² Hae-Mu Yoo, *Reformed Dogmatics in Outline*, (Seoul: Christian Digest, 1998), 531.

³ Gen. 22:13 states, “Then Abraham raised his eyes and looked, and behold, behind (him) a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son”.

⁴ Gen. 26:25 states, “So he built an altar there, and called upon the name of the LORD, and pitched his tent there; and there Isaac’s servants dug a well.”

⁵ Gen. 35:7 states, “And he built an altar there, and called the place El-bethel, because there God had revealed Himself to him, when he fled from his brother.”

tabernacle always proceeded in front of the Israelites in a journey.⁶ The temple is a developed form of the tabernacle. The first temple to be created in the history of Israel is the Temple of Solomon. The Temple of Solomon was built 480 years after the Israelites came out of Egypt.⁷ In the New Testament, transitioning from the end of the Old Testament, the synagogue shared similar features of today's church. The synagogue was a place for prayer and reading scriptures; it was a highly respected and holy place.

The scripture defines the church as “the body of Jesus Christ.”⁸ In 1 Tim. 3:15, the church is defined as “the household of God” which also is “the pillar and support of the truth.”⁹ Then what is a healthy church? How can one describe a church as healthy or unhealthy?

The term “Natural Church Development” (NCD) was developed by Christian Schwarz. Schwarz, who is the author of “Natural Church Development”, sought to find essential qualities for being a healthy, growing church. He emphasizes that healthy churches grow; when Schwarz refers to “church growth,” he does not only emphasize

⁶ Num. 10:33 states, “Thus they set out from the mount of the LORD three days’ journey, with the ark of covenant of the LORD journeying in front of them for the three days, to seek out a resting place for them.”

⁷ 1 Kings 6:1 states, “Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the LORD.”

⁸ Eph. 2:22-23 states, “And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.”

⁹ 1 Tim. 3:15 states, “but in case I am delayed, [I write] so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.”

numerical growth, but also the spiritual growth of the church. Schwarz provides eight qualities that would enable the growth of the church, both numerical and spiritual, and these eight qualities include empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship services, holistic small groups, need-oriented evangelism, and loving relationships.

Then what makes a church unhealthy? Sometimes, it is hard for the church to grow healthy when there is a barrier. The barriers can include lack of corporate forgiveness, restoration of the pastoral office, spiritual renewal/revival, long pastoral tenure, a shift in power structures, conflict resolution, settlement of fiscal issues within the church, and breaking of dysfunctional behavior patterns.¹⁰

¹⁰ George Ray Cannon Jr., “A Descriptive Study of the Additional Factors Needed to Transition a Troubled Church to Health” (Doctor of Ministry diss., Liberty Baptist Theological Seminary, 2010), 8.

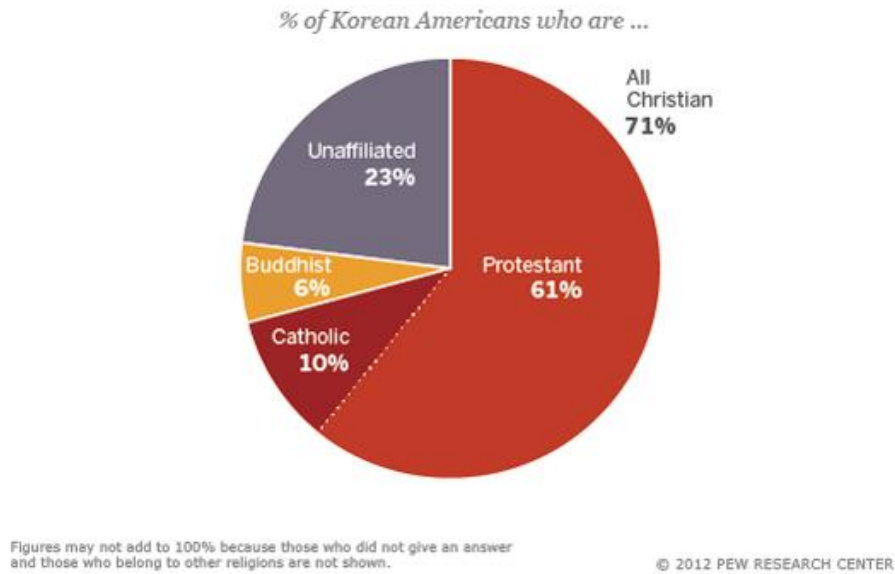


Figure 1. Korean-American's religious affiliation

According to the figure above, 61 % of Korean Americans are Protestants, while 10 % are Catholic, 6 % are Buddhist, and 23 % are unaffiliated. The percentage of Korean-Americans' religious affiliation was higher than that of the U.S., which was 50 %.¹¹ Among the Protestant group, Presbyterian had the highest percentage (43%), whereas Baptist was 15%, and Methodist was 15 %.

Although Korean-Americans' religious affiliation was higher compared to the religious affiliation of the United States, their religious commitment percentage was lower than the percentage of the Americans (58 %). Among Korean-American Christians,

¹¹ The Pew Forum on Religion & Public Life, "Asian Americans: A Mosaic of Faith," <http://www.pewforum.org/Asian-Americans-A-Mosaic-of-Faiths.aspx> {accessed on June 28, 2012}

the percentage of people who answered that religion was the most important matter was 51 %, somewhat important was 25%, not that important was 15%, and it is not important was 9%.¹² Based on their low percentage of the religious commitment compared to their religious affiliation, one can predict that Korean-Americans' immigration and life in a foreign country is very hard and difficult as they don't have much time for religious dedication whereas they are religiously affiliated.

| Rank | State | Number of Korean-American Churches |
|---|------------|------------------------------------|
| 1 | California | 1,313 |
| 2 | New York | 443 |
| 3 | New Jersey | 239 |
| 4 | Virginia | 201 |
| 5 | Washington | 199 |
| Total Number of Korean-American Churches in the United States | | 4,144 |

Figure 2. Top Five Areas for Korean-American churches¹³

¹² Ibid.

¹³ In-Sil Seo, http://christiantoday.us/sub_read.html?uid=19600§ion=section12 {accessed on June 23,2012}

According to the 2011 Korean-American church directory made by the newspaper *Christian Today*, numerous Korean-American churches are scattered among the cities. The total number of Korean-American churches across the United States can be viewed as averaging 316 members.¹⁴ Churches play a crucial role in Korean immigrant society as they receive comfort through church in a diaspora community.

According to Robin Cohen, the followings are nine characteristics of a diaspora:¹⁵

1. Diaspora forms from an original homeland to two or more foreign areas.
2. Diaspora happens when people come to foreign lands to find work, or for trade and other colonial ambitions.
3. Diaspora shares a memory and myth about the homeland such as its history, location, hardships and glory.
4. Diaspora contains an idealization of the homeland and a determined commitment to its restoration, safety, and prosperity.
5. Diaspora often holds a return movement to the homeland although many people make a decent relationship to the homeland.
6. Diaspora depicts a powerful ethnic group consciousness and holds a belief of common history, common culture, and religious heritage.
7. Diaspora sometimes has a troubled relationship with the foreign land society which leads to the suggestion of a lack of acceptance

¹⁴ Ibid.

¹⁵ Robin Cohen, *Global Diasporas: An Introduction*. (Seattle: University of Washington Press, 1997), 17.

8. Diaspora contains a feeling of empathy and responsibility with co-ethnic group members in other countries of the foreign land.
9. Diaspora has the possibility of developing life in the foreign lands with a tolerance for sharing pluralism.

Unlike churches in Korea, Korean-Americans think of the church as a place for comfort and relaxation from hard immigrant life, as well as an opportunity for making social connections. Many Korean-Americans have sought to find an escape from difficult and deserted immigrant society through church. The church provides an opportunity for Korean-Americans to create a “social network system” in an immigrant society.¹⁶ Through a new social network within the church, the Korean-Americans exchange information about business, life, and children’s education. Through many Korean-Americans’ mindset, the church becomes a place for exchanging information rather than a holy place for worship. Henry Blackaby said that people are living in the era where they can feel satisfaction without God’s hands over them.¹⁷ This applies to today’s Korean-American churches as well; many Korean-Americans are living in, or striving to live in, a comfortable era so that they no longer need God desperately. They are not focused on worshipping God but enjoying their lives through money and achieving the American dream.

¹⁶ Sung-Gyu Lee, “A Church Growth Model in Korean-American Presbyterian Churches: With Special Reference to the Messiah Presbyterian Church of Washington,” (Doctor of Ministry diss., Liberty Baptist Theological Seminary, 2010), 4.

¹⁷ Henry Blackaby, “Experiencing God on Mission.” (lecture, Glorieta Conference Center, Glorieta, NM, July 1993).

Although the church is the body of Christ and is to be holy, the church on this earth is imperfect because of human nature. Every single church, no matter which denomination, ethnicity, and size, goes through a difficult time and struggles along the way. This applies to the Korean-American churches as well. However, in the situation of the Korean-American church, the church goes through a difficulty of experiencing split and division within the church, which hurts both the internal and external parts of the church. Normally, organizations pass through four stages of birth, development, growth, and decline.¹⁸ However, the Korean-American church experiences split and division without reaching for growth or even development.

As people come to the church with slightly different purposes than solely worshipping God, their focus is distorted and it is easy to think more self-centered than God-centered. Therefore, problems within the church become more likely. If the church has a problem, it can solve the problem by praying to God, clearly defining the problem, and summoning the church leaders to establish a better solution. However, as the people are not dependent on God and have little respect for the church and church leaders, split and division within the church occurs. People who get hurt by this conflict leave the church and start a new church. Sometimes, starting a new church is another way to solve problems inside the church. However, in the case of the Korean-American church, people continuously leave the church and start another one if there is another problem in the

¹⁸ George Barna, *Turnaround Churches*, (Regal Books: Ventura, California, 1993), 23.

church. Having numerous small churches is not a problem, but this result illustrates the lack of growth within the Korean-American churches.

The Statement of Problems

It is clear that there is no perfect church in this world and all churches go through some degree of difficulty in order to grow more and become healthy. Korean-American churches, however, go through more serious difficulties because of their characteristics as a diaspora church. Today, many Korean-American churches are divided by internal conflict, and the church is no longer healthy. It is necessary to discover the characteristics of a healthy church in order to enhance internal growth of the Korean-American churches.

Purpose of this Paper

The purpose of this dissertation is to restore the church that became imperfect by mankind's greed. The second purpose is to enable the growth of the Lord-Jesus Korean Church (LJKC) through the case study along with principles of a healthy church. The third purpose is to not only limit the applications and learning to Korean-American churches, but to apply these principles to all churches around the world. And the last purpose of this dissertation is to influence the surrounding community in God's way by becoming an example of a healthy church.

The Statement of Limitations

This thesis paper only focuses on the general characteristics of Korean-American churches; especially, this paper is limited to the case study of LJKC in Richmond, VA. Nonetheless, this thesis paper does not limit its applications only to Korean-American churches; all of the characteristics of a healthy church can be applied to any church in the world that seeks the growth of the church and the expansion of the kingdom of God.

The Biblical and Theoretical Basis

The following passages are the biblical and theoretical foundations of church growth.

The Church of Jesus Christ in Matt. 16:16-19

In Matt. 16:16-19, Simon confessed that Jesus is “the Christ, the living God.” When Jesus heard his confession, he called Simon, “Peter,” and he told him that he would build “[His] church”. Matthew 16:16-19 is the first passage that the Bible directly mentions about the church. From what Jesus said, it is very clear that “your ‘church’ is not really your church.”¹⁹ Today, many people describe the church as “my church” or “your church.” However, the Bible tells that it is not true. The church belongs to Jesus Christ, and He is the head of the church. Although there are many positions and roles in the church for a better functioning of the church, it is essential to remember that Jesus

¹⁹ Rod W. Dempsey, “Seven Scriptural Foundations for Groups,” (notes, DSMN 630, Liberty Theological Seminary, Fall Semester 2010).

Christ holds the ultimate authority. Jesus' statement of the church also tells that Jesus himself is going to build His Church.²⁰ The history of the church began from the altar then proceeded to the tabernacle, the temple, the synagogue, and finally reached today's church.²¹ Thus, Jesus' statement about building His church is significant, for Jesus sought to expand the kingdom of God through creating the church.

Furthermore, Jesus acknowledged the struggle between the church and Satan.²² Through proclaiming the power of the church, Jesus states that the church should be advancing forward and pushing on the gates of Hades themselves.²³ Many people believe that the church is a place that only protects Christians from the attacks of Satan; however, this is not true. The church should not only remain passive in protecting believers, but it should put on the armor of God and advance forward to attack the gates of Hades. This further concludes that the church is the most glorifying and lively community that forever wins over the power of the Satan and provides salvation and eternal life.²⁴

New Change in the Church of Jerusalem in Acts 2:27-41

On the day of Pentecost, Peter, with the eleven disciples present, preached to the Jews. Peter accused the people for crucifying Jesus Christ on the cross. Peter spoke of

²⁰ Ibid.

²¹ Soh, 36.

²² Matt. 16:18 states, "And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it."

²³ Rod W. Dempsey, "Seven Scriptural Foundations for Groups,"

²⁴ Soh, 24.

King David and how he prophesized about the resurrection of Jesus Christ and believed in it.²⁵ Yet, the Jews did not acknowledge Jesus Christ as the Messiah. The Jews longed for the coming of the Messiah since it was prophesized in the Old Testament; however, they crucified Jesus Christ with their own hands.²⁶ Now, as Peter's words struck their minds, in weeping and repenting, they asked the disciples, "Brethren, what shall we do?"²⁷ Through their repentance, the church of Jerusalem learned a sense of humbleness. They realized their sins and asked the disciples for help so that the Holy Spirit would solve their problems.²⁸

As the Jews asked for forgiveness, Peter delivered the word of repentance and baptism. Peter said to "repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."²⁹ With Peter's urging, the Jews repented, got baptized, and their numbers grew.³⁰ Through the new life of the church of Jerusalem, one can learn that the church began with setting the

²⁵ Acts 2:31 states, "He looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY."

²⁶ Editing Committee, *Hockma Commentary: Acts*, (Seoul: Kidok Jihyesa, 2001,) 2:31.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Acts 2:38 states, "And Peter [said] to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."

³⁰ Acts 2:41 states, "So then, those who had received his word were baptized; and there were added that day about three thousand souls."

supreme authority as Jesus Christ, repenting for forgiveness, and baptizing in the name of the Holy Spirit.

Several Characteristics of the Church of Jerusalem in Acts 2:42-47

With Peter's preaching, there came a new change in the church of Jerusalem. Several characteristics of the new life in the church of Jerusalem included worshipping God, having fellowship with others, and the selling and sharing of property and possessions.

The church of Jerusalem worshiped God with all heart. As Acts 2:42 illustrates, they were devoted to the teaching of the apostles, and they were also breaking bread and praying together.³¹ What is important to note is that the church of Jerusalem began to grow first by listening to the teachings of the apostles. 1 Thess. 1:5 states, "When men hear the word of God, they accept it not as the word of men but as the word of God." The people in the church of Jerusalem heard the message of God through the word of the apostles; yet, they were eager to accept it as through the word of God.³² The church of Jerusalem also put devotion to God through the breaking of bread and prayer.³³ A

³¹ Acts 2:42 states, "And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer."

³² Yun-Sun Park, *The Bible Commentary: Acts*, (Seoul: youngeum, 1993), 2:42.

³³ Acts 2:42 states, "And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer."

depiction of the church of Jerusalem's praying with others is effective, for Jesus said, "If two agreed together, they would get their prayer answered."³⁴

Not only the people in the church of Jerusalem devoted to the teachings of the apostles, but they also cared much about the fellowship with others. The phrase "breaking of bread" in Acts 2:42 and 47 does not only refer to sharing food and eating it together, but it also refers to the ongoing fellowship within the church of Jerusalem and its significance.

Another characteristic of the church of Jerusalem was the generous act of selling and sharing properties.³⁵ Selling and sharing property and possessions are a unique characteristic that only is shown in the church of Jerusalem.³⁶ The Christians in the church of Jerusalem supplemented each other's weakness; when there were people who were in need, they never ignored the need and always helped as they were able. Now, this does not mean that everyone *had* to share one's property and possessions as in communism.³⁷ Giving out possessions is solely an act of the Christians, influenced by the power of the Holy Spirit; this is why it is recorded as a unique characteristic of the church

³⁴ Jerry Falwell, *Building Dynamic Faith*, (Nashville: Thomas Nelson, 2005), 197.

³⁵ Acts 2:45 states, "and they [began] selling their property and possessions, and were sharing them with all, as anyone might have need."

³⁶ *Hockma: Acts*, 2:42.

³⁷ Park, Acts 2:45.

of Jerusalem, not any other churches. Here, the Bible emphasizes the power and the influence the Holy Spirit exercised on the church of Jerusalem on the day of Pentecost.³⁸

Adding a Function to the Church of Jerusalem in Acts 6:1-7

In Acts 6, both the Hellenistic Jews and native Jews (Hebrews) were living together in the church of Jerusalem. The Hellenistic Jews refers to people who came back to the land of Israel after being scattered among other places; they were from the diaspora community.³⁹ The native Hebrew is the Jews who were from homeland Israel. A conflict occurred between two groups as the Hellenistic Jews complained about unequal distribution of meals for Hellenistic widows compared to the native Hebrew widows.⁴⁰

In Acts 6:1-7, the church of Jerusalem portrays how to solve a conflict inside the church through wise solutions that eventually attributes to the function of the church. When facing a problem, the church of Jerusalem was able to 1) form a council to solve the problems together with all members of the church,⁴¹ 2) remind believers of the main

³⁸ Ibid.

³⁹ *Hockma: Acts*, 6:1.

⁴⁰ Acts 6:1 states, “Now at this time while the disciples were increasing [in number,] a complaint arose on the part of the Hellenistic [Jews] against the [native] Hebrews, because their widows were being overlooked in the daily serving [of food].”

⁴¹ Acts 6:2 states, “And the twelve summoned the congregation of the disciples and said, ‘It is not desirable for us to neglect the word of God in order to serve tables.’”

purpose of the church so that the church would not be disturbed by the small matter,⁴² and 3) select right people for the proper function of the church.⁴³

When the church of Jerusalem solved a conflict within the church through forming a council, reminding the true purpose of the church to Christians in the church, and by electing seven men to administer the church, the word of God spread and the numbers continuously increased.⁴⁴

Characteristics of the Antioch Church in Acts 11-13

Along with the Jerusalem church, the Antioch church was another exemplary model that shows how the church's health enlarges the growth of the church. The Antioch church portrays how to become a healthy church by several characteristics, including obeying the word of God, providing generous succor, praying earnestly, allowing no discrimination, and having qualified workers of the Gospel.

The people in the Antioch church set the first priority as obeying the word of God.⁴⁵ In Acts 11:16, the Apostle Paul said, "And I remembered the word of the Lord,

⁴² Ibid.

⁴³ Acts 6:3 states, ""But select from among you, brethren, seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task."'

⁴⁴ Acts 6:7 states, "And the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith."

⁴⁵ Ken S. Hemphill, *The Antioch Effect; 8 Characteristics of Highly Effective Churches*, (Nashville: Broadman & Holman Publishers, 1994), 38.

how He used to say, 'John baptized with water, but you shall be baptized with the Holy Spirit.'”

The Apostle Paul said this to the people in the Antioch church referring to what Jesus Christ said to the disciples at the Mount of Olives. There was a constant conflict between the native Jews (Hebrews) with the apostles regarding the baptism of the Gentiles; the native Jews opposed strongly. But the people in the Antioch church, along with the apostles, believed in God’s words that “. . . God gave to them the same gift as [He gave] to us also after believing in the Lord Jesus Christ”⁴⁶ and did not oppose the baptism of the Gentiles.

The people in the Antioch church also illustrate a model of a healthy church through a generous succor.⁴⁷ Before they sent out succor, they were “determined” to send a contribution to those who are in need.⁴⁸ This reflects that the people in the Antioch church planned before they took action, and they already had a heart to help those who were in need. Also, the people in the Antioch church provided according to their “means.”⁴⁹ They did not help just because they were rich, and it is not like they could not

⁴⁶ Acts 11:17 states, "If God therefore gave to them the same gift as [He gave] to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?"

⁴⁷ Acts 11:28-30 states, “And one of them named Agabus stood up and [began] to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the [reign] of Claudius. And in the proportion that any of the disciples had means, each of them determined to send [a contribution] for the relief of the brethren living in Judea. And this they did, sending it in charge of Barnabas and Saul to the elders.”

⁴⁸ Park, Acts 11:29.

⁴⁹ Ibid.

provide because they were not affluent enough. The people in the Antioch church provided the succor according to their ability, according to what they could offer.

Also, there was earnest praying and fasting going on in the Antioch church. Acts 12:5 states, “So Peter was kept in the prison, but prayer for him was being made fervently by the church to God.”

The way the word “Peter” and “prayer” became a subject in each independent clause emphasizes that there is a fight between violence and the power of prayer.⁵⁰ The Antioch church proclaimed a war against the violence of King Herod by desperate and earnest prayer. When facing important decision-making situations, the Antioch church always asked for God’s help rather than, deciding on their own. In Acts 13:2-3, the prophets and teacher in the Antioch church fasted and prayed to God, and the Holy Spirit appeared to them to set apart Barnabas and Saul. Just as God sees the response of one’s heart when fasting, He also saw the response of the people in the Antioch Church and heard their earnest prayer.⁵¹

Moreover, there was no discrimination in the Antioch church. The prophets and teachers in the Antioch church were from different places. Barnabas was from Cyprus, Simeon was called Niger, and Lucius was from Cyrene.⁵² Although they all were from different places, there was no discrimination that set apart who was superior and who was

⁵⁰ Ibid.

⁵¹ Elmer Towns, *Fasting* (Ventura: Regal Books, 2001), 22

⁵² Acts 11:3 states, “Now there were at Antioch, in the church that was [there], prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul.”

better. All men acted as qualified workers of the Gospel who were eager to spread the word of God.

The Great Commission in Matt. 28:19-20

At the mountain in Galilee, Jesus told the disciples, “Go therefore 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; and lo, I am with you always, even to the end of the age.”⁵³

Jesus Christ left a great mission to the disciples as well as to all Christians in the earthly church, and this mission is called “the Great Commission.” When breaking down Matt. 28:19-20, there are a total of five features of the mission of the church.

The first mission of the church in Matt. 28:19 is “Go.” In the Great Commission, Jesus commanded to make disciples of all nations, baptize in the name of the Father, the Son, and the Holy Spirit, and to teach them what they learned from Jesus Christ. Yet, above all, Jesus commanded them to “go.” This means that not only it is necessary to go and obey what Jesus has commanded, but it emphasizes that it is necessary to be continuous, conative, and active in the mission.⁵⁴

The second mission of the church in Matt. 28:19 is to “make disciples of all the nations.” “Making disciples of all the nations” is significant for this tells that there was to be no discrimination between the Jews and the Gentiles. During his ministry, Jesus only

⁵³Matt. 28:19-20.

⁵⁴ *Hockma: Matt. 28:19.*

focused the preaching of the word of God specifically to the Jews. Jesus said, “Do not go in [the] way of [the] Gentiles, and do not enter [any] city of the Samaritans; but rather go to the lost sheep of the house of Israel.”⁵⁵ But now, Jesus extended the opportunity to hear the word of God to people of all the nations. Making disciples also has another meaning: that Christians who are the disciples of Jesus Christ are responsible for training and equipping others according to Jesus Christ.⁵⁶

The third mission of the church is “baptizing in the name of the Father, of the Son, and of the Holy Spirit.”⁵⁷ The word “baptizing” is translated as *baptizo* in Greek, and it means to “immerse.”⁵⁸ The baptism by immersion is an external sign that reflects that one has become a child of God through the baptism and faith, and the baptism ceremony is an act of becoming a member of the church community.⁵⁹ Therefore, Jesus’s command of “baptizing people” relates to the expansion of the kingdom of God through the church.⁶⁰

The fourth mission of the church from Matt. 28:20 is to “teach.” Jesus is telling the disciples to teach people what they had learned from Jesus. Teaching is one of the important works that today’s church has to carry. Yet, the mission of the church does not

⁵⁵ Matt. 10: 5-6.

⁵⁶ *Hockma: Matt.* 28:19.

⁵⁷ Matt. 28:19.

⁵⁸ *Ibid.*

⁵⁹ Editing Sungwon Committee, *Grand Commentary: Matthew*, (Seoul: sungseowon, 1998), 28:19.

⁶⁰ *Ibid.*

end in only teaching: the job of the church further leads to teaching and equipping people to fully obey what they had been taught. What the disciples teach does not limit to theoretical teaching; their teachings must include a practical teaching that involves strong determination and practice in daily life.⁶¹

The last mission of the church is to remind that Jesus Christ is always with people. In Matt. 28:20, Jesus told the disciples, “I am with you always, even to the end of the age.” Jesus’ words are very encouraging to all Christians because the LORD of lords, who has all authority below the earth as well as above the heavens, promises to love the Christians and always be with them.⁶² It is necessary for the church on this earth to emphasize that Jesus Christ is always with those who believe him. Additionally, the church must prepare for the Second Coming of Jesus Christ at the “end of this age” through spreading the word of God to people of all the nations, as well as teaching them and equipping them in God’s word.

Exemplary Church of Thessalonica in 1 Thess. 1:6-10

Paul spoke highly of people in the church of Thessalonica because of their enthusiasm and passion for the love of Jesus Christ. The people in the church of Thessalonica accepted Paul’s teaching with enthusiasm and had a faith that imitated Jesus

⁶¹ *Hockma: Matt. 28:20.*

⁶² *Ibid.*

Christ. In 1 Thess. 1:6, Peter said, “You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit.”

The word “tribulation” refers to hardships and difficulties caused by external circumstances; there was a strong opposition at the beginning of the formation of the church of Thessalonica, and this opposition continued after Paul left the city.⁶³ Yet, the Christians in the church of Thessalonica endured hardships with the “. . . joy of the Holy Spirit.”⁶⁴

They also cast away all idols and prepared for the Second Coming of Jesus Christ; a word about their good faith spread across every surrounding area.⁶⁵ The Christians in the church of Thessalonica were Greeks who used to worship Greek polytheistic gods.⁶⁶ They once were slaves to the idols of nothingness; yet, with the power of God and the Holy Spirit, the people in the church of Thessalonica turned away from the idols and became holy in God.

The people of the church of Thessalonica were persecuted by unbelievers; yet, despite heavy persecution, they lived a life that is exemplary to believers in other regions.

⁶³ *Hockma: 1 Thess.* 1:6.

⁶⁴ 1 Thess.1:6.

⁶⁵ 1 Thess. 1:8-10 states, “For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything. For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, [that is] Jesus, who delivers us from the wrath to come.”

⁶⁶ *Hockma: 1 Thess.* 1:9.

Paul wrote in 1 Thess. 1:7, “So that you became an example to all the believers in Macedonia and in Achaia.” Paul praised the people in the church of Thessalonica for their exemplary behavior and faith. Just as Paul and his partners influenced the church of Thessalonica, now the church of Thessalonica was influencing others. It is true that location of the city of Thessalonica was advantageous for spreading the word of God; yet, a bigger reason that the people in the church of Thessalonica were exemplary model to others was because of their diligence for spreading the word of God to other people around them.⁶⁷

The Statement of Methodology

In the first chapter, this dissertation will introduce the statement of problem, the purpose, the biblical and theoretical basis, methodology, literature, and summary of the paper.

Chapter two will illustrate various principles of becoming a healthy church by scholars and theologians. Through different kinds of principles, several summarizing principles will be discovered.

Chapter three will convey several types of churches that became an exemplary model for a healthy church. The examples will include the Antioch church in the New Testament, Jeon-Ju Antioch church in South Korea, and Savior church in Washington D.C.

⁶⁷ Ibid., 1:7.

Chapter four will display the case study of LJKC in Richmond, Va. Chapter four will focus on mission of the LJKC along with its worship, prayer, fellowship, evangelism, and education.

Chapter five will evaluate the progress of the LJKC through the survey designed to test the LJKC's ministries, including main principles, worship, education, mission, social mission, and fellowship. Throughout the survey, the research plans to analyze the strong and weak points of the ministry of the LJKC and find out the church growth factors for the LJKC.

Chapter six will evaluate the survey and draw conclusions of the church growth at LJKC. Then, using the acrostic T.O.G.E.T.H.E.R., it will narrate six recommendations for church growth.

The Literature Review

Bae, Johnseok, Hyuckseung Yang, and Jiseong Ryu. *Building a Healthy Church: A Management Perspective*. Seoul: IVF, 2008.

In this book, three business managers analyze nine churches from the business management's perspective. It narrates the structure and main principles for making a healthy church, and it also introduces the vision and ministry plan of each church. Through making a ministry model, the book classifies models that are suitable for each church and further provides insight so that the readers can analyze. Additionally, this book provides evaluation for the healthy church so that each church can test for the healthiness of the church.

Bilezikian, Gilbert. *Community101*. GrandRapids: Zondervan, 1997.

This book discusses principles that became foundations for the community of the Willow Creek Community Church, and it emphasizes that the community is built by small groups. The book provides knowledge about conflicts of the community and solutions for the problems through biblical perspectives. The greatest leadership of the Willow Creek Community Church is training and equipping the members to be experts about God's ministry, and it is important to realize the spiritual gift of the members and aid them to develop that gift to use for God's will.

George, Carl F. *How to Break the Church Growth Barrier: Capturing Overlooked Opportunities for Church Growth*. Translated by Ye-Ja Choi and Jin-Hwa Yoo. Seoul: KoreaPrecept Ministries, 1996.

Carl George emphasizes the importance of the vision in church growth. Vision helps people to dream for the future as well as to encourage them to fulfill its goal. In order to work vision into practice, the church must realize that the vision is an answer to the question of "What?" The church must know what God wants for it to fulfill. Additionally, he encourages the church to have qualities of a rancher rather than just a shepherd. The rancher's style emphasizes the whole rather than a small picture, and it also includes having expectations for reciprocity among the members.

Choi, Young-Gi. *A Laity Ministry That Is Built through House Church*. Seoul: Duranno, 2004.

According to this book, which is the story of Seoul Baptist Church in Houston, the house church was present since the time of the New Testament, and the laity-centered church is what God wants the churches to become. The Seoul Baptist Church did not plan to make a healthy church at first; it felt the lack of the ordinary church's structure and ministry, and it sought to find a solution through going back to the house church in the New Testament. This book provides knowledge about what it means to become a house church, and it also depicts the difference between the house church and the laity-centered church for clarification.

Hemphill, Ken S. *The Antioch Effect; 8 Characteristics of Highly Effective Churches*, Nashville: Broadman & Holman Publishers, 1994.

The Antioch Church displays an exemplary model as well as a missional church model in the New Testament. Several illustrations about the Antioch Church in Scripture tells that 1) it was a church where God's hand was always within it, and many people were saved, 2) it had God's grace so that both Jews and the Gentiles were able to worship God in one place, and 3) for the first time, the people were called disciples of Jesus Christ. With the power of the Holy Spirit among the people, the Antioch Church grew both numerically and spiritually. Church growth does not occur only by numerical growth, but spiritual growth and maturity of believers must accompany it. Church growth is a result

that comes supernaturally as the church has a vision towards the world in a special situation and faithfully fulfills Jesus Christ's Great Command.

Hybels, Bill. *The Volunteer Revolution*. Translated by Won-Hee Seo. Seoul: Durano, 2004.

This book discusses about what happens when the laity members use their spiritual gifts for the necessary ministry of the church. It talks about testimonies of people who experienced a great change in their lives through worship and social mission; this book further provides insight on how the social mission can affect one's life, as well as how to do effective social mission for the kingdom of God. Also, this book persuades others to participate in the social mission so that they, too, can experience benefit from the social mission.

Jeong, In-Soo. *Church-Transforming Leadership*. Seoul: Duranno, 2004.

This book is about a church story that transformed one Korean-American church in Atlanta, GA, which struggled with conflicts concerning traditionalism, into a church with an active laity ministry. When the church experiences conflicts and chaos due to traditionalism, it is important to change the perspective of the church ministry from pastor-centered ministry to laity-centered ministry so that all of the congregation of the church can build a healthy church upon the word of God. Having received an innovative vision, the church provides progress that strives for growth and puts emphasis on the next generation.

Jeong, Pil-Do. *A Church is Built by Kneeling*. Seoul: Duranno, 2005.

This book is about Su-Young-Ro Church that firmly believed that the church is built through prayers and tears and experienced the church growth of three-million people. The healthy church is not built only through programs, but it is built on principles found in the Bible and by applying those principles to reality. It is crucial for the church to pray earnestly to God, for prayer is waiting in stillness to hear a response of the Lord.

Kim, Sung-Gon. *The Healthy Church Soaring with Two Wings*. Revised Ed. Koyang: NCD Publishers, 2005.

This book discusses about a church that is well-known for having a 107 score on a NCD (Natural Church Development) test and is acknowledged as a healthy church. A healthy church is a church where all laity members who are called as the priests develop their spiritual gifts for the church ministry. Through nurturing “baby” Christians, the healthy church teaches a Christian to live according to God’s word and trains them to help other “baby” Christians to work for God. This church provides principles for the healthy church and a philosophy for the healthy church.

Minatrea, Milfred. *Shaped by God’s Heart: The Passion and Practices of Missional Churches*. San Francisco: Jossey-Bass, 2004.

A new missional church is breathing with vitality as it strives to follow Jesus Christ’s command of preaching the word of God to people of all nations and bringing

them back to God. The new missional church's passion for Christ never ceases, and it values the membership of a believer, for a new believer's faith and discipleship become driving forces for evangelism. Also, rather than focusing on the outward appearance of a Christian, the missional church focuses on being real, such as showing authenticity in faith, towards one another, and in the world. The members of the missional church rewrite worship every week, meaning unlike people whose passion for Christ easily dies after the worship, they attempt to restore the love of Christ by worship every week.

Oak, Han-Hum. *Passion for Disciple Making Ministries for 30 years*. Seoul: DMMI, 1998.

This book is about the Sarang Community Church in South Korea that introduced a new model for church growth through disciple training. The book not only provides solutions for becoming a healthy church that grows, but it also depicts principles that are based on the word of God through showing the principles, as well as the model for the disciple training. This book has an advantage as it reveals the possible problems that might occur at any church regarding the disciple training by showing examples of the Sarang Community Church.

Park, Young-Chul. *Cell Ecclesiology*. Seoul: Jordan, 2004.

