

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

A STRATEGY OF MINISTRY FOR SMALL KOREAN-AMERICAN CHURCH GROWTH:  
CENTERED ON TALLAHASSEE KOREAN COMMUNITY PRESBYTERIAN CHURCH

A thesis Project Submitted to  
Liberty University School of Divinity  
in partial fulfillment of the requirements  
for the degree

DOCTOR OF MINISTRY

By  
Ju Seob Yang

Lynchburg, Virginia

October, 2015

Copyright © 2015 by Ju Seob Yang

All Rights Reserved

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

THESIS PROJECT APPROVAL SHEET

**B+**

GRADE

*Dr. Frank Schmitt*

MENTOR, Dr. Frank J. Schmitt

*Dr. Sungtaek Kim*

READER, Dr. Sungtaek Kim

## **ABSTRACT**

### **A STRATEGY OF MINISTRY FOR SMALL KOREAN-AMERICAN CHURCH GROWTH: CENTERED ON TALLAHASSEE KOREAN COMMUNITY PRESBYTERIAN CHURCH**

Ju Seob Yang

Liberty University School of Divinity, 2015

Mentor: Dr. Frank Schmitt

Many small Korean-American churches have difficulties. The small number of members causes financial problem and causes member burn out. Also a lot of church members have difficulty which comes from the difference of language and culture in America. The purpose of this thesis project is to provide a strategy to help small Korean-American churches to grow and be more effective. Tallahassee Korean Community Presbyterian Church will be used as a model. Even though this is not an exceptionally successful church, it has potential for growth. First, literature research about church growth, worship, homiletics, leadership, and discipleship will be processed based on biblical and theological views. Second, a survey of fifty members of TKCPC will be conducted. The survey will focus on the identities, problems, and basic faith of members. The result with specific statistical data will offer a solution for this and other small Korean-American churches.

Abstract length: 146 words

## **ACKNOWLEDGEMENTS**

First of all, I dedicate this to my God. He provided me a wonderful opportunity to research this thesis project. It is only by God's grace that I have completed this. I had a wonderful time with God during this work.

I appreciate to my wife Eun mi Lee, for her prayer and endurance. To my lovely son Stephen, his smile always encourages me. To my respectful parents, for their steadfast prayer and support.

I would like to thank to my great mentor Dr. Frank Schmitt, for encouraging me to finish this project. His warm and cheerful encouragement made me concentrate on this dissertation. To my thoughtful reader Dr. Sungtaek Kim, for his sincere advice and teaching.

I want to express high gratitude to members of Tallahassee Korean Community Presbyterian Church and Pastor Ezra Yune, for their participating on surveys and interviews actively. I also thanks to their prayer and encouragement.

J.S.Y.

## TABLE OF CONTENTS

|  |       |
|--|-------|
| ABSTRACT .....   | iv    |
| ACKNOWLEDGEMENTS .....                                   | v     |
| TABLE OF CONTENTS .....                                  | vi    |
| LIST OF FIGURES .....                                    | x     |
| <br><b>CHAPTER I: INTRODUCTION</b> .....                 | <br>1 |
| Statement of the Problem .....                           | 2     |
| Statement of Limitations .....                           | 2     |
| Biblical and Theological Bases .....                     | 3     |
| Biblical Basis .....                                     | 3     |
| Theological Basis .....                                  | 3     |
| Statement of Methodology .....                           | 4     |
| Review of Literature .....                               | 5     |
| Chapter Summary .....                                    | 8     |
| <br><b>CHAPTER II: UNDERSTANDING CHURCH GROWTH</b> ..... | <br>9 |
| History of the Church Growth Movement .....              | 9     |
| Biblical Foundations for Church Growth .....             | 11    |
| What is the Essence of Church? .....                     | 11    |
| What is the Definition of Church? .....                  | 12    |
| What is the Mission of Church? .....                     | 13    |

|  |           |
|--|-----------|
| Theological Foundations for Church Growth .....                          | 14        |
| Church Growth Principles .....   | 19        |
| Leadership .....   | 19        |
| Spirituality .....   | 20        |
| Structures of Ministries .....   | 23        |
| Worship .....  | 24        |
| Small Groups .....   | 25        |
| Relationships .....  | 26        |
| Chapter Summary .....  | 26        |
| <br><b>CHAPTER III: UNDERSTANDING SMALL KOREAN-AMERICAN CHURCH .....</b> | <b>28</b> |
| The Characteristics of Small Churches .....                              | 28        |
| Korean-American Churches .....   | 31        |
| The Growth of Korean-American Churches .....                             | 31        |
| The Characteristics of Korean-American Churches .....                    | 33        |
| Chapter Summary .....  | 35        |
| <br><b>CHAPTER IV: TALLAHASSEE KOREAN COMMUNITY PRESBYTERIAN CHURCH</b>  |           |
| .....  | 37        |
| The Brief History of TKCPC .....   | 37        |
| The Location of TKCPC .....  | 41        |
| Pastoral Philosophy .....  | 42        |
| Worship and Meeting .....  | 45        |

|   |               |
|---|---------------|
| The Structures of Ministries .....                                  | 46            |
| The Yearly Plan of TKCPC .....                                      | 48            |
| Website .....   | 52            |
| Chapter Summary .....   | 52            |
| <br><b>CHAPTER V: RESULTS AND ANALYSIS OF THE SURVEYS .....</b>     | <br><b>54</b> |
| Questions about Basic Information .....                             | 54            |
| Summary of TKCPC Members .....                                      | 64            |
| Questions about Life and Attitude of faith .....                    | 65            |
| Summary of the Life and Beliefs of the Church Members .....         | 95            |
| Chapter Summary .....   | 96            |
| <br><b>CHAPTER VI: CONCLUSION AND THE STRATEGY FOR GROWTH .....</b> | <br><b>97</b> |
| Leadership .....  | 97            |
| Spirituality .....  | 100           |
| Structures of Ministries .....                                      | 102           |
| Worship .....   | 104           |
| Small Groups .....  | 105           |
| Relationship .....  | 107           |
| Chapter Summary .....   | 109           |
| <br><b>APPENDIX</b>   |               |
| A. Interview with Pastor Ezra Yune .....                            | 110           |



|   |         |
|---|---------|
| B. Survey Questions .....                                 | 111     |
| C. Consent Form for Interviewee .....                     | 118     |
| D. Consent Form .....                                     | 120     |
| E. Consent Form for Minors .....                          | 122     |
| F. The PowerPoint Presentation for the Oral Defense ..... | 124     |
| <br>BIBLIOGRAPHY .....                                    | <br>139 |
| VITA .....  | 146     |
| IRB EXEMPTION .....                                       | 147     |

## LIST OF FIGURES

| Figure   | Page |
|--|------|
| 1. Average annual attendance of TKCPC .....                                | 38   |
| 2. Number of Sunday school participates .....                              | 38   |
| 3. Number of Small Groups participates .....                               | 39   |
| 4. The Ratio of members in TKCPC .....                                     | 40   |
| 5. Transportation time for the members to come to church .....             | 42   |
| 6. Pastoral Philosophy .....   | 44   |
| 7. Worship and Meeting time of TKCPC .....                                 | 45   |
| 8. The structure of ministries .....                                       | 47   |
| 9. The yearly plan of TKCPC .....  | 51   |
| 10. What is your gender? .....   | 53   |
| 11. What is your age? .....  | 54   |
| 12. Are you married? .....   | 55   |
| 13. How long have you been in the U.S? .....                               | 56   |
| 14. What was your religion in Korea? .....                                 | 57   |
| 15. How long have you been a Christina? .....                              | 58   |
| 16. How often did you go to church in Korea? .....                         | 59   |
| 17. How did you attend church in the U.S? .....                            | 60   |
| 18. What was your first contact with TKCPC? .....                          | 61   |
| 19. Are you baptized? .....  | 62   |
| 20. What is the most helpful for your faith and life in your church? ..... | 63   |

|   |    |
|---|----|
| 21. I believe in eternal life. ....   | 64 |
| 22. I pray more than 10 minutes a day. ....                                   | 65 |
| 23. I believe that God answers my prayer. ....                                | 66 |
| 24. I tend to pray to God for forgiveness of my sin. ....                     | 67 |
| 25. I tend to participate in church's meeting actively. ....                  | 68 |
| 26. I tend to talk about faith with my family. ....                           | 69 |
| 27. I tend to talk about faith with my colleague, neighbor, and friends. .... | 70 |
| 28. I believe God cares for me. ....  | 71 |
| 29. I try to attend worship service every Sunday. ....                        | 72 |
| 30. I attend Group Bible Study. ....  | 73 |
| 31. Group Bible Study is an important source which satisfies my life ....     | 74 |
| 32. Church is a comfort shelter to me. ....                                   | 75 |
| 33. I believe that Jesus Christ is living. ....                               | 76 |
| 34. I tend to ask God's will in my life. ....                                 | 77 |
| 35. I need God's love and caring. ....  | 78 |
| 36. I feel that God is near me. ....  | 79 |
| 37. God has been affecting my life a lot. ....                                | 80 |
| 38. I am happy when I serve the church. ....                                  | 81 |
| 39. I personally recommend people to believe in God. ....                     | 82 |
| 40. I often read the Bible. ....  | 83 |
| 41. I believe that the Bible is God's word. ....                              | 84 |
| 42. I believe that the Bible was written by inspiration of God's Spirit. .... | 85 |
| 43. I believe the Biblical inerrant. ....                                     | 86 |

|  |    |
|--|----|
| 44. I worship in spirit and truth. ....  | 87 |
| 45. I prepare the Bible and hymn before going to church. ....  | 88 |
| 46. I prepare offering before going to church. ....  | 89 |
| 47. I come to church 10 minutes before worship service and prepare for service with prayer.<br>..... | 90 |
| 48. I come to church 10 minutes before worship service and pray for pastor. ....                     | 91 |
| 49. I turn off the phone or change it to silent mode before worship service. ....                    | 92 |
| 50. I eagerly attend the Communion of saints after worship service. ....                             | 93 |
| 51. I eagerly go to new members and say hello to them. ....  | 94 |

# **CHAPTER I**

## **INTRODUCTION**

This writer has served the Tallahassee Korean Community Presbyterian Church (TKCPC) which is a small Korean-American church since March, 2014. There has been an interest in the church growth naturally from the beginning of his ministry. Church growth has been a major concern from the beginning. Most members of the church are students but there are a few permanent residents in the church. Most students are attending Florida State University. Unfortunately, Korean students are decreasing now because entrance into the school is becoming stricter. This situation makes for fewer church members.

Nevertheless, there is still a chance to make the church grow internally. The internal growth is the core of a healthy church. The members of TKCPC, especially students can be active Christians even though they graduate from school and leave the church. They need to be trained well while at TKCPC church to be active Christians. Also, there are some international families. One of the goals of the church is to embrace the international families more and help them feel comfortable.

Even though TKCPC is a small church, it has a lot of potential because this church consists of varied classes. The church members have various jobs. The age groups are diverse. The church is comprised of children, youth, young adults, adults, and seniors. Even though this variety might cause some kind of risks toward church growth, the diversity can be a strong factor for development of the church. Finally, this project will make a unique manual for the growth of this and similar churches.

### Statement of the Problem

A lot of Korean-American churches are declining now. Just a few church members attend church to worship and pray. Ironically, many people do not attend church for those reasons but to get some information, have some social activities or need some help and so on. Many Korean-American church members move from church to church according to their interests without a religious conscience. Even though they are able to find a new church to more closely match their interests, they are not willing to attend the church regularly. How can these problems be prevented? Of course, this tendency is felt at TKCPC. This project will focus on this problem and make a specific manual for the church to assist each member's life be centered upon God.

### Statement of Limitations

First, this thesis project is to understand church growth. It will research church growth in general. It will examine the history of the church growth movement, a theology of church growth, and principles of church growth. This will be processed based on the Bible and the theological view of authors of church growth books. However, it will not analyze detailed views and arguments.

Second, this thesis will be limited to a case study of TKCPC. It will examine the history of TKCPC, the founding vision, and the pastoral philosophy. An interview will be conducted with previous pastor Ezra Yune. A survey will be limited to members of TKCPC only. The survey will focus on the basic information of members. Also it will be focus on life and attitude of faith of the church members.

## Biblical and Theological Bases

### Biblical Basis

Biblical foundations are found in Acts. It is clear that a church can be healthy and grow through the Holy Spirit. The Holy Spirit is the only one who can add new converts to the church and lead the church to grow healthily. Jesus said the Holy Spirit would come and fuel God's strategic plan: first, in Jerusalem, then Judea and Samaria, and then the whole world (Acts 1:8). It was the Holy Spirit who caused the church to explode in one day from an upper room prayer meeting of one hundred and twenty (Acts 1:5) to a throng of three thousand (Acts 2:41). In response to Peter and John's preaching, it was God who caused the church to grow to five thousand believers (Acts 4:4). It was the Holy Spirit who emboldened the entire church to witness in the face of death threats (Acts 4:8, 18, 29), and the church continued to grow.

There are more parts which are theoretical basis in the Bible. Matthew 28:19-20 says "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."<sup>1</sup> Jesus commanded us to grow people's inner side. If member's heart grow, member's church will grow naturally. Also Mark 16:15 says "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it." Jesus built the church on the faith of saints.

### Theological Basis

---

<sup>1</sup> All quotations, unless otherwise noted, will be from *The New American Standard Bible, NASB*, (La Habra, CA: The Lockman Foundation, 1995).

Church growth is a movement within evangelical Christianity which aims to develop methods to grow churches. Various church leaders have proposed different ways to grow churches. One prominent example is the “seeker-sensitive” approach, which aims to make churches more accessible and sensitive to the needs of spiritual seekers.<sup>2</sup>

The church growth movement began with the publication of Donald McGavran’s book *The Bridges of God*.<sup>3</sup> McGavran says that the church growth’s conception as “God has determined times for the different peoples to be brought to Him. Churches will take their part in this work by promoting the Christ-ward movements among peoples.”<sup>4</sup>

Peter Wagner, who is a leading authority on church growth, gave a definition of church growth. The most widely accepted formal definition of church growth is the one which is written into the constitution of the North American Society for Church Growth:

Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function and health of Christian churches as they relate to the effective implementation of God’s commission to “make disciples of all peoples”(Mt 28: 18-20). Students of church growth strive to integrate the eternal theological principles of God’s word concerning the expansion of the church with the best insights of contemporary social and behavioral sciences, employing as the initial frame of reference the foundational work done by Donald McGavran.<sup>5</sup>

#### Statement of Methodology

---

<sup>2</sup> “Church Growth,” *Wikipedia, the Free Encyclopedia*, February 2, 2015, [https://en.wikipedia.org/w/index.php?title=Church\\_Growth&oldid=690063954](https://en.wikipedia.org/w/index.php?title=Church_Growth&oldid=690063954).