Cell group, or cell group church, is a nontraditional church that accomplishes the ministry of the church with evangelism for the nonbelievers, love and fellowship among the members, and care for the people through a small group. A cell group is effective for

church growth because it plays the role of a small group, which is the basic function of the growth of a person. Just as a person grows first in a unit called a family, a believer grows within the cell group. The cell group functions as a group that enables people to repent of sin and receive healing, unite in prayer and love, and become a group that brings healing to the community and the society.

Park, Young-Gyu. *The Jeon-Ju Antioch Church*. Seoul: Nexus Cross, 2011.

The Jeon-Ju Antioch Church is an extraordinary church; the main sanctuary building is made up of a hangar with galvanized iron, there are no comfortable facilities or a church parking lot to greet the new members; furthermore, 60 percent of the church budget is solely used for the mission. But the Jeon-Ju Antioch Church is well known for the love of the church members for the church and its influence to the surrounding community. It strives to obey the Great Commandment of Jesus Christ and live according to God's word. Even in difficult situations, the Jeon-Ju Antioch Church actively supports the church and people who are in need both financially, as well as by prayer. The Jeon-Ju Antioch Church works through the power of prayer and the Holy Spirit. Rather than relying on the church structure and system, it first asks the will of God for the ministry and depends on the Holy Spirit.

Soh, Kang-Seuk. *Theocratic Ecclesiology*. Seoul: Qumran, 2007.

The author of this book states that going back to theocratic ecclesiology is not going back to the Middle Ages, but it is going back to the true nature of the church that is full of life. When God's church accomplishes a true theocratic ecclesiology, the church can achieve revival with a clear identity. The theocratic ecclesiology is not about the system of the church such as rules, budget, meetings, or structure, for these matters are humanly devised and easily lead to hegemony, conflict, complaints, and fighting. Yet, going back to theocratic ecclesiology is about finding divine entities, which are worship, prayer, the Holy Spirit, the word of God, as well as the will of God.

Song, Young-Sun. *A Farm Servant-Church*. Seoul: Duranno, 2007.

This book is about the vision, mission, value, and structure of the Church of Philippi in Maryland. The Church of Philippi was built in 1993 upon ten values, which include 1) only Christ, 2) servant heart, 3) importance of one soul, 4) priority on ranching, 5) progress-centered, 6) laity ministry, 7) church with two wings, 8) harmony of essence and sub-essence, 9) transparency, and 10) tolerance. A healthy evangelical church has vision and mission in this world, and it uses worship, evangelism, education, and social mission to glorify God.

Towns, Elmer, Ed Stetzer, and Warren Bird, *11 Innovations in the Local Church*.
Ventura: Regal Books, 2007.

In this book, Elmer Towns and Ed Stetzer discuss eleven models of the church that bring innovation. The model of the churches change over time, and the effectiveness of each model depends on the current situation of the church. But one matter to realize about the various models of the church is that their goal is to reach people for Christ. Rather than viewing many innovations of the church as a distraction, it is important to view this phenomenon as an opportunity and freedom to exercise various models to the church and bring effective result for expanding the kingdom of God.

Wagner, C. Peter. *The Healthy Church*. Translated by Young-Pyu Hong. Seoul:
Wagner's Church Growth Institute and Loving Each Other Books, 1996

C. Peter Wagner is a theologian who is an expert in church health and church growth. Although it is better if the church is healthy, too many times the churches experience a lack of growth or stagnation. Wagner attempts to reveal the nine diseases that prevent the growth of the church so that the church that experiences a lack of growth would wisely prevent further problems from these diseases and become healthy again. He provides a total of nine marks that prevent from becoming a healthy church, including 1) Ethnikitis, 2) Ghost Town Disease, 3) People-Blindness, 4) Excessive cooperation, 5) Koinonitis, 6) Cramped facilities, 7) Stagnation of spiritual growth, 8) St. John's Syndrome, and 9) Hypopneumia.

Yoo, Sungjun. *The Story of the Church of the Saviour*. Seoul: Pyungdan, 2005.

This book discusses a church that only has 150 members but influences the whole community in the United States. Through pursuing a life going after Jesus Christ, the Church of the Saviour serves the community and those who are needy. Finding a balance between the inward and outward ministry, the Church of the Saviour applies strong membership of a believer and intensive disciple training so that the members of the church would live as strong and mature Christians and influence other people, as well as the community. Serving the community enables the members of the Church of the Saviour to realize a clear vision and fulfill the purpose of the church, which is expanding God's kingdom.

The Biblical Context

Matt. 28:19-20

Jesus said to the disciples to go and make disciples of all nations and baptize them in the name of the Holy Spirit. Not only he has commanded them to make the disciples, but Jesus also told them to teach what the disciples have learned from Him. Church growth cannot occur when the church does not multiply; the church is responsible for training and equipping the members and reproducing through church growth.

Matt. 16:16-19

Jesus was pleased about the response of Simon Peter as he proclaimed that Jesus was the Christ. Jesus said that he will build His church upon the rock; this is significant for Jesus first mentions the word “church” in this passage. Although the altar, tabernacle, and temples acted as a role of the church, the real church in the New Testament began with Jesus.

Acts 2:27-41

After Peter’s preaching, people came to Peter and asked him what they should do, for they were the ones who strongly wanted Jesus put to death. As a response to their question, Peter urged them to repent and be baptized. Repentance enables a person to restore a relationship with God by directing the lost soul to Christ. As one lost soul comes back to the church to be renewed, the church grows healthy.

Acts 2:42-47

The Church of Jerusalem was an exemplary model for church growth to other churches in the New Testament as well as to modern churches. The Church of Jerusalem worshiped God with all its heart, built a relationship among the members through intimate fellowship, and it always helped others who were in need through generous succor. From the Acts 2:42-27 passage, the Church of Jerusalem depicts an exemplary model for a church with growth.

1 Tim. 4:14-16

Every believer's spiritual gift is different and unique, and it comes from God. The believers of Jesus Christ are responsible not only for realizing the spiritual gift from God, but also they are responsible for using it for God's glory. It is important for the believers to develop the spiritual gift to serve others and God.

2 Tim. 2:1-2

A leader is a person who is able to motivate, direct, train, and equip people to a common goal, and the role of the leadership is crucial for the productivity of a group. In 2 Tim. 2:1-2, Paul urges Timothy to select leaders as reliable and faithful men who are able to teach others.

2 Tim. 3:16-17

The word of God is true and insightful; it provides knowledge as well as discernment. The word of God contains signposts for the Christians on how to live life. It is important for the church as a whole to acknowledge the word of God and meditate upon it.

Eph. 4:11-16

The church is the body of Christ; just as each part of the body works to support the other parts, each part of the church also work together for the work of God. Each believer has a different function for the church, and it is essential for the believer to

realize that function and carry it out with responsibility. When each part of the church carries out the work and supports each other, then the church grows healthy.

Col. 1:28-29

In order for the church to multiply and grow healthy, it is important for the believers to be more mature in Christ so that they would be an exemplary model for new believers as well as ineffective Christians. The main reason for the maturity of a believer is to reach their full potential and perfection in Christ. Therefore, the believer's desperate heart and effort to strive towards maturity is crucial for church growth.

Gal. 6:1-5

Church growth does not occur only through one believer's success and effort, but it occurs through the group work of other believers in the church. But when other believers are falling behind due to sins, the rest of the believers are responsible for helping those who have fallen to stand up again in the name of Jesus Christ and restore their intimate relationship with God. Just as diseased cells in the body cannot make the body to function normally, without restoring people who have fallen into sin to the presence of God, there cannot be any church growth or church health.

Luke 19:1-11

The story of Zacchaeus is well known in Sunday schools. Zacchaeus, a chief tax collector, wanted to see Jesus, so he climbed a sycamore-fig tree. Despite the mutterings of other people, Jesus accepted Zacchaeus and dined with him. Throughout the story of

Zacchaeus, Jesus valued one lost soul who comes back to Him. The church is responsible to realize the importance of the lost souls and restore them to Christ.

Matt. 22:36-40

This passage is known as the Great Commandment of Jesus Christ, which tells that one should love God and neighbors. The Great Commandment is significant for church growth, for the church is built around love for God and love for people who are lost. The church is a place of love for God and for the neighbors, and the love for the church, God, and neighbors cannot be emphasized enough for church growth.

John 13:14-15

Just before the Passover Feast, Jesus washed the feet of each disciple and displayed a servant's heart. Washing someone's feet is the job of servants, for the feet are the dirtiest part of the body, as they are exposed to heat, dirt, and sand all the time. Yet, Jesus washed the disciples' feet and he humbled himself. The church is a representation of Christ, so it is crucial for the church to serve other people with the heart of Jesus Christ. The believers should remember that the church is not a place of boasting and showing off one's materials, but it rather is a place where one humbles himself and becomes low in order to serve others.

John 13:34-35

Jesus gave the disciples a new commandment to love one another as he showed love for them. Just as Jesus did not love the disciples to gain benefit or advantage, the

love that Jesus sought for the disciples is *agape* love. Today, many people in the church strive after love that comes in return or benefits them, and it is not the love that Jesus wants the church to have. It is important for the church to be a model that teaches the *agape* love of Jesus Christ.

1 Thess. 1:6-10

In this passage, Paul spoke highly of the people in the church of Thessalonica, for their passion and enthusiasm for the church. Passion and enthusiasm for God and the church become a driving force for church growth. When the believers are enthusiastic and dedicated to worshiping God and serving the church, the church becomes healthy and experiences both numerical as well as spiritual growth.

Acts 6:1-7

Throughout this passage, the Church of Jerusalem displays an exemplary model for solving problems within the church. Since no church is perfect in this world, many problems, both small and big, occur in the church. Yet, this can be a threat that hurts the church and stops church growth. When facing problems, the church of Jerusalem formed a council and sought to remain strong by realizing the purpose of the church. Even if problems and conflicts bring chaos to the church, if it remembers its original purpose and acts wisely according to God's way, then it is able to recover quickly and effectively.

Eph. 6:10-20

The church has engaged in spiritual warfare against Satan and evil in the world since its beginnings. In the midst of spiritual warfare, the author of Ephesians urges people to put on the armor of God and be strong in God's word. So many forces attempt to attack the church, and these matters prevent the growth of the church. Yet, if the church as a whole is fully prepared by the armor of God, then there is nothing to fear and the church is able to stand firm on God's side.

1 Tim. 3:1-13

In this passage, Paul narrates the biblical qualifications of a leader in the church. The role of church leaders is extremely important, as they motivate others to work for God's will and serve the church wholeheartedly. As Paul mentions the qualities of a leader as temperate, self-controlled, able to teach, respectable, hospitable, and gentle, today's church is responsible for finding and equipping the leaders with these qualities; but above all, the leaders must have a heart for God and people around them.

1 Pet. 5:1-4

Peter urges the elders to be shepherds of God's flock and to lead them not according to their heart and decisions, but only according to God's will. Just as Peter urged the elders to be willing to guide people to God and not to be greedy for money, the church leaders are responsible for realizing what God wants them to do for His will and to take care of the believers with gentleness and with a servant's heart. When the church

leaders take care of the flock with the right mind, the believers imitate them and they, too, become servants of Jesus Christ.

Col. 1:24-27

It is necessary to require the sacrifices of many people in order to build a healthy church. When the believers sacrifice their time and effort for the church, it is important to pay for the sacrifice by rejoicing for the body of Christ. Through the sacrifice of the believers, the church fills up weakness and is able to grow healthy in Christ.

Summary

Compared to other immigrant groups in the United States, the religious affiliation of Korean-Americans is high whereas religious dedication is very low. By analyzing several reasons for the Korean-Americans' low religious dedication, one can conclude that Korean-Americans view the church as an escape from hard immigrant life rather than a place where one can feel the presence of God and come to Him. As some Korean-Americans come to the church for benefits other than truly worshipping God, their purpose for worship is distorted. With a wrong purpose, the Korean-American churches experience split and division within the church, and the church grows unhealthy. This dissertation discusses strategies for becoming a healthy church through studying the healthy-church principles of notable church-health experts, observing several models for church growth, and by analyzing the case study of Lord-Jesus Korean Church in Richmond, VA.

CHAPTER TWO

CHARACTERISTICS OF HEALTHY-CHURCH GROWTH ACCORDING TO

EXPERTS

The church must be healthy, for it is the representation of the body of Christ. Yet, leaving the reason for the necessity of being a healthy church, today, many theologians as well as pastors have a high interest for becoming a healthy church and reproducing it. The main principle of the healthy church states that if the church is healthy in quality, then numerical growth of the church as well as the revival naturally follows it, and this brought a great deal of interest to them. The following principles are professionals' idea for the church growth.

Carl F. George's Principles

Carl F. George is an ordained pastor who conducts seminars for pastors and lay leaders in many denominations for the church growth. He serves as a consultant to the local churches as well as associations of the churches globally. In his book, Carl George identifies two suggestions for the church growth, which include identifying vision and learning how to ranch.

Identify Vision

The impact of the vision is significant for it enables to dream the future as well as persuade others to engage in order to fulfill work. The vision acts as a signpost to point out the direction for the path. It enables the church to follow the path it designed for the glory of God as well as motivate the whole congregation for fulfilling the mission. When persuading the people for fulfilling the vision of the church, the church first realized that the vision is persuaded through a well-organized plan and an exemplary model. The vision must have a plan for God, for the church, and for the people around the church. A clear plan of the vision for God, the whole church, as well as the others enables the members of the church to have motivation for the vision. Additionally, the church needs an exemplary model for persuading people to fulfill the vision. Christians receive challenge through a role model; a role model for the vision can persuade the members to work together for fulfilling the vision.

Learn How to Ranch

The spiritual leadership of the pastors is moving people's heart to do God's will.¹ The role of pastors is crucial for church growth, for they are the ones who lead the church to grow. In this book, George compares the role of the pastor to a shepherd and a rancher. According to George, the shepherd is a passive form of a pastor whose ability could not bring effective church growth, whereas the rancher engages actively in church growth.

¹ Henry and Richard Blackaby, *Spiritual Leadership*, (Nashville: Broadman & Holman Publisher, 2001), 35.

Here is a comparison of a shepherd and a rancher:²

| A shepherd | A rancher |
|---------------------------------------|---|
| -Main job is caring for people | -Emphasizes the whole |
| -Overestimates emphasis | -Ability to have great leadership |
| -Always tries to meet expectations | -Provides an expectation of reciprocity ministry |
| -Always help others who are near | -Emphasizes group effort |
| -Has an ability to do work | -Is a leader with flexibility |
| -Satisfaction of a role | -Has a goal that favors results |
| -Lack of ability to charge | -Focuses on the big picture rather than a small one |
| -Scantiness of establishing a project | -Creates a role |
| -Self-centered | -Non-dependency |
| -Indifference towards a trend | -Has an ability to manage |

Figure 3. The comparison between a shepherd and a rancher.

A rancher emphasizes the whole. To lay members, the rancher does not seem to care about the members and feels indifferent about their problem; yet, the rancher takes much time to take care of ninety-nine sheep, while he still looks for the one lost sheep.³ With the ability to lead people, the rancher displays a leadership that will strengthen the structure of the church and the members. The rancher gives the members an expectation

² Carl F. George, *How to Break the Church Growth Barrier: Capturing Overlooked Opportunities for Church Growth*, trans., Ye-Ja Choi and Jin-Hwa Yoo (Seoul: KoreaPrecept Ministries, 1996), 146.

³ Ibid., 147.

for reciprocity ministry in the church. The rancher not only provides a model for the ministry of the church, but also provides reciprocity ministry in the church so that the church would not waste energy on unnecessary problems. Reciprocity ministry makes the church members to look after each other and supplement each other's weaknesses.

Unlike a shepherd, who is self-centered, the rancher's mind is group-centered. The rancher sees the church as a group, so he is able to shift focus from himself to the others. Also, the rancher displays flexibility in ministry and other works that enables the members to carry on the work of God. The rancher has a goal that favors results; this does not mean that he only looks after the result, but the rancher works hard to bring good results in the ministry. Trying to see a big picture rather than a small picture, the rancher throws a question about the ministry, of whether this work must be carried by the church and who would perform the work with the best capacity. He creates a role for each and every lay member for the ministry of the church and an environment of no dependency so that lay members could continue their part without the help of the pastors. Finally, the rancher has the ability to manage.⁴ Although many pastors learn about knowledge of management, it is not easy to apply in real life. But the rancher is able to apply management in practical world.

⁴ Ibid., 155.

Dr. Rodney Dempsey's Principles

Dr. Rodney Dempsey is a discipleship professor at Liberty University in Lynchburg, VA. Not only has he focused on the principles, but he applies the principles to the actual church (Thomas Road Baptist Church) and influences church in a healthy way.

Developing a healthy church and reproducing it involves the process of discipleship life cycle. The first step of the discipleship life cycle is an intentional, church-wide strategy. The second step is the development of small groups, and the next step is the development of leaders. After developing both small groups and leaders, the church makes a commitment to the mission, and finally, it engages in evangelism that works. Then the discipleship life cycle repeats over and over again in order to reproduce healthy churches; the following figure illustrates the discipleship life cycle:

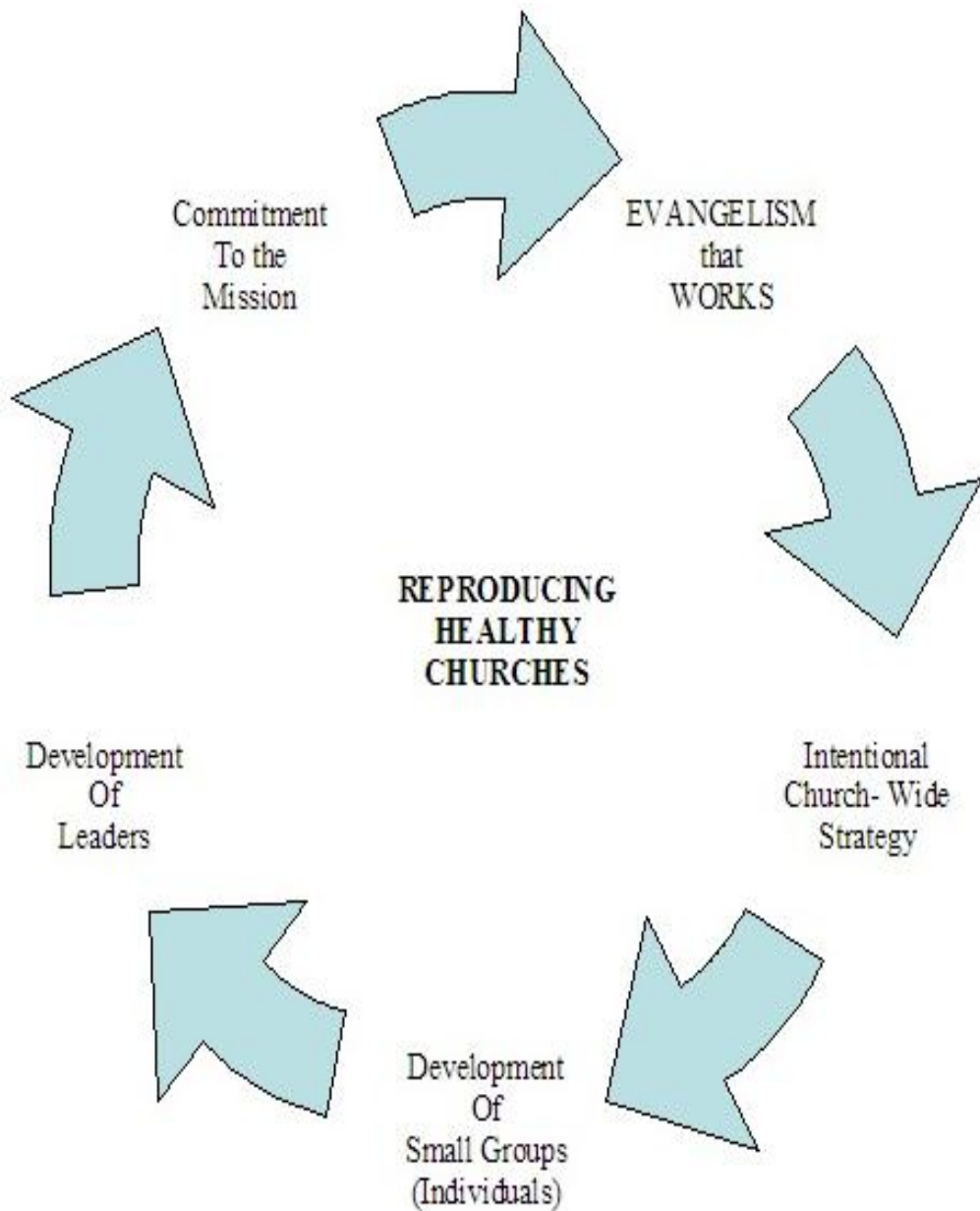


Figure 4. Discipleship life cycle.⁵

⁵ Rodney W. Dempsey “*Discipleship Life Cycle*”, DSMN 997-Small Group Ministries, (lecture given at Liberty Baptist Theology Seminary, Lynchburg, VA., Spring 2010)

Intentional Church-Wide Strategy

For church growth and creating healthy churches, the church should first come up with a strategy that is not open only for leaders but to the church as a whole. The strategy for making a healthy church should be based on highly organized and well planned strategies. The church is responsible for planning strategies that will reflect the vision and purpose of the church ministry.

Development of Small Groups

Small groups within the church act as cells in an organism's body; just as cells enable the body to function properly, the small groups also help the church to grow healthy by their functions. Small groups, or cell groups, are groups with a small number of people.⁶ The cell group acts as a miniature of the church and it has the function of the church as a spiritual family community.⁷ The small groups may not be big in size, yet it is effective for the church growth. Small groups enable people to have a better relationship with others, and they provide opportunity to display spiritual gift within the group; furthermore, the small groups make the people to have attachment towards the church.⁸

There are five different structure models for the small groups, including meta-model, free-market model, mid-sized connection/ community model,

4. ⁶ Han-Hum Oak, *Ministry Training*, vol. 3 of *Small Group and Leadership*, (Seoul: DMMI, 2007),

⁷ Young-Chul Park, *Cell Ecclesiology*, (Seoul: Jordan, 2004), 233.

71. ⁸ Sung-Gon Kim, *The Healthy Church Soaring with Two Wings* (Koyang: NCD Publishers, 2001),

fractal/organic/house church groups, and groups of 12 (G/12) groups. The church is responsible for not following the trend of the small group structure, but carefully choosing which structure model would suit the church.

The meta-model is a pyramid structure with overseers of 5's and 10's. With a strong centralized training and leadership, the meta-model multiplies effectively. The free-market model is a group that forms around interest and affinity. Since it is built around the topic, passion is the key for growth. The mid-sized connection/ community model is an ordinary group that is built around geography, affinity, and social connection. This model is generally effective for the church, but it has a risk of experiencing lack of growth as the group is not built around strong interest and affinity. Fractal/organic/house church groups are a reproduction of specific groups in the small group. The replica share the original group's interest and identity. The groups of 12 (G/12) model works by gathering 12 people to form a leadership group. The number 12 is based on the Scripture. Each member encourages and takes care of each other then creates another group of 12 people or less.⁹

Development of Leaders

The leader's role for making a healthy church is crucial, and the leader must be qualified before leading the church. There are eight habits of effective small group leaders, including dreaming, praying, inviting, contacting, preparing, mentoring,

⁹ Joel Comiskey, *Groups of Twelve*, trans., Jin-Woo Jeong and Won-Pal Hong. (Seoul: NCD Books, 2000), 107.

fellowshipping, and growing.¹⁰ The leader must dream to have a God-sized vision for the church and continually pray for fulfilling the vision and purpose of the small groups, as well as for the church. The small group leader is responsible for contacting people to stay in a close relationship with them; an intimate relationship between the leader and the members builds a strong bond, and this becomes a driving force for the small group. Preparation for the small group, both inwardly and outwardly, is essential for the effective growth of the small group. Another quality for the small group leader is being an effective mentor. As a mentor, the leader must become an example to the members. When the small group leader puts value and effort into fellowship, then close relationships with the members will establish the unity of the small group.

Commitment to the Mission

Even though the church has great strategies for church growth, developing small groups and leaders, if there is no commitment, cannot be achieved. In order to reproduce healthy churches, it is crucial for the church to make a commitment to the mission, for the mission is a way to make the church grow, both numerically and spiritually. The church is responsible for remembering the Great Commission of Jesus Christ and committing itself to make disciples to the ends of the earth.

¹⁰ Rod W. Dempsey, “8 Habits of Effective Small Group Leaders.” (notes, DSMN 630, Liberty Theological Seminary, Fall Semester 2010).

Evangelism that Works

The final step for the discipleship life cycle is doing evangelism that works. A disciple is someone who follows Jesus Christ.¹¹ Jesus Christ commanded the disciples in Matt. 28:19 to “go and make disciples of all nations.” The church, which is an assembly of the disciples of Jesus Christ, is responsible for carrying out the work that Jesus has commanded. With the development of both small groups and leaders within the church, the church should leap out for the evangelism and make the church healthy by growing both numerically and spiritually. There are various ways to evangelize and bring many people to God, but it is crucial to realize that the tools for evangelism should not be the purpose of evangelism.

Christian A. Schwartz’s Principle

Schwartz is a founder of the Institute for Natural Church Development, which researches and analyzes church growth by viewing the church as an organism. Eight characteristics of becoming a healthy church that Schwartz proposed are empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship services, holistic small groups, need-oriented evangelism, and loving relationships.

¹¹ Oak, 5.

Empowering Leadership.

The energetic leadership in the church encourages other Christians and becomes a driving force for mobilization. Leaders with empowering leadership training can equip lay members as well as laity leaders to become what God wants them to be. Throughout the empowering leadership, the whole congregation focuses on God's ministry rather than concentrating on unnecessary matters. Not only has the leadership of the pastor enabled church growth, but it also meets the needs of the lay members, as well as people outside of the congregation. People who come to the church for counsel receive comfort and encouragement by the empowering leadership of the leader.

Gift-Oriented Ministry.

The spiritual gift of each believer is different and unique. When the church realizes the spiritual gift of the believer and turns the focus to gift-oriented ministry, the church meets effective church growth. The believers feel happy and worthy when they are used for God's work, even in the smallest matters, and this helps believers to dedicate more to God and to the church as well. It is essential for the church to identify each believer's spiritual gift and place them in the proper ministry so that the church can grow healthier through participation and the dedication of the believers.

Passionate Spirituality.

The believer's passionate spirituality is a driving force for the ministry of God and for fulfilling the vision of the church, for the passionate spirituality of the believer leads to enthusiasm for God and dedication for God's ministry. With passionate

spirituality, believers gladly accept the responsibility as a Christian and strive to live according to God's word. And the perspective of passion and love for God turns to love for neighbors as well. The believers begin to experience love and care for people around them as well as for the whole church congregation.

Functional Structures.

Many churches prefer keeping traditionalism within the church even today; yet, not realizing modern trends and being stubborn about keeping the church structure do not help church growth. Today, many churches struggle from the decline as they attempt to embrace the traditionalism within the church. In order to prevent the church from suffering a lack of growth, the church should not be bound by traditionalism but accept new changes. Through the functional structure, which is a structural change from an ineffective style to an effective one, the church leader should reflect whether the leadership still remains in the circle of traditionalism and how to improve to a more effective style of the leadership, along with a more effective church structure.

Inspiring Worship Services.

Worship is a response of the believers' heart for God, and He is the one who should receive glory and honor. When the children of God worship God wholeheartedly, they experience joy, thankfulness, and inspiration within it. Inspirational worship enables the believers to draw near to God and feel His presence. The whole congregation's exaltation and praise glorifies God, and He is pleased.

Holistic Small Groups.

Schwarz emphasizes the importance of small groups by stating that the multiplication of small groups is the most important principle in church growth. The small group plays the role of a cell in the body. As many cells become the main function of the body, the small groups enable church growth by acting as cells. Just like the cell's multiplication, the increase in the number of holistic small groups further contributes to the congregation to become holy before God. Many churches that experience church growth also value small groups. Helping to build a close relationship within the members, the small groups gather together as a congregation and portray a strong unity and spirituality in the church.

Need-Oriented Evangelism.

Too often, people think of the evangelism as a part of the ministry where gifted people go and preach the word of God. However, fulfilling the Great Commission is the responsibility of all believers of Jesus Christ. Therefore, all believers must first find the gift to use when delivering the gospel to people, and they must not hesitate to use the gift for evangelism. Additionally, the church should recognize the people who have the gift of evangelism and train them to become disciples who deliver the gospel to people.

Loving Relationships

The church is a place of love. The church is the body of Christ, and each body is connected through love for Christ and love for others. Yet, today's churches lack love for

the unbelievers in the world. It is essential for the church to provide love and hospitality to unchurched people for spreading the fragrance of Jesus Christ. However, the church should not force the gospel to them, for they will only reject it and turn away from the church. Before talking about Jesus Christ, the church should first be an exemplary model by showing a true Christian life to the people.

C. Peter Wagner's Principle

C. Peter Wagner is a Christian theologian and church growth specialist who studies and does research into church growth. According to Wagner, there are nine characteristics that prevent the church from growing, which include ethnikitis, ghost town disease, people-blindness, hyper-cooperativism, koinonitis, cramped facilities, stagnation of spiritual growth, St. John's syndrome, and hypopneumia.

Ethinikitis

Ethinikitis refers to ethnic groups. Ethnicity is often a factor to unite people together, but when it comes down to the church, it can be a threatening factor that divides the church. Ethinikitis occurs when a church is built based on the ethnic group and has a tendency to isolate people of its own culture rather than embracing all people of different cultures. At this point, it is acceptable because ethnikitis can be viewed as one way to make Christianity appealing to people of a homogenous culture. But sometimes, the church becomes too absorbed with people in the culture that the church no longer cares about the surrounding community. There are five solutions to cure ethnikitis, including

transferring to another church, focusing on a social mission ministry, trying conglomerate churches, moving outside, and moving the church to a new place.

The first way is to connect the church to another church.¹² If the church suffers from ethnikitis, it is better to connect everything in the church to another church than to close on its own. Sometimes, the church does not like to acknowledge how it is already infected by ethnikitis, and the church remains adamant. But in that way, the church closes without making any difference; therefore, it is better to provide a way to connect to another church before it is too late.

The second way is to focus on social mission. As mentioned before, ethnikitis provides a risk of being isolated and being ignorant about the surrounding communities. Focusing more on social mission and outreach will help the church from being totally absorbed with ethnikitis and will be able to stop the gradual decrease church numbers.

The third way is to try conglomerate churches. Conglomerate churches are churches where people of different cultures worship in the same building at different or same times.¹³ Each church has a tendency to maintain its own culture, especially in the case of diaspora church. Sharing a same culture can be advantageous in delivering sermons because people with different cultures often accept the word of God differently; additionally, isolating the church to its own culture can cause ethnikitis. Yet, the churches want to have a good relationship with other churches with different cultures.

¹² C. Peter Wagner, *The Healthy Church*. trans., Young-Pyu Hong. (Seoul: Wagner's Church Growth Institute, and Loving Each Other Books, 1996), 47.

¹³ *Ibid.*, 49.

Although conglomerate churches are idealistic methods for curing ethnikitis, the effect of having conglomerate churches varies by church.¹⁴ Therefore, the conglomerate churches are yet experimental groups in church growth.

The fourth way is moving outside. Amalgamation is one of the ways for the church to move outside. When the church amalgamates, it is always important to remember that $1 + 1 = 1$; the amalgamation does not produce two separate churches but it unites two churches into one body.¹⁵

Finally, the fifth way is the transferring of the church. Although it is hard to face, transferring the church to a new background community is the best way to cure ethnikitis, and also it enables the growth of the church.¹⁶

The Ghost Town Disease

The ghost town disease occurs when the church number declines and there is no one to keep the church going. Through the ghost town disease, Wagner emphasizes that a key to church success is to fill the necessity or heal a wound of the church.¹⁷ The ghost town disease is caused by circumstantial problems in society rather than a structure problem of the church, but when this disease affects the church, pastors feel guilty about the decrease in the numbers of the church. Normally, the church increases its number by

¹⁴ Ibid., 50.

¹⁵ Ibid., 51.

¹⁶ Ibid., 52.

¹⁷ Ibid., 64.

three means: biologically, transfer, and conversion.¹⁸ However, the coming of the ghost town disease automatically defeats the biological means, so then the church is left only with two other ways. The following are symptoms of the ghost town disease:¹⁹ 1) Lost members are not being replaced with new ones, 2) Large percentage of members over 50, 3) Funerals outnumber weddings, and 4) Net outflow from the community of young people to find jobs and go to school. When facing the ghost town disease, it is important to fill the necessity of the church. Wagner summarizes three felt needs into removal of guilt, honest exposure, and sensitive pastoral care.

People-Blindness

The definition of people blindness is a disease that is found in a group of people who are geographically close to each other, which occurs when people cannot see a cultural difference in the group. Several symptoms of people blindness include unwillingness to recognize cultural difference, ethnocentrism, and expectations that people from the same culture should live by the same set of cultural rules.²⁰

In order to solve people- blindness, the church must celebrate cultural differences and remove any barriers that discourage the church from evangelism.²¹ Colossians 3:11 states, “[a renewal] in which there is no [distinction between] Greek and Jew,

¹⁸ Ibid., 67.

¹⁹ Howard Culbertson, “Church Growth Pathology,” *Southern Nazarene University*, 5.

²⁰ Ibid., 7.

²¹ Ibid., 8.

circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.” This tells that people in the first century were open to different cultures.

Today, with globalization on the rise, countries have begun to form “melting pots.” As people with different cultures live together, it is necessary to be open-minded about different cultures. The church also should provide ministry and programming options.²²

Wagner states that churches must regard difference in people’s groups and cultures when they form mission programs.²³ One mission program would work for people of this culture, but it would not work for people of other cultures. It is important to recognize who the church is targeting for the mission programs in order to bring good result.

Hyper-Cooperativism

Hyper-Cooperativism refers to excessive cooperation between two or more churches regardless of denomination. One of the symptoms in hyper-cooperativism is that the church thinks cooperation will solve the growth problem.²⁴ When many churches cooperate for evangelism, there is no specific responsibility directed to certain church, so there is lack of responsibility on who is to take the lead for mission and evangelism. Also, there is denominational energy drain in hyper-cooperativism. Cooperation within the denomination exists, and it becomes a tool to unite the churches and enable the growth of

²² Ibid.

²³ Wagner, 96.

²⁴ Culbertson, 15.

the church. However, when there is an excessive cooperation regardless denomination, unity within denomination decreases and energy to unite the denomination disperses. Additionally, when there is hyper-cooperativism, a connection between decision-making for Christ and commitment to a local church gradually weakens.²⁵ A church is built upon love and commitment to Jesus Christ, and the local church. But when the churches try to unite through hyper-cooperativism, there is a tendency to solve conflict through the churches, not by the will of God.