<sup>3</sup> Ibid.

<sup>4</sup> Donald A. McGavran, *The Bridges of God* (New York, NY: Friendship Press, 1955), 158.

<sup>5</sup> Peter C. Wagner, *Strategies for church growth* (Venture, CA: Regal Books, 1987), 114.



The first chapter is the Introduction. It will be explained why the researcher choose this particular topic. Statement of the problem, statement of limitations, theological basis, statement of methodology, and review of literature are all presented.

The second chapter will research biblical and theological foundations for church growth which are based on the Bible. Acts will become the main focus. It will also contain literature research about church growth primarily written by Donald McGavran , Peter Wagner, Gary McIntosh, Christian Schwarz, and Thom Rainer. Also, some other books and dissertations related to this subject by other authors published in both Korea and America will be studied.

The third chapter will examine a case study of the Tallahassee Korean Community Presbyterian Church (TKCPC). The project will examine the characteristics of Korean-Americans focusing on cultural differences between Korea and the U.S. It will also examine the history of TKCPC and pastoral philosophy. A survey will be conducted of members of TKCPC focusing on the basic information of members, and the focus on life and attitude of faith of the church members.

Chapter IV will present the results and analysis of the survey.

In Chapter V, the strategy for church growth will be developed from the results and analysis of the survey and literature research. The strategy will be suggested in six parts; leadership, spirituality, structures of ministries, worship, small group, and relationships. Strategies will be based on surveys and literature research.

The sixth chapter is the conclusion. It will synthesize and conclude this study.

## Review of Literature

This thesis project will refer to books on church growth and class notes taken in various church growth courses within the Doctor of Ministry classes at Liberty Theological Seminary. Donald McGavran, Peter Wagner, Christian Schwarz, Gary McIntosh, and Thom Rainer's books will be primary sources. Class notes from Doctor of Ministry classes with Dr. Elmer Towns will be another primary source.

McGavran, Donald A. Hunter, George G. *Church Growth: Strategies that Work*. Nashville, TN: Abingdon, 1981.

It helps TKCPC realize its maximum outreach potential. It is well-written and informative, it explores the current trends in the church growth movement and the strategies that can make growth a reality in all churches.

McIntosh, Gary L. *Biblical Church Growth*. Grand Rapids, MI: Baker Books, 2003.

*Biblical Church Growth* explores the unchanging biblical principles for church growth and applies them to today's culture. Gary McIntosh defines church growth as effective evangelism, not simply a methodology for increasing membership. He sets forth nine basic principles that provide an eternal foundation for helping any church, large or small, achieve lasting vitality and growth.

Rainer, Thom S., *The Book of Church Growth: History, Theology, and Principles*. Nashville, TN: B&H Publishing Group, 1998.

This is a comprehensive guide to church growth. Rainer describes the history of the church growth movement in part I. He explains a theology of church growth in part II. And he explains principles of church growth in part III. Finally he concludes matters in part IV. The Church Growth Movement has divided devout Christians. Even though Rainer is an advocate, his aim here is to present an objective view of the movement- its history, the theology associated with it, and the principles which seem to separate churches that grow from those that don't.

Schwarz, Christian A., *Natural Church Development*. 4<sup>th</sup> ed. St. Charles, IL: ChurchSmart Resources, 2003.

Christian A. Schwarz is head of the Institute for Natural Church Development located in Germany. In this book, he presented the practical conclusions drawn from the most comprehensive study ever conducted on the causes of church growth – more than 1000 churches in 32 countries on all six continents took part in this project.

Wagner, Peter C. *Strategies for Church Growth: Tools for Effective Mission and Evangelism*. Ventura, CA: Regal Books, 1989.

Is church growth theory incompatible with belief in the sovereignty of God? Does adherence to church growth principles leave out dependency upon the work of the Holy Spirit? Wagner answers no to both questions. He further believes that no task could be more crucial than fulfilling the Great Commission in our generation, and that how to approach and plan for the execution of this task is the question of the day.

Towns, Elmer. "Notes on Lectures: 21<sup>st</sup> Century Methods for the revitalization of the Church."

2012 Summer D. Min Class.

### Chapter Summary

The church has a crisis which comes from a decrease of the saints. This crisis applies to most churches regardless of size. People do not go to church enthusiastically. Church leaders need to know the causes of crisis and establish a strategy for their own church.

The researcher serves a small Korean-American church now. He wants to research the strategy for church growth in small Korean-American churches. The researcher hope that this project will help small Korean-American churches to grow and be more effective.

## CHAPTER II

### UNDERSTANDING CHURCH GROWTH

#### History of the Church Growth Movement

To agree on an exact date when the church growth movement had its beginnings is not easy, but to understand the status under which it developed is most advantageous. The reasons for its existence are more important. Schaller, a well-known authority on the church growth issue, says “the most influential development of the 1970s was the emergence of the church growth movement. The “father” of that movement is Dr. Donald Anderson McGavran.”<sup>6</sup>

McGavran was born in Damoh, India on December 15, 1897 to missionary parents John Grafton McGavran and Helen Anderson McGavran. His grandparents were also missionaries.<sup>7</sup> God’s work through the church had turned the corner towards a more meaningful ministry. However, McGavran was not seeking personal prominence. He says “while God has granted me a part in the process: I neither invented church growth nor am solely responsible for it.”<sup>8</sup> Instead McGavran credited its inspiration to the great Methodist bishop, Jarrell Waskom Pickett in 1934.<sup>9</sup>

McGavran became Dean Emeritus and former Senior Professor of Mission, church growth, South Asian Studies at the School of World Mission, Fuller Theological Seminary in Pasadena, California. Being a child of missionaries in India, and later a missionary himself, Mc

---

<sup>6</sup> Lyle E. Schaller, *Growing Plans* (Nashville, TN: Abingdon, 1983), 37.

<sup>7</sup> Thom S. Rainer, *The Book of Church Growth*, (Nashville, TN: Broadman & Holman Publishers, 1993), 33.

<sup>8</sup> Donald A. McGavran, & George G. Hunter, *Church Growth Strategies that Work* (Nashville, TN: Abingdon, 1981), 7.

<sup>9</sup> *Ibid.*, 14.