In order to solve the hyper-cooperativism problem, first, the church must make itself the center of evangelism.²⁶ Evangelism does not come from cooperation of churches. No matter how effective the cooperation of the churches, if that church does not obtain evangelism as the central basis of the church, then there will be no growth. Secondly, the church must direct its focus to the making and equipping of disciples rather than making decisions among churches.²⁷ Making disciples is included in Jesus' Great Commission in Matt. 28:19-20. The church is responsible for accepting new believers to train and equip them to be followers of Jesus Christ. When the church makes disciples, and as they multiply, the world becomes evangelized in God's way.²⁸ And this fulfills the ultimate purpose of the church, which is expanding God's kingdom and glorifying Him.

²⁵ Ibid.

²⁶ Ibid., 16

²⁷ Ibid.

²⁸ Bill Hull, *The Disciple-Making Church* (Grand Rapids: Fleming H. Revell, 1990), 9.

But if the church is excessively involved in making paper-work decisions with other churches, disciple-making will be pushed to the corner, and the church will not be able to equip many disciples.

Koinonitis

The word “koinonitis” is derived from *koinonia*, which means “fellowship” in Greek. Koinonitis refers to unhealthy fellowship in the church. Although fellowship is regarded as important in the Bible, as stated in Acts 2:42,²⁹ there are several dangers that lie before koinonitis.

The first danger of koinonitis is fellowship inflammation. Suitable fellowship among believers creates unity and caring in the church. But when there is fellowship inflammation inside the church, the church programs tend to become the primary focus so that participants in fellowship limit their fellowship with other people for the sake of Christ.³⁰

The second danger of koinonitis is fellowship saturation. When comparing the church as a body made up of numerous cells, suitable fellowship within the church creates a healthy cell. But when believers are too involved in fellowship, and they only are focused on improving fellowship rather than welcoming new believers, this

²⁹ Acts 2:42 states, “And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.”

³⁰ Wagner, 126.

fellowship contributes to the body as a healthy cell, but it does not provide further opportunity for cell growth.

Several remedies for curing koinonitis are as follows:³¹ 1) Introducing outgoing evangelism programs to counter-balance the extreme inward focus, 2) Developing small groups to assimilate newcomers, 3, Move people from maintenance positions to outreach-oriented ministry, and 4) Cultivating a positive, welcoming atmosphere for visitors.

Sociological Strangulation: Limited Space of the Church.

According to Wagner, sociological strangulation can act as a factor that prevents the growth of the church. Two places in the church that are mostly affected by sociological strangulation are the parking lot and the main sanctuary. According to Wagner, sociological strangulation occurs when 80 percent of the seating in the sanctuary is used.³² This also works for the parking lot, too. The first time visitors feel uncomfortable when there is limited space for parking and in the main sanctuary. They do not express their complaint the first time, but after the first experience, some of them refuse to visit again.

Several remedies for solving sociological strangulation problem include providing visitor parking, going to double sessions, building new facilities, and starting a new church in another part of town.³³ Today, most of the church has parking exclusively for

³¹ Culbertson, 10.

³² Wagner, 155.

³³ Culbertson, 10.

the visitors, and it is important to be ready to supply parking for visitors when there is an increase in the number of them. Going to double sessions is another way if the church cannot provide more space for parking in a short period of time. Double sessions will scatter the density of the church population. The church can easily build new facilities if the church has already planned a budget for new facilities. The church may start a new church in another part of town, but there is a chance that many people might stay for the sake of being in a familiar environment.

Stagnation of Spiritual Growth

Although many have been Christians for quite a number of years, it is unfortunate to embrace the fact that their spiritual growth is staggering. Spiritual stagnation occurs when members do not grow in their relationship with God.³⁴ Symptoms of spiritual stagnation include members' desire to enjoy fruits of sacrifice after sacrificing and the pastors experiencing difficulties from burdensome works. Just as it is easy for babies to drink milk rather than eating hard food, members like to enjoy easy things rather than embracing difficult things such as living according to the Word of God. However, milk is not permanent for the growth of the baby.³⁵ Members thus must be able to accept difficult things in a process of spiritual growth rather than only wanting to find easement. Another symptom is the burdensome expectations of pastors. The pastor is a rancher; he is the one

³⁴ Wagner, 167.

³⁵ Ibid., 171.

who leads the members in the church to grow in Jesus Christ. When the church suffers in stagnation of spiritual growth, the lay workers like to only “help” pastors in order to attain their goals and fulfill their visions.³⁶ The lay workers’ belief that the church is always run by pastors and their job is to only “help” deteriorate contributes to the spiritual-growth decline in the church.

One of the solutions to stagnation of spiritual growth is to invert the pyramid of authority in the church.³⁷ Many lay workers think of a pyramid of authority in the church where God is at the top, the pastor is the second, and the lay workers are at the bottom. This pyramid of authority only worsens the spiritual growth, as lay workers are not having a direct relationship with God. Therefore, the church must invert the pyramid of authority so that the lay workers can have an intimate relationship with God and take responsibility for their own spiritual growth. Another cure for the stagnation of spiritual growth includes assisting Christians to attain their spiritual potential.³⁸ This can be done by having daily devotions with God, focusing more on worship, and realizing their gifts that God has given them to use for the glory of God.

St. John’s Syndrome

St. John’s syndrome is named after John, who was one of the twelve disciples of Jesus Christ. The most crucial problem about St. John’s syndrome is a nominal title of

³⁶ Culbertson, 10.

³⁷ Ibid., 11.

³⁸ Ibid.,

being a Christian.³⁹ As the symptoms reflect the syndrome, Christians who are having St. John's syndrome have a faith that comes from tradition rather than from experience with God, and they have lost their first love, Jesus Christ.⁴⁰ Christians with St. John's syndrome usually inherited their "faith" from their parents or ancestors, so they know "faith" by tradition rather than by experience with God. Since they did not have a direct connection with God through active faith, it is easy for them to remain traditional and nominal. Having learned Jesus Christ also through tradition, they lost their first love for Jesus Christ. They may have experienced the first love of Jesus Christ, but because of their lack of faith and commitment, they easily forget.

In order to cure St. John's syndrome, the church must bring back Christians from the parent generation to the church again.⁴¹ Just as a mother's continual nursing and care are crucial for the growing baby, the first generation Christians' help in the church will teach the Christians with St. John's syndrome that being a Christian is not nominal, but it is a daily walk with God.

Hypopneumia.

Hypopneumia occurs in individual Christians, the church, and other Christian groups. This state is related to spiritual factors rather than structural or environmental. The word hypopneumia is comprised of the words "hypo", which means "low" in Greek,

³⁹ Wagner, 195.

⁴⁰ Culbertson, 10.

⁴¹ Wagner, 214.

and “pneuma”, which means “spirit” in Greek.⁴² When there is hypopneumia in the church, the church no longer has a dying love for the Holy Spirit, and the church remains passive without the Holy Spirit. The cure for hypopneumia must occur naturally, not by human hands, for this is not a matter that can be handled with human hands.

In order to heal hypopneumia, the church must yearn for the Holy Spirit to come through prayer. Let the whole church be the church of prayer that desperately seeks the Holy Spirit’s work. Charles Spurgeon called prayer “the slender nerve that moves the muscles of omnipotence.”⁴³ Just by his definition, if people pray for the Holy Spirit, their prayer will move God’s heart and He will bring the Holy Spirit to their presence. Additionally, the church must realize the importance of a pastor in church growth.⁴⁴ The overall health of any church depends primarily on the emotional and spiritual health of its leadership.⁴⁵ The pastor’s spiritual leadership empowers one’s spirituality to be focused on God as well as influence others to come near to God through intimate relationships.⁴⁶ The pastor’s spiritual leadership, along with the prayers of the whole church, will help to bring the Holy Spirit to revive the church.

⁴² Ibid., 217.

⁴³ Charles Spurgeon, *Twelve Sermons on Prayer*, (Grand Rapids: Baker Book House, 1971), 31.

⁴⁴ Ibid., 236.

⁴⁵ Peter Scazzero, and Warren Bird, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives*. (Grand Rapids: Zondervan, 2003), 20.

⁴⁶ Alan E. Nelson, *Spirituality & Leadership: Harnessing the Wisdom, Guidance, and Power of the Soul*. Trans Jangwoo Lee. (Colorado Springs: NavPress, 2004), 30.

Jeff Jernigan stated that if any programs or patterns bring about church growth, people begin depending upon some kind of methodology rather than putting faith in God's work, and they become conceited.⁴⁷ The churches cannot achieve church growth through only their effective programs and patterns; the church growth occurs supernaturally by the power of God and the churches just stand in awe before His power to multiply the church. This chapter discusses many professionals' principles or strategies for church growth. Their strategies are effective and recommended to many churches; yet, one must realize that church growth does not occur only through the programs or strategies, but it is done by God's power. God is the one who makes the church grow, and humans are only servants to do His will.⁴⁸

The purpose of the humanity is to seek God first before pursuing church growth.⁴⁹ Just as the author of Psalm 20:7 stated that "some boast in chariots, and some in horses; but we will boast in the name of the LORD, our God," the professionals' strategies are only "chariots" and "horses."

Summary

This chapter discusses professionals' principles concerning church growth. The professionals include Peter Wagner, Christian Schwartz, Carl George, and Rodney

⁴⁷ William Crabb and Jeff Jernigan, *Foundations for the Future*, (Colorado Springs: NavPress, 1991), 88.

⁴⁸ Pil-Do Jeong, *A Church is Built by Kneeling*, (Seoul: Duranno, 2005), 13.

⁴⁹ Henry Blackaby and Claude King, *Fresh Encounter*, (Nashville: LifeWay Press, 1993), 24.

Dempsey. The key for church growth is removing barriers that prevent the church from growing and putting effort into the church as a whole to reach the growth. Possible barriers can be human problems, society problems, or spiritual problems. If the church is not able to remove the barriers on its own, it is crucial for the church to pray earnestly to God so that He can remove the barriers. However, no matter how the church applies great principles for church growth, the church must realize that God is the one who makes the church grow.

CHAPTER THREE

THREE EXEMPLARY CHURCH MODELS FOR CHURCHGROWTH

This chapter discusses exemplary models for church growth. There are three model churches for church growth, including Antioch church in the New Testament, Jeon-Ju Antioch Church in South Korea, and the Church of the Saviour in Washington D.C. One similarity found among these three churches is that they display prominence in mission. They did not just emphasize mission in the church, leaving every other work behind, but upon making a balance for all other areas in the church, they placed heavy emphasis upon the role of mission.

Antioch Church in the New Testament

After Stephen's martyrdom, people who fled from persecution built a church that was 500 km away from Jerusalem, known as the Antioch Church. The Antioch Church was best known for its mission. It was also the first church that accepted the Gentiles to the church. The Antioch church was the church that experienced growth not through structure or function, but only by asking the will of God and praying earnestly.

There are eight characteristics of the Antioch Church that made it a healthy church, growing both numerically and spiritually. These eight characteristics include supernatural power, Christ-exalting worship, God-connecting prayer, servant leaders,

kingdom family relationships, God-sized vision, passion for the lost, and maturation of believers.

Supernatural Power

Supernatural power in the Antioch Church helped the church growth. In Acts, it says that “the hand of the Lord” was with the people in the Antioch Church, and the church grew in its number¹. The “hand of the Lord” signifies supernatural power that overpowers the church. When the Lord’s hand is with the church, the church experiences success with the supernatural power. Today, many churches desire church growth, but they fail to experience it because they ignore God’s supernatural power and try to replace God with materials and other human talents. If any program or model brings the church growth, then the church only relies on human methodology rather than relying on God’s sovereign power; thus, the church falls into vanity².

When God gives supernatural power to the church, first, a desperate want of prayer arises in one’s mind. God moves peoples’ hearts to get close to Him through prayer. Second, a new passion for the lost people is formed. Knowing that they, too, were once saved by God’s grace, a passion for the lost develops so that they can be saved. Third, the relationship between God and His children is restored. People find their first love with Jesus Christ, and they begin to have an intimate relationship with God. Fourth,

¹ Acts 11:21 states, “And the hand of the Lord was with them, and a large number who believed turned to the Lord.”

² William Crabb and Jeff Jernigan, *Foundations for the Future*, (Colorado Springs: NavPress, 1991), 88.

there is a loving atmosphere within the church. God's supernatural power gives people a loving heart to care about others in the church and pray for each other. And finally, people who are called by God try hard in order to fulfill God's will. Through His supernatural power, God reveals His will to people so that they can carry God's will into the world.

Christ-Exalting Worship

Kirk Hadaway researched on the reasons for church growth, and he discovered that worship affects the numerical growth of the church.³ A healthy church unfolds healthy worship. Worship is the meeting between the worshipper and God, and it is a dialogue between the worshipper and God, and it is a spiritual festival that the worshipper and God make together.⁴ Worship has an intimate relationship with church growth because it supplies supernatural power to the children of God.⁵ Through worship, God brings deep sensation to people; through the power of the Holy Spirit, worship becomes a tool for the worshippers to grow mature in Christ.

Also, worship represents God's will. In Acts 13:1-3, the people in the Antioch church prayed and fasted for the Lord. As they worship God, the Holy Spirit revealed God's will to send Paul and Barnabas to the mission field. Church growth only occurs when the members acknowledge God's supernatural power and follow His will.

³ Ken S. Hemphill, *The Antioch Effect; 8 characteristics of highly effective churches*, (Nashville: Broadman & Holman Publishers, 1994), 91.

⁴ *Ibid.*, 58.

⁵ *Ibid.*, 84.

Thirdly, worship insists that people dedicate themselves to the works of God. Through worship, God moves peoples' hearts to serve the church and carry out the ministry of God. Worship also is the root of the evangelism ministry in the church. As people encounter God in worship, they commit to go and preach the word of God to people of all nations. Finally, worship changes the life of the worshippers. Worship completely changes one's life. Through the putting away of the old self and becoming a new creation, the worshipper experiences a change in life and continuous to have an intimate relationship with God.

God-Connecting Prayer

Moody emphasizes the power of prayer by saying that as people reflect on God's works, it always started from kneeling down and praying.⁶ Throughout the book of Acts, the Antioch church experiences supernatural power given by God by eager and continuous prayer.

The church is responsible for praying for the power that moves the elements of church growth.⁷ For church growth, the church first must pray for leaders in the society. The church must pray for today's leaders, for their ability to lead people and control the society well so that the society would become stable and the word of God can be delivered without any persecution. Second, the church must pray for the evangelists so that they will be able to deliver God's words to people. The church must also pray for

⁶ Ibid., 101.

⁷ Thom S. Rainer, *The Book of Church Growth*, (Nashville: Broadman Press, 1993), 175.

non-believers. The church ought to pray earnestly for the non-believers so they, too, can be saved.

Additionally, the church must pray for mission and a righteous life. All members in the church should take a role as evangelists, and the church must pray for the members' righteous lives to be continuous in evangelism. The church must pray for the workers for the harvest, for the church needs more workers for evangelism. Moreover, the church must pray all things specifically to God. God will listen to the prayers according to the degree of the detail of the prayer.

Servant Leaders

As people gather around and get involved in a community such as work, church, or other places, they demand great leadership and ability of the leader. The leader's role is crucial to the growth or success of the organization, and this also applies to the church as well.

There are many different personalities of the leaders: some may command, some may persuade, and some may be an exemplary model. According to the American Management Association, over five-thousand people responded to the question about what kind of personality or quality they expect from their leaders as follows:

| Rank | Characteristics | The importance of the characteristic | Rank | Characteristics | The importance of the characteristic |
|------|-----------------|--------------------------------------|------|--------------------|--------------------------------------|
| 1 | Honesty | 87 % | 11 | Trust | 31 % |
| 2 | Confidence | 74 % | 12 | Supporting ability | 29 % |
| 3 | Prediction | 67 % | 13 | Care | 26 % |
| 4 | Passion | 61 % | 14 | Cooperation | 23 % |
| 5 | Intelligence | 46 % | 15 | Maturity | 20 % |
| 6 | IQ | 42 % | 16 | Ambition | 18 % |
| 7 | Tolerance | 38 % | 17 | Determination | 14 % |
| 8 | Courage | 35 % | 18 | Self-control | 13 % |
| 9 | Driving force | 33 % | 19 | Loyalty | 10 % |
| 10 | Imagination | 32 % | 20 | Independence | 8 % |

Figure 5. Characteristics of a good leader⁸

As a result of the survey, honesty was the most important characteristic of a good leader at 87%, while confidence took second place (74%), and prediction followed the

⁸ "Qualities of a Leader," *Management Review*, January 1990, 33.

next (67%). In the church, the leader is responsible for having these qualities as well as to have characteristics of Jesus Christ, among which is being humble and serving others. According to Robert K. Greenleaf, who is the manager for training new workers at AT&T, a real leader serves others, gives more than what people want, and fills the need of others rather than that of the leader in servant leadership.⁹ For the church, the leader must both serve and lead others as well. The church grows healthy when a servant-leader who received the gift of both leading and serving others in order to fulfill the mission of the church has the foundation for the biblical perspective and is strong to stand.¹⁰

But one thing that the church must keep in mind is that it is not the leader's ability that makes the church grow; the leader is merely a tool which God uses for the expansion of his kingdom on earth. The leadership found in the Scripture clearly tells this: God uses a leader as a tool to carry His works. In 1 Corinthians 3:6-7,¹¹ Paul brings the focus to God that God is the one who caused the growth of the plant. No matter how great the leader may be reflected to people, God is the one who chooses the leader to demonstrate that leadership.

Along with many qualities of being a leader, the leadership comes from relationship with others. One of the important factors for church growth is a suitable

⁹ Victoria R. Sauders, "A Few Good Leaders," *Training & Development*, February 1993.

¹⁰ Hemphill, *The Official Rule Book of the New Church Game*, (Nashville: Broadman Press, 1990), 163-178.

¹¹ 1 Cor. 3:6-7 states, "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."

relationship between the pastor and lay members.¹² First Thessalonians 5:12-14 is the main verse that reflects the importance and function of the leadership.¹³ In 1 Thessalonians 5:12-14, Paul urges people in the church of Thessalonica to value the leader who serves the church and cares for those who are in need. In order for the church to grow with a strong relationship with the lay members, the leader must 1) care for the members through labor, 2) regulate the church having abilities such as leadership, vision, and care for the church, and 3) teach the members.¹⁴

Kingdom Family Relationships

As human beings, people like to be involved in some kind of structure or organization of the society. People feel comfort by feeling some attachment to the organization; yet, there are some people who still feel left alone despite the organization to which they belong. The church embraces people with the kingdom family relationship. The Antioch church in the New Testament is a great model for the kingdom family relationship, for it is the first church that created a community together with the Jews and the Gentiles.¹⁵ Despite language barriers as well as religious and racial barriers, the Antioch Church broke the wall that divided the Jews and the Gentiles. The Antioch Church was built when people who scattered from Jerusalem because of the persecution

¹² Hemphill, 126.

¹³ Ibid.

¹⁴ Ibid., 127-129.

¹⁵ Ibid., 173.

of Stephen came and gathered together. As Acts¹⁶ states, the people in the Antioch Church spread the word of God not only to Jews, but also to the Gentiles.

Although there is no open racial discrimination inside the church, certain gaps such as occupation, residence, life style, and competition make it difficult for the church to have a kingdom family relationship. Among many other factors, competition between the churches often becomes a barrier to the kingdom family relationship and further to church growth. A healthy church's growth occurs not through competition, but through unity among the churches.¹⁷ In this way, the kingdom family relationship is crucial for church growth. The Antioch Church demonstrated the kingdom family relationship via teaching new members and converting them to be children of God.¹⁸ The Antioch Church saw the new members with love and care, just as God would see the church. Because the members in the Antioch Church did not see the new people as competitors, but as a family, they were able to provide an environment where one could have a spiritual walk with God.

¹⁶ Acts 11:19-20 states, "So then those who were scattered because of the persecution that arose in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone. But there were some of them, men of Cyprus and Cyrene, who came to Antioch and [began] speaking to the Greeks also, preaching the Lord Jesus.

¹⁷ Hemphill, 175.

¹⁸ Acts 11:25-26 states, "And he left for Tarsus to look for Saul; and when he had found him, he brought him to Antioch. And it came about that for an entire year they met with the church, and taught considerable numbers; and the disciples were first called Christians in Antioch."

God-Sized Vision

The Antioch Church had a vision from God. The Holy Spirit directed the Antioch Church to “set apart” Barnabas and Saul for the work He has given them.¹⁹ The Antioch Church’s vision was spreading evangelism to the world. The reason that the Antioch Church was able to spread evangelism as a mission church was because they shared God’s vision. The vision for church growth comes only from God because church growth is a supernatural activity.²⁰ If the church wants to succeed in church growth, it must direct its focus on God’s words.

There are several characteristics of God-sized vision, and the first characteristic is that the God-sized vision comes from God. Vision is not one’s plan, but it is God’s plan for the church. If the church wants God-sized vision, it is crucial to pray for it and to expect God’s answer. Also, the vision sets its foundation on God’s words. Vision comes from God, and sometimes, God reveals vision through the Scripture. So when putting up a vision, the church must consider whether this vision is based on God’s word. It is necessary for the church to ask whether this vision is based on God’s word, this vision reflects God’s nature, and whether this vision glorifies God.

Also, vision relies on God’s power. The church’s vision is God’s vision, so this is not achieved by human power. The church must trust in God’s power to fulfill the vision.

¹⁹ Acts 13:2 states, “And while they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me Barnabas and Saul for the work to which I have called them.”

²⁰ Hemphill, 216.

Vision links to the Great Commandment. Jesus commanded the disciples to follow the Great Commandment. The purpose of the church and ministry is to obey the Great Commandment.²¹ The church must put the Great Commandment as the first priority when putting up a vision because having a vision without regarding the Great Commandment is not seeking a true vision.

Furthermore, vision glorifies God. The ultimate purpose of a person and the church is to glorify God through God calling. While in the process of having a vision or pursuing a vision, the church must never bring glory to a specific person or to an organization/structure; God is the one who must be glorified through vision. Also, vision requires an absolute obedience. If God has revealed a clear vision to the church and instructed specific steps for the church to follow, but the church lingers or refuses to fulfill the vision, then it is complete disobedience towards God. The church must recognize that in order to achieve the vision that God has given, it must be obedient to follow God's plans.

Vision pursues church growth. Too often, the church strives to find a magic formula for church growth.²² However, before trying to solve the church growth problem, the church must recognize that the root of church growth is God alone. When the church has a vision that is in the same path as God's vision, the church will experience growth. Additionally, vision pays the compensation. Having God-sized vision means that the

²¹ Ibid., 226.

²² Ibid., 228.

church is able to pay whatever the costs to fulfill His vision. Paying for God-sized vision usually requires a change in the church, whether change in a structure or in a program; when this happens, the church must be able to break away from old traditions that become obstacles to fulfilling God-sized vision.

Then how can the church apply God-sized vision to itself? Here is a diagram of vision in the church:

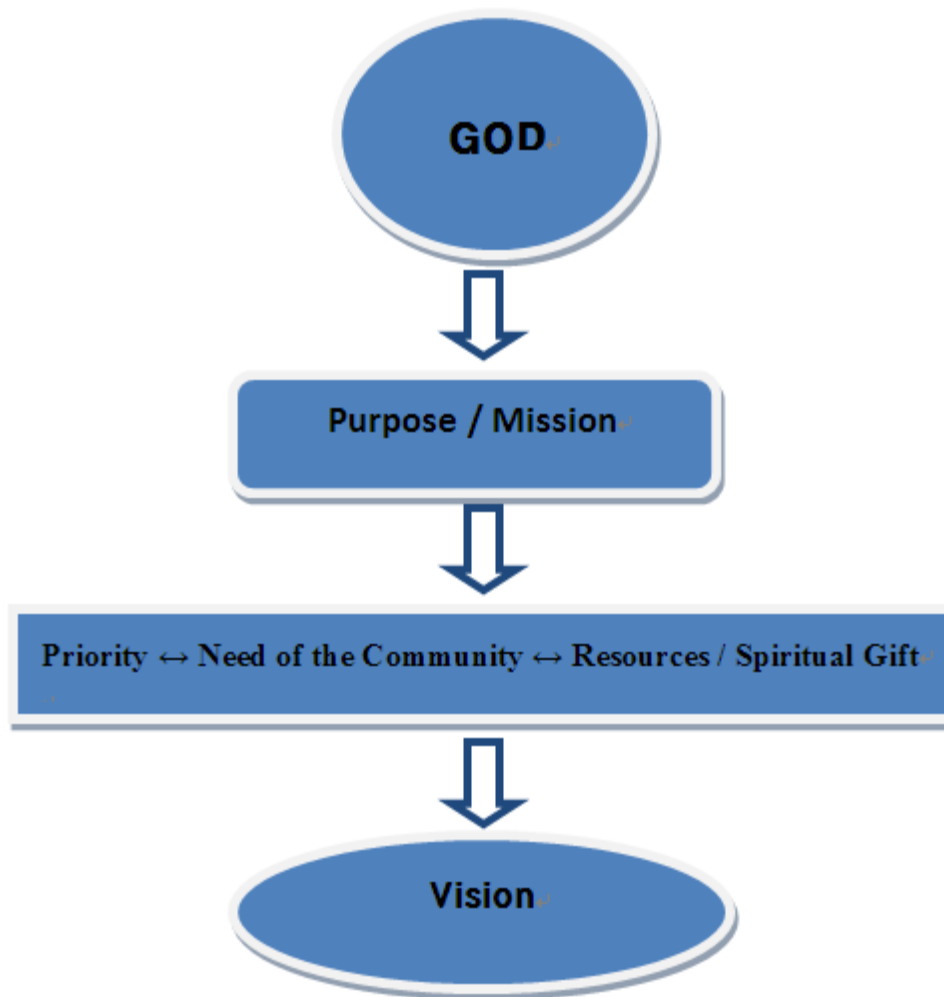


Figure 6. The Presentation of vision in the church²³

²³ Ibid., 234.

As the diagram shows, the vision always comes from God. Through God, purpose and mission are set, and when these become the priority of meeting the needs of the community through resources or spiritual gifts, a God-sized vision is planted in the church.

Passion for the Lost

The main power that drives the church for evangelism is a passion for the lost. Evangelism in the church needs passion in order to reach those who have never heard of Jesus Christ, rather than only relying on well-planned church programs. The Antioch Church had a deep passion for evangelism. When the hand of the Lord was with the Antioch Church, many people returned to the Lord.²⁴ There were no “disciples” to lead the church, but all lay members started the church. Despite continuous persecution in the surrounding areas and difficult circumstances, the Antioch Church never lost its passion for the lost. Their passion for the lost was so great so that they not only delivered the Gospel to Jews, but also to the Gentiles. God was pleased with their passion to reach those who were lost, and God added the numbers.

In order to restore the passion for the lost, the church must recognize the state of unbelievers. Unbelievers are lost to God, and Jesus Christ is the only way that these people can come near to God. The church must emphasize that the Great Commandment

²⁴ Park, Acts 11:21.

is mandatory, not voluntary. When obeying God's command by going into the world with evangelism, the church should always remember that the Holy Spirit would give supernatural power for evangelism.

Maturation of Believers

A healthy church takes teaching and equipping of the believers to grow mature in Christ as one of the first priorities.²⁵ It is necessary for the church to take the Great Commandment seriously and to preach the Gospel to the people of all nations. However, there is no benefit for the kingdom of God if the church only cares about numerical growth of the church and leaves out disciple training for the believers. A true disciple training is a key to world evangelism. When the church equips the believers through disciple training, Christians become spiritually healthy and a reproduction occurs in church growth.²⁶

Maturation of believers takes several steps, just as a baby grows to an adult. These steps include babyhood, childhood, early adolescence, late adolescence, and manhood. In Christian life, babyhood refers to a stage of having the faith for salvation and confessing one's sins and becoming a Christian through baptism.²⁷ At this stage, the church must provide special care and proper nutrients in order to settle the foundation of faith. The second stage is childhood. Childhood is when a new Christian settles into the church and

²⁵ Hemphill, 300.

²⁶ Bill Hull, *The Disciple Making Church*, (Grand Rapids: Chosen Books, 1990), 32.

²⁷ Hemphill, 307.

learns about Christianity. In childhood, it is important to raise and develop relationships in the church. Early adolescence in Christian life is the time when a Christian both expands and deepens his spiritual walk with God and studies to determine where he fits into the kingdom of God. At this stage, a Christian may develop a critical attitude towards Christianity, so it is crucial for the church to provide proper training so that one can secure his Christian's identity. The next step is late adolescence. Late adolescence in human life is early adulthood. In the Christian life, late adolescence has a firm belief and has a responsible mindset on the problems found in the spiritual walk with God. Finally, manhood in the Christian life refers to maturity where a Christian is able to have a healthy relationship with other believers and contributes to the church community.

Jeon-Ju Antioch Church in South Korea

History of the Jeon-Ju Antioch Church

The Jeon-Ju Antioch Church's main chapel is extraordinary compared to any other churches' main chapels; it is a hangar that was covered with galvanized iron. Dong-Hui Lee, who now is a retired senior pastor, found the Jeon-Ju Antioch Church.²⁸ The hangar is called a "can" to all members of the Jeon-Ju Antioch Church; it looks like a very big semi-circled can that is shown only half. When people think about a can, they think of an empty can that wanders from place to place. Pastor Lee has a philosophy

²⁸ Young-Gyu Park, *The Jeon-Ju Antioch Church*, (Seoul: Nexus Cross, 2011), 18.

about this empty can and for the Jeon-Ju Antioch Church. Just as the can is empty, he believes and insists that the Jeon-Ju Antioch Church will fill this can with things that pleases God through the church's main focus on mission, such as overseas mission, rural area mission, and special mission, such as mission for people with disabilities.²⁹ There are many difficulties with using the can as the main chapel. The can is very hot in the summer and very cold in the winter. Although its use is the main chapel, since the can's shape is a long cylinder, people from the back cannot see the pastor in the front clearly. Limited space of sitting always makes a crowded environment and brings discomfort to the worshippers. Yet, all members of the Jeon-Ju Antioch Church worship with happiness, for they only care about the worship itself rather than the circumstances of the worship. The Jeon-Ju Antioch Church's use of the can as the main chapel portrays the church's determination to give up outward appearance of the church building and use construction expenses for evangelism.

Antioch Church in the New Testament and the Jeon-Ju Antioch Church

Pastor Lee named the Jeon-Ju Antioch Church to imitate the Antioch Church in the New Testament. Figure 2 below shows how the Antioch Church in the New Testament and the Jeon-Ju Antioch Church are similar:

| Antioch Church in the New Testament | Jeon-Ju Antioch Church in South Korea |
|---|---|
| -Is the church that imitates Jesus Christ -Is built upon tribulation and persecution | -The senior pastor himself tries hard and prays hard to imitate the likeness of |

²⁹ Ibid., 87.

| | |
|---|---|
| <ul style="list-style-type: none"> -there is no discrimination within the church -Is a holy church that prays -Is a church that absolutely obeys God's will and commands of the Holy Spirit -Is a church of revival -Is a church of mission -Is a church of helping | <p>Jesus Christ and he instructs the lay members to become like that, too</p> <ul style="list-style-type: none"> -Is a church that endures inconvenience -There is no taking advantage of an old member for new comers -Is the church that works through prayer and the command of the Holy Spirit -Is the church that absolutely obeys the Great Command Jesus Christ has given -Is the church that continuously revive -Is a church of mission -Is a church of helping |
|---|---|

Figure 7. Comparison between Antioch Church in the New Testament and Jeon-Ju Antioch Church in South Korea.³⁰

First, Jeon-Ju Antioch Church shares with the Antioch Church in the New Testament as a church that imitates Jesus Christ. The disciples in the Antioch Church were the first ones to be called “Christians.”³¹ The word “Christian” means “a person who follows Jesus Christ and surrenders all to Him.” As the word “Christian” was first determined in the Antioch Church, the Antioch Church clearly was the church that imitates Jesus Christ. Pastor Lee always insists that all members of the Jeon-Ju Antioch Church imitate Jesus Christ. Although not perfect, the members of the Jeon-Ju Antioch

³⁰ Ibid., 22.

³¹ Acts 11:26 states, “and when he had found him, he brought him to Antioch. And it came about that for an entire year they met with the church, and taught considerable numbers; and the disciples were first called Christians in Antioch.”

Church strive to imitate the likeness of Jesus Christ by being exemplary to others by worshipping with all their heart along with the mission ministry.

Second, Antioch Church was built upon afflictions and persecutions. After the martyrdom of Stephen, those who feared the persecution gathered and later built the pioneer church known as the Antioch Church. Imitating the faith of the Antioch Church, the Jeon-Ju Antioch church also tries to not lose the depiction of the pioneer church until Jesus Christ's Second Coming.³²

Third, there was no discrimination in the Antioch Church. There were many people of different ethnicities and social statuses; Barnabas was a Cypriot Jew, Simon was called Niger, Lucius was from Cyrene, Manaen was a Jew, and Saul was from Tarsus.³³ Manaen was Herod the tetrarch's brother, and Lucius was a slave.³⁴ Despite ethnicity differences and social disparities, there was no discrimination in the Antioch Church. The Jeon-Ju Antioch Church also does not discriminate according to wealth or social status. There indeed are many people who ought to be called "Dr.," "Professor," or "Director"; however, Jeon-Ju Antioch Church simply uses "deacons" or "elders."

Fourth, the Antioch Church was filled with spirit of prayer; they prayed and fasted when sending missionaries for evangelism. Jeon-Ju Antioch Church also is a church that

³² Park, 24.

³³ Acts 13:1 states, "Now there were at Antioch, in the church that was [there], prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul."

³⁴ Park, 26.

prays earnestly and wholeheartedly for mission. There are various prayer programs in Jeon-Ju Antioch Church; among all, a twenty-four-hour- marathon prayer called, “The Altar of Elijah,” which has been around Jeon-Ju Antioch Church for twenty years. During the twenty-four- hour-marathon prayer, the members pray for the church mission, for the pastors and deacons and elders, and for those who are suffering. Additionally, similar prayer programs like “The Altar of Jeremiah” and “The Altar of Daniel” are present in the church.

Fifth, the Antioch Church showed absolute obedience to the will of God and the command of the Holy Spirit. When the Holy Spirit instructed to send Barnabas and Saul to the mission, the Antioch Church obeyed instantly without hesitation.³⁵ Surely, sending Barnabas, who was in charge of the church, along with others, was not a suitable idea to the Antioch Church. However, although they did not understand, the Antioch Church obeyed the Holy Spirit’s command and sent them. This was the same for the Jeon-Ju Antioch Church. Pastor Lee received a leading from the Holy Spirit to use 60 percent of the church income for the mission ministry, and he proclaimed this to the church. Although it was a strange calling, Jeon-Ju Antioch Church obeyed the Holy Spirit’s word. Even today, Jeon-Ju Antioch Church is using 70 percent, not 60 percent, of the income for the mission ministry because all tithes and mission offerings in the church are used for the mission ministry.