Gavran spent much of his life trying to overcome social barriers to Christian conversion. His work, which includes the seminal church growth text, *Understanding Church Growth*, is influential because of essays and lectures at missionaries' social position as major barriers to the spread of Christianity. His work substantially changed the methods by which missionaries identify and prioritize groups of persons for missionary work and stimulated the Church Growth Movement.<sup>10</sup>

While the Church Growth Movement was struggling for identity and acceptance in the 1970s, one man steadily rising to the top as the chief spokesperson for American church growth. Charles Peter Wagner was born on August 15, 1930, in New York City to C. Graham Wagner and Mary Lewis Wagner.<sup>11</sup> Although McGavran was the pioneer of the Church Growth Movement, C. Peter Wagner has been its best salesperson, teaching, speaking, serving in key positions, and traveling worldwide.<sup>12</sup>

The almost immediate acceptance of church growth by the majority of American churches came from the ministry and writings of C. Peter Wagner from his influential platform as professor at Fuller Theological Seminary. After communicating his findings to the students at Fuller, many became leaders of denominations, mission boards, or were nationals who returned to their homes around the world to influence their churches with church growth principles.<sup>13</sup>

Theological acceptance of church growth is increasing, but questions about the movement still persist. The most significant challenge of church growth is to answer the

---

<sup>10</sup> Donarld A. McGavran, "My Pilgrimage in Mission," *International Bulletin of Missionary Research* 10, no. 2 (April 1986), 54.

<sup>11</sup> Thom S. Rainer, *The Book of Church Growth*, 51.

<sup>12</sup> Ibid., 57.

<sup>13</sup> Elmer Towns, *A Practical Encyclopedia: Evangelism and Church Growth*, 78.

theological questions, and to define clearly the theological parameters of the movement. Because of church growth's desire to reach people for Christ, "relevancy" has been a watchword.<sup>14</sup>

### Biblical Foundations for Church Growth

This thesis project will examine this issue in three parts based on the Bible. First, it will study what is the essence of church. Second, it will research what is the definition of church. Third, it will investigate what is the mission of church.

#### What is the Essence of Church?

First, it is the community of the born again. Peter said in Acts 2:38 "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit." Church is the community of people who are born again. They were baptized in the name of Jesus Christ and attend the Lord's Supper. They also receive the gifts of the Holy Spirit.

Second, it is the meeting of those who were called by God. The New Testament contains more than 100 instances of words, parables, and symbols indicating the church. The word *church* is derived from Greek word *Kuriakos*, "belonging to the Lord."<sup>15</sup> But, this is to be understood in light of the New Testament Greek term *eklesia* which is defined as "an assembly" or "called-out ones." It is derived from the verb *ekkaleo*, a compound of *ek*, "out" and *kaleo*, "to call or summon."<sup>16</sup> More specifically, this word contains the meaning of the process of the congregation

---

<sup>14</sup> Thom S. Rainer, *The Book of Church Growth*, 69.

<sup>15</sup> Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker, 1985), 1030.

<sup>16</sup> Robert L. Saucy, *The Church in God's Program* (Chicago: Moody Press, 1972), 11.

coming together and the community of people already gathered in one place.<sup>17</sup> Therefore, the church is a chosen generation and a holy nation (1 Peter 2:9). Peter said in Acts 2:39 ““For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.”

Third, it is a community which focuses on the Word of God, fellowship, and prayer. Acts 2:42 says “They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.” Word of God, fellowship and prayer are core elements of Church Growth. Acts 2:47 is the result of focusing on these elements. “Praising God and having favor with all the people And the Lord was adding to their number day by day those who were being saved.” This is Church Growth.

What is the Definition of Church?

First, it is the new people of God. Peter said in I Peter 2:9-10 “But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellences of Him who has called you out of darkness into His marvelous light: for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.” God called us as new people of God. Because we may proclaim the excellences of Him who has called us out of darkness into His marvelous light.

Second, it is the body of Christ. Apostle Paul expressed church as the body of Christ in 1 Corinthians 12:14-17. “For the body is not one member, but many. If the foot says, ‘Because I am not a hand, I am not a part of the body,’ it is not for this reason any the less a part of the body.

---

<sup>17</sup> Hans Kung, *The Church* (A&C Black, 2001), 120.



And if the ear says, ‘Because I am not an eye, I am not a part of the body,’ it is not for this reason any the less a part of the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be?” Paul also said in Romans 12:4-5. “For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another.”

Third, it is a temple of God. Apostle Paul said church is a temple of God in I Corinthians 3:16-17. “Do you not know that you are a temple of God and that the Spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are.” He also expressed church as a temple of God in I Corinthians 6:16, and Ephesians 2:21-22, and Peter used the term in 1 Peter 2:5.

What is the Mission of Church?

First, gathering is the mission of church. A characteristic of a healthy church is gathering. Hebrews 1:25 says “not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.”

Second, teaching is the mission of church. Members of the Jerusalem church continually devoted themselves to the apostles’ teaching. “They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer” (Acts 2:42). Apostle Paul also said for Timothy to teach in 1 Timothy 4:6-16. “and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, (11), But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. (13), For the Lord Himself will descend from

heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.” (16)

Third, scattering is the mission of church. The death of Stephen was a crisis in the early church. This is the first official persecution to church. However, scattering by persecution became the reason of evangelism. “Saul was in hearty agreement with putting him to death and on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles... Therefore, those who had been scattered went about preaching the word” (Acts 8:1, 4).

### Theological Foundations for Church Growth

When the North American Society for Church Growth wrote its constitution, it included a lengthy definition of church growth:

Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God’s commission to “make disciples of all people”(Matt. 18-20). Students of church growth strive to integrate the expansion of the church with the best insights of contemporary social and behavioral sciences, employing as the initial framework of reference the foundational work done by Donald McGavran.<sup>18</sup>

This definition, though wordy, includes some of the basic tenets of church growth. First, church growth is a discipline. A discipline is a field of study or a system with distinct characteristics. Church growth is accepted around the world as a discipline worthy of recognition. Classes in the field are taught at countless seminaries and Bible colleges and professorships of church growth are increasing in number. Conferences related to the discipline are offered almost every week in places around the world. Church growth consultation has become an established

---

<sup>18</sup> C. Peter Wagner, *Strategies for Church Growth* (Ventura, CA: Regal Books, 1987), 114.

and respected profession. Books directly and indirectly related to church growth could fill a small library.

Second, church growth is interested in disciple-making. It is not merely a number-counting emphasis. While evangelism, in the sense of making converts, is of vital interest, the heart of church is to see those new Christians develop into fruit-bearing disciples of Jesus Christ. Most church growth leaders consider “responsible church membership” to be a barometer for discipleship.<sup>19</sup>

Third, church growth is founded on God’s Word. Both implicitly and explicitly there is a high view of Scripture in the literature emanating from church growth writers. Forth, church growth integrates social and behavioral sciences to help determine how churches grow. For example, demographic studies are one of many church growth tools. While demography is not necessarily a biblical concept, neither is it unbiblical. Any tool or method that is not contrary to the Bible can be used in understanding church growth.

Fifth, church growth, as a modern-day movement, began with the work of Donald McGavran in India. His book *The Bridges of God*, published in 1955, is the “birth certificate” of church growth. Some attempts have been made to simplify the definition of church growth. Wagner, for example, said that “church growth means all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with him and into responsible church membership.”<sup>20</sup> While this definition provides a concise description, it fails to mention social and behavioral sciences and the movement’s founder, McGavran.

---

<sup>19</sup> See Wagner’s discussion in *Strategies for Church Growth*, 53-54.

<sup>20</sup> C. Peter Wagner, *Your Church Can Grow*, rev. ed. (Ventura, CA: Regal Books, 1984), 14.

Perhaps, then, we can define church growth without all the verbiage of the first definitions, but with a bit more detail than Wagner's definition: *Church growth is that discipline which seeks to understand, through biblical, sociological, historical, and behavioral study, why churches grow or decline. True church growth takes place when "Great Commission" disciples are added and are evidenced by responsible church membership. The discipline began with the foundational work of Donald McGavran.*<sup>21</sup>

Why do some churches grow? The answer is complex, but, simply put, churches grow as they cooperate with God in bringing life to a lost world.<sup>22</sup> Jesus is a life-giving Savior, and the church, His body, must therefore be a life-giving church. In the very first mention of His church, Jesus sovereignly guarantees its growth: "I will build my church" (Matt. 16:18). How could He make such a claim? As the life-giving Savior, He is head of the church. His nature is to give life, and the church, His body, is responsible to share that life with the world.<sup>23</sup>

A church (Greek *ekklesia*) is an assembly of people. In the New Testament the word is used in reference to an assembly of Christians, with both a universal and a local connotation. The universal church is a spiritual body composed of all people who have professed faith in Jesus Christ alone for salvation (see Eph. 1:22-23). A local church is an assembly of baptized Christians who have organized themselves to fulfill the Great Commission in a particular geographical area, as well as to carry out other responsibilities given to it (see 1 Cor. 1:2; 1 Thess.

---

<sup>21</sup> Thom S. Rainer, *The Book of Church Growth*, 21.

<sup>22</sup> Gary L. McIntosh, *Biblical Church Growth*, (Grand Rapids, MI: Baker Books, 2003), 34.

<sup>23</sup> *Ibid.*, 32.

1:1).<sup>24</sup> When Christ proclaimed that He would build His church, both the universal church and local churches were included in seed form. Growth of the universal church takes place primarily as local churches faithfully win people to Christ and assimilate the new converts into their body. Christ is, of course, the head over both the universal and local dimensions of His church.<sup>25</sup>

Christ's headship over the church is a natural outcome of His life-giving nature that began in creation and continues in His role as Savior of the body. "For by Him," Paul writes, "all things were created, both in the heavens and on earth...all things have been created through Him and for Him. He is also head of the body, the church" (Col. 1:16, 18). "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" (Eph. 1:22-23). "For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body" (5:23).<sup>26</sup>

As an expression of Christ's living body, the local church is to be a channel of life for both spiritual birth and spiritual growth. The early church experienced such balanced growth. Observe the natural inter-play of spiritual birth and spiritual growth in Acts 2:41-42: "So then, those who had received his word were baptized; and that day there were added about three thousand souls (spiritual birth). They were continually devoting themselves to the apostle's teaching and to fellowship, to the breaking of bread and to prayer (spiritual growth)."<sup>27</sup>

---

<sup>24</sup> While some local churches and denominations do not baptize, the large majority of them do and see baptism as a prerequisite to being a member of a local church.

<sup>25</sup> Gary L. McIntosh, *Biblical Church Growth*, (Grand Rapids, MI: Baker Books, 2003), 32.

<sup>26</sup> Ibid., 32-33.

<sup>27</sup> Ibid., 33.

The body must do what its head directs. Thus Paul encourages Christ's church to focus on spiritual birth and spiritual growth. "Let the word of Christ richly dwell within you," Paul encourages, "with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God" (Col. 3:16). Then in the following chapter he admonishes the church to keep focusing outward: "Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person" (4:5-6).<sup>28</sup>

Spiritual growth of the body is crucial, but it is also to be expected that a church will grow numerically as spiritual births are added to the church fellowship. "There were added about three thousand souls," Luke writes (Acts 2:41). Added to what? They were added to the church in Jerusalem. Using a different picture, the apostle Peter reminds young believers that Christ is the living stone (see Ps. 118:22; Eph. 2:20), and they are each smaller living stones being used to build a spiritual house (1 Peter 2:4-5). The image is of a house that is not finished. The builder is still in the process of adding new stones to the building through the testimony of those who are already part of it (v. 9). As each new stone is added, it takes its place in the building and brings glory to the builder. Each stone is taken from darkness and placed in the light, where it can be seen by those not yet a part of the building as a witness to the builder's excellence (vv. 6-12).<sup>29</sup>

Jesus is the living Savior. He is head over a living body, His church. Is it possible that He is head over a dead church, a declining church, a stagnant church? In the universal picture of the church, the answer is no. He is a life-giving Savior, and the church, His body, must therefore be

---

<sup>28</sup> Ibid., 33.

<sup>29</sup> Ibid., 33.

a life-giving church. His sovereign promise that His church will grow still holds true.

Unfortunately, in reality the local church is often dead, declining, or stagnant. This should not be the norm, however. Every church should demonstrate the vitality of its head, Jesus Christ.<sup>30</sup>

The promise and imperative of church growth explodes from the heart of God. The life-giving Father is concerned with giving new life to human-kind through the salvation that comes, at great cost, only through His life-giving Son. He sent His Son into the world that “the world might be saved through Him” (John 3:17), and His desire is for none to perish “but for all to come to repentance” (2 Peter 3:9). We cannot escape the fact that the church and its life-giving mission are God’s creation; therefore, biblical church growth is rooted in the life-giving nature of the Godhead. As the expression of Christ’s church in our local setting, we are not free to select what end or purpose we will follow.<sup>31</sup>

### Church Growth Principles

Elmer Towns emphasized that “Methods are many, principles are few. Methods many change, but principles never do.”<sup>32</sup> This section will examine 6 principles for church growth: Leadership, Spirituality, Structures of Ministries, Worship, Small Groups, and Relationships.

#### Leadership

First principle is Leadership. Leadership is an essential consideration in church planting and growth. When we have the right people in the right positions – people who are qualified in

---

<sup>30</sup> Ibid., 34.

<sup>31</sup> Ibid., 34.

<sup>32</sup> Elmer L. Towns, *Note of Lecture: 21st Century Methods for the revitalization of the Church*, 2012 Summer D. Min Class.

character and who have a biblical philosophy of ministry – churches will grow not only numerically but also spiritually.<sup>33</sup> Leadership has always been a major factor in the growth of God’s kingdom. This is seen in the books of the Bible that carry the names of God’s leaders, such as Joshua, Ruth, Nehemiah, Matthew, James, and John. Other biblical books also tell the stories of God’s leaders, as in Acts, which begins with Peter, introduces Philip, moves to Stephen, and continues on to Paul.<sup>34</sup>

Schwarz emphasizes empowering leadership. Leaders who realize their own empowerment by powering others experience how the “all-by-itself” principle contributes to growth. Rather than handling the bulk of church responsibilities on their own, they invest the majority of their time in discipleship, delegation, and multiplication. Thus, the energy they expend can be multiplied indefinitely. This is how spiritual “self-organization” occurs. God’s energy, not human effort and pressure, is released to set the church in motion.<sup>35</sup>

### Spirituality

The second principle is Spirituality. The Holy Spirit inaugurated the church (Acts 1:5 and 2:4) and empowers its witness. As Christ promised, “You will 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” (1:8). It is the conviction work of the Holy

---

<sup>33</sup> Gene A. Getz and Joe L. Wall, *Effective Church Growth Strategies*, (Nashville, TN: Word, 2000), 83.