³⁵ Acts 13:2 states, “And while they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.”

The Antioch Church was the church of the revival. With the revival, 20 percent of the population in the city of Antioch came to accept Jesus Christ as Savior; this was approximately one hundred thousand out of five-hundred-thousand people.³⁶ The revival also came to Jeon-Ju Antioch Church, too. Starting from approximately twenty people, Jeon-Ju Antioch Church increased its number to ten-thousand people. Due to the limited space of the can, Jeon-Ju Antioch Church divided the main service into five different times and used the dining hall and other facilities as the main chapel by installing video screens. Although it is not comfortable to worship in such a crowded space, the members of Jeon-Ju Antioch Church worship with happiness.

Additionally, the Antioch Church was the church of mission. The first mission of the Antioch Church started when the church sent Barnabas and Saul away, and this happened right after the Antioch Church just started as a pioneer church. Jeon-Ju Antioch Church also began its mission at the stage of a pioneer church. After less than a month of establishing the church, the Antioch Church started the mission ministry. A very interesting fact about Jeon-Ju Antioch Church is that the church has a mindset of giving out all it has for the mission, while struggling to pay the yearly rent of the church. From a normal perspective, it is not easy for the church to put 60 percent of the church income solely into mission, especially if the church has to worry about paying yearly rent. Yet, Jeon-Ju Antioch Church was dedicated to giving much from a small portion.

³⁶ Park, 32.

Lastly, the Antioch Church was the church of helping. In Acts 11:27-30, the Antioch Church was determined to help people in the Jerusalem Church and sent them contributions. Based on the prophet Agabus's prediction that a great famine would hit all over the world, one can assume that the Antioch Church would have had a hard time. Yet, the Antioch Church helped the Jerusalem Church despite the famine, and the Antioch Church truly was the church of helping. Jeon-Ju Antioch Church also shares a similar characteristic as the Antioch Church when it comes to helping. When the IMF crisis struck South Korea in 1998, all in South Korea were suffering economically and financially. But Jeon-Ju Antioch Church was determined to send 80 percent of the aid to the missionaries overseas.

Additionally, the Jeon-Ju Antioch Church looked like the Antioch Church in a way that the church remains consistent in the form of a pioneer church. Below are the first and the second generations of the Jeon-Ju Antioch Church's Practical Principles:

The first generation of the Jeon-Ju Antioch Church's practical principles:

1. Members become Christians who imitate Jesus Christ.
2. Members of Jeon-Ju Antioch Church become disciples of Jesus Christ and missionaries.
3. Jeon-Ju Antioch Church becomes a giving church and puts efforts in overseas mission, rural area mission, and special mission.
4. 60 percent of the church income is used for the mission ministry.

5. All departments within the church are run by a mission structure and are also independent.
6. All service is voluntary and is serving with sacrifice.
7. Members engage actively in all church business and meetings with responsibility

The second generation of the Jeon-Ju Antioch Church's practical principles:

1. Members become a Christian with two wings who imitate Jesus Christ.
2. Members of Jeon-Ju Antioch Church become disciples of Jesus Christ and reproduce.
3. Jeon-Ju Antioch Church becomes a giving church and puts efforts in overseas mission, rural area mission, and special mission.
4. 60 percent of the church income is used for the mission ministry.
5. All departments within the church are run by a mission structure and are also independent.
6. All service is voluntary and is serving with sacrifice.
7. Members engage actively in all church business and meetings with responsibility

As listed above, there is not much difference between the first and the second generation's practical principles. Usually, when the senior pastor is replaced, the church

goes through a transition. During this transition, the church may see a complete change in the church structure, as well as its main philosophy. Yet, Jeon-Ju Antioch Church remains consistent after the senior pastor is replaced and the church meets its transition; this reflects Jeon-Ju Antioch Church's attempt to go with the mindset of the pioneer church without leaning to the left or the right.

Below explains the three goals that have become foundations of Jeon-Ju Antioch Church:

1. The finance department does not plan a budget and uses 60 percent of the church income for the mission
2. The mission structure is sending missionaries regardless of denomination, and the church limits interference from other organizations.
3. The church as a whole finds joy in living with discomfort.

Jeon-Ju Antioch Church's goals are mainly focused on mission, as two thirds of the goals are directly related to the mission. It is the church whose members do not regard any discomfort by putting all efforts to the mission because they know God will be pleased by their hard works to deliver the Gospel to people of all nations. The ministry of Jeon-Ju Antioch Church can be summarized in the Scripture from Acts 1:8, which tells to

be Jesus Christ's witnesses, even to the ends of the earth.³⁷ The mission ministry of Jeon-Ju Antioch Church is divided into three parts, including overseas mission, local mission, and special mission, such as mission for the people with disabilities. Jeon-Ju Antioch Church dedicates all its efforts for the mission, and the members are obedient to the mission.

The first mission ministry is overseas mission. Along with the mission ministry within the nation, Jeon-Ju Antioch Church took further steps for foreign mission because there are not only people of countries who have never heard the word of God, but there are people of countries who are losing God through secularization and materialism in overseas areas. When working for the overseas mission, Jeon-Ju Antioch Church never treats the mission ostentatiously. Often, when a mother church establishes a pioneer church in the mission place, the mother church likes to subordinate the pioneer church by giving it the same name or denomination. Subordinating the pioneer church to the mother church can be viewed as a form of display rather than a fruit of a hard work, so Jeon-Ju Antioch Church does not subordinate the pioneer church. Also, Jeon-Ju Antioch Church sends missionaries regardless of denominations. By pulling down the wall built by different denominations, Jeon-Ju Antioch Church evangelizes by training missionaries with passion for Christ regardless of denominations and sends them to the mission field.

³⁷ Acts 1:8 states, "but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

When devoting to missionary work, Jeon-Ju Antioch Church mainly goes to unreached tribes to preach the Gospel. Jeon-Ju Antioch Church emphasizes delivering the Gospel to unreached tribes, for it is necessary to preach the word of God where people have never heard of it.

Lastly, Jeon-Ju Antioch Church cooperates with world mission organizations because cooperation and unity in mission are essential. When cooperating with other mission organizations, the church can learn which area is most needed for the mission and which area is too densely populated for the mission. Cooperation among world mission organizations can reduce unnecessary efforts in the mission and bring productivity to the mission.

The second mission ministry is local mission. The local mission varies from helping pioneer churches financially to medical mission. There are always hardships and struggles to build a pioneer church and raise it until it reaches its potential to stand alone. Jeon-Ju Antioch Church is dedicated to helping pioneer churches through finance, giving out needed supplies, and sending more people to help.

Jeon-Ju Antioch Church's medical mission is somewhat special. Jeon-Ju Antioch Church does not have a church van, but it has a medical mission team van, which was bought on the expense of the medical mission team members. The medical mission is not only composed of medical treatment but is also hair cutting service, beauty treatment service, and an evangelism team, too. The medical mission team visits approximately

twenty-four pioneer and small churches a year for evangelism. Jeon-Ju Antioch Church's medical mission team also offers medical treatment to people from foreign lands.

The special mission is mission for the people with disabilities. The main job of this mission team is to transport people with disabilities from their home to the church. Although Jeon-Ju Antioch Church keeps maintains its frugality on unnecessary things, it always takes care of people with disabilities with the best equipment and setting for worship.

Improvements of the Jeon-Ju Antioch Church

Although Jeon-Ju Antioch Church is influential to the surrounding community, as well as to other Korean churches for its social mission, it also has some weaknesses because no church on this earth is perfect. The strongest point among the ministries of Jeon-Ju Antioch Church is the social mission, whereas the weakness of it is a lack of fellowship and therefore a feeling of a lack of love in the church. As Jeon-Ju Antioch Church puts its greatest effort for the social mission, it lacks an intimate relationship among the laity members. Additionally, it also has a continuous problem with parking and noise. The church does not have a proper parking lot, so the residents sometimes complain about public space. Also, since the main building of the church is covered with galvanized iron, the noise affects the residents in the area. Yet, Jeon-Ju Antioch Church never loses passion for the social mission and continues to carry on the ministry with several improvements. First, it gathers the laity members together in Christ through an intensive discipleship-training program; the church further provides special programs that

enable the growth of the fellowship. Additionally, Jeon-Ju Antioch Church tries its best to not disturb the residents by encouraging the laity members to use public transportation or by blocking the public space on its own. For the noise problem, Jeon-Ju Antioch Church is extremely careful to not let out loud noises to the residents.

The Church of the Saviour in Washington D.C.

The Church of the Saviour is located in Washington D.C. Although the total number of members is 150, it is one of the most influential churches across the United States. The Church of the Saviour does not automatically accept newcomers as members; with intense discipleship training, newcomers who have truly accepted Jesus Christ become members of the church. It is the church that wants to imitate the likeness of Jesus Christ.³⁸ The goals of the Church of the Saviour are to change the world through serving the community with Jesus-centered mission ministry and helping those who are poor, who are lost, and who are rejected.

The History of the Church of the Saviour

Gordon Cosby is the founder of the Church of the Saviour. He and his wife, Mary Cosby, along with seven other members, built the church in 1947. Cosby started to

³⁸ William R.L. Haley, *The Radical Vision of the Church of the Saviour* (Washington DC: Tell the Word, 2001), 6.

pursue a life that imitates the likeness of Jesus Christ as he served as a chaplain during World War II.³⁹ He decided to apply experiences in the war to the church ministry.

The Church of the Saviour grew in number starting from nine members. Although it is one of the influential churches across the United States, the Church of the Saviour limits its number of members to 150. The Church of the Saviour is an exemplary church that shows not only deep faith but also mission ministry that is solely focused on God.

The following are the philosophies the members of the Church of the Saviour pursue as a whole:

- 1) Pursue a life that imitates Jesus Christ through spiritual life
- 2) Serve the community with compassion that Jesus Christ has shown
- 3) Dedicate in serving to those who are poor, lost, and rejected as Jesus Christ did
- 4) Dedicate in changing the world through courage and sacrificial life.

Mission Ministry of Church of the Saviour

The Potter's House

The Potter's House is one of the mission ministries that Church of the Saviour started. The Potter's House is both a café and a bookstore. The Potter's House is located two miles north of the White House, in the Adams Morgan area, where the African American and South American population is dense. It was first built in 1960s and was the

³⁹ Elizabeth O'Connor, *Call to Commitment*, (Washington DC: Potter's House Book Service, 2003), 10-12.

first coffee shop in Washington D.C. Above all, the Potter's House is famous as "a place where non-religious people can ask questions about religion."⁴⁰ Since it was built for the good of the community, the Potter's House is used as a café in the afternoon and a gathering place for the evening.

Colombia Road Health Service

The Colombia Road Health Service was founded by Dr. Janelle Goetcheus in 1979.⁴¹ The Colombia Road Health Service has provided health care for the underserved residents of Washington D.C. for more than thirty years. Dr. Janelle, along with her husband, who is a Methodist pastor, applied as a medical missionary to Pakistan. But after visiting Church of the Saviour, she changed her plans. Instead of leaving for the mission field abroad to serve those who are poor and underprivileged, she launched a medical ministry at Church of the Saviour through intensive training.

The Colombia Road Health Service is the first medical mission ministry that Church of the Saviour started. Starting from members who worked as doctors or nurses, the Colombia Road Health Service expanded its medical ministry to serve underprivileged residents by providing both physical and mental health services.

⁴⁰ Sungjun Yoo, *The Story of the Church of the Saviour*, Seoul: Pyungdan, 2005. 33.

⁴¹ "About Us," <http://www.crhs.org/AboutUs.html>

Christ House

Christ House is the first twenty-four hour hospital facility established in the United States. In Christ House, homeless people receive medical treatment and counseling. There are numerous homeless people wandering around the street day-by-day. Some become homeless because they have lost their jobs, but the others become homeless because they suffer from disabilities.

Although Christ House is a building that accommodates thirty-four beds, it is clean and well organized. Many volunteers from the surrounding community come to help the homeless people in Christ House. In Christ House, every homeless person can bathe and receive needed clothes, and the surrounding churches in the community provide lunch and dinner for them. After receiving medical treatment in Christ House, the homeless people are free to leave. But those who want to stay go to Christ House or Samaritan Inn to have discipleship training and job workshops. About 80 percent of the people who stay start a new life through this ministry of Church of the Saviour.⁴²

Samaritan Inn

Starting in 1985, Samaritan Inn ministry was designed for people with alcohol or drug addiction to have a new life through treatment. The main purpose of Samaritan Inn ministry is to heal people with addiction as well as to help them to start a new life. The Samaritan Inn ministry is divided into three parts:

⁴² Yoo, 93.

First, people receive intensive drug rehabilitation for twenty-eight days. This drug rehabilitation consists of twelve processes for treatment.

Second, people are located in a transition program and stay for six months to prepare for a new life. During the six months, people learn how to manage money and health and train for a new job.

Third, Samaritan Inn offers a residence program which helps the people with addiction to be fully prepared to have a normal life. Approximately, it takes two years for the people with addiction to go back to their normal life. Samaritan Inn gives an opportunity for the people to have a responsible life by liberating them from drug or alcohol addiction.

Jubilee Housing

Jubilee Housing is a project designed for people with low incomes who have difficulty affording rent. The Jubilee Housing project started when James Lauson, who is a wealthy realty owner in Columbia, Maryland, was inspired by the ministry of Church of the Saviour and decided to donate an apartment to people with low incomes. In this apartment, tenants pay for the apartment's management, rent, and utility. Jubilee Housing provides job workshops for the tenants to be independent and also to solve their childrens' education problems.

Manna Community Development

The Manna Community Development is one of Church of the Saviour's housing ministries. Founded in 1982 by Pastor Jim Dickerson, the Manna Community

Development focuses on providing houses for people with low incomes through reduced cost. It is the most influential housing ministry in Washington D.C. area. Church of the Saviour pursues an authentic church which dedicates to not only the church, but the surrounding community as well.

Festival Center

The Festival Center is a multipurpose building that is open to all people who are disciples of Jesus Christ. The purpose of the Festival Center is to “nurture, equip, and embolden” people who strive to live according to the word of God. A statue of a “Teaching Jesus” symbolizes the mission of the Festival Center. It holds programs such as Servant Leadership School, daily noon prayer in the chapel, and one-year internships for the discipleship program. The Servant Leadership School is a school designed for all seminary students, theologians, as well as laity members who want to learn the vision of Church of the Saviour and the education of the ministry.

Dayspring Retreat Center

The Dayspring Retreat Center is set aside for silence and prayer. Verbal expression is not allowed inside the building of the Dayspring Retreat Center. Those who come to the building find their places for meditation, silent prayer, or reading. Rather than shouting aloud to God in prayer, the Dayspring Retreat Center teaches silent prayers, including contemplative prayer and centering prayer. It provides a new experience of meeting God in quietness and stillness.

Other Ministries

Church of the Saviour further works for the ministries relating to the surrounding community. There are Good Shepherd Ministries, which take care of poor children from kindergarteners through twelfth graders. This ministry is run by volunteers, and residents in the community also donate money. Also, there is Sarah's Circle, which is an asylum for aged women, as well as Family Place, which is an educational facility for parents who have little children. Community of Ark is a place where people with mental disabilities live together side-by-side, and Joseph's House and Miriam's House are designed for men and women who have AIDS.

Summary

This chapter discusses three exemplary models for church growth, which are the Antioch Church in the New Testament, Jeon-Ju Antioch Church in South Korea, and Church of the Saviour in Washington D.C. Through analysis of each church's characteristics and by closely evaluating their ministries, one common factor emerges: the three churches had/have strong power and influence over social mission, both within the church and to the surrounding community. Another common factor was/is rather than having a balance of growth and effectiveness in various ministries, the rest of the ministries of the church supported one strong ministry to stand out. By analyzing the three churches, the researcher formed a small conclusion that in order for the church to grow healthy, it is important for the ministries to have a firm foundation to support one strong ministry rather than balancing many in the whole structure.

CHAPTER FOUR

A CASE STUDY OF LORD-JESUS KOREAN CHURCH

Lord-Jesus Korean Church in Richmond, VA, is an exemplary church for church growth, along with the Antioch Church in the New Testament, Jeon-Ju Antioch Church in South Korea, and Church of the Saviour in Washington D.C. The three goals of LJKC are nurturing, disciplining, and serving. As the church of Jerusalem and Antioch illustrate an exemplary model for a healthy church, LJKC focuses mainly on worship, education, training of the disciples, and social mission for the church growth as a Korean-American church in the Korean-American immigrant society.

The History of the church

Usually, most Korean churches in the United States are different than churches in Korea. In the United States, people come to the Korean church not for the love of God, but rather for a better relationship with other Koreans so that it will bring benefit to one's business, school, or life. Some come to the Korean church with extreme ambition in order to be the head, not the tail of the church. However, when their plans to benefit themselves from the Korean church do not go well, people leave the church and head to other churches. During the process of moving to other churches, people with bitterness create a split in the church, giving a hard time to all members of the church.

Splits in the Korean-American churches occur also through financial problems, election of laity members as the leaders, and problems associated with helping the process of getting a green card.¹ When these problems occur in the church, there are hardships and struggles among the members of the church. As conflicts worsen, some decide to leave the church and never come back, while others decide to separate from the church and start a new church.

LJKC was built in 1999 by current senior pastor Hyun-Chan Bae, along with approximately one-hundred members. LJKC was a newly built church from the split of a formal church in Richmond. The depth of the conflict was so deep that people even had a great difficulty worshipping God. Additionally, they realized that their children were watching the split in the church in the midst of the conflict; therefore, some members felt ashamed of their children as they showed a bad example to the church. Therefore, they decided to walk out of the formal church and start the new church so that their children would not be influenced by this split and so that they would not further strain their relationship with God and the church through this problem.

Unlike some Korean churches that are people-centered for their own benefit, LJKC started the church for God-centered worship and other ministries. To this day, the church members do not forget the history of LJKC, about how the church was built

¹ “Split in the Church-Do Churches Separate?”
<http://www.usaamen.net/news/board.php?board=news&page=2&command=body&no=6275> Accessed July 24, 2012.

around God-centered worship so that members would not lose the very first purpose for establishing LJKC.

The Location of the Church

LJKC is located at 10201 Robious Road in Richmond, VA. LJKC is located where Midlothian and Robious meet together; both Midlothian and Robious are two of the main places of outer Richmond. Near this place, there is a traditional residential area (Bon Air) as well as a developing residential area (Salisbury and James River High School). Not only is LJKC near to the residential area, but also it is nearby to commerce areas (Midlothian and Huguenot). So the location of LJKC benefits the church, as residents and business people are capable of visiting the church out of its nearness. According to a survey, 72.5 % of people said it takes less than 30 minutes to go to the church and 27.5 % of people responded that it takes 30 minutes to one hour to go to the church.

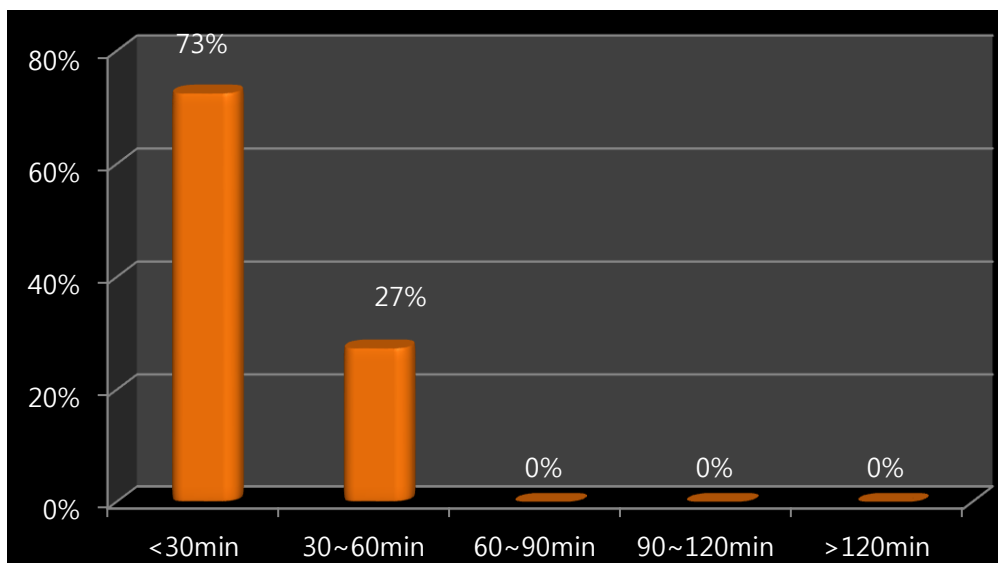


Figure 8. Transportation time for the members to come to church.

As Carl George mentioned before, the location of the church also is a factor for church growth.² By analyzing the graph above, the location of LJKC is effective in general for the members of the church, as they do not have trouble commuting to the church.

Attendance of the LJKC

The following graph illustrates the gradual increase of the attendance of LJKC from 143 to 444 members:

² George, 106.

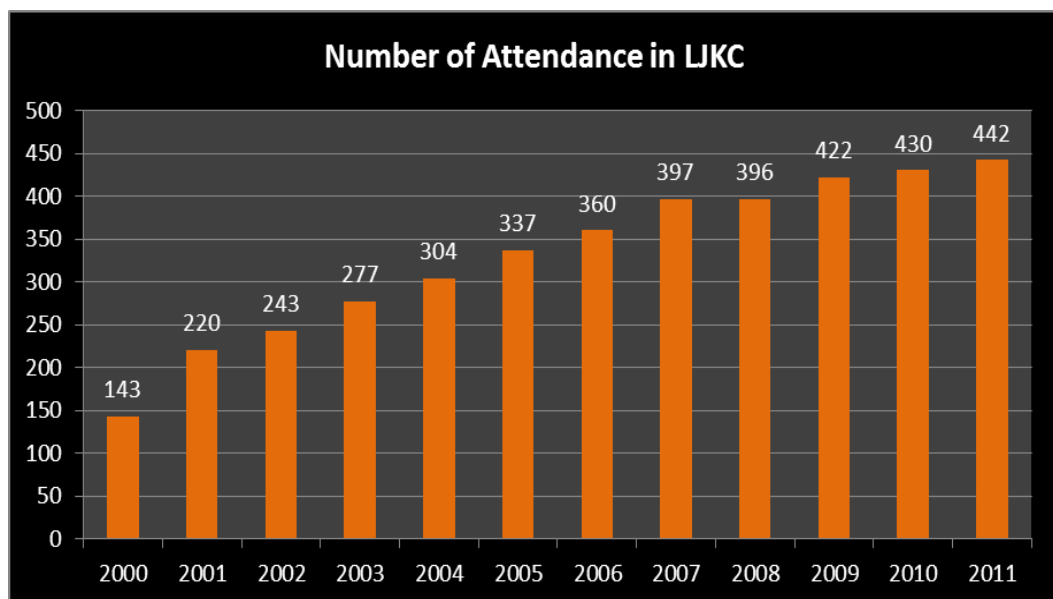


Figure 9. The attendance of the LJKC.

Reflecting on the graph, LJKC does not show a rapid increase in the number of attendance, yet it gradually increases. The total number of attendance of LJKC is not a small number in Korean-American churches, and LJKC has a potential to further expand the kingdom of God. However, just as the research result of the Missouri Synod of the Lutheran Church, the key point for church growth is a concern for the church's mission for God rather than focusing on church attendance.³ The numerical growth of the church is important for church growth; yet, it is much more important to realize the mission of the church for God, which is expanding God's kingdom and glorifying God's name, rather than just enlarging the attendance and having no productivity.

³ Church Membership Initiative Study from the Department of Planning and Research of The Lutheran Church-Missouri Synod (Appleton, Wis.: Aid Association for Lutherans, 1993), 3.

The following figure illustrates the number of disciple training for the new members of the LJKC:

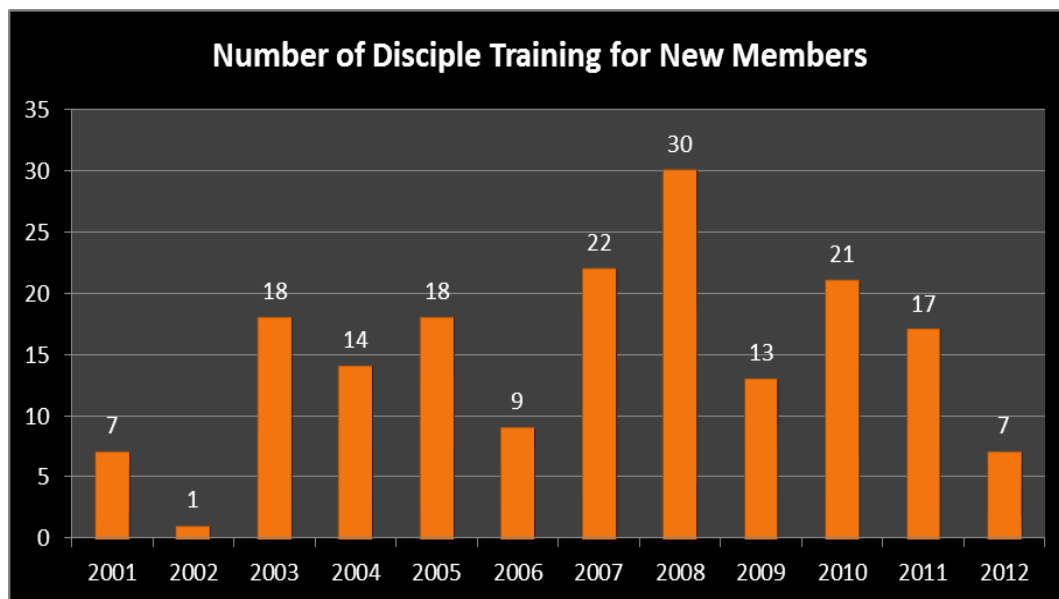


Figure 10. Number of disciple training for new members.

Compared to the graph about the attendance of LJKC, the numbers for disciple training shows many ups and downs. However, this graph is significant because it shows the effort and the productivity of LJKC's disciple training. As illustrated in the graph, the numbers for disciple training for new members is not high; the average number of disciple training is 14.75. Nonetheless, comparing this number to the numbers of attendance shows that rather than solely focusing on enlarging the number of the members, LJKC seeks to increase the quality of the church growth by disciple training.

Senior Pastor's Ministry Philosophy and Leadership of the Church

The senior pastor of the LJKC is Reverend Hyun-Chan Bae. He was with LJKC ever since it was built in Richmond in 1999. In the midst of hardships and difficulties, Rev. Hyun-Chan Bae endured with the encouragement of the Holy Spirit, choosing the motto of the church of, "I Would Rather Have Jesus." He, along with the members of the church, sought to be a church that accepts Jesus Christ as the Lord and continues to live according to God's word. His ministry philosophy can be summarized as liberal evangelism, which has a passion for evangelism while pursuing a free and open-minded attitude.

Rev. Hyun-Chan Bae leads LJKC with strong leadership. Stephen R. Covey discusses three states of power regarding leadership. These three powers include forced power, practical power, and principle-centered power.⁴ Whereas the first two powers are in the form of position and title, principle-centered power is the most effective one because it depicts an intimate connection between the leader and the follower. Through principle-centered leadership, people trust the leader and this becomes a driving force for the leader to do work. The leader gains trust and honor from the people, and a strong bond is formed between them. This not only applies to work, but to the church as well. Under the ultimate authority, who is Jesus Christ, the senior pastor is a leader of the church and is responsible for forming a strong bond between the members. When the strong bond between the senior pastor and the members exists, the church is able to stand

⁴ Steven R. Covey, *Principle-Centered Leadership* (New York: Simon & Schuster, 1990), 102.

firm even in difficult situations. Rev. Hyun-Chan Bae shares a very strong bond between the members of LJKC; he leads the church through “trust of the members that had been in a long time.”⁵ The leadership displays its influence based on a true relationship between people.⁶ And his strong bond between the members influences the ministry of LJKC. Another characteristic of a leader is encouraging people in difficult situations, as well as in ordinary situations.⁷ Rev. Hyun-Chan Bae’s encouragement for the congregation becomes a driving force to do God’s will. The members of LJKC respect him for his strong leadership and mindset for the church ministry.

Ministry of the Church

The 2012 slogan of LJKC is “Community United in Serving Others.”⁸ With the slogan, LJKC puts emphasis on the social mission, and it acts as a signpost to lead the congregation.

Calendar for the Ministry in LJKC⁹

| Month | Sun | Sundays | Main Event(week) |
|-------|-----|---------|------------------|
|-------|-----|---------|------------------|

⁵ Na-Ra Kwon, “A Korean Pastors Continues to Carry on Ethnic Harmony of Martin Luther King Jr.” www.chdailydc.com, 2011.

⁶ Stephen Graves, and Thomas Addington. *Clout & Influence*. Trans Sung-Muk Jeong. (Seoul: Yemun, 2003), 276.

⁷ John C. Maxwell, *Developing the Leader Within You* (Nashville: Thomas Nelson Publishers, 1993), 117.

⁸ A Weekly Bulletin 14-2.

⁹ A Yearly Bulletin.

| | | | | |
|-----|------------------------|----|--|---|
| Jan | The month of Vision | 1 | New year's worship | New year's special lent prayer meeting |
| | | 8 | Volunteer camp, Small group meeting (called Da-Rak-Bang) | KM Camp |
| | | 15 | | Monroe Park Soup Kitchen Mission (Every Sat. morning) |
| | | 22 | Leaders' camp, Da-Rak-Bang | Ski Trip(EM/Youth) |
| | | 29 | Leaders' camp | |
| Feb | The month of Education | 5 | School for teachers (for four weeks) | Open Korean School |
| | | 12 | Da-Rak-Bang Dogma education (Youth-for seven weeks) | |
| | | 19 | | Bible-writing (for six weeks) |
| | | 26 | The Holy Communion Da-Rak-Bang | prayer meeting (for a week) Renew Crew(adults) |
| Mar | The month of Faith | 4 | Baptism education (for four weeks) | Open Senior Center |
| | | 11 | Da-Rak-Bang | Renew Crew(Youth) |
| | | 18 | | |
| | | 25 | Da-Rak-Bang | Spring Cleaning day |
| Apr | The month of Revival | 1 | Palm Sunday | Lent prayer meeting for Good Friday |
| | | 8 | Easter Sunday (Holy Communion) Da-Rak-Bang | Renew Crew(KM) |
| | | 15 | | Praise Night of the second generation (EM/KM) |
| | | 22 | Da-Rak-Bang | Father's school (for 6 weeks) |
| | | 29 | Leaders' meeting | |
| May | The month of Family | 6 | | Renew Crew(EM) |
| | | 13 | Da-Rak-Bang | |

| | | | | |
|-----|---------------------------------------|----|---|--|
| | | 20 | | Elementary school's spring field trip |
| | | 27 | Intercultural Music Festival Da-Rak-Bang | End of the Senior Center |
| Jun | The month of serving | 3 | | CARITAS homeless mission |
| | | 10 | Da-Rak-Bang | Renew Crew(adult) |
| | | 17 | Mission Sunday | Parent's Night(Youth) |
| | | 24 | Da-Rak-Bang | Summer Culture School (for four weeks) |
| Jul | The month of mission | 1 | | |
| | | 8 | Grade promotion in the church | |
| | | 15 | Parenting seminar | ASP(Appalachia Service Project for youth group) |
| | | 22 | | KWMC mission trip |
| | | 29 | Parenting seminar | |
| Aug | The month of rest | 5 | Vacation Bible School (Elementary school) | |
| | | 12 | The Holy Communion | Family retreat |
| | | 19 | Pastors' retreat | |
| | | 26 | | Open the Senior Center |
| Sep | The month of Discipline | 2 | | Open Korean School |
| | | 9 | Da-Rak-Bang | Renew Crew(Youth) |
| | | 16 | | Fall Cleaning day |
| | | 23 | Da-Rak-Bang | |
| | | 30 | | Korean Food Festival |
| Oct | The month of Evangelism | 7 | The Holy Communion | Church revival |
| | | 14 | Da-Rak-Bang | Praise Night of the second generation (EM/KM) |
| | | 21 | Mission Sunday | Renew Crew(KM) |
| | | 28 | Reformation Sunday Da-Rak-Bang | Special lent prayer meeting for the church anniversary |
| Nov | The month of Thanksgiving Celebration | 4 | Church Anniversary Sunday | |
| | | 11 | Revival(EM) Da-Rak-Bang | End of the Senior Center Lock-In (KM) |

| | | | | |
|-----|---|----|--|---|
| | | 18 | Thanks Giving Sunday Praise contest for each age group | Renew Crew(EM) |
| | | 25 | Deacons' meeting Da-Rak-Bang | Blood Drive |
| Dec | The month of Administration & Closing Accounts | 2 | | Renew Crew(adult) |
| | | 9 | Congregation meeting Da-Rak-Bang | End of the Korean School |
| | | 16 | End of the year pastors' meeting | Youth Lock-In |
| | | 23 | Christmas celebration worship Da-Rak-Bang | Christmas worship (The Holy Communion) |
| | | 30 | End of the year leaders' meeting Pastors/elders' meeting | New Year's Eve worship |

Figure 11. Worship and event plan of the LJJC.

According to the figure above, LJJC summarizes its plan for worship, as well as events in the ministry with detail. LJJC sought to leave no ministry behind and both encourage and emphasize the role of each ministry.

Worship

Worship is the response of a Christian with all of the heart, mind, and soul about the existence of God and what God has told as well as what God has done.¹⁰ Worship is the most important matter and the reason why Christians come to church every Sunday. Throughout worship, Christians glorify God's name and exalt Him.

¹⁰ Warren W. Wiersbe, *Worship* (Nashville: Oliver-Nelson Books, 1986), 27.

The following is the vision statement of the LJKC: LJKC as a body of Christ strives to extend God's kingdom on this earth through grace-filled worship, education and compassionate community service empowered by the Holy Spirit.¹¹ As stated, the first part of extending God's kingdom is grace-filled worship. Today, many Korean-American churches seek to attract people, both nonbelievers and part-time Christians, to the church through clean and large church buildings, a famous senior pastor, and good facilities. However, the most important matter in the church is worshiping God. LJKC puts emphasis on worship that is solely for God rather than other things. John F. MacArthur states that the congregation's worship should glorify God rather than nonbelievers.¹² If the church exists to make nonbelievers or part-time Christians to feel better about the church, then the church is not playing its role for Jesus Christ. It is essential for the church to bring nonbelievers and part-time Christians back to expand the kingdom of God; however, if the church ignores the ultimate purpose of the church by worship and only strives to gather people through other matters, there is no growth in the church, and the church is no longer healthy. LJKC values worship as the first priority. Just as the vision statement states, LJKC strives to glorify God by grace-filled worship. As a Korean-American church, LJKC puts emphasis on gathering the first and the second generation together to worship God in harmony and glorify Him in unity.