<sup>34</sup> Gary L. McIntosh, *Biblical Church Growth*, 96.

<sup>35</sup> Christian A. Schwarz, *Natural Church Development*, 4th ed. (St. Charles, IL: ChurchSmart Resources, 2000), 23.



Spirit that leads people to Christ (see John 16:8-11). In truth, no biblical church growth has ever been experienced without the presence and power of the Holy Spirit.<sup>36</sup>

The growth of the Church is always brought about by the action of the Holy Spirit. As in the New Testament Church, so today, the Holy Spirit leads, convicts of sin, converts, builds up, selects missionaries and thrusts them out to ripened fields. The concern of Christians today must be to understand the workings of the Holy Spirit and to be open to His leading.”<sup>37</sup> “Pure doctrine” alone, as countless examples illustrate, does not induce growth. A church, regardless of how orthodox its dogma and view of Scripture, can hardly expect to experience growth, as long as its members do not learn to live their faith with contagious enthusiasm and to share it with others.<sup>38</sup>

Churches have been holding prayer meetings for years, but in many cases they haven’t seen growth, because Christians seldom petition God for growth. They don’t pray specifically for the conversion of close friends and loved ones. They don’t pray for families by name. They don’t pray that new churches will be planted. They don’t pray for the discipling of young believers. In other words, they don’t pray intelligently for growth.<sup>39</sup>

It is the life-giving work of the Holy Spirit that empowers church programs, plans, and strategies. Churches that rely solely on human personality and ingenuity may grow for a time, but their growth will have little spiritual weight beneath the surface. This is because some churches rely too heavily on human analysis and projections. Some may become enamored with

---

<sup>36</sup> Gary L. McIntosh, *Biblical Church Growth*, 83.

<sup>37</sup> Donald Anderson McGavran, *How Churches Grow: The New Frontiers of Mission*, (Cincinnati, OH: Friendship Press, 1966), 55.

<sup>38</sup> *Ibid.*, 27.

<sup>39</sup> Donald Anderson McGavran and Win Arn, *Ten Steps for Church Growth*, (New York, N.Y.: Harper & Row, 1977), 30.

human methodologies and blueprints. Leaders may even become prideful with bloated egos. This is not what God intends. Churches that seek biblical church growth remember that apart from Christ they can do nothing, not even build a church (see John 15:5). To build a church that glorifies God requires that He be at the center of the process. Methods and personalities will take a church only so far. If God is not intimately involved below the waterline, the church will eventually capsize.<sup>40</sup>

About technique, Carl George says, “Church growth is more a matter of heart first and then of having a certain technique.”<sup>41</sup> Today churches that desire biblical church growth place prayer at the forefront of their ministry. Prayer is the key to discerning and correcting some of the barriers that block a church’s growth. It is the discipline that helps us grow nearer to God’s heart.<sup>42</sup>

Seeking God’s face in prayer – asking for his guidance – implies a search for God’s will rather than our own. One of the reasons more churches do not experience biblical church growth is tied to this truth: They have not sought the face of God. They are seeking growth through their own wisdom and power rather than by submitting themselves and their church to the Holy Spirit’s direction.<sup>43</sup>

Schwarz stresses passionate spirituality. In other words, he emphasizes quality instead of quantity. While the amount of time (quantity) a Christian spends in prayer plays only a minor

---

<sup>40</sup> Gary L. McIntosh, *Biblical Church Growth*, 85.

<sup>41</sup> Carl F. George, *How to Break Growth Barriers*, (Grand Rapids, MI: Baker books, 1993), 39.

<sup>42</sup> Ibid., 38-39.

<sup>43</sup> Gary L. McIntosh, *Biblical Church Growth*, 89.

role with regard to the quality and growth of a church, whether prayer is viewed as an “inspiring experience” or not has a significant relationship to the quality and quantity of the church.<sup>44</sup>

### Structures of Ministries

The third principle is structures of ministries. One of the biggest barriers to recognizing the significance of structures for church development is the widespread view that “structures” and “life” are opposites. Interestingly enough, biological research reveals that dead matter and living organisms are not distinguished by their substance, as some people might think, but by the specific structure of the relationship of the individual and nonliving, the biotic and abiotic are formed from identical material substances and are distinguished only by their structure.<sup>45</sup>

This intimate connection between structure and life was first expressed at creation. The act of creation was an act of forming and shaping. The opposite of “form” is the unformed earth, the amorphous mass, the lump of clay. Wherever God breathes His Spirit into formless clay, both life and form spring forth. A comparative creative act occurs wherever God pours out His Spirit within the church today-and thus giving it structure and form.<sup>46</sup>

Schwarz emphasizes gift-oriented ministry. Gift-oriented ministry demonstrates particularly well what we mean by “divine growth automatisms.” The gift-oriented approach reflects the conviction that God sovereignly determines which Christians should best assume which ministries. The role of church leadership is to help its members to identify their gifts and to integrate them into appropriate ministries. When Christians serve in their area of giftedness,

---

<sup>44</sup> Christian A. Schwarz, *Natural Church Development*, 26.

<sup>45</sup> *Ibid.*, 29.

<sup>46</sup> *Ibid.* 29.

they generally function less in their own strength and more in the power of the Holy Spirit. Thus ordinary people can accomplish the extraordinary.<sup>47</sup>

## Worship

The fourth principle is worship. Bringing glory to God is the church's ultimate goal. This is the highest work for His people.<sup>48</sup> We glorify God by worshiping Him, "for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh" (Phil. 3:3). Indeed, "an hour is coming, and now is, when the true worshipers will worship the Father in Spirit and truth; for such people the Father seeks to be His worshipers" (John 4:23). As members of the body of Christ, we are to present our bodies as "a living and holy sacrifice, acceptable to God" as a spiritual act of worship (Rom. 12:1).<sup>49</sup> God is seeking those who will "be His worshipers" (John 4:23). Isaiah describes God's desire this way: "Bring My sons from afar and My daughters from the ends of the earth, everyone who is called by My name, and whom I have created for my glory, whom I have formed, even whom I have made" (43:6-7).<sup>50</sup>

Schwarz stresses inspiring worship service. A different criterion proved to be the deciding factor, namely, "Is the worship service an 'inspiring experience' for the participants?" It is this criterion which demonstrably separates growing churches from stagnant and declining ones. The word "inspiring" deserves clarification. It is to be understood in the literal sense of inspiration

---

<sup>47</sup> Ibid., 24.

<sup>48</sup> Gary L. McIntosh, *Biblical Church Growth*, 63.

<sup>49</sup> Ibid., 54-55.

<sup>50</sup> Ibid., 63.

and means an inspiredness which comes from the Spirit of God. Whenever the Holy Spirit is truly at work (and His presence is not merely presumed), He will have a concrete effect upon the way a worship service is conducted including the entire atmosphere of a gathering. People attending truly “inspired” services typically indicate that “going to church is fun.” When worship is inspiring, it draws people to the services “all by itself.”<sup>51</sup>

### Small Groups

The fifth principle is small groups. Small groups are the pillars of church growth. Schwarz emphasizes holistic small group. His research in growing and declining churches all over the world has shown that continuous multiplication of small groups is a universal church growth principle. Furthermore, it has also disclosed what life in these small groups should be like if they are to have a positive effect on both quality and numerical growth within a church. They must be *holistic* groups which go beyond just discussion of Bible passages to applying its message to daily life. In these groups, members are able to bring up those issues and questions that are immediate personal concerns.<sup>52</sup>

Holistic small groups are the natural place for Christians to learn to serve others – both in and outside the group – with their spiritual gifts. The planned multiplication of small groups is made possible through the continual development of leaders as a by-product of the normal group life. The meaning of the term “discipleship” becomes practical in the context of holistic small groups: the transfer of life, not rote learning of abstract concepts.<sup>53</sup>

---

<sup>51</sup>Christian A. Schwarz, *Natural Church Development*, 30-31.

<sup>52</sup> Ibid., 32.

<sup>53</sup> Ibid., 32.

## Relationships

The sixth principle is relationship. Humankind was created to be in relationship. There is no biblical warrant for an independent believer living in isolation from other believers. The church is a community of believers called out of the world and into relationship with each other. Biblical church growth is a process that unites new believers with other believers in a local community – the church.<sup>54</sup>

The power of authentic community empowered the witness of the Jerusalem church and resulted in even more church growth. Luke reports: “They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and prayer... And the Lord was adding to their number day by day those who were being saved” (Acts 2:42, 47).<sup>55</sup>

Schwarz stresses loving relationships. Unfeigned, practical love has a divinely generated magnetic power far more effective than evangelistic programs which depend almost entirely on verbal communication. People do not want to hear us talk about love, they want to experience how Christian love really works.<sup>56</sup>

## Chapter Summary

Biblical Church growth is the heart and passion of the life-giving God. He sent His Son to be the life-giving Savior and empowered the church through the life-giving Holy Spirit to take the gospel of salvation to the ends of the earth. Thousands upon thousands of illustrations

<sup>54</sup> Gary L. McIntosh, *Biblical Church Growth*, 72.

<sup>55</sup> Ibid., 72.

<sup>56</sup> Christian A. Schwarz, *Natural Church Development*, 36.

throughout the Bible and in church history attest to the fact that God desired His church to grow and His lost children to be found. While the task of church growth remains primarily that of the Savior who declared that He would build His church, He also commanded that we be His coworker in communicating His life-giving message to lost people in all the nations.<sup>57</sup>

Jesus said to the apostles, “you will 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” (Act 1:8). Even though we acquire the theory of Church Growth, it is impossible to grow the church without the Holy Spirit. This means that we need to pray for the presence of the Holy Spirit consistently.

---

<sup>57</sup> Gary L. McIntosh, *Biblical Church Growth*, 178-179.

### CHAPTER III

#### UNDERSTANDING SMALL KOREAN-AMERICAN CHURCH

##### The Characteristics of Small Churches

People seem to prefer the large size church rather than the small church these days. However, the small church is the oldest local structure of the Christian movement. When the apostle Paul was writing his Epistles to the church at Corinth, Rome, or some other city, he was not writing to one large congregation that met in a large parish church or a cathedral with a steeple. He was writing, in each case, to a federation of several small congregations that, together, made up the Church of that city.<sup>58</sup>

Small churches are important and God bless churches regardless of size. “The LORD has been mindful of us; He will bless us; He will bless the house of Israel; He will bless the house of Aaron. He will bless those who fear the LORD, The small together with the great” (Psalm 115:12-13). The clear teaching of the scripture is that size neither determines nor indicates God’s blessing.

First characteristic is family feeling. The active members of small churches typically love their churches and experience a very deep sense of belonging. Carl S. Dudley who is an author of *Making the Small Church Effective* observes that “Belonging to the church is like being a member of the family.”<sup>59</sup>

---

<sup>58</sup> Donald McGavran & George G. Hunter III, *Church Growth: Strategies That Work* (Nashville, TN: Abingdon, 1981), 81.

<sup>59</sup> *Ibid.*, 86.



The small church is relationally driven. There exists within the congregation a family atmosphere where individuals are considered part of a bigger family, where relationships become more important than performance and organization.

The small church values relatives. Because of its size, the church often has a higher percentage of people related to other members of the church. This interrelatedness has tremendous impact in the life of the congregation. One way it impacts the church is in the selection of key leadership positions.

The small church relates as a family. The small church functions as a family. To become part of the family, a person must be grafted in. This depth of relationship takes time to develop, thus making it difficult for first timers to be included.

Communication occurs through the grapevine. Everyone knows what is going on because everyone talks about it. The rule of thumb regarding the grapevine is that the smaller the church and more close knit the people, the more the grapevine will be an asset.

The small church works through informal channels. Because of the close relational bonds, decisions are often made over coffee rather than formal meetings. While policies and procedures for conducting church business are important and should be implemented, they should be communicated informally and in relational terms, rather than through formalized channels.

The focus is on people rather than performance. In the small church, the focus shifts to the individual person instead of performance. Thus, a person is kept in a particular position even though there are others more qualified who could do a better job.

The small church works as a whole. When the church acts, it acts as a whole rather than as individual parts. The whole congregation makes decisions rather than a representative few. People desire to know what is going on in every program and ministry even though they are not

directly involved. The ultimate decision-making authority resides within the congregation rather than within the board or pastor.

The church functions and worships intergenerationally. Because they are a family they want to be with the whole family. To divide the congregation by age is to split the family. People in the small church not only enjoy being with other family members; they often resent any segregation (other than during the Sunday school).

They have a place for everyone. The small church has a place for everyone. Whether it be the mentally slow person who runs the sound system, or the retired grandmother who teaches the adult Sunday school class, everyone is given the opportunity to be involved.

There is a place for everyone and everyone has a place. Place is extremely important in the small church. Like a family that sits in the same place for every meal, people sit in the same place Sunday after Sunday. When they are absent, everyone notices their places are empty and they are missed. Place is also a symbol of their belonging to the church family. It symbolizes their security in a world that is insecure. It becomes part of the memory and story of the congregation.

Traditions and heritage undergird the structure, ministry, and culture. Within the small church, traditions are more than ruts; they are the stories and bonds that tie the present congregation to previous generations. Because the small church values not only the present membership, but also past members, traditions play an important role within the life and expression of the church. They are slow to change for change constitutes a break not only from the past, but from the past membership.

Second, the small church usually grows with difficulty. The small church has a problem with the lack of resources. Often money is tight, trained workers scarce, musicians weak, and

maintenance deferred. Often this poverty is exacerbated by comparisons with other congregations that appear to have excess resources. Poor churches like poor people, many have “poor ways.”