¹¹ www.ljkc.org.

¹² John F. MacArthur, Jr., *Ashamed of the Gospel* (Westchester, III.: Crossway Books, 1993), 102.

LJKC's worship on Sundays is divided into several times. The following is a table that outlines the worship time of the LJKC:¹³

| Worship Services | Time | Worship Services | Time |
|--------------------------|----------|---------------------|----------|
| Korean (morning service) | 8:00 am | Youth | 9:30 am |
| English | 10:45 am | Elementary School | 11:00 am |
| Korean | 11:00 am | Kindergarten School | 11:00 am |
| Young adults | 1:45 pm | | |

Figure12. Worship time of the LJKC.

The morning service at 8:00 a.m. is for those who serve the church for directing parking, ushering, teaching Sunday School, and preparing for lunch. The worship services are spoken both in Korean and American as the first generation and the second generation are present in LJKC. The Sunday School's worship services are offered in English, for most of the students in Sunday School are second generations.

According to Franklin Segler, the ten elements of worship in the churches in the New Testament include music, reading the Scripture out loud, prayer, the amen of the congregation, teachings and sermons about the Bible, encouragement, choir, baptism,

¹³ www.ljkc.org

repentance of sin, and the Holy Communion.¹⁴ LJKC also puts strong emphasis on these matters so that the congregation's worship will glorify God. LJKC especially attempts to solve potential problems that might occur in Korean-American immigrant society, such as language barriers and a gap between the first and the second generation.

LJKC puts much effort into offering grace-filled worship to God by lessening the gap between the first and the second generation. Music is one of the factors that LJKC considers in the worship service. Every person has a different taste in music, and this differs especially among the generations. Generally, the first generations like old hymns in the worship service, while the second generations prefer contemporary music. Since this factor can be threatening to grace-filled worship to God, LJKC mixes both the old hymns and contemporary music very well to satisfy both generations' wants, which makes the worship more active and passionate.

The sermon is the most important part of worship.¹⁵ And it is important for the church to provide the need for an effective worship service. Perhaps the language is the biggest problem when having the worship service with both the first generation and the second generation. The LJKC uses both Korean and English for better communication in the worship. Since the majority of the adults use Korean, LJKC offers live translators for people whose main language is English.

¹⁴ Franklin Segler, *Christian Worship: Its Theology and Practice* trans., Jin-Hwan Jeong (Seoul: Jordan, 2006), 44-47.

¹⁵ Harold J. Westing, *Create and Celebrate Your Church's Uniqueness: How to Design a Church Philosophy of Ministry*, trans., Jin-Tak Oh. (Seoul: Timothy Books, 1995), 158.

Other than lessening the gap between the first and the second generations, as well as solving the language problem, LJKC mainly puts effort to solely focus on the worship itself. Worship is seeking God's presence through His words.¹⁶ The senior pastor of LJKC delivers the sermons according to certain topics. Considering that LJKC puts its greatest effort into social mission, sometimes, the senior pastor directs the focus of the sermon to the social mission so that LJKC may act as a church that both helps and influences the surrounding community, as well as the Korean-American immigrant society.

Music is another main element of the worship. Ninety percent of the growing churches have very good music programs for worship.¹⁷ As both the first and the second generations meet together in the church, LJKC endeavors to find a balance between the affiliation of the first generation and that of the second generation. When choosing music for worship, LJKC finds a balance between the old hymns and contemporary music. As people who speak mainly Korean are dominant in the main service, LJKC mostly brings the old hymns into the music; yet, they choose these hymns with which the second generation might be familiar so that they can share the music in the worship.

In order to support the main elements of the worship, LJKC also puts emphasis on supporting sub-elements of worship, such as technology and programs that play a small

¹⁶ Charles Billingsley, *Innovate Church*, ed. Jonathan Falwell, (Nashville: B & H Publishing Group, 2008), 79.

¹⁷C. Kirk Hadaway, *Church Growth Principles: Separating Fact from Fiction* (Nashville: Broadman Press, 1991) Chapter 3.

role, such as announcements and choir. Before worship begins, the media team of LJKC triple-checks technology equipment, such as the mike, sound system, and presentation so that worship may go smoothly. The announcements act as a way of communication between the church and the members. It tells last week's events as well as future events of the church; additionally, it also encourages participation of the members for the church programs. The choir plays a role as a bridge that connects praise for God and the senior pastor's sermon. Through the choir, the members prepare their hearts for worship and experience joy within the melody.

Fellowship

According to the research center of the Carnegie Center, only 15 percent of individual achievement is decided by the specialty of a job and the skill required, whereas 85 percent of individual achievement is decided by one's attitude and skill of having a relationship with other people.¹⁸ This result portrays how crucial relationships between people are. Fellowship plays an important role within the church, for fellowship enables Christians to be more intimate to each other and support each other in Christ. However, people cannot have an intimate fellowship with others if they are self-centered and are filled with complacency.¹⁹ This is especially true for Korean-Americans, who are hardened in a desolate immigrant society. The churches are responsible for providing an

¹⁸ JoAnn Fisher, "An Open Dialogue on Office Professionalism", Report (Issue 3, Summer 1984), 1.

¹⁹ William Crabb, and Jeff Jernigan. *The Church in Ruins*, (Colorado Springs: NavPress, 1991), 150.

escape for the hardships in the immigrant society and bring healing through a close relationship with others in Christ.

LJKC does not have a specific program that is solely designed for the fellowship of the members of the church. All of the activities become a new way to build healthy relationships with each other. Mainly, the members interact with each other through Bible study in each age group. LJKC's way to put people according to their age group was beneficial, as people of similar age, culture, and ideas interact with each other better. Also, LJKC encourages fellowship with others through sporting events, such as soccer and volleyball in the local sports festival for Korean-Americans. Of course, there is a special fellowship meeting designed for the newcomers. Too often, the church misunderstands that the new members will naturally settle down as the time goes by; however, the church's role of taking care of the new members is crucial for them as well as for the church growth.²⁰ The members of LJKC help the newcomers to settle down in the church comfortably by greeting them at the lunch table and treating them like family.

Education

Training for maturity of faith

The LJKC has several programs specifically designed for adults. Most of the spiritual training for the adults is in small groups, for the small group structure brings effective results for church growth. Through small groups, the members become close to each other and take care of each other. Also, they learn how to teach and encourage each

²⁰ Kim, 178.

other through sharing their daily walk with God and hardships in a life.²¹ The following figure represents the existing groups for adult discipleship:²²

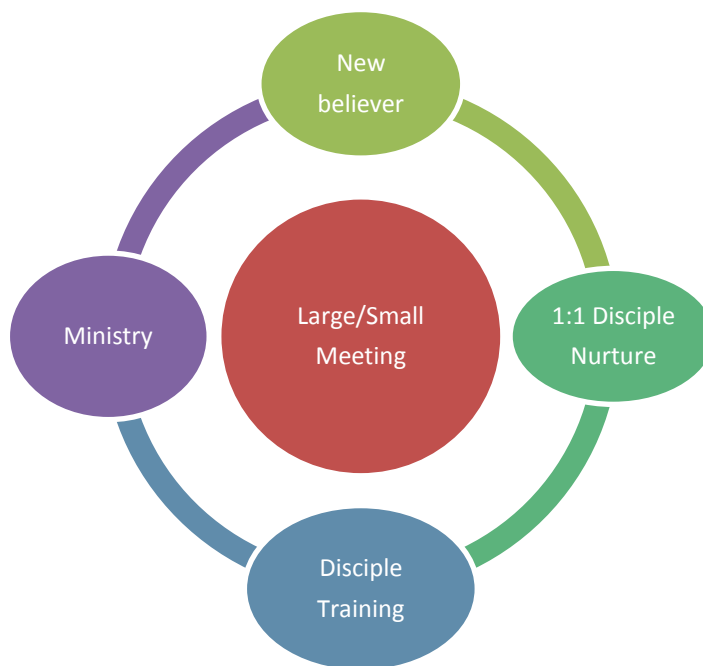


Figure 13. Structure for the training of the adults.

There are a total five programs for the adults in LJKC, including a new believer's group, ministry group, disciple-training group, 1:1 disciple-nurture group, and a Sunday large meeting group/ Darak small group. The new believer's group is especially designed for those who first come to LJKC. The new believer's group meets every Sunday with the senior pastor before the worship service. In this group, the new members learn basic

²¹ Dale Galloway and Kathi Mills, *The Small Group Book: The Practical Guide for Nurturing Christians and Building Churches*, trans., Ei-Woo Jeon. (Seoul: Jordan, 1998), 89-91.

²² http://ljk.org/public_html/html/sub/ministry/sub01.php

foundations of becoming a Christian and take steps to becoming disciples of Jesus Christ. The disciple-training group is for all adults in the congregation. The disciple-training group is a meeting of ten to twelve people. It uses the Bible as the main textbook to teach the members about becoming disciples of Jesus Christ through meditation, memorization, sharing testimonies, and reading Christian books. The discipleship training enables people to grow and display their spiritual gift and the fruit of the Holy Spirit, as well as helps them to imitate the serving heart of Jesus Christ.²³

²³ Howard A. Snyder, *The Prospect of 21st Century Church*. Trans Yi-Kyung Park. Seoul: Agape, 1996, 95.

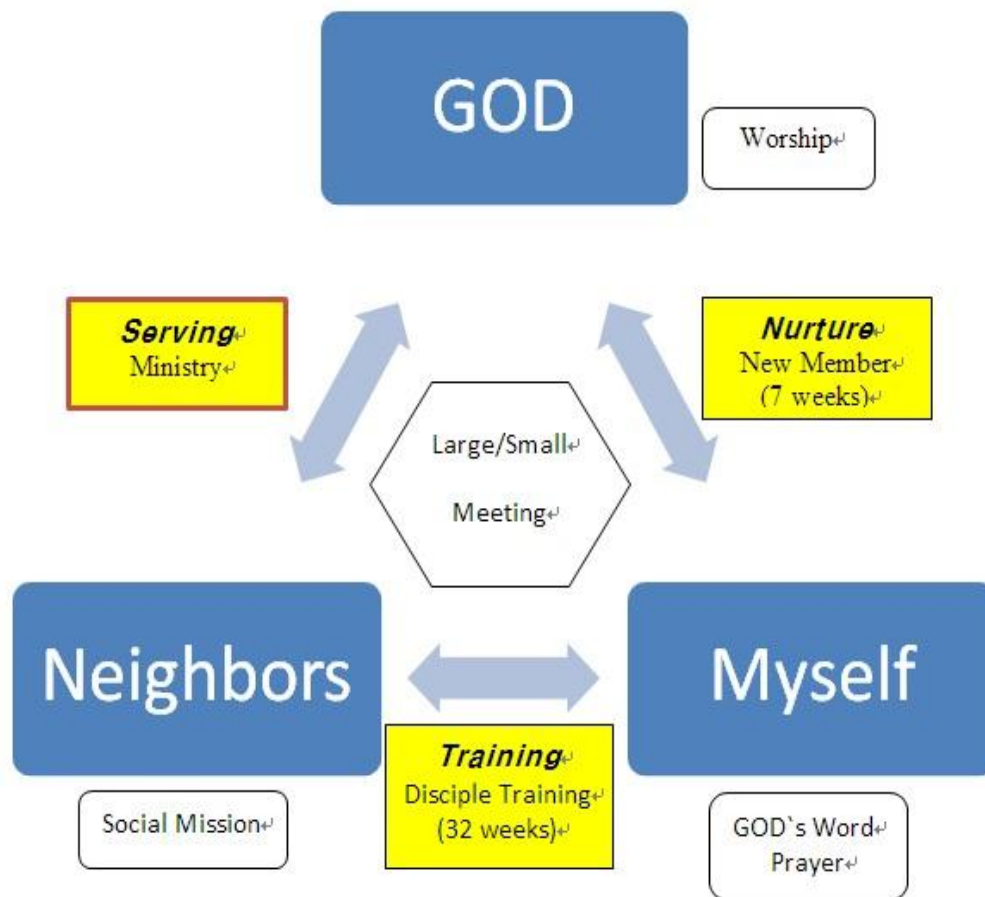


Figure 14. Steps for the mobilization of the laity members.

LJKC presents the model of laity mobilization in hopes that the members of the church can grow in the likeness of Jesus Christ. The three main subjects are God, myself, and neighbors. Through the process of nurture, a person is connected to God and has relationship with Him. Thirty-two weeks of disciple training enables one to become more intimate with God. Through disciple training, one has a conviction for salvation.²⁴

²⁴ Oak, *Discipleship Training* vol. 2: of *My Unshakable Salvation* (Seoul: DMMI, 2007), 7.

Mu-Kung-Hwa senior center

The Mu-Kung-Hwa Senior Center opened on March 3, 2011. LJKC's establishment of the Mu-Kung-Hwa Senior Center was beneficial for both the church and the community, for the elderly Korean population was growing up in the Richmond area, and there was a necessity to create interaction among the elderly people. The five purposes of the Mu-Kung-Hwa Senior Center include finding one's talent and development, having a new challenge through learning, contributing to the mission and activation of the community, health, and close fellowship with others. Among the five purposes, LJKC puts emphasis especially on the mission because the very first purpose of the Mu-Kung-Hwa Senior Center is the mission. LJKC established the Mu-Kung-Hwa Senior Center so that people can join regardless of any economic situation and religion. Actually, half of the participants in the Mu-Kung-Hwa Senior Center are people from another church or people with no religion. Yet, the Mu-Kung-Hwa Senior Center helps the mission of LJKC in the long run, as the participants get interested in the Senior Center, as well as Christianity.

The Mu-Kung-Hwa Senior Center begins with morning exercise. After the morning exercise, the elderly people go to the main sanctuary for worship. This worship is designed for both Christians and non-Christians to participate through praise that is easy to follow and a sermon that is easy to understand. The researcher currently serves in the Mu-Kung-Hwa Senior Center. Throughout the sermons, LJKC discovers that the non-

Christians begin to get interested in the Bible and the church after the worship that is easy to understand.

The lunch time is the favorite and most heart-touching time for the elderly people, for the Mu-Kung-Hwa Senior Center prepares plentiful food with sincerity as Jesus Christ served other people. The elective classes of the Mu-Kung-Hwa Senior Center include a computer class, ESL, singing class, watching a movie, and calligraphy. Professionals who are experts in their area volunteer to teach the elderly people so that they can discover their talents and develop a hobby. Among many classes, the elderly people find ESL and the computer class very practical in their daily lives because some of them were having a difficulty communicating with other people in English. The elderly people enjoyed the computer class because although it is quite difficult for them to learn at first, the computer class provides a way to communicate with people in Korea, and it becomes an escape for the stuffy atmosphere in reality. Throughout the Mu-Kung-Hwa Senior Center, many elderly people benefit from learning new things and communicating with others around; moreover, the Mu-Kung-Hwa Senior Center acts as a bridge to connect non-Christian, elderly people in the community to God and to the church.

Training for Sunday school ministry

LJKC's Sunday school ministry is divided into nursery, kindergarten, elementary school, middle/high school, and English/Korean ministry. In Sunday school ministry, the

second generations learns how to build an intimate relationship with God through passionate worship, fervent prayer, and fellowship with others.

Nursery and Kindergarten²⁵

The goal of the nursery and kindergarten department is to train children to worship God with all their hearts through praise, prayer, listening to the sermon, and offering. For their education through the word of God, the nursery and kindergarten department buys the children a children's Bible to read during the Bible study. The teachers in the nursery and the kindergarten also make children's Q.T. (Quiet Time) notes so they can meditate on God's words weekly. Through memorizing the Bible verse in the church and home once a month, the children get close to the word of God so that it lays inside of their hearts. Along with the Q.T. note, the teachers also send activity papers related to the sermon's topic to let the parents know what the children are learning in their worship time.

The LJKC's nursery and the kindergarten department also put emphasis on offering education, for it is important to know that what comes to them is from God. For the offering education, the teachers help the children to make their own offering plate so that they can give what is consecrated to God. Also, the teachers aid the children to take turns for being an usher during the offering time. Not only do they emphasize the offering education, but they also educate the children about the social mission. The teachers provide a "sharing piggybank" for the children, and all money collected from the

²⁵ A Weekly Bulletin 13-10.

piggybank goes to the children in Uganda. Although the children have no knowledge about Uganda and the children there, they take one more step to pray for them and support them through a small amount of money. Additionally, the children pray for the children in Uganda who are suffering from hunger at their dinner table at home. Through prayers for the children in Uganda, they learn the love of God.

Both the nursery and the kindergarten departments play a significant role in the ministry of LJKC, for the condition of the nursery and the kindergarten departments affects the children's parents.

Elementary school²⁶

The elementary school department focuses on the disciple training, the social mission, and future goals. For the disciple training, the elementary school department divides the children according to the grade and educates them through activities or a small amount of homework related to the word of God. A disciple is not born but is trained.²⁷ Disciple training education helps the elementary school students to grow to become followers of Jesus Christ. For the teachers who help the children to be a disciple of Jesus Christ, they prepare for the worship in the morning through gathering of prayer. Additionally, the teachers have a monthly meeting to discuss the progress of the disciple training of the children and further plans of the elementary school department.

²⁶ Ibid., 13-11.

²⁷ Oak, *Discipleship Training* vol. 1 of *Foundation of Discipleship Training* (Seoul: DMMI, 2007), 10.

The elementary school department also puts an emphasis on the social mission along with other departments. For fulfilling the purpose of the social mission, the elementary school department actively engages in the social mission programs within the church, such as Monroe Park Soup Kitchen and CARITAS. The elementary school department not only participates in the social mission program that is well-known throughout the church, but also encourages the children to visit nursing homes and other places on their own to serve other people. The children learn the social mission through direct experience with many programs, but they first learn Jesus's serving heart through the Scriptures.

Youth group²⁸

The Youth Group sets God's word as the base of the disciple training. Every Saturday night, the middle and high school students gather at the church for Alive Bible Study. In the Bible study, the students learn about the word of God as well as share their walk with God throughout the week. For a better disciple training, the youth group changed its structure. At first, the leaders of the Youth Group were president, vice president, manager, accountant, and two of the members from the middle school. The rest of the leaders were high school students. However, the Youth Group increased the numbers of the middle school students to six students so that they can engage more actively. Along with the disciple training of the members, the Youth Group emphasizes "total ministry." The total ministry refers to the ministry where not only the students

²⁸ A Weekly Bulletin 13-12.

actively participate, but also their parents engage in the children's spiritual life to grow mature in Christ.

The social mission of the Youth Group can sometimes be limited to few programs, as the social mission programs were introduced mainly for the adults. Yet, the members of the Youth Group gives effort to participate in the social mission program, such as the CARITAS and the Renew Crew, along with other members of the church. When participating in the CARITAS, the Youth Group encourages the students to participate on weekdays rather than on weekends to better serve the homeless people. One of the programs called "Elderly Home Mission" is helping out the elderly people through house repair. The members of the Youth Group participate in this program twice a year, and this is especially encouraged for less-active to inactive students. Another program that the students serve is Monroe Park Soup Kitchen. One rule about a feeding program such as this is that the students serve people not individually, but as a Youth Group.

English ministry (EM)²⁹

The English Ministry consists of college and post college students, as well as singles or married couples who speak English. The disciple training of the EM includes Sunday Bible study, Friday Night Bible Study, Leadership Training & Meeting, and Monthly Married Couple Fellowship. The Sunday Bible Study is divided into three groups, including married couples, single men, and single women. The members of the EM participate in the Bible study through one-to-one discipleship, experiencing God, and

²⁹ Ibid., 13-14.

sharing one's spiritual experience with other members. As the majority of EM are college and post college students, the EM holds a Friday Night Bible Study at Virginia Commonwealth University (VCU). The Friday Night Bible Study is divided into men and women's groups. Among many other resourceful materials, they study *A Long Obedience in the Same Direction* by Eugene Peterson and *The Practice of the Presence of God* by Brother Lawrence, as the Bible study materials. The Leadership Training & Meeting is for the leaders who are responsible for leading the members of the EM. There is a special retreat for the leaders once a year. Lastly, the married couples have monthly fellowship every third Saturday. Each married couple takes turns to invite all members of the EM to gather around and have fellowship in Christ.

The EM also puts effort into the social mission. The EM participates in the Renew Crew, the Appalachian Service Project, and other activities. The EM participates in the Renew Crew twice a year. The members of the EM usually participate in the social mission programs within the group, but they often join the other departments to help them out.

Korean ministry (KM)³⁰

The Korean Ministry is a department where Korean-speaking people, mostly college or post college students gather. The disciple training of the KM is through strengthening by the word of God, leadership training, and small-group fellowship. The members of the KM train to become disciples of Jesus Christ by deeply studying the

³⁰ Ibid., 13-13.

word of God by series. The KM offers leadership training by weekly meeting as well as leadership seminars. The members of the KM gather together for a small-group fellowship at VCU, and they encourage each other through the difficulties of a different language, culture, studies, and spiritual needs.

For the social mission, the members of the KM learn the theological and spiritual knowledge concerning the mission through mission seminars that are held in twice a year. Not only do they learn by books, the members of the KM actually travel within and out of the states to participate on the mission field. The KM members' social mission within the states includes the CARITAS, the Renew Crew, and Inner City Development. As for outside of the states, the KM members, along with the adults, travel to other countries and engage in Vacation Bible Study (VBS) and other services, such as teaching the children, providing medical services, and helping the local missionaries.

Training for the next generation

The first generation of Korean-American culture refers to people who directly came to the United States. The second generation refers to their children who do not share any history of Korean culture. Even for the last few decades, the majority of first-generation parents did not allow the second generation to learn the Korean language and culture in hopes that they might grow up and live as true Americans in the mainstream society. However, as they grow up to be Americans, the Korean-Americans, as minority, could not fit into the mainstream society of America. Moreover, the communication, religious views, and cultural differences between the first and second generation resulted

in a generation gap. LJKC established the Korean language and culture school so that the second generation can learn the language, share the culture with their parents, and take pride as Korean-Americans.

Mu-Kung-Hwa Korean school

The Mu-Kung-Hwa, which translates as the rose of Sharon, is a national flower of Korea. The Mu-Kung-Hwa Korean School opened on September 10, 2005. It belongs to CAKS, which stands for Capital area Association of Korean Schools. In the first year, the Mu-Kung-Hwa Korean School started with four classes and thirty-two students. The Mu-Kung-Hwa Korean School increased its number and quality so that by the twelfth year, it consists of 110 students with nine classes. At the beginning, the Mu-Kung-Hwa Korean School opened only in the summer, but starting in 2010, it opens every Saturday morning from the fall semester to the spring Semester (twenty-eight weeks) so that children can learn about Korean culture and its heritage more consistently.

The structure of the Mu-Kung-Hwa Korean School is similar to ordinary school. The senior pastor as the principal provides spiritual as well as material needs for running the school. The vice principal and the committee take care of administration, and teachers are dedicated to teaching the children according to their ability. The PTA (Parent Teacher Association) enables communication between the teachers and the parents for the child's progress. Additionally, there are high-school volunteers to help the teachers.

One unique characteristic of LJKC's Mu-Kung-Hwa Korean School is that faith and baptism are some of the factors when picking all committee members, teachers, and

even high school volunteers. The Mu-Kung-Hwa Korean School seeks to teach not only the Korean language and culture, but also insists that the children grow in Christ.

The Mu-Kung-Hwa Korean School accepts Korean-Americans from prekindergarten to adulthood. Through placement tests, students are placed in the class according to their Korean-language ability. As the high school students' and adults' numbers to learn Korean increase, the Mu-Kung-Hwa Korean School sets aside a class for them and teaches Korean.

Below is the daily schedule of the Mu-Kung-Hwa Korean School:

| Time | Schedule | Time | Schedule |
|-------------|--------------------------|-------------|--------------------|
| 9:00-9:30 | Teacher's prayer meeting | 11:20-11:35 | Snack time |
| 9:30-9:40 | Morning exercise | 11:35-12:20 | Special activities |
| 9:40-10:25 | Korean language | 12:20-12:30 | Return to home |
| 10:25-10:35 | Rest | 12:30-1:30 | Teacher's meeting |
| 10:35-11:20 | Korean language | | |

Figure 15. Daily schedule of the Mu-Kung-Hwa Korean School.

First, the teachers start the day with a prayer meeting and make preparations for the students. After the morning exercise, the Mu-Kung-Hwa Korean School offers two sets of Korean language classes. In class, the students learn how to speak, read, write, and

hear Korean. The students learn the Korean language through textbooks designed for the Korean Americans, and the teachers make their own teaching materials according to the student's level of Korean.

According to the students' ability, the school offers contests such as writing poetry and words competition (similar to a spelling bee, except the students do not recite the given word) to enhance their Korean skills. Special activities following the Korean language lesson include art, a fan dance, soccer, taekwondo, and Korean martial arts. These activities are designed for the children to learn more about Korean culture. For adults and high school students, the school offers Korean music, drama, and a movie to learn about today's Korean culture. They also make Korean food, too. Throughout activities that are closely related to Korean culture, the students in the Mu-Kung-Hwa Korean School learn the language as well as the heritage of Korea and take pride in their country.

Summer Culture School

The Summer Culture School of LJKC opened on June 28, 2000 with the slogan of "We Dream for the Future Here." The structure of the Summer Culture School is similar to the structure of the Mu-Kung-Hwa Korean School. Since there are many students joining the Summer Culture School, as they have a long summer break, many volunteers who give a ride, provide food, and teach elective courses serve in the Summer Culture School. Most of the students coming to the Summer Culture School are students with

little or no experience of learning the Korean language, so they take the placement test to decide their level of Korean language.

Additionally, since three years ago Korean students from Korea began visiting to learn about English and American culture, the Mu-Kung-Hwa Korean Church began offering an ESL (English as Second Language) class to the students as well.

The following table is a daily schedule for the Summer Culture School:

| Time | Schedule | Time | Schedule |
|-------------|--------------------------|-------------|--------------------|
| 9:00-9:30 | Teacher's prayer meeting | 11:50-12:40 | Lunch |
| 9:30-9:50 | Worship | 12:40-1:40 | Special activities |
| 9:50-10:00 | Rest | 1:40-1:50 | Rest |
| 10:00-10:50 | Korean language/ESL | 1:50-2:50 | Special activities |
| 10:50-11:00 | Rest | 2:50-3:00 | Return to home |
| 11:00-11:50 | Korean language/ESL | 3:00-4:00 | Teacher's meeting |

Figure 16. Daily schedule of Summer Culture School.

In the Summer Culture School, all students and teachers meet together to worship. After worship, the students scatter to their classes to learn about Korean or engage in ESL. Since the Summer Culture School is a four-week class, the teachers come up with handmade materials for study, rather than teaching the textbook designed for the Korean-

Americans. The students learn how to hear, speak, write, and read Korean. After lunch, there are special activities for the students to enjoy. Special activities are divided into two parts. The first part includes learning book art, taekwondo, Korean dance, fan dance, art, soccer, and Samulnori, which is a Korean traditional music performance. During the second part of the special activities, the students learn Korean traditional cooking, history, and plays interactively.

One special event in the Summer Culture School is having outdoor lessons every Friday. Outdoor lessons include swimming, sports meeting, and camping for a night. On the very last day of the Summer Culture School, all students and teachers wear Korean traditional clothes called Han-Bok and practice Korean manners. Also, they invite the parents to share their works in the Summer Culture School. The Summer Culture School helps the students to engage actively into Korean culture and history by plays and entertainment. Throughout the Summer Culture School, the students get more attached to Korean culture and proudly aim to be a Korean-American who fully shares the Korean heritage.

Evangelism

A key for evangelism is relationship-based evangelism.³¹ An evangelism contest or festival might increase the number of believers, but as it is on such a big scale, it is not easy to help a believer to reach maturity in faith. Yet, relationship-based evangelism is

³¹ Young-Gi Choi, *Change the Structure of a Small Group to the Structure of a House-Church* (Seoul: Compass House Publishers, 1996), 141.

effective for long-term because relationship becomes a tool upon which baby Christians can depend, and LJKC's relationship-based evangelism is effective. Additionally, relationship-based evangelism is productive because missional responsibility begins in those with whom one has the closest relationships.³² But Jesus Christ commanded the disciples to go and make disciples of "all nations" (Matt. 28:19-20), and relationship-based evangelism, although effective within the church, would not work for long-distance evangelism. A solution for long-distance evangelism is to train people to learn about the culture of the mission field and send them there. The main principle of the church is evangelism, and culture is a sub element of it.³³ The impact of the culture is significant because the culture helps people to understand about different people in order for them to reach for Christ.³⁴ Carrying God's words along with the training of the culture of the mission field produces better evangelism. LJKC uses this strategy for the overseas mission.

LJKC's overseas mission includes medical mission, educational mission, house repairing mission, and support. The mission team of LJKC went to the Dominican Republic in 2003, Paraguay in 2004, Mexico in 2007, Canada (for the native people) in 2010, and Jamaica in 2011. The medical team is organized with experienced doctors, and since the mission field lacks medical supplies, the medical team brings an ample amount

³² Milfred Minatrea, *Shaped by God's Heart: The Passion and Practices of Missional Churches* (San Francisco: Jossey-Bass, 2004), 91.

³³ Young-Sun Song, *A Farm Servant-Church* (Seoul: Duranno, 2007), 215.

³⁴ Aubrey Malphurs, *A New Kind of Church: Understanding Models of Ministry for the 21st Century* (Grand Rapids: Baker Books, 2007), 97.

of medical supplies for the people. For the educational mission, the mission team prepares for VBS (Vacation Bible Study). In most of the case, the EM and the KM work together to teach the children. They use skits and dances for the children's better understanding. The house repairing team usually fixes essential buildings, such as the church and the school. Experiences from the social mission program named the Renew Crew makes the process effective. The overseas mission of LJKC is significant, for it provides an opportunity to lessen the generation gap between the first and the second generation by working together, side-by-side for evangelism. Furthermore, it shapes the members of LJKC's heart to be a God-centered mission rather than a self-centered or benefit-centered mission. Additionally, LJKC supports missionaries overseas both financially and spiritually through sending the aid and praying for them.

Also, LJKC works in the Uganda Children's Mission; it started the mission since 2005 for the purpose of global mission. Uganda is located at the east of central Africa; it gained independence from England in 1961. Uganda is poor and it does not have effective programs for medical treatment and welfare; furthermore, starvation among the children is high and dangerous. LJKC started to support forty-five children in Uganda starting in 2005. The Uganda mission is working with Korean-American for Hunger International (KAHI), a global organization that supports the children of starvation. Through the Children Development Program of the KAHI, LJKC formed a 1:1 connection with a child in Uganda to support with medical aid and educational need, as

well as to deliver the word of God. All congregations, from kindergarten to the adults, participate in this mission ministry and pray for the children.

Moreover, LJKC puts emphasis on cooperation between organizations and churches for the global mission and succor. LJKC participates in the Korean World Mission Conference (KWMC). The KWMC is the largest mission organization within the United States, composed of Korean-American churches regardless of the denomination for the global mission. Starting in 1988, the KWMC is held every four years, inviting 24,000 missionaries worldwide to provide a new calling for the mission and encouragement. The number 24,000 is significant, for compared to the first KWMC, which had 300 missionaries worldwide, there is a large amount of increase. Additionally, LJKC supports seminaries and seminary students in Richmond. LJKC supports Union Presbyterian Seminary and the students by providing necessary materials, financial support, and prayers so that the seminary can grow to reach full potential for evangelism.

Social Mission

According to Forum Files, the number of baby boomers has decreased, as they have a consumer attitude, even about their religious life and the church life. Leaving a service attitude behind, baby boomers try to buy the service³⁵. Influenced by the baby boomer culture, today, it is easy to treat the church as another opportunity to buy the service rather than as a place to feel the presence of God. This applies to the mission as

³⁵ Forum Files, vol. 2, no. 3 (Tyler, Tex: Leadership Network)

well. With the influence of the consumer culture, people may treat the mission as an opportunity to become a good citizen by helping others or feel superior to the other because they view the mission as an achievement that they have earned through their hard work.

Many of the church growth specialists may emphasize that as all aspects of the society are focused on consumer culture as well as market principles, if the church fails to bring the market principles into Christianity, then there cannot be growth within the church.³⁶ The church growth specialists' statement is understandable and is valid in some ways. Yet, they must realize that the introduction of market principles into the church causes more trouble, as the church so easily ignores the supernatural power of God for church growth as it seeks to replace God with a materialistic and humanistic approach.

However, leaving every perspective of the consumer culture, as well as the market principle behind, LJKC views the mission with God's serving heart and the humbleness of Jesus Christ. The members of LJKC do not engage in the mission for the glory, achievement, or self-satisfaction of doing something right for the society; rather, they seek to serve others through the mission and try to follow the footsteps of Jesus Christ. The following is the Mission Statement of LJKC: LJKC serves God and neighbors as a Diaspora community by being strengthened through the word of God.

The social mission of a church is significant in many ways, for it has the power to transform the surrounding community. Historian William G. McLoughlin once stated that

³⁶ George Barna, *Marketing the Church*, (Colorado Springs: NavPress, 1998), 23.

the spiritual awakenings are the catalysts of social change.³⁷ The following programs are various ways of the social mission of LJKC for transforming the surrounding community.

CARITAS

LJKC's social mission is focused on people with physical or emotional needs. One of the main targets for the social mission of LJKC is homeless people. According to the social mission service called "Howard," there are 1040 homeless people in Richmond.³⁸ There are several characteristics of the homeless people: they are unemployed, have a history of incarceration, report a problem with drugs or alcohol sometime in their lives, report having mental health problems sometime in their lives, and have experienced domestic violence in their lifetime. They live on the streets, under bridges, or in encampments. Some are veterans, and some are children, and the adults sometimes have children living with them.

LJKC's CARISTAS social mission is divided into three parts. The first part is to provide shelter for people. Approximately 150 churches and volunteer work groups in Richmond are dedicated to the shelter mission. They rotate each week to invite the homeless people to their place and offer them food. The second part is called the furniture bank, which provides used or new furniture to those in need for starting a new family and life. The third part is offering job opportunities so that the homeless people can stand independently.

³⁷ William G. McLoughlin, "Revivalism" quoted in Edwin Scott Gaustad, ed., *The Rise of Adventism* (New York: Harper and Row, 1974), 132.

³⁸ <http://www.homewardva.org>

LJKC has been participating in the CARITAS social mission since 2005. The CARITAS social mission begins every June. To serve the homeless people productively, the members of LJKC, including members of each age group and EM members put every effort into the CARITAS mission ministry. Before the homeless people come, the volunteers who work in the kitchen prepare sandwiches for dinner and breakfast the next morning. When the homeless people come around dinner time, all members greet them and have dinner with them together. Before bedtime, LJKC serves the homeless people with washing, a shower, movie, foot massage, haircut, and bed service. For the shower and washing clothes, LJKC takes the homeless people to a nearby YMCA and laundry room.

LJKC not only serves the homeless people by providing shelter, but they also become listeners of their story as well. Throughout the CARITAS, the members of LJKC realize that what the homeless people need is not only comfortable shelter and economic stability, but they need peace and stability. So they listen to the homeless people's stories and pray for them as well. The members of LJKC serve and pray for the homeless people in a hope that their barren heart will be filled with God's love, and they can start a journey with God.

Intercultural Music Festival

The Intercultural Music Festival began in the summer of 1995 as amity between the Korean and African-American church. This event was significant because there was a serious conflict between Koreans and African Americans, known as the Los Angeles

Riots in 1992. The Los Angeles Riots occurred when a video of four Los Angeles police officers beating an unarmed African-American motorist was released to the public and they were arrested.³⁹ After the verdicts came out, rioters used violence for outrage and protest, and the Korean-American community became a main target for the outrage as there was a strained relationship between Korean-Americans and African-Americans.

At the first Intercultural Music Festival, Eastminster Presbyterian Church and LJKC joined together. Since the memory of the Los Angeles riots strained the relationship between Korean-Americans and African-Americans, there was some cynical criticism of African-Americans against Korean-Americans as LJKC sought to ease the tensions. Yet, God moved people's heart and encouraged those who were serving in the Intercultural Music Festival so that strain between Korean-Americans and African-Americans began to ease and they united in one harmony of music.

Throughout the Intercultural Music Festival, not only the African-American church joined with LJKC, but also other churches of different races joined to bring one harmony in music. In 1997, two Caucasian churches (Crestwood Presbyterian Church and BonAir Presbyterian Church) joined the third Intercultural Music Festival. In 2006, one Hispanic church (Living Water Pentecostal Church) joined the festival in the fourth Intercultural Music Festival. Additionally, in the fifth Intercultural Music Festival, two multiracial churches (BonAir United Methodist Church and Pisgah United Methodist Church) met at LJKC for the festival.

³⁹ <http://www.history.com/this-day-in-history/riots-erupt-in-los-angeles>

In the Intercultural Music Festival, choirs of all churches begin to prepare for their performance. Church by church, the choirs come up to the stage and sing in their language. Although people sing in different languages, people at the Intercultural Music Festival truly enjoy the praise that the choirs are giving and they praise God with one voice in one harmony. Through the choir's praise, people become one body in Christ, regardless of the different types of music, race, language, or denomination. The biggest impact of the Intercultural Music Festival is that it gave a way to LJKC, who is the minority in the community, to join the mainstream of the US society by being an exemplary model for the church as well as the community.

The Renew Crew

The Renew Crew is a voluntary program for house repair. The Renew Crew originates from the "Elder Homes," to which another house repairing program called "Project: HOMES" belongs. Basically, from the "Elder Homes," the Renew Crew and the "Project: HOMES" came out. The "Project: HOMES" builds homes and repairs critically damaged houses so that the living conditions of low income seniors and disabled residents and other residents can be improved.⁴⁰ The "Project: HOMES" serves seven counties of Planning District 15, which includes Charles City, Chesterfield, Goochland, Hanover, Henrico, New Kent, and Powhatan.

⁴⁰ <http://projecthomes.org/home>

The core services of the “Project: HOMES” are divided into four sections, including weatherization, rehabilitation, revitalization, and conservation. The weatherization includes sealing air-leaks with insulation, caulking, and weather stripping; it also includes replacing heating systems and installing smoke detectors and carbon monoxide detectors.⁴¹ Second, the rehabilitation offers health and safety improvements by making critical house repair and accessibility modifications. Critical house repair includes roof repair or installation, pipe arrangement, and house structure repair. The revitalization renovates the historic structure of the house by making adaptive reuse of existing vacant structures, general contracting and asset management. The conservation of the “Project: HOMES” reduces unnecessary energy costs and makes the environment healthy by using energy conservation products, which it sells to individuals as well as other organizations.

The Renew Crew does similar projects like the “Project: HOMES”, except it is a voluntary system. The Renew Crew has approximately more than nine-hundred volunteers and organizations with the Renew Crew team, which consists of thirty professional architects. Seniors with lower income, who have disabilities, and who are in need of financial aid benefit from the Renew Crew, as it visits the seniors’ houses and makes critical house repairs to doorknobs in the bathroom, toilets, wheelchair ramps, etc. The materials are donated from the people and the volunteers.

⁴¹ <http://projecthomes.org/weatherization>

All of the members of LJKC, including the adults, youth groups, as well as KM and EM, participate in the Renew Crew once a month. The Renew Crew is a way to bring both the first and the second generation in union, and it provides an opportunity for fellowship with each other. Throughout the Renew Crew, one of the members expressed his feelings about the social mission: By participating in the Renew Crew, he stated that this opportunity encouraged him to learn the Christian life by serving others.⁴²

Last Saturday, members of LJKC (English Ministry) participated in a Renew Crew volunteer opportunity in Petersburg, VA. Throughout the morning and the early part of the afternoon, we worked on painting the exterior of the house, renovating an outdoor shed, clearing brushwood, and reglazing window panes. The work was sometimes difficult, and not always pleasant, but we were glad to be doing what we could do to help the elderly couple who had made this house their home.

I did feel regret at one point, which I suspect was shared by the other volunteers, that the results of our work did not dramatically change the overall appearance of the house. We worked hard, but the improvements that we had made sometimes worked in favor of highlighting the parts of the house that needed more repairs.

The elderly couple had a different perspective and thanked us repeatedly with kind praises. We also learned that, though our part had ended, the work at this home continues with the next volunteer group. This knowledge served as a welcome reminder

⁴² A Weekly Bulletin, 13-48, Testimony of Jungjae Lim.

of what it means to live a Christian life: of the constant work and struggle we face as we grow spiritually, both as an individual and also with our community.

One significant impact of the social mission is that through practicing love and justice by the social mission, one changes others as well as the surrounding community, and the church is used by God.⁴³ Throughout the social mission, LJKC is used as a tool for God as well as a way to teach the members about love, justice, and service.

Appalachia Service Project (ASP)

The Appalachia Service Project started in 1969 by a Methodist pastor named Glenn Evans. As he worked in Henderson Settlement, a mission facility in the Appalachia mountain region in Kentucky, he decided to repair houses for people who were in extreme poverty in this region. Along with fifty teens as well as adults, Evans started house repairing in Barbourville, Kentucky at noon and worshiped in the evenings. The Appalachian-Mountain area includes Kentucky, Virginia, West Virginia, and Tennessee. The middle region of the Appalachian Mountains suffers from extreme poverty; houses in this region lack water, bathrooms, as well as adequate heating system, and some houses do not even have an address. The ultimate purpose of the ASP is to help the poor houses to recover from poverty in the faith of God and let the people, both volunteers as well as the residents, to be renewed in God. LJKC has participated in the ASP since 2010. With high school students, college students, and adults, LJKC teaches

⁴³ Bill Hybels, *The Volunteer Revolution*. trans., Won-Hee Seo. (Seoul: Durano, 2004), 54.

the members a serving heart by building a relationship with the residents, regardless of cultural, societal, and economic gaps through the house repair.

Monroe Park Soup Kitchen

The Monroe Park, which was built in 1851, is the oldest park in Richmond city. Although Monroe Park is a place where residents and students from the nearby area come and rest, the homeless people who have lost their jobs and homes have begun to come and stay at this park. LJKC's Monroe Park Soup Kitchen started from the students in EM; then, all members of LJKC began to volunteer to provide food for the homeless people. The members of each age group take turns to serve the homeless people. LJKC not only provides food for the homeless people, but when holidays come, they also offer warm clothes, hats, gloves, and underwear so the homeless people can stay warm in the cold weather. Besides providing food and necessary clothing for the homeless people, the members of LJKC communicate with them and encourage them by building a good relationship with them.

With the influence of LJKC, many churches and volunteer groups have also begun to serve the homeless people by providing lunch. As the numbers of the churches and volunteer groups increase, LJKC moved its Monroe Park Soup Kitchen time to the morning so that the homeless people can benefit more. Throughout the Monroe Park Soup Kitchen, the members of LJKC learned to know God's love and Jesus's sacrifice to serve people. One of the members, named Jin-Young Seong, said that he initially did not like serving in the Monroe Park Soup Kitchen because he had a biased opinion about the

homeless people.⁴⁴ He genuinely did not like the homeless people because of their appearance. But after serving in the Monroe Park Soup Kitchen, he realized that the homeless people are friendly, and he thanked God for changing his perspective about the homeless people and helping him to get closer to them.

Korean Food Festival

Food is one of the main appealing factors to introduce one country to others, especially when one is in a multiracial community. LJKC holds a Korean Food Festival every two years to introduce Korean culture by food and traditional music and clothes. With globalization, today, people of different cultures are living in Richmond side-by-side. As people with different cultures come together, there are several conflicts that result from having different cultures in one place. LJKC attempted to use the Korean Food Festival as a way to solve these conflicts by sharing Korean culture with the people of other cultures. In the Korean Food Festival, about 500-600 people visit LJKC and tasted different kinds of traditional, Korean foods, listened to traditional, Korean music, and sometimes viewed Korean clothes, called Han-Bok. Normally, one country's traditional food is only available by visiting that country; yet, through the Korean Food Festival, LJKC provides an opportunity for people to understand more about Korean culture, which represents cultural mission.

⁴⁴ In the postscript of serving in the Monroe Park Soup Kitchen, Jin-Young Seong

Elinor Curry Award

LJKC received the Elinor Curry Award for its great influence of the social mission from both within the church and to the surrounding community. It was the first Korean-American Presbyterian church ever to receive this award across the United States, which is significant for LJKC because it became an exemplary model for other Korean-American churches, as well as other churches, by removing a wall that isolated Korean-American churches from the mainstream of the society.

Vision

Effective church growth depends on the vision of the church, for if the church leader does not realize the potential and the necessity of the vision, then there will be no church growth.⁴⁵

The following is the vision statement of LJKC: LJKC as a body of Christ strives to extend God's kingdom on this earth through grace-filled worship, education and compassionate community services, empowered by the Holy Spirit. The vision of LJKC is clearly depicted and visualized within each ministry. The members of the church as a whole are well aware of the vision of LJKC, and they sought to glorify God by achieving the vision of LJKC through active participation in the ministries.

⁴⁵ Ebbie C. Smith, *Balanced Church Growth*, trans., Myung-Hee Lee. (Dae-Jun: Baptist Seminary Press, 1996), 19.

Summary

The ministries of LJKC include worship, education, mission, social mission, and fellowship. Each ministry works hard to achieve its goal within it, as well as to fulfill the vision of LJKC. LJKC strives to glorify God through grace-filled worship, training of the second generation, both in teaching the Korean heritage and reaching maturity in faith. Additionally, LJKC puts its strongest effort into the social mission of the surrounding community. Each ministry of LJKC is well-designed for fulfilling the vision of the church. Among all, LJKC has a strong foundation for the social mission, and it effectively influences both the members of the church and the surrounding community. Chapter five will closely analyze and evaluate the survey that depicts the effectiveness of the ministry of LJKC on its church growth. It will then come up with strengths and weaknesses of the ministries of the LJKC to improve the weakness and further pursue the strengths.

CHAPTER FIVE
EVALUATION OF LORD-JESUS KOREAN CHURCH ON ITS
EFFECTIVENESS IN CHURCH GROWTH

This chapter discusses LJKC's evaluation of each ministry through the members' survey. The evaluation consists of six categories of the ministry, including the main principles of the church, vision, worship, education, fellowship, mission, and serving. Each ministry is appraised by five valuation bases, which are "strongly disagree," "disagree," "uncertain," "agree," and "strongly agree." More than or equal to 50 percent of the evaluation basis reflects the majority's choice. When analyzing the survey through the representation of the graph, it is essential to generalize "strongly agree/disagree" into "agree/disagree" categories; small numbers of "strongly agree/disagree" can be another way to look at the current situation, but the general way to evaluate each category is whether the number of the percentages inclines either to "agree" or "disagree."

The survey was done by the members of LJKC as the congregation knows much about the current condition of LJKC. Thirty-three percent of the members were in their sixties or above, and 29 % of the members were in their fifties. There were 26% of the members who were in their forties, and 8% and 4% of the members who were in their thirties and twenties, respectively at the time of the survey. The results are illustrated in a graph below.

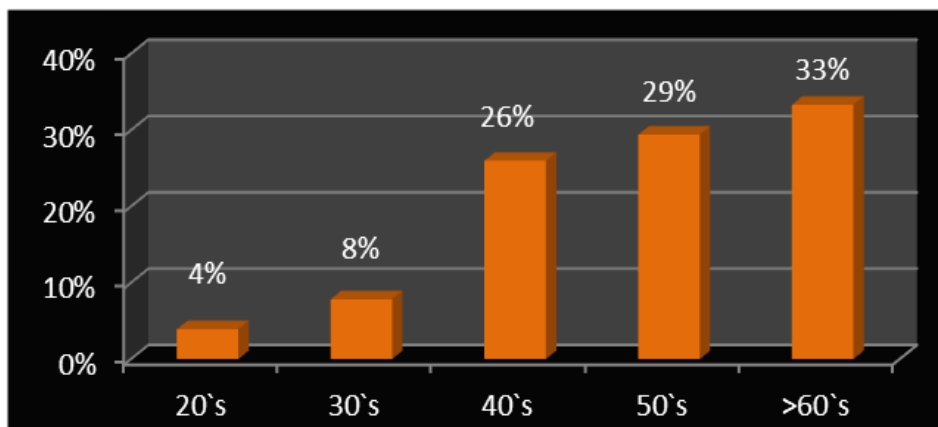


Figure 17 What is the age group that you belong to?

Main Principles of the Church

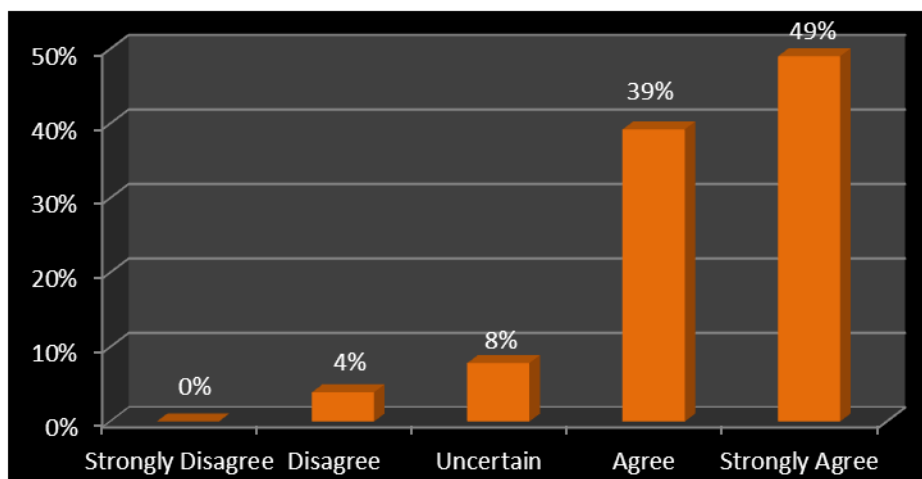


Figure 18. Does my church seriously ask the will of God in a process of decision-making and try to obey the will of God?

According to the graph, 49% of the members strongly agreed with LJKC's process of decision-making involving earnestly asking and obeying the will of God.

Thirty-nine percent agreed, whereas 8 % were uncertain, and 4% disagreed. Overall, the

members agreed that the church was asking the will of God in the process of decision-making.

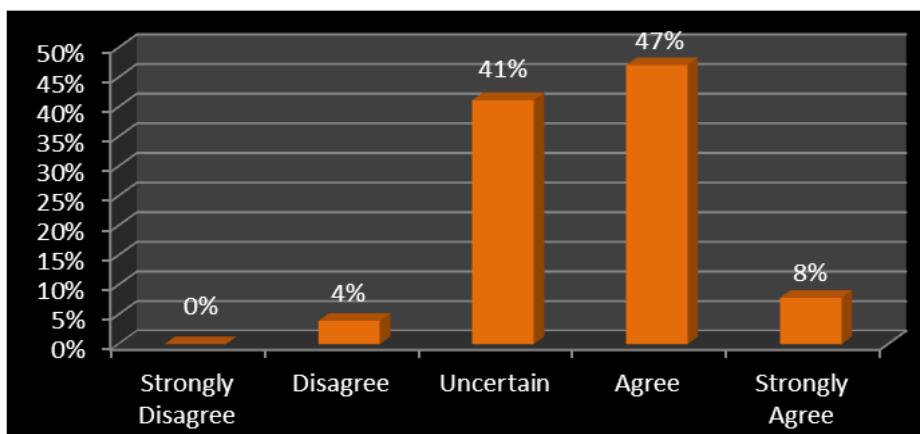


Figure 19. Is there a caring and serving atmosphere among the members of the church?

As the graph above illustrates, only 8% of the members strongly agreed on the presence of a caring and serving atmosphere among the members of LJKC. 47% agreed on this matter and 41% was uncertain about it. A small percentage of 4% disagreed.

Although a total of 55% of the members generally agreed on the presence of the caring and serving atmosphere, 41% of uncertainty is not a small number of percentages to ignore. LJKC is well-known for its social mission within the church throughout the Richmond community. LJKC's influence in social mission portrays an amiable and caring atmosphere to the church and to the community. However, if there is no caring and serving atmosphere overly dominant within the church, the church will not be able to reach its potential of imitating Jesus Christ.

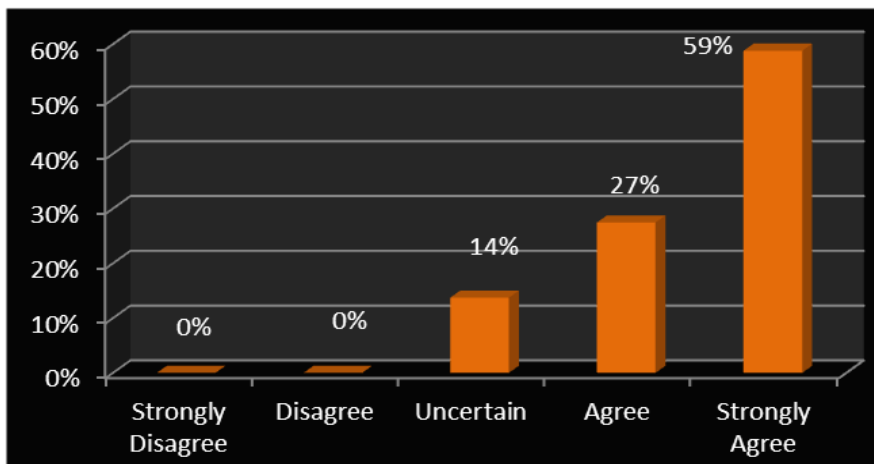


Figure 20. Does my church prioritize the role of being the salt and the light in this world rather than just running the administration of the church itself?

The majority of the members of LJKC reveal a positive response of the church's role of being the salt and the light of this world. Fifty-nine percent strongly agreed, and 27% agreed; 14% were uncertain, and there was no disagreement.

Reviewing each ministry of LJKC, the social mission and outreach for the community had a great impact on LJKC's role as the salt and the light of the world. This realization can happen because the members of LJKC were well aware of the current needs of the community and were willing to offer help.

Worship

According to Kirk Hadaway, who researches about the reasons for church growth, worship affects the numerical growth of the church.¹ Worship plays a crucial part in Christian life, for it is a bridge that connects God and people more intimately. As Kennon Callahan stated that the first connection of people who do not go to the church is worship, the church is responsible for drawing both unbelievers and part-time Christians to church through effective and energetic worship.²

The worship of LJKC lasts one hour and twenty minutes. Within the worship, the praise time takes about fifteen to twenty minutes, announcements take five minutes, and choir's praise is about five to ten minutes. Robert Webber once stated that worship is an act that leads the people, whether individual or as a whole, to glorify God.³ And programs used in worship, such as praise, sermons, and announcements, enable the congregation to glorify God wholeheartedly.

In choosing the songs for praise, today's large churches pick contemporary music rather than old hymn songs.⁴ The large churches replace the old hymn songs as a way to gather the lost, young people back to the church. In LJKC, however, it is different. As there is both the first generation and the second generation present in the church, LJKC

¹ Hemphill, 91.

² Kennon L. Callahan, *Twelve Keys to an Effective Church* (San Francisco: Harper, 1983), 24.

³ Robert Webber, *Worship Is a Verb* (Waco, Tex.: Word Books, 1985)

⁴ Elmer Towns and C.Peter Wagner, Thom S. Rainer. *The Everychurch Guide to Growth: How Any Plateaued Church Can Grow* (Nashville: Broadman & Holman, 1998), 67.

attempts to balance the praise for the affiliation between the first generation and the second generation. LJKC uses both old hymns and contemporary music in the worship to narrow the gap between the two generations and more effectively glorify God through various form of praise.

Along with the type of music used for worship, the language of the worship matters, too. In the Korean-American church, where people can speak up to two languages, it is essential to realize the majority members' mother language and provide necessary aid for the secondary language. Since the group who speaks mainly Korean is dominant, the main worship service is in Korean. However, LJKC offers an English service at a different time, and when there is a joint service of a Korean-speaking group and an English-speaking group, the church provides a translator service for the English Ministry.

The sermon of the senior pastor plays an important role in the worship, too. As the church gets bigger in size, the role of the senior pastor is crucial.⁵ The total number of the members of LJKC is 450, and in the Korean-American society in Richmond, where there are 6,076 Koreans, this is not a small number.⁶ The senior pastor's sermon is about twenty-five to thirty-five minutes long. The senior pastor delivers the sermon by topics, and as LJKC becomes an example for social mission throughout the community, the senior pastor sometimes focuses on the social mission.

⁵ Towns, Elmer, and C. Peter Wagner, Thom S. Rainer. *The Everychurch Guide to Growth: How Any Plateaued Church Can Grow* (Nashville: Broadman & Holman, 1998), 67.

⁶ 2009 Census

The graph below illustrates the effectiveness of the programs in the LJKC:

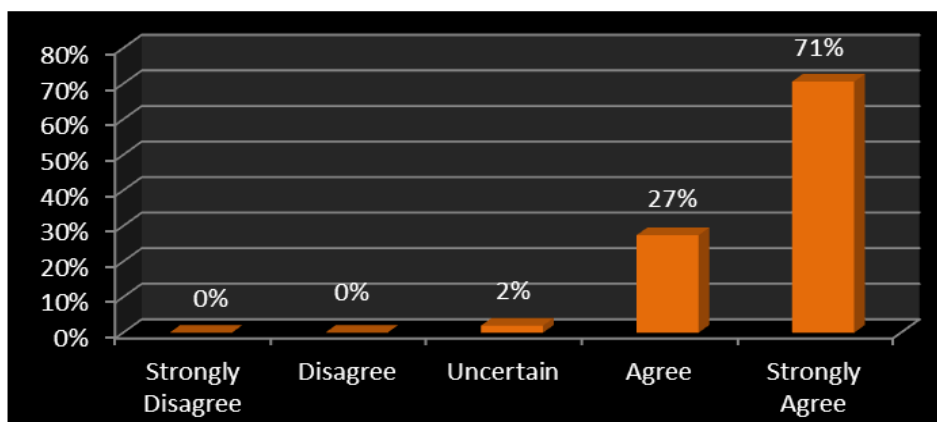


Figure 21 Does my church have suitable programs for fulfilling the purpose of the worship?

Seventy-one percent of the members strongly agreed on the effectiveness of the programs of the worship, and 27% agreed. There was only 2.0% of uncertainty. The dominant percentage of “strongly agree” tells that the programs within the worship, such as the type of music and sermons are suitable for fulfilling the grace-filled worship of LJKC.

Other than the sermon and music, programs such as announcements and choir’s praise are in the worship, too. Between the praise and the sermon, the senior pastor makes an announcement from a weekly bulletin. Throughout the announcement, the senior pastor talks about what happened last week and the plan for the future as well. The announcement is a way of communication between the church and the members about the current condition of the church and both the church and the members’ future plans.

Additionally, the choir's praise acts as a bridge for the members to engage in worship more attentively and prepare hearts for worship.

To make the worship grace-filled and to glorify God, there are a lot of preparations behind the scenes. Inwardly, the members who prepare for the worship gather for the prayer meeting before the worship starts. They first ask God to be here at worship, that He would bring the Holy Spirit to the worship. They also pray for the senior pastor as he prepares to deliver God's word. Also, they pray for the smooth progress of the worship without any technical difficulty or unnecessary conflicts. Outwardly, the LJKC puts effort for the fluent progress of the worship through triple-checking the order of the worship, technical equipment, and comfortable seating. The graph below portrays the effects of the preparation and the process of the worship on fulfilling its purpose:

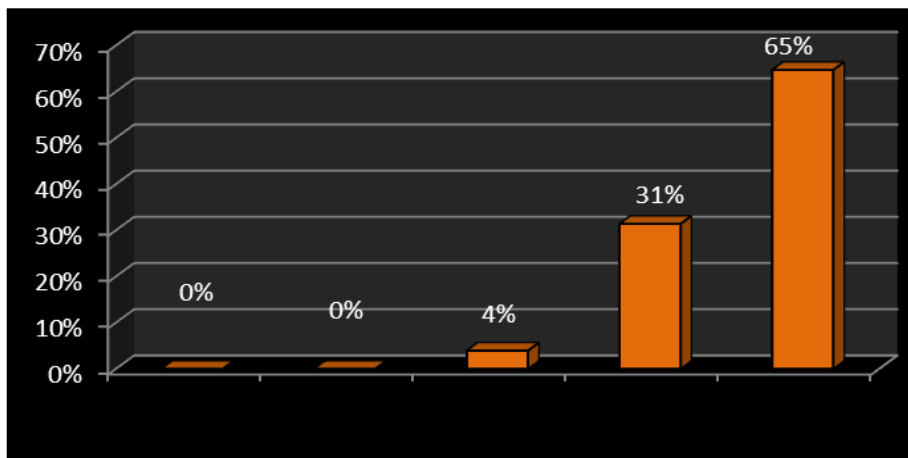


Figure 22. Is the process for planning and implementing the worship for fulfilling the purpose of the worship effective?

Among the bar graphs, there was 65% of “strongly agree”, 31% of “agree”, and 4% of “uncertain.” Together, 96% of “agree” reflects that the process for the worship for fulfilling the purpose was highly effective. The high percentage of the “agree” tells that the members were dedicated to prepare for the worship in order to fulfill the purpose of “grace-filled worship.”

When preparing for the worship, LJKC erects people who have talent and capability for preparing the worship, as well as those who are filled with the Holy Spirit. It is crucial to erect people who truly have a heart for worship and capability for the worship. In preparing for the worship, the heart for the worship and the capability to prepare for the worship must be balanced; either of them must not incline to the left or the right. When a person has a heart for worship but does not have the capability to prepare for worship, it is not effective for smooth progress and order. On the other hand, when a person is very talented for preparing for worship but is not filled with the Holy Spirit, then worship becomes another formal ceremony of the congregation rather than grace-filled, true worship.

The following graph depicts LJKC members’ response for having people with talent and capability for preparing for worship:

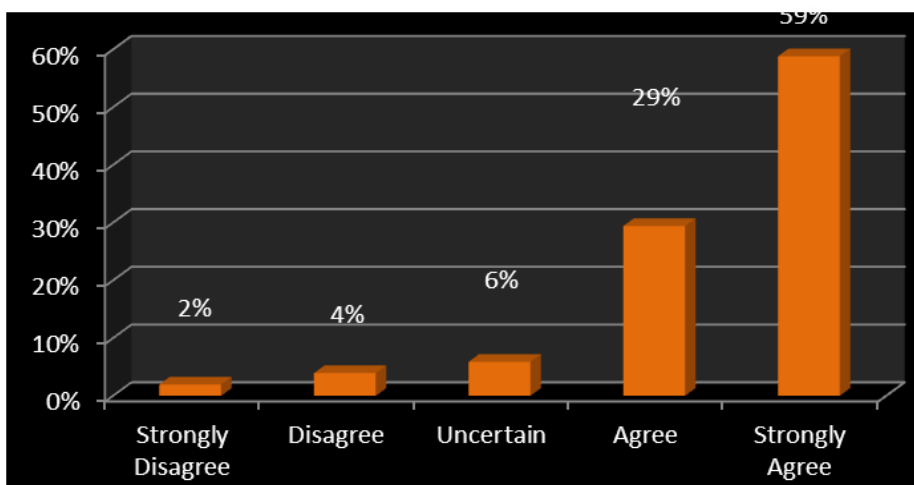


Figure 23. Does my church have people who have talent and capability for the worship?

From the result of the graph, 59% people “strongly agreed” on having people with talent and capability for the worship, and there was “agreement” and “uncertainty,” of which were 29% and 6%, respectively. There were 4% who “disagreed” and 2% of who “strongly disagreed.” Overall, there were 88% who “agreed” and 4% who “disagreed,” with 6% who were “uncertain” in the middle. Generally, the majority of the people agree that LJKC erects people with talent and capability to prepare for worship. People who prepare for worship are like first violins in the orchestra, not a composer.⁷ Just as the first violins stand out for their talent and capability in music, the people who prepare for worship require capability for effective worship. Yet, it is important to remember that they are not the head of worship, but only a tool to glorify God.

⁷ Stevens, Paul R. *Equipper’s Guide to Every-Member Ministry: Eight Ways Ordinary People Can Do the Work of the Church*, trans., Chun-Min Lee (Seoul: Inter Varsity Press, 1992), 110.

With the program, the process of preparing for worship, as well as people with the talent and capacity to prepare for worship, LJKC’s worship bears a productive fruit among the members. Figure 20 supports the result of the productivity of the worship in a graph below:

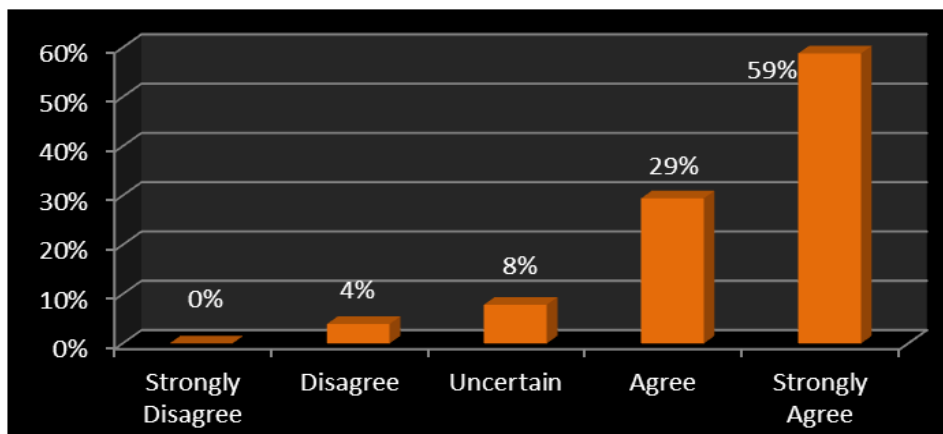


Figure 24. Does the worship bear the fruit of fulfilling the original purpose of worship?

Evelyn Underhill defined worship as “human kind’s sore response of praise toward God who represents Himself in history.”⁸ It is crucial for Christians to realize the ultimate purpose of worship, which is glorifying God’s name. In order for the church to grow both numerically and spiritually, worship, which is one of the growth factors, must be productive enough to fulfill the original purpose of the church.

As a result of the survey, 59% of the members strongly agreed on bearing the fruit in worship, and 29% agreed. Eight percent were uncertain, whereas 4% disagreed.

Almost reaching 90% as a response, the graph reflects a highly positive response about

⁸ Evelyn Underhill, *Worship* (London: Nisbet and Co., Ltd., 1936), 31.

bearing the fruit of fulfilling the original purpose of worship, which is glorifying God with “grace-filled worship.”

Education

As a church in Korean-American society, LJKC puts a strong emphasis on the education of the members, especially for the education of the second generation. The second generation in many ways experiences life indirectly. The second generation experiences the love of God through others first, whereas the first generation experiences the love of God directly. Additionally, the second generation of Korean-Americans does not have knowledge about the Korean heritage and culture, so they learn Korean through indirect experience compared to the first generation, who fully shares the root of the Korean heritage by heart. LJKC puts emphasis on educating the second generation so that they do not forget their history and heritage; furthermore, LJKC gives effort for the spiritual education of the second generation so that they, too, can experience the love of Jesus Christ and live according to the word of God.

According to the vision statement of the church, LJKC strives to extend the kingdom of God by educations as well as grace-filled worship and compassionate community service that are empowered by the Holy Spirit. Reflected in the vision statement, LJKC’s purpose for the education of the second generation is crystal clear and is shared among the members. The following graph illustrates how much the vision of LJKC is acknowledged and shared among the members:

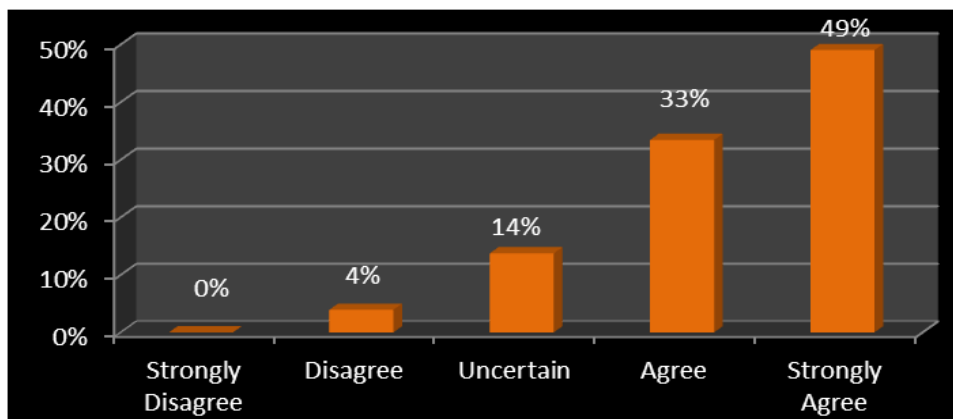


Figure 25. Is the purpose of the education established clearly and shared among the members?

The graph states that 49% “strongly agree”, 33% “agree”, 14% are “uncertain”, and 4% “disagree.” The result reflected a highly positive response from the members about fully knowing the purpose of the education and sharing with other members.

The education ministry of LJKC can be divided into two parts, which are standard education and spiritual education. Standard education is an education in which necessary knowledge for Korean-American life is provided. For the second generation, Korean school teaches the Korean language as well as Korean culture. Two Korean schools in LJKC are Mu-Kung-Hwa Korean School and Korean Summer School. In both schools, many second generation students learn about the Korean language and culture through various activities. Also, there is a school designed for the elderly people. As they grow older, there are less opportunity for them to communicate with each other as well as with families and the community. LJKC established Mu-Kung-Hwa Senior Center so that elderly people can have an opportunity to learn by meeting challenges, become healthy,

and have a close fellowship with other elderly people. Furthermore, LJKC's Mu-Kung-Hwa Senior Center is used as a tool for the mission, as it plays a role of gathering the elderly people in the Richmond city community and building a close relationship with each other, as well as with God.

Other than the education that helps people in Korean-American societies, LJKC also emphasizes the importance of spiritual education of the members of the church. LJKC divides the members into the age group for effective spiritual education. There are nursery, kindergarten, and elementary school students for little children, youth group for middle and high school students, and young adult ministry as well. The nursery and kindergarten are in both Korean services, and elementary school and youth group are in English. As for the young adults, LJKC divides the group as English Ministry (EM) and Korean Ministry (KM) so that people can worship more comfortably.

For the new members, LJKC provides a special Bible study for them. As they study the Bible with the senior pastor, the new members get to know about God more and they become disciples of Jesus Christ. There also is a Bible study for the regular members of LJKC. Every Sunday morning, after the first service of the day, the members attend the Bible study. This Bible study is called "Mok-Jang," which is translated as "ranch." Additionally, the members meet together according to the age group for the Bible study several times a month.

The graph below portrays the effectiveness of the programs used for the education:

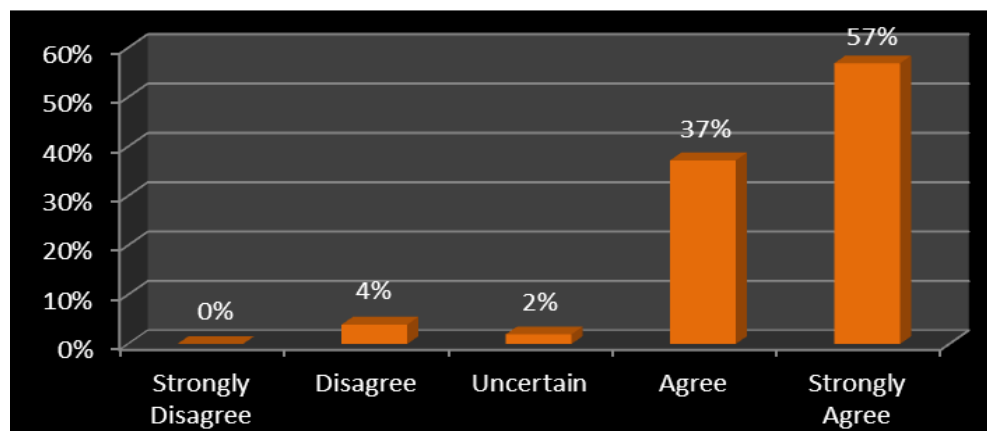


Figure 26. Are there suitable programs for fulfilling the purpose of the education in LJKC?

According to the graph, 57% of the members strongly agreed on the effectiveness of the programs for fulfilling the purpose of the education. Thirty-seven percent agreed, 2% were uncertain about this matter, and 4% disagreed. With 94% as an overall agreement, the majority of the members of LJKC thought of the educational programs as effective for fulfilling the purpose of it. Although the spiritual education is not reflected outwardly, the members of LJKC can feel one's spiritual renewal through productive and effective spiritual education at LJKC.

All of the educational programs in LJKC's process to fulfill its original purpose of the education were effective. The effectiveness and the productivity of the educational programs gained momentum through the sacrificial effort of the members and the teachers. The teachers who prepare programs for the Sunday school start with a prayer. They pray for the students' better understanding of learning and that all that is within the program will be used for God's glory. They prepare themselves very hard so that the

students' learning quality may be enhanced. Preparations include having a proper schedule for the program, teachers who are filled with the Holy Spirit, as well as who are capable of teaching the students, and double checking for the smooth process of the program.

The graph below summarizes the effect of the process for planning the education in order to fulfill its purpose:

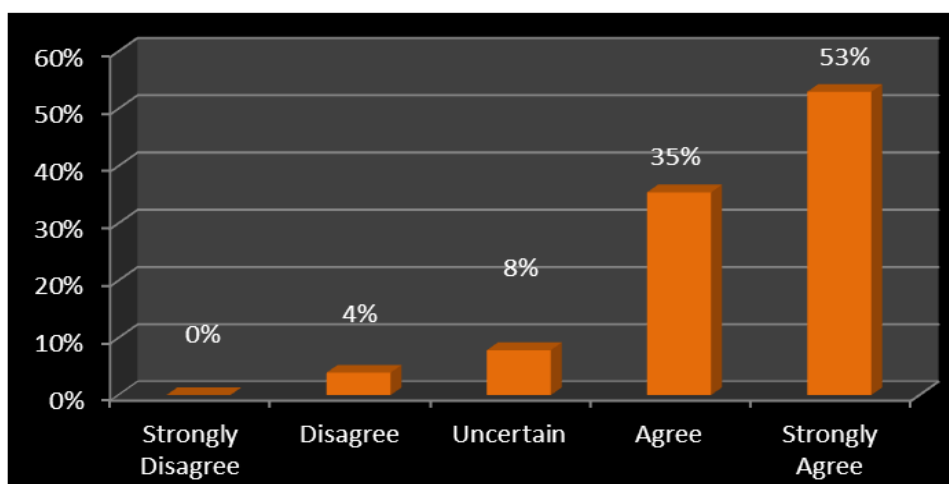


Figure 27. Is the process for planning and implementing the education for fulfilling the purpose of the education effective?

As a result of the graph, 53% of the members strongly agreed and 35% agreed, whereas 8% were uncertain, and 4% disagreed on this matter. The response was highly positive about the effectiveness of the process for planning the education to fulfill its purpose.

Through a clear realization of the purpose of the education and the process for the educational programs, LJKC achieved a goal of having a firm basis for the education of

the members of the church. The figure below illustrates the overall productivity of the education for its original purpose:

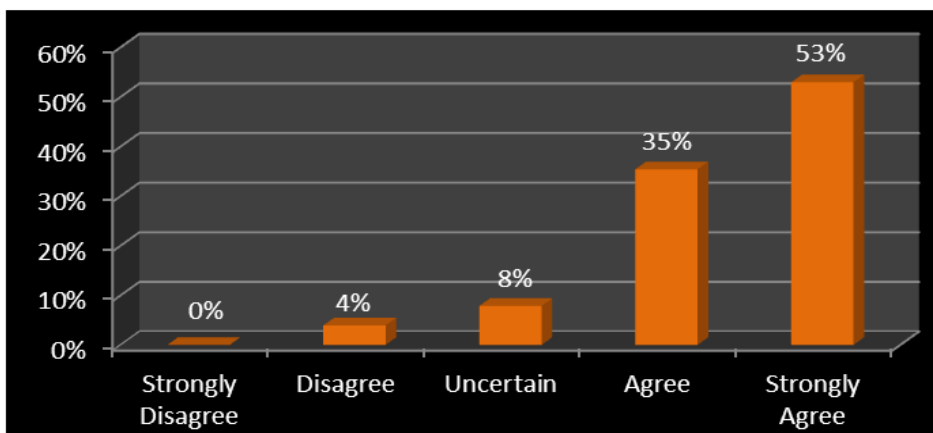


Figure 28. Does the education bear the fruit of fulfilling the original purpose of the education?

Throughout the result, 53% of the members strongly agreed on this matter; while 35% of “agreed”, 8% were “uncertain,” and 4% “disagreed.” The agreement for this matter was 88% as a whole. This positively high percentage reflects the productive fruit of the education of LJKC. Overall, the education of LJKC brings productive fruit of teaching Korean culture and heritage to the second generation, as well as passing down the maturity of faith of the first generation.

Mission

The LJKC’s mission is divided into two parts, including the mission in general and the social mission that focuses on the surrounding community. The main mission of LJKC is overseas mission, especially in Russia, Dominica, Mexico, Korean, Paraguay,

and Jamaica. The following graph portrays the connection between the mission and the church vision:

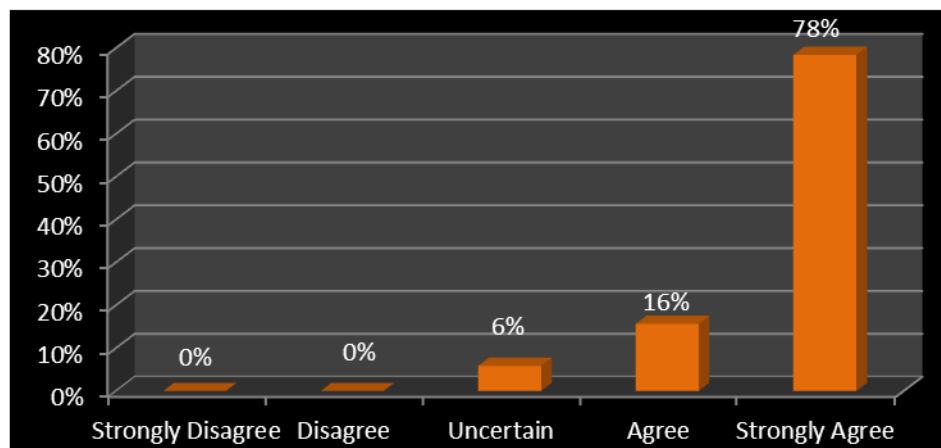


Figure 29. Does my church's mission coincide with the church vision?

According to the graph, 78% of the members strongly agreed on the connection of the church's mission to the church vision, whereas 16% agreed, and 6% were uncertain about it. The overall response of the members tells that the members believe in a connection between the church vision and the mission. The church's social mission requires a well-planned and clearly stated vision statement.⁹ The members are aware of the mission that LJKC pursues, as it is clearly depicted throughout the vision statement of LJKC. Programs for the mission enable the members of LJKC to actively engage in the mission and fulfill the purpose of the mission. The following graph illustrates whether the programs for the mission fulfill the purpose of the mission:

⁹ Bill Hybels, *Willow Creek Community Church Leader Handbook*, trans., Joseph J. Kang, (Seoul: Korea Logos Research Institute, 1996), 133.

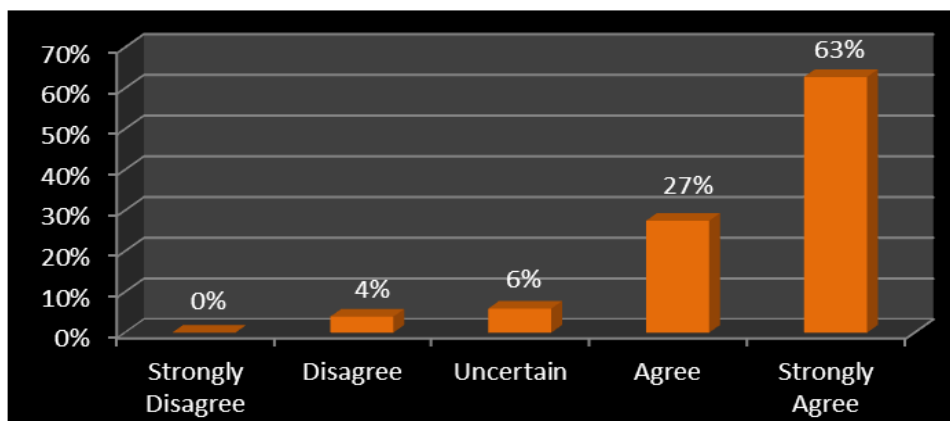


Figure 30. Are there suitable programs for fulfilling the purpose of the mission?

As a result, 63% of the members strongly agreed and 27% agreed on this matter. There were 6% who were “uncertain” and 4% who “disagreed.” According to the graph, a high percentage of agreement supports the existence of suitable programs for fulfilling the mission of LJKC. Jesus Christ told the disciples to go and deliver God’s word; he did not tell the disciples in an educational setting, but in a “field-type,” real-life learning situation.¹⁰ LJKC’s mission programs are effective to encourage the members to participate for the mission, and the church supports both financially and spiritually for the good of the mission programs. Yet, no matter how great the church’s programs for the mission may be, if there is no one to serve in the mission, it is not effective. The graph below states whether there are people with talent and capability for the mission:

¹⁰ Gene A. Getz, *Sharpening the Focus of the Church* (Wheaton, IL: Victor Books, 1984), 56.

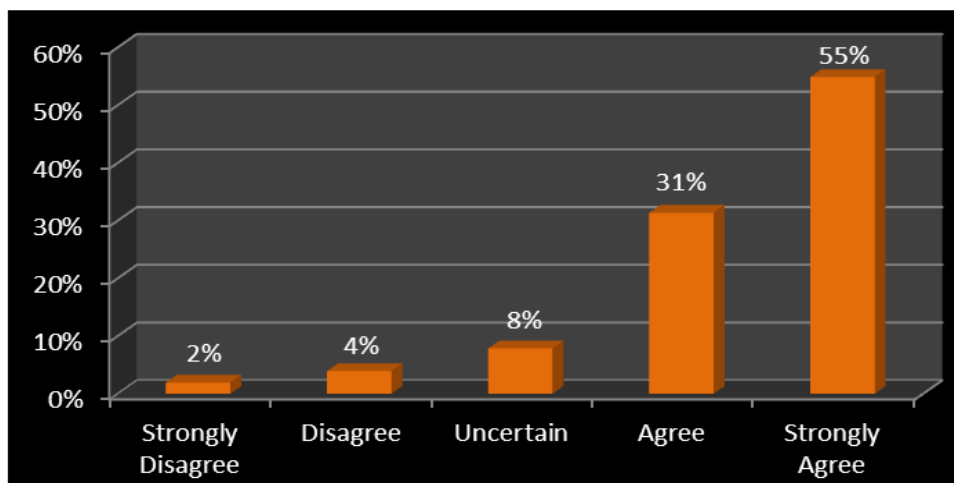


Figure 31. Are there people who have talent and capability for the mission?

The graph summarizes the results as 55% who “strongly agree,” 31% who “agree,” and 8% who are “uncertain.” There were 4% who “disagreed” and 2% who “strongly disagreed.” It is essential to have people who truly want to serve in the mission; yet, unlike in other ministries, the mission ministry requires a lot of dedication, as well as capability for delivering the word of God. The capability for participating on the mission field is not having knowledge about the Bible like a pastor; it is about knowing essential knowledge for delivering the word of God as a missionary. Additionally, it is beneficial for the mission if a participant has experienced knowledge about the medical field or building houses because these two skills are helpful on the mission field. According to the graph above, 86% of the members agreed that LJKC has members with the talent and capability for serving on the mission field.

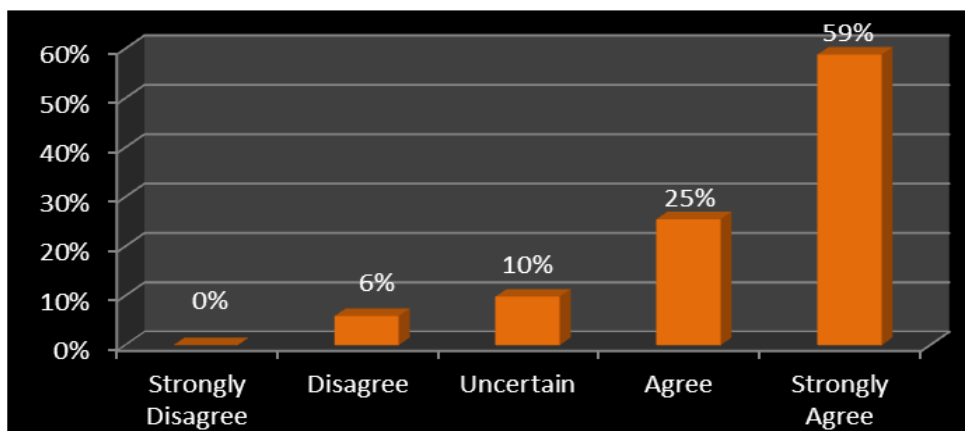


Figure 32. Does the mission bear the fruit of fulfilling the original purpose of the mission?

According to the graph, 59% of the members strongly agreed and 25% of the members agreed on this matter, while 10% of them were uncertain, whereas 6% of them disagreed. Overall, a high number, 84% of the members, agreed on the productivity of the mission for fulfilling the purpose of the mission.

Social Mission

The LJKC is well-known for its compassionate social mission throughout the community. LJKC received the Elinor Curry Award as the first Korean-American church across the United States for being an exemplary model for hard work on the social mission. The reward was significant for the members of LJKC who showed sacrifice, whether it was materials or time, to serve others, just as Jesus Christ did. Serving is

placing others before oneself.¹¹ And LJKC as a whole placed other people before itself in order to better serve them.

The LJKC plays a role of a leader to other Korean-American churches as well as the Korean-American immigrant society for the social mission through serving. It is very easy to misunderstand the role of the leader as a commander who acts as the head and not the tail. Yet, a true leader is a servant-leader who lowers himself just as Jesus Christ, who is the king of all kings and became a servant in order to serve others.¹²

LJKC's purpose of the mission is clearly stated in the Mission Statement. The Mission Statement states: "Lord-Jesus Korean Church as a body of Christ strives to extend God's kingdom on this earth through grace-filled worships, educations and compassionate community services empowered by the Holy Spirit."¹³

The figure below portrays the sharing of the purpose of the social mission of the LJKC:

¹¹ Bellesi, Denny and Leesa. *The Kingdom Assignment 2* (Grand Rapids: Zondervan Publishing House, 2003), 143.

¹² Ebbie C. Smith, *Balanced Church Growth*, trans., Myung-Hee Lee, (Dae-Jun: Baptist Seminary Press), 1996.

¹³ A Weekly Bulletin.

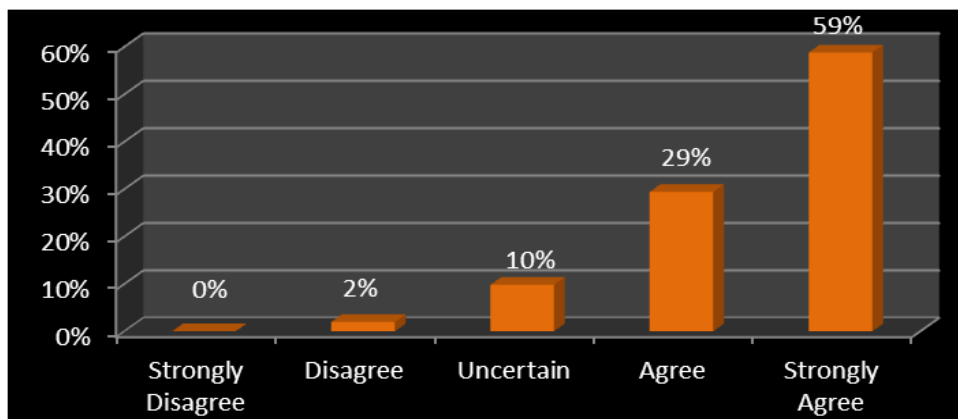


Figure 33. Is the social mission established clearly and shared among the members?

According to the graph, 59% of the members strongly agreed on sharing the purpose of the social mission, and 29% of the members agreed on this matter, while 10% of them were uncertain, and only 2% disagreed. As this data reflects, the members of LJKC are fully aware of the purpose of the social mission, and they share it with each other. The result of the data proves that the Mission Statement of LJKC acts as a signpost to lead the members of LJKC to engage in the social mission actively.

Along with a clear realization of the purpose of the social mission, it is also important for the church to have many programs to encourage the participation of the members and fulfill its purpose. The following graph summarizes the existence of the programs for fulfilling the purpose of the social mission:

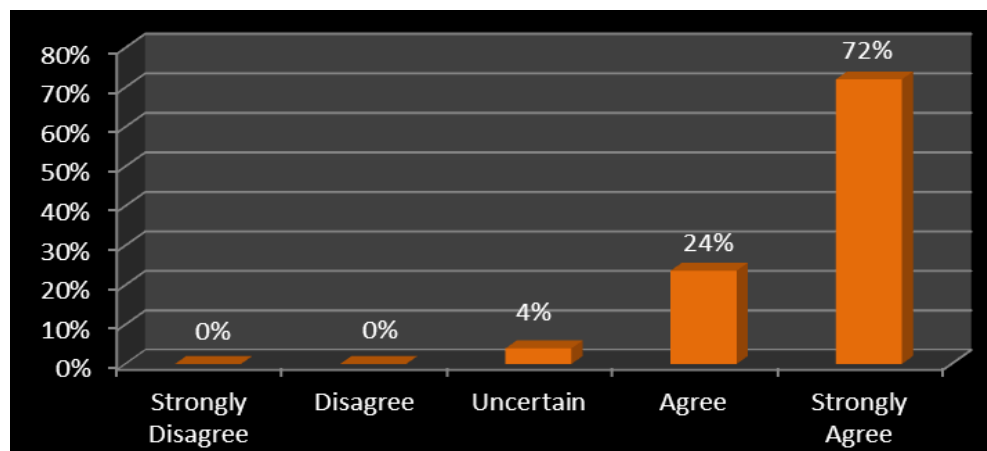


Figure 34 Are there suitable programs for fulfilling the purpose of the social mission?

As a result of the graph, 72% of the members strongly agreed, whereas 24% generally agreed, while 4% of the members were uncertain about this matter, and there was no disagreement at all. The 96% of general agreement as a whole highly reveals that LJKC has suitable programs for fulfilling the purpose of the social mission. Several of the main programs of the social mission in LJKC include CARITAS, International Music Festival, and Renew Crew.

The graph below summarizes the inquiry of people with talent and capability's participation in the social mission:

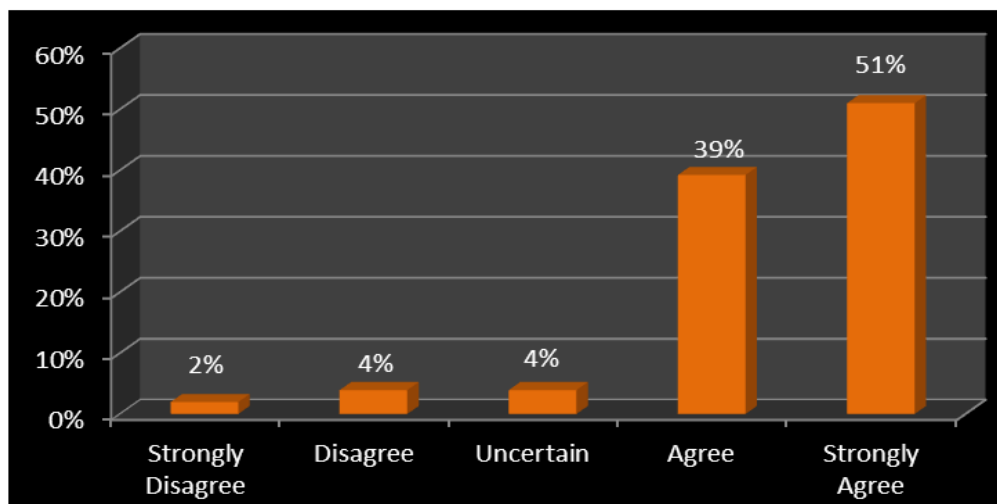


Figure 35. Are there people who have talent and capability for the social mission?

According to the graph, 51% of the members strongly agreed on the participants' talent and capability for the social mission, while 39% of the members generally agreed, and 4% were uncertain. There was 4% of "disagreement," and 2% who "strongly disagreed." Overall, 90% of the members agreed that LJKC has people with talent and capability for the social mission.

Talent refers to ability to do assigned work for the social mission, and capability refers to the heart and attitude of the participant. The church has a great vision and suitable programs. It is the people who do the social mission. If the people are not willing to engage in the social mission, then there is no productive result out of it. Approximately 90% of the members' agreement reflects that the participants of LJKC for the social mission have both talent and capability to carry out the ministry.

Furthermore, the following graph evaluates the effectiveness of the process for planning the social mission to fulfill its purpose:

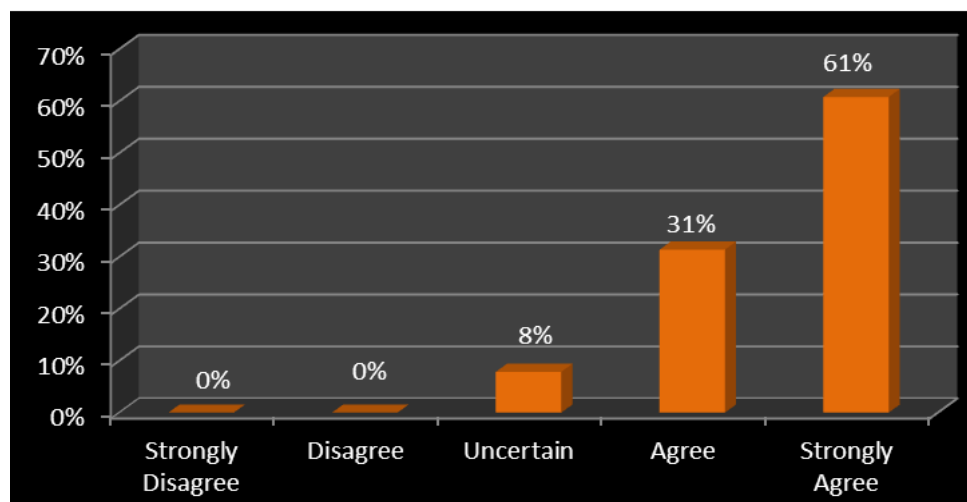


Figure 36. Is the process for planning and implementing the social mission for fulfilling the purpose of the social mission effective?

As a result, 61% of the members strongly agreed that the process of the social mission is effective to fulfill its purpose, whereas 31% of the members agreed. The remaining 8% of the people were uncertain about this matter. Generally, the members of LJKC concurred on the effectiveness of the process of planning the social mission in order to meet its purpose.

The following graph depicts the evaluation of the social mission on its productivity:

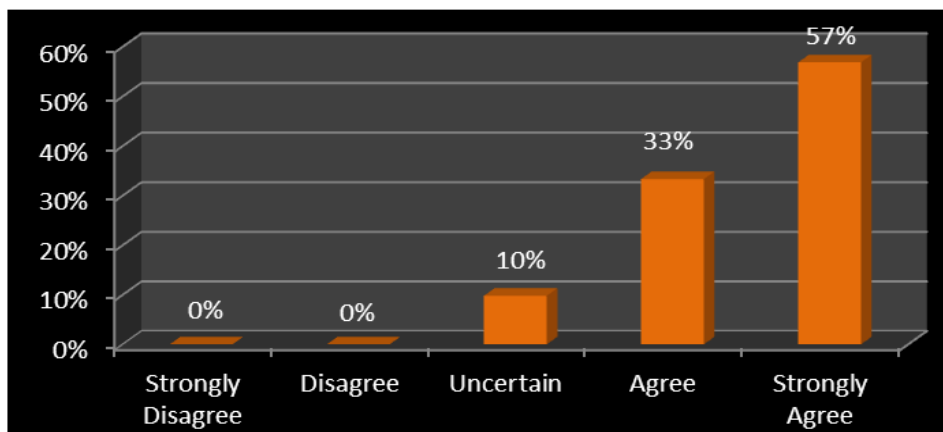


Figure 37. Does the social mission bear the fruit of fulfilling the original purpose of the social mission?

According to the graph, 57% of the members strongly agreed about the productivity of the social mission of LJKC, and 33 % of the members agreed. Ten percent of the members were uncertain about this matter. The members of LJKC strongly agreed on the productivity of the social mission with 90%. For the social mission, LJKC had a clear vision and shared it among the members. In order to fulfill the purpose of the social mission, LJKC planned the programs effectively and the process for the social mission programs went smoothly. Also, the members of LJKC thoroughly participated in the social mission program. Furthermore, the members of LJKC did this solely for the glory of God rather than individual or the congregation's glory through the praise of the community.

Fellowship

Fellowship in the church is crucial for it connects the members of the church and further brings new people as well as the lost people to the church:

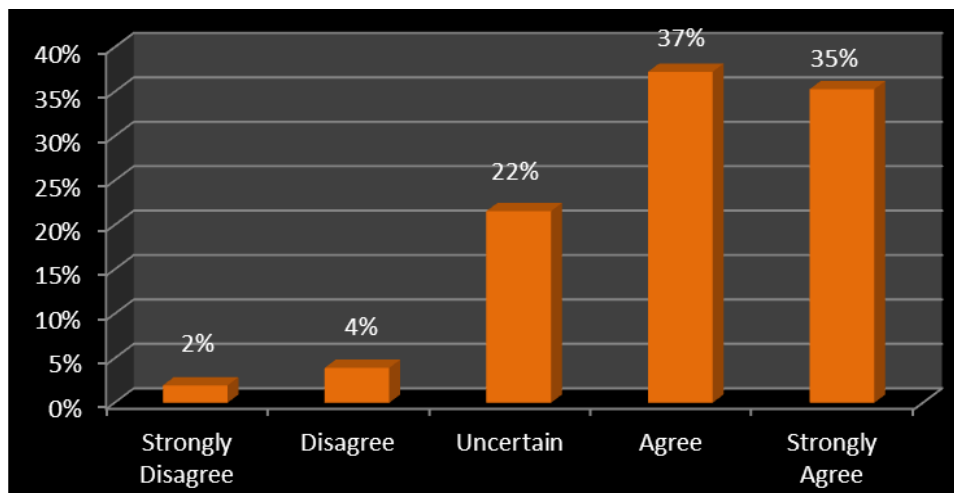


Figure 38. Does my church's fellowship coincide with the church's vision?

According to the graph, 35% of the members strongly agreed and 37% of them agreed on the connection between the church fellowship and the church vision, while 22% of the members were uncertain about it, and there were 4% and 2% who “disagreed” and “strongly disagreed,” respectively. The main vision of LJKC is having grace-filled worship, educating the second generation, and focusing on the social mission. The percentage of the graph showing the connection between the church vision and the fellowship is low compared to the other ministries because it is not explicitly depicted in the main vision of LJKC.

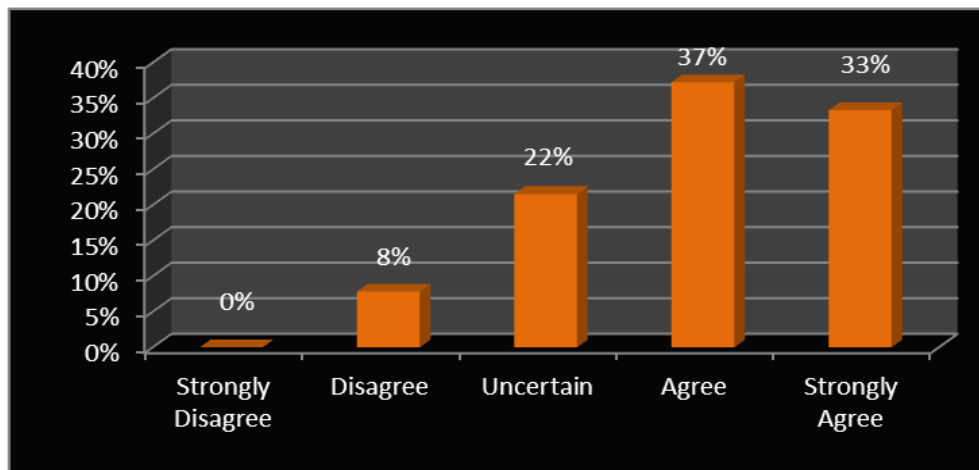


Figure 39. Is the purpose of the fellowship established clearly and shared among the members?

As the graph reflects, 33% of the members strongly agreed and 37% of them agreed on this matter. There were 22% who were “uncertain,” and 8% who “disagreed.” The vision statement of LJKC strongly acts as a guide to lead the members to do God’s will; however, as the importance as well as the purpose of the fellowship is not listed on the vision statement, it is easy for the people to forget the purpose of the mission. Having effective programs for fellowship will help the members to realize both the vision and the purpose of fellowship. The following graph illustrates the existence of suitable programs for fellowship:

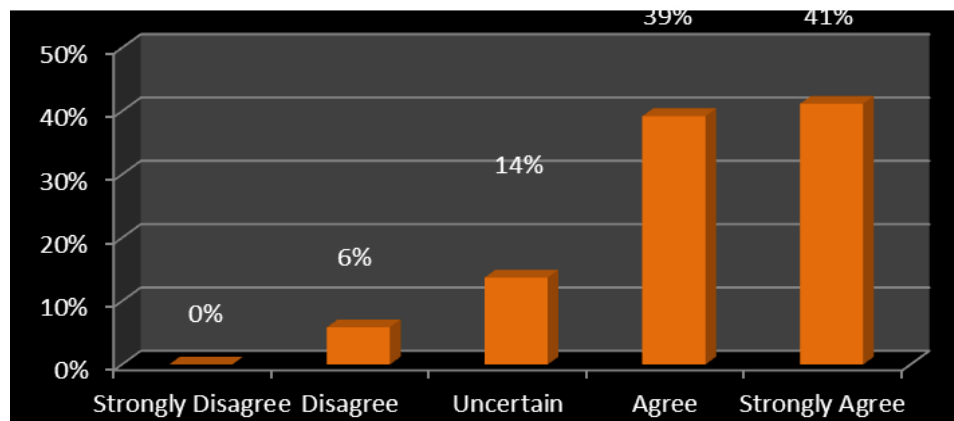


Figure 40. Are there suitable programs for fulfilling the purpose of the fellowship?

According to the graph, there were 41% who “strongly agreed” and 39% who “agreed,” whereas 14% are uncertain, and 6% disagreed on this matter. Overall, 80% of the members of LJKC agreed that the church has suitable programs for fulfilling the purpose of the fellowship. A general fellowship of LJKC is establishing a certain group to welcome the new members. Rather than forming a small group of people to welcome the new members, it is more effective for the whole congregation to welcome them and encourage them.¹⁴ Although there are not specific programs designed for fellowship, various programs in each ministry enable the building good relationships among the members and are effective. Involving in programs for the fellowship further helps LJKC to fulfill the original purpose of the fellowship, which is expanding God’s kingdom and glorifying His name through intimate relationships with others. The graph below depicts the productivity of the fellowship in LJKC:

¹⁴ George, *Prepare Your Church for the Future*, trans., Won-Joo Kim. (Seoul: Jordan, 1997), 147.

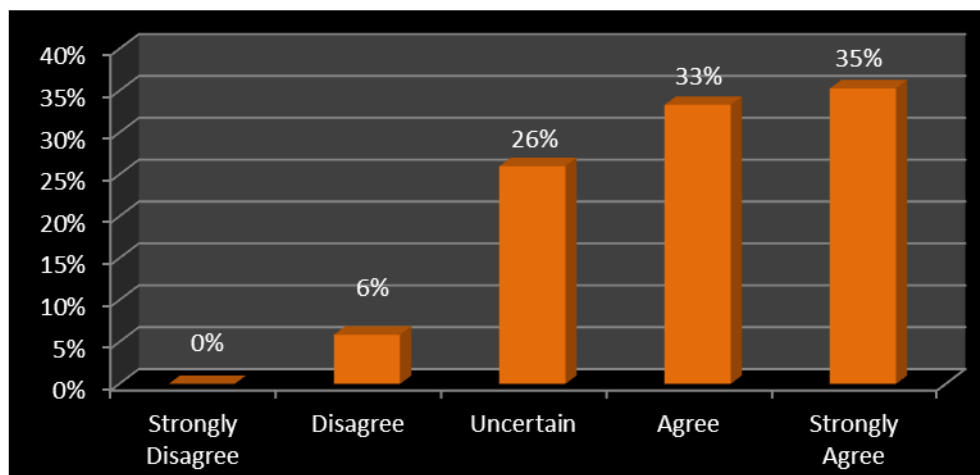


Figure 41. Does the fellowship bear the fruit of fulfilling the original purpose of the fellowship?

As a result of the graph, 35% of the members strongly agreed on the fruit of the fellowship in order to fulfill the original purpose of it, and 33% of them agreed. Twenty-six percent of the members were uncertain, while 6% of them disagreed. Overall, 68% of the members agreed that fellowship in LJKC is productive for fulfilling its purpose. Compared to the productivity of the other ministries within LJKC, the percentage is relatively low. One of the reasons for the relatively low percentage of the fellowship is the lack of intimate fellowship programs that will strongly attach the members of LJKC in Christ. If LJKC creates a fellowship program for having an intimate relationship with other members, the productivity of the fellowship will increase as the members learn the purpose of the fellowship, as well as the connection of the fellowship to the vision of the church.

Analysis of the Overall Results

The following graphs are the overall evaluation of the ministries of the LJKC:

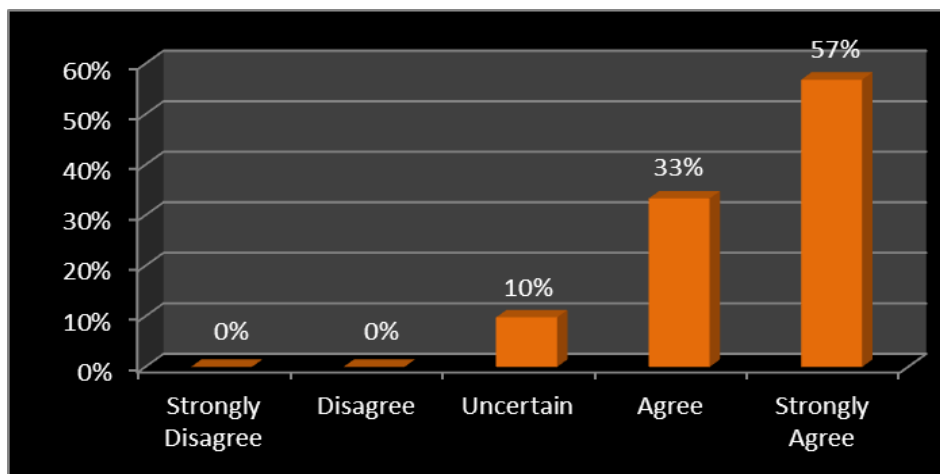


Figure 42. Is the church ministry as a whole effective through the connection of worship-fellowship-education-mission-social mission?

According to the graph, 57% of the members strongly agreed on the effectiveness of the church ministry, compared to 33% of them who agreed on this matter while 10% were uncertain whether the church ministry is effective as a whole.

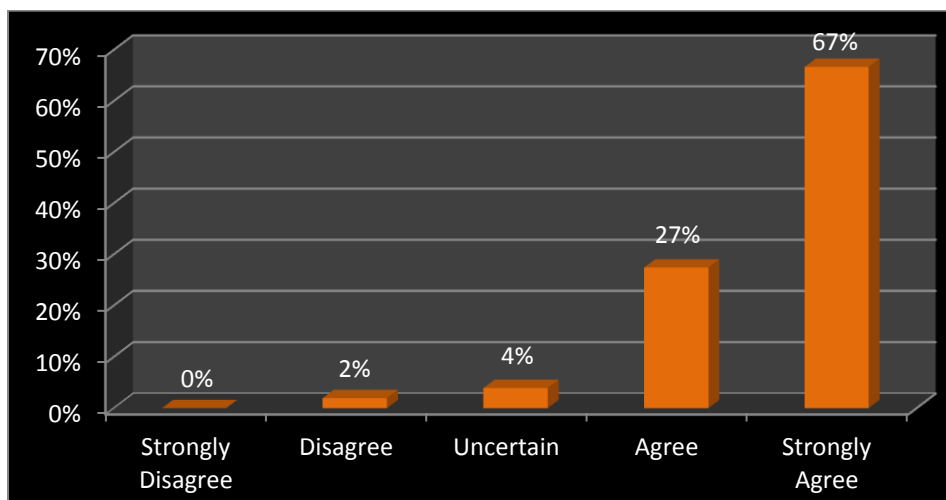


Figure 43. Does the church's ministry model (worship, fellowship, education, mission, and social mission) reflect the main principles of a healthy church?

The graph reflects that 67% of the members strongly agreed on the connection between the church ministry's model and the main principles of the healthy church.

Twenty-seven percent of them agreed, 4% were uncertain, and 2% disagreed.

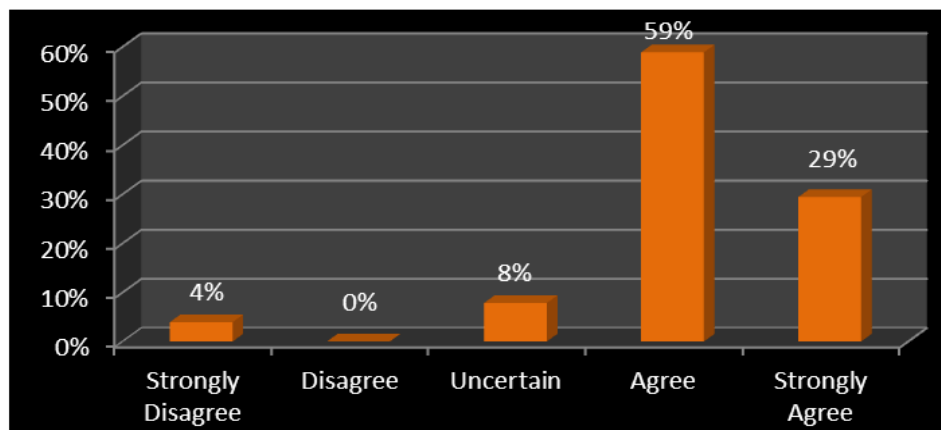


Figure 44. Does my church effectively place the laity members in each ministry according to their ability and capacities?

As a result of the graph, only 29% of the members agreed on the effectiveness of placing the laity members into a proper place of the ministry, whereas 59% of them generally agreed. There was 8% of “uncertainty”, no “disagreement,” and 4% who “strongly disagreed”

Through evaluating three graphs, the ministries of LJKC are highly effective and are reaching for more church growth. One significant fact about the ministries of LJKC is that not only does each ministry have a firm foundation for church growth, the rest of the ministries are able to support one strong ministry, which is the social mission. Having a strong basis for the ministry is effective, but the ministries’ work for supporting one strong ministry is exemplary for church growth. One strong point about LJKC is that it has a clear vision for what the ministry is supposed to do. The ministries of LJKC are able to reach their potential, as well as to help other ministries because of a clearly visualized goal for the mission. Having a clear vision encourages the members to do God’s will, as well as it helps them to focus more.¹⁵

However, one weakness of LJKC is the lack of fellowship. Although every program for the ministry of LJKC is designed for better fellowship, there are no specific and effective programs designed for having an intimate fellowship with other members of the church. Even if the church is reaching for its healthiness, when people do not do it together, it is not effective for expanding the kingdom of God. In this way, the improvement and development of the fellowship at LJKC is crucial.

¹⁵ Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids: Timothy Publishing House, 1995), 102-104.

Summary

Each ministry of LJKC shows that LJKC is an effective church as a whole. The ministry of LJKC, including worship, education, mission, social mission, and fellowship, makes a balance to support the church. Not only does each ministry support the church as a whole, but it also enables one strong ministry to stand out. A firm foundation for worship, education, mission, and fellowship assists the social mission, which is one of the main focuses of LJKC's ministry. The ministries of LJKC are not only effective for its works and productivity, but it also is a way to gather both first and second generations in union. Through small and big programs within the ministries, the members of the LJKC, whether first or the second generation, learn God's heart and unite in harmony. The strongest point of LJKC is that it has a clear visualization of reaching goals. Yet, there is one primary weakness of the ministry of LJKC: lack of fellowship. Chapter six will discuss the overall evaluation of the ministries of LJKC, as well as provide eight recommendations for church growth based on the acrostic T.O.G.E.T.H.E.R.

CHAPTER SIX

CONCLUSION

Korean-American churches were built by the first generation Koreans who directly came to the United States from South Korea. Koreans enjoyed religious freedom in America and were dedicated to the church. They passed their faith to the next generation, who are the first runners of Korean-Americans. However, over several decades, Korean-Americans have maintained high religious affiliations yet low commitment for religion because of the changes in the patterns of their lives. Koreans were well-known for a strong work ethic, but this became a tool against their religious lives. Many Korean-Americans were overly focused on working, thus earning much money, so they left their Christian life behind and ran after opportunities for gathering wealth. Furthermore, Korean-Americans' perspective towards the church changed from a place for worship and feeling God's presence to a place for relaxation and comfort, as well as an opportunity for expanding social connection.

The very low religious commitment of Korean-Americans compared to that of other immigrant countries is still an on-going process even today. It became worse with current conflicts within the Korean-American church. All churches in this world are imperfect for they are built by human hands and run by humans. However, with a wrong purpose and perspective for the church, the Korean-Americans have lost the ardent desire for God and respect for the church leaders, as well as for the church itself. Distorted

perspectives about the church have led to continuous split and division within the church. Amid the conflict, people who have disagreed with the church or received pain from that problem have left the church and started another church. Although transfer of the church is one of the ways for making an effective church, in this situation, new churches represent the brokenness of the former church and the unhealthiness of the new church

For making the church healthy, and thus enhancing both numerical and spiritual church growth, many theologians discuss about organizational structure, leadership, different ministries, and qualities of the church. Yet, they have come up with one clear conclusion: God is the one who makes church growth to happen, not a person or a program or a circumstance. Fully acknowledging that God is the one who is in control of church growth, several churches, including the Antioch church in the New Testament, Jeon-Ju Antioch Church in South Korea, and the Church of the Saviour in Washington D.C., are exemplary models for church growth. Their God-centered goals, vision, and ministry enabled both the numerical and spiritual growth of the church. Additionally, the three churches' common theme for the main ministry was the social mission.

LJKC is another exemplary model for church growth in Richmond, VA. As for a Korean-American church, LJKC displays effective church growth and stability through its grace-filled worship, education, and social mission. Among many other ministries of LJKC, the social mission is the most effective ministry, and it influences the surrounding community. Throughout the survey of LJKC, all of their ministries support church growth. Each ministry, which includes worship, education, fellowship, evangelism, and

social mission, shows effective results for church growth. Sometimes, focusing on the form of the ministry leads to the rejection of God's word and only on the result of the ministry.¹ Yet, LJKC turned the focus of the ministry to the glory of God and became an example to other people, both believers and nonbelievers. LJKC's social mission, along with the healthiness of it, shapes it to become a true church community where God is the center of the church and the congregation. In order to build a true church community, the church must think deeply, organize its structure, make adjustments, and cooperate.² Additionally, the church must require a leadership that focuses on the goal and vision of the congregation.³ The leadership of the senior pastor at LJKC is effective for encouraging the congregation to participate in the various ministries to grow mature in Christ and glorify God. The congregational prayer of LJKC reflects the effectiveness of the LJKC's vision, purpose, and ministry:⁴

Almighty God, we thank You for adopting us as Your children by Your love and leading us to Lord Jesus Korean Church. With grateful hearts, we pray as one body remembering all the blessings You've bestowed upon this congregation and each family. May our prayers rising from the house of God be like sweet fragrance opening up the doors of heaven.

We pray that You would help our Church to preach the gospel by the mighty Word of God and to serve the world as an evangelical church.

We pray that Lord Jesus Korean Church will be instrumental and indispensable in helping new Korean families as they move into this area and try

¹ Elmer Towns and Stetzer, eds., *Perimeters of Light*, (Chicago: Moody Publishers), 2004, 42.

² Gilbert, Bilezikian, *Community 101*, (Grand Rapids, MI: Zondervan Publishing House), 1997, 88.

³ In-Soo Jeong, *Church-Transforming Leadership* (Seoul: Duranno, 2004), 53.

⁴ Prayer used in the main worship of LJKC.

to settle down. We pray for all the families to become vessels of Your blessings as they are brought up in Your Words in this spiritual community at Lord Jesus Korean Church.

Through our Vision 2020, help us to be led by the Holy Spirit so that we would strive to be ‘the glorious church of the living God.’ We believe that the power of God will be revealed when we work together as one body with one heart through ‘Discipleship Training,’ ‘Social Mission,’ and ‘Thousand Members.’ Help us stand firm as a Diaspora Korean Church with ‘grace-filled worship, education and compassionate community service’ and a community used to better local community, denomination and immigrant churches.

We believe that You will continue to accomplish the good works You have started with Lord Jesus Korean Church. In the name of Jesus Christ who is the head of the Church we pray, Amen.

The LJKC’s congregational prayer is an exemplary model that both summarizes the ministry of LJKC and influences other churches for healthy church growth. Just as stated in the congregational prayer, LJKC sought to become one body in Christ and an evangelical church that serves the world through various ministry programs, as well as a clear representation of the purpose and the vision of it.

The following acrostic T.O.G.E.T.H.E.R. summarizes eight suggestions for healthy church growth:

T.O.G.E.T.H.E.R.

T: Train the disciples of Jesus Christ

O: Organize the ministry structure of the church to reach its full potential

G: Group different generations in unity

E: Evangelize to the people of all nations

T: Transcend theology based only on paper and reach for theology in practical life

H: Heal the spiritual disease by the word of God

E: Encourage all congregations

R: Restore intimate relationship with God and the people around

Train the Disciples of Jesus Christ

When Jesus started his three years of ministry, he first gathered the twelve disciples. In order to be a disciple of Jesus Christ, one must go through disciple training. Before Jesus Christ ascended, he told the disciples to “go” and “make disciples of all nations.”⁵ Just as the twelve disciples had gone through training under Jesus Christ, today, the church is responsible for training the disciples for expanding God’s kingdom. Discipleship training does not only include teaching God’s words, but also nurturing and equipping the people to follow the likeness of Jesus Christ. First, the church must set up disciple-training programs for the congregation to participate in. Throughout the program, the church is responsible for supplementing the weaknesses of the members and filling it with nurture. Additionally, it is important for the church to set aside leaders for bearing the productive fruit of the disciples.

Organize the Ministry Structure of the Church to Reach its Full Potential

Too often, many churches do not reach their full potential for growth because of the ministry structure. In order for the church to become healthy and increase both its

⁵ Matt. 28:19-20 states, “Go therefore 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; and lo, I am with you always, even to the end of the age.”

numerical and spiritual growth, each ministry must stand independent and yet relate to the church structure as a whole. This does not mean that each ministry should declare independence from the church and go on its own. Each ministry should do its best to reach the ministry's full potential, as well as support the church. By looking at exemplary model churches for church growth, one part of the ministry is outstanding compared to the others and becomes the focal ministry of the church. This is possible only if the other ministries' infrastructure is so strong that it can support that focal mission. In many cases, the ministries in the church maintain balance for the overall productivity of the church ministry. Yet, the specific churches in the research showed the result of other ministries' support for the mission ministry. Rather than remaining in a balance in a circle, it is necessary for the church to enlarge the focal mission as well as to support the other ministries by enhancing their quality.

Group Different Generations in Unity

For the Korean-American churches, there is a language as well as a culture gap between the first and the second generations. Due to so many differences between the two generations, there are conflicts within the church, and these hurt the church. Generation gaps do not only apply to Korean-American churches, but to all churches across the United States and the world. The younger generations pursue a modern and contemporary style, whereas the older generations favor the tradition of the church. It is important for both generations to unite together in order to grow as a healthy church. First, both generations must realize each generation's differences and accept them. Normally,

the younger generation thinks of the older generation as boring and formal, who gives pressure, whereas the older generation judges the younger generation as ignorant and impolite, without any respect. Second, the church should put effort into filling the generation gap with programs designed for both generations to participate and unite in harmony. Joint worship services for both generations, along with programs in the ministry, are a good opportunity to unite the younger and older generations together. It is essential for the church to emphasize unity within the younger and older generations, for a bond of respect between both generations becomes a powerhouse of the healthy church. Respect of both generations for each other makes a comfortable and positive atmosphere within the church, and this becomes a powerhouse for the church to grow healthy.

Evangelize to the People of All Nations

The healthy church also leads the members for evangelism and expansion of God's kingdom. For effective evangelism, the church should encourage the whole congregation that evangelism is not a choice, but it is a mission that Jesus Christ has left His people. When going out for evangelism, it is crucial to deliver the word of God according to the biblical perspective, not through a human perspective. Many people go out to evangelize to the people in another community, area, and even to the world, yet their evangelism does not seem effective because of the way to deliver God's words. The ultimate goal of evangelism is spreading the word of God to people of all nations. However, if evangelism does not carry the right biblical perspective, then there is no point in going out for evangelism.

Secondly, the church should send missionaries to the mission field for evangelism. The church should not remain passive for the evangelism but must take one step further and lead others to deliver God's word to the people of all nations. In order to send many missionaries into the mission field, the church's training for the missionaries is significant. Building a Mission center for the proper training and education of the members is another good way. Yet, going into the mission field is not the only way to do evangelism. Providing the necessary materials needed for the mission field and supporting through offering is another way of supporting evangelism.

Transcend Theology Based Only on Paper and Reach for Theology in Practical Life

One of the most important facts about Christianity is that it should be carried through life, not meandering on paper. Just as the faith is dead if it has no works, the Christian life is dead if a person does not live according to God's word. And theology acts as a guide to help a person to live a Christian life. Theology plays the role of teacher in Christianity. Whenever there is a conflict in the church or the church is not able to decide which way to go, Theology provides a path for the church to stand without leaning to the left or the right. Theology is not just a subject that is dead for practice; it is a tool to serve the church. In order to transcend theology based only on paper, it is important to embrace theology not as a theory but as a guide to help the church in difficult times. More importantly, together, the church as a whole should put effort into restoring the spiritual life of a Christian through the main principles of theology.

Heal the Spiritual Disease by the Word of God

One of the three ministries of Jesus Christ was healing. Jesus Christ came down to the earth not only to preach God's words and teach the disciples, but also to heal people with both physical and spiritual diseases. In Matthew, as Jesus Christ traveled the area, many people came to him for help. People who received healing from Jesus and those who become an eye witness were astonished about the power of Jesus, but Jesus Christ did not want the "healing" to be the main point of his ministry. By healing their physical diseases, Jesus Christ sought to heal the spiritual diseases of the people.

In order for the church to grow healthy, it is responsible for carrying out Jesus Christ's work of healing the people with spiritual disease. This is possible only through repentance of sin and transformation of one's life. The church is the hospital where healing occurs.⁶ It is a place where people are comforted in the presence of God. The church is not only responsible for knowing the spiritual disease of the members, but it must help the members to receive healing from God through the power of the Holy Spirit. Furthermore, as the healing of the spiritual disease starts in one church, it must spread to other churches so that together, all churches in the world can be a place where people receive healing and comfort in God.

⁶ Young-Gi Choi, *The Church is Hospital* (Seoul: Calvin Books, 1995), 15.

Encourage all Congregations

No matter what great plan or system the church has, if the church only insists to grow as a healthy church and there is no participation of all congregations, then there is no productivity in that plan. In order to achieve church growth, the church must change the perspective of “doing all by oneself” to “doing it together with others.”⁷ It is important for the church to encourage the congregations to join in reaching for a healthy church through prayer and the power of the Holy Spirit. Prayer has a power to move mountains and make impossible possible. The power of the Holy Spirit is so great, and He can do everything.⁸ However, encouraging the participation of the members for the church is not easy. Yet, the church must realize that the church ministry is not done only by the church leaders, but also by the laity members as well.⁹ The church is responsible for putting a great amount of effort to persuade people to participate in the church just as Paul did. Paul said that he became “all things to all men” so that he might “save some.”¹⁰ He tried every way possible without harming the gospel to encourage people to participate.¹¹ Today’s church is responsible for imitating Paul’s action of encouraging

⁷ Harry H. Fowler, *Breaking Barriers of New Church Growth*, (Rocky Mount, N.C.: Creative Growth Dynamics, 129 Gulftide Court, 1988), 55-56.

⁸ Oak, *Ministry Training*, vol. 1, 12.

⁹ Oak, *Ministry Training*, vol. 2, 9.

¹⁰ 1 Cor. 9:22 states, “To the weak I became weak, that I might win the weak; I have become all things to all men that I may by all means save some.”

¹¹ MacArthur, 89-104.

people. Whether the church is big or small in size, it is important for the church and the pastors to motivate the congregation to participate.¹²

Restore Intimate Relationship with God and the People Around

Since the time of Adam and Eve, human kind has fallen into sin, and the relationship between God and human kind was completely severed. Yet, God sent His one and only son Jesus Christ in order to restore the broken relationship. Throughout life, just as there are many ups and downs, one's relationship with God can be intimate sometimes or very strained at other times. It is essential for a Christian to restore this intimate relationship with God if one has fallen into sin. In order to restore relationship with God, one must stand before God and repent of the sin. By repenting of the sin, the broken relationship with God is restored, and one is free from the sin. Restoring intimate relationship with God also restores relationships with other people, for as God even makes a person to have peace with enemies, God restores the strained bond of people as well. By returning to God, a Christian learns God's heart of love and tries to love others and forgives them, just as God has shown. Furthermore, restoration of intimate relationship with God also restores the relationship between human kind and nature. After the sin of Adam and Eve, God gave Adam a punishment of toil in order to eat food from the ground; however, not only Adam received punishment, but the ground was

¹² C. Peter Wagner, *Your Church Can Grow*, (Ventura: Regal, 1984), 52, 77.

cursed by God as well.¹³ As a result of the curse, the ground fell into depravity. Yet, by the restoration of an intimate relationship with God, the relationship between human kind and the nature was restored through God.

This thesis only focuses on the general characteristics of Korean-American churches, and this paper is especially limited to the case study of LJKC in Richmond, VA. Nonetheless, this thesis does not limit its applications to only Korean-American churches. All of the characteristics of a healthy church can be applied to any churches in the world who seek the growth of the church and the expansion of the kingdom of God.

The purpose of this dissertation is to restore the church that became imperfect by mankind's greed to God. The second purpose is to enable the growth of Lord-Jesus Korean Church (LJKC) through the case study along with principles of a healthy church. The third purpose is to not only limit the applications and learning to Korean-American churches, but to also apply these principles to all churches around the world. And the last purpose of this dissertation is to influence the surrounding community in God's way by becoming an example of a healthy church.

Summary

The Korean-American churches have experienced stagnation of church growth as numerous conflicts within the church bring split and division of the church. One of the

¹³ Gen. 3:17-18 states, "Then to Adam He said, 'Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you,' saying, 'You shall not eat from it. Cursed is the ground because of you; In toil you shall eat of it All the days of your life. Both thorns and thistles it shall grow for you; And you shall eat the plants of the field.'"

main reasons for the decline or stagnation of the church growth in Korean-American churches is that people have a distorted mindset about the church. They have sought to gain comfort, relaxation, as well as benefit from the church rather than solely focusing on God and having respect for the church. In order for the Korean-American churches to grow healthy, the church must realize that God is the one who makes the church to grow and completely depend on Him. One thing that the church can do as a whole is to establish a firm foundation in each ministry of the church so that the rest of the ministries can support one strong ministry. Furthermore, the church is responsible for encouraging the whole congregation to participate in church growth. No matter how great and beneficial the church ministries are, if the congregation does not participate, the church cannot see its growth. Moreover, it is not only important for the whole congregation to participate, but it is also important for many churches to do it together to expand the kingdom of God and bring glory to Him.

APPENDIX A

In the postscript of serving in the Monroe Park Soup Kitchen, Jin-Young Seong stated the following:

When I heard from the leader of the Ye-Dream (name of the age group, translated as “Jesus’s Dream”) that our group is serving in the Monroe Park Soup Kitchen, I first felt “Why did we get assigned for this cold February? We have warmer spring to serve them...” Although I told the leader that I will be participating, I got lazy going out to provide food to the homeless people and I also was worried about the danger associated with the homeless people. As I entered the Monroe Park out of responsibility, there were many people than I expected and the park’s atmosphere wasn’t too scary or strange. Looking at not only our church members, but also members of other churches, the Monroe Park seemed like a big grocery store. After preparing to serve the food to them, there were friendly people who first greeted me. This illustration of the homeless people was completely opposite of what I always thought of them. Then I felt that I don’t need to be afraid of their appearance, for the homeless people too, are our friends. I thank God not for giving me an opportunity to serve the homeless people just because I have more than them, but changing my perspective about the homeless people and encouraging me to get close to them.

-Jin-young Seong

APPENDIX B

Sketch of the Mission Building of the LJKC



APPENDIX C

Church Health Evaluation Survey

A. Basic Survey

| | | | | | |
|--|--------|--------|---------|---------|--------|
| 1. What is the age group that you belong? | 20`s | 30`s | 40`s | 50`s | >60`s |
| | 4% | 8% | 26% | 29% | 33% |
| 2. How long have you attended the LJKC? | <1yrs | 1~2yrs | 2~5yrs | 5~10yrs | >10yrs |
| | 0% | 12% | 16% | 29% | 43% |
| 3. What is the purpose of coming to the LJKC? | Sermon | Chapel | Program | Website | Friend |
| | 57% | 0% | 10% | 6% | 27% |
| 4. How long does it take for you to come to church from home? | <30 | 30~60 | 60~90 | 90~120 | >120 |
| | Min | Min | Min | Min | Min |
| | 73% | 27% | 0.0% | 0.0% | 0.0% |

1-Strongly disagree, 2-Disagree, 3-Uncertain, 4-Agree, 5-Strongly agree

B. A test about the main principle of the church

| | | | | | |
|---|----|-----|-----|-----|-----|
| 5. My church seriously asks the will of God in a process of decision-making and tries to obey the will of God. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 4% | 8% | 39% | 49% |
| 6. All of the programs in my church focus on achieving the main purpose of the church. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 2% | 10% | 31% | 57% |
| 7. My church is run by consensus of all members of the church rather than the will and the plan of the senior pastor. | 1 | 2 | 3 | 4 | 5 |
| | 4% | 12% | 29% | 37% | 18% |
| 8. In my church, there is a caring and serving atmosphere among the members of the church. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 4% | 41% | 47% | 8% |
| 9. My church sets a point in playing the role of the salt and the light in this world rather than the administration of my church itself. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 0% | 14% | 27% | 59% |
| 10. Overall, my church orients to the healthy church according to biblical principles. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 2% | 8% | 23% | 67% |
| C. A test about vision of the church | | | | | |
| 11. My church's vision agrees with main principle of the healthy church and coincides with God's will. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 0% | 4% | 27% | 69% |

| | | | | | |
|---|----|----|-----|-----|-----|
| 12. My church's vision is extensively shared among the laity. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 0% | 12% | 39% | 49% |
| 13. My church's vision influences the direction of various ministries (worship, fellowship, education, mission, serving) | 1 | 2 | 3 | 4 | 5 |
| | 0% | 2% | 4% | 25% | 69% |
| 14. My church's vision influences the direction of structure model (leadership, organization, administrative system, and culture) | 1 | 2 | 3 | 4 | 5 |
| | 0% | 0% | 4% | 35% | 61% |

D. A test about the effect of five ministries

<Worship>

| | | | | | |
|---|----|----|----|-----|-----|
| 15. There are suitable programs for fulfilling the purpose of the worship. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 0% | 2% | 27% | 71% |
| 16. There are people who have talent and capability for the worship. | 1 | 2 | 3 | 4 | 5 |
| | 2% | 4% | 6% | 29% | 59% |
| 17. The process for planning and implementing the worship for fulfilling the purpose of the worship is effective. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 0% | 4% | 31% | 65% |

| | | | | | |
|---|----|----|-----|-----|-----|
| 18. The worship bears the fruit of fulfilling the original purpose of the worship. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 4% | 8% | 29% | 59% |
| <Fellowship> | | | | | |
| 19. My church's fellowship coincides with the church vision. | 1 | 2 | 3 | 4 | 5 |
| | 2% | 4% | 22% | 37% | 35% |
| 20. The purpose of the fellowship is established clearly and is shared among the members. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 8% | 22% | 37% | 33% |
| 21. There are suitable programs for fulfilling the purpose of the fellowship. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 6% | 14% | 39% | 41% |
| 22. The fellowship bears the fruit of fulfilling the original purpose of the fellowship. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 6% | 26% | 33% | 35% |
| 23. The purpose of the education is established clearly and is shared among the members. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 4% | 14% | 33% | 49% |
| 24. There are suitable programs for fulfilling the purpose of the education. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 4% | 2% | 37% | 57% |
| 25. The process for planning and implementing the education for fulfilling the purpose of the education is effective. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 4% | 8% | 35% | 53% |

| | | | | | |
|---|----|----|-----|-----|-----|
| 26. The education bears the fruit of fulfilling the original purpose of the education. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 4% | 8% | 35% | 53% |
| <Mission> | | | | | |
| 27. My church's mission coincides with the church vision. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 0% | 6% | 16% | 78% |
| 28. The purpose of the mission is established clearly and is shared among the members. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 4% | 6% | 37% | 53% |
| 29. There are suitable programs for fulfilling the purpose of the mission. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 4% | 6% | 27% | 63% |
| 30. There are people who have talent and capability for the mission. | 1 | 2 | 3 | 4 | 5 |
| | 2% | 4% | 8% | 31% | 55% |
| 31. The process for planning and implementing the mission for fulfilling the purpose of the mission is effective. | 1 | 2 | 3 | 4 | 5 |
| | 2% | 0% | 12% | 27% | 59% |
| 32. The mission bears the fruit of fulfilling the original purpose of the mission. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 6% | 10% | 25% | 59% |
| <Social mission> | | | | | |
| 33. The purpose of the social mission is established clearly | 1 | 2 | 3 | 4 | 5 |

| | | | | | |
|--|----|----|-----|-----|-----|
| and is shared among the members. | 0% | 2% | 10% | 29% | 59% |
| 34. There are suitable programs for fulfilling the purpose of the social mission. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 0% | 4% | 24% | 72% |
| 35. There are people who have talent and capability for the social mission. | 1 | 2 | 3 | 4 | 5 |
| | 2% | 4% | 4% | 39% | 51% |
| 36. The process for planning and implementing the social mission for fulfilling the purpose of the social mission is effective. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 0% | 8% | 31% | 61% |
| 37. The social mission bears the fruit of fulfilling the original purpose of the social mission. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 0% | 10% | 33% | 57% |
| 38. The church ministry as a whole is effective through the connection of worship-fellowship-education-mission-social mission. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 0% | 10% | 33% | 57% |
| 39. My church's ministry model (worship, fellowship, education, mission, and social mission) reflects the main principles of the healthy church. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 2% | 4% | 27% | 67% |

E. A test about organization structure, leadership, administrative system, and church culture

| | | | | | |
|--|----|----|-----|-----|-----|
| 40. As the church decides on the matter, the church respects the leader's position as well as greatly considers the laity members' opinions and participation. | 1 | 2 | 3 | 4 | 5 |
| | 4% | 4% | 14% | 29% | 49% |
| 41. My church effectively places the laity members in each ministry according to their ability and capacities. | 1 | 2 | 3 | 4 | 5 |
| | 4% | 0% | 8% | 59% | 29% |
| 42. The church budget's organization, performance, settlement of accounts, and inspection run transparently in my church. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 6% | 8% | 23% | 63% |
| 43. My church effectively uses information technology (computer, website, etc.) in order to accomplish the main ministries. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 2% | 8% | 29% | 61% |
| 44. My church respects diversity of the members as well as unites the church as a whole. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 2% | 20% | 35% | 43% |
| 45. My church's structure model (leadership, organization, administrative system, and culture) reflects the main principles of the healthy church. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 2% | 10% | 39% | 49% |

F. A test about accomplishing the main principles

| | | | | | |
|--|----|----|-----|-----|-----|
| 46. My church accomplishes the expansion of God's kingdom as the purpose of the church. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 6% | 4% | 37% | 53% |
| 47. There is a healthy numerical growth of the church through evangelical mission. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 4% | 10% | 59% | 27% |
| 48. There is maturity in the quality of the church ministry and the structure administration as the church reflects the main principles of the healthy church. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 2% | 12% | 37% | 49% |
| 49. My church members grow mature spiritually. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 2% | 12% | 39% | 47% |
| 50. My church members introduce the church to other people as a great church. | 1 | 2 | 3 | 4 | 5 |
| | 0% | 2% | 8% | 20% | 70% |

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EDUCATIONAL

B.A., Kosin University, 1994.

M.Div., Korea Theological Seminary, 1999.

STM., Liberty Baptist Theological Seminary, 2010.

MINISTERIAL

Licensed: February 1999, Korea Theological Seminary.

Ordination: April 2001, Hanbit Presbyterian Church.

PROFESSIONAL

Assistant Pastor, Samrangjin-Jungang Church, Samrangjin, 1992-1994.

Assistant Pastor, Yeonsandong Church, Busan, 1995-1998.

Senior Pastor, Jillye-Jeil Church, Kimhae, 1999-2001.

Assistant Pastor, Masan Dong Kwang Church, Masan, 2001-2005.

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MILITARIAL

Enlisted and discharged from the service (KATUSA: Korean Augmentation To the United States Army), 1989-1991.