The small church values generalists. In an age of specialization, the small church values and utilizes generalists who can do a number of different jobs and responsibilities. Because there are few workers to perform the multiple tasks within the small church, there is a greater value placed on leaders who can do a number of things satisfactorily rather than an individual who can do one thing extremely well.<sup>60</sup>

### Korean-American Churches

#### The Growth of Korea-American Churches

The immigration of Koreans to the United States began with the arrival of 102 immigrants in Hawaii January 13, 1903. About forty percent of the 7,226 early Korean immigrants in the next two years were Christian. In addition to the fact that immigrants were recruited through American missionary organizations, escape from the religious oppression of the Japanese colonial powers was one of the primary reasons for immigration from Korea. Early immigrants to Hawaii established nearly one church for each of the sugarcane plantation communities where they worked. By 1913, thirty-one Korean immigrant churches had been established in Hawaii.<sup>61</sup>

---

<sup>60</sup> Glenn C. Daman, “Ministering Effectively in the Smaller-Church Culture and Community,” *Enrichment Journal* (2015): accessed April 6, 2015, [http://enrichmentjournal.ag.org/200104/011\\_characteristics\\_sidebar.cfm](http://enrichmentjournal.ag.org/200104/011_characteristics_sidebar.cfm).

<sup>61</sup> Eui Hang Shin, “Religion and adaptation of immigrants: the case of revival meetings in Korean-American churches” *Development and Society*, Volume 31 Number 1, June 2002, 135.

In addition to their roles as places of worship, immigrant churches soon became the centers of educational, social, and community affairs. Nevertheless, during the 1920's, the number of immigrant churches declined drastically as early immigrant groups left the plantations and dispersed. Korean immigration to the United States essentially stopped between 1920 and 1945, due to the policies of the Japanese colonial government. Korean American churches have experienced explosive growth over the past three decades after passage of the 1965 immigration and naturalization Act.<sup>62</sup>

American denominations had considerable impact on many aspects of protestant church life in Korea, although congregations have also developed many of their own unique styles and structures over the last century. It is interesting to note that Korean immigrant churches in the United States were modeled more along the lines of churches in Korea than of American churches of the same denomination. In fact, as organizational entities, Korean immigrant churches may be more strongly attached and adhere more strongly to the norms of churches in Korea than they do to any other organizations in the immigrant community. This may be related to the fact that immigrant churches are organized by Korean-born first generation immigrants, who constitute the primary focus of the churches.<sup>63</sup>

A great majority of churches are led by Korean-born ministers, educated and initially ordained by a denomination in Korea. It is not surprising, therefore, to observe worship services conducted in Korean, Bibles and hymn books printed in Korea, and a preponderance of Korean-made educational material. Many programs of immigrant churches are in essence copied from

---

<sup>62</sup> Ibid., 135.

<sup>63</sup> Ibid., 135.

those of churches in Korea. For instance, a large proportion of immigrant churches have daily daybreak prayer meetings, reflecting a long standing Korean Protestant tradition.<sup>64</sup>

Koreans came to the United States as laborers in 1902 and the Korean-American population grew rapidly throughout the twentieth century.<sup>65</sup> By 2000, the Korean-American population numbered 1.1 million.<sup>66</sup> About 74% of them resided in California, New York, New Jersey, Illinois, Washington D. C., Texas, Virginia, Maryland, and Pennsylvania.<sup>67</sup> Since a large number of Korean-Americans were Protestant immigrants, the number of Korean-American churches increased dramatically from four in 1905 to over four thousand in the 2000s.<sup>68</sup>

### The Characteristics of Korean-American Churches

There are ten basic characteristics of Korean-American churches.

(1) Most churches are small in size with forty to sixty members. In Los Angeles, one half of the Korean congregations have less than 40 members. In Chicago, 75 percent have less than 40 members.<sup>69</sup>

---

<sup>64</sup> Ibid., 135-136.

<sup>65</sup> Jung Ha Kim, *Bridge-makers and Cross Bearers* (Atlanta, GA: Scholars Press, 1997), 3.

<sup>66</sup> Barnes, J. S., & Bennett, C. E. (2002). The Asian population 2000 *Census 2000 Brief*. Retrieved from <http://www.census.gov/population/www/cen2000/briefs.html>.

<sup>67</sup> U.S. Census (2003). *Summary File 4* (SF 4). Retrieved from <http://www.census.gov/Press-Release/www/2003/SF4.html>.

<sup>68</sup> Jung Ha Kim, *Bridge-makers and Cross Bearers*, 7.

<sup>69</sup> Euntae Jo, "Sociological Implications for Growing Churches among Korean Immigrants in U.S.A." (Th.D., Mid-America Baptist Theological Seminary. 1993). 2.

- (2) Members want to be part of an ethnic church. This also includes the American born Korean Americans<sup>70</sup>. Won-Moo Hurh writes, “Since churches are social institutions as well as religious ones, the ethnic factor seems to predominate in determining one’s place of worship.”<sup>71</sup>
- (3) They tend to be more pragmatic than theoretical. In other words, they are not very concerned with whether or not a particular program is theologically or denominationally correct so long as it fulfills the desired purpose.
- (4) There is a growing struggle between the Korean-speaking and English-speaking members.
- (5) The focus of church is often about keeping the Sunday worship service as the central event of the week.
- (6) They are affected by the state of Christianity back in Korea. Church growth in the motherland affects, whether positively or negatively, Korean ethnic church growth. W. S. Chung found that a large number of Koreans who take part in the church in the States do so because they were already Christians in Korea. Further, Christians from Korea who have immigrated to the United States have been very important in providing spiritual leadership.<sup>72</sup>
- (7) They are comfortable with a hierarchical organization.
- (8) They prefer to pray aloud in one accord. One thing that is distinctively Korean is their style of prayer. When they pray in their gatherings, especially during the weekly early morning services, they prefer to pray out loud. Each person raises his or her voice to God, usually

---

<sup>70</sup> Kwang C. Kim and Shin Kim, “Ethnic Roles of Korean Immigrant Churches in the United States.” Korean Americans and Their Religion. Kwon Ho-Youn, Kim Kwang Chung and R. Stephen Warner, eds. Pp. 71-94. (University Park, PA: The Pennsylvania State University Press. 2001), 77.

<sup>71</sup> Hurh, Won-Moo, *The New Americans: The Korean Americans* (Westport, CT: Greenwood Press, 1998), 111.

<sup>72</sup> Chung, Woo S, “God’s Mission for the Korean Immigrant Church in Los Angeles.” (Th.M. thesis, Fuller Theological Seminary, 1996), 16.

following the lead of a pastor or lay leader who is at the front, making known the prayer concerns.

(9) Most churches emphasize the fellowship. An essential activity is eating together. Korean immigrants who come to the U.S. know that they should seek out a Korean church regardless of whether they are Christian or not, because they know that's where they will get help. The most important needs included: translation and education to address the language barriers of immigrant families, support and mediation to address intergenerational conflicts among 1st, 1.5, and 2<sup>nd</sup> generation Korean Americans, marriage and family strengthening programs, parenting education, and children and youth programs, caregiving and activities for the elderly, and educational and financial support for students, particularly for college students.<sup>73</sup>

(10) Most Korean-American churches are renting facilities for their services. Many of them are using an American church and having services on Sunday afternoon when the American church is not meeting. This situation makes them place a high priority on possessing their own buildings. In California, 20 percent of the Korean American churches have their own building, in Chicago, about 25 percent, and in the Washington D.C. area, about 20 percent.<sup>74</sup> This shows that about 22 percent of Korean-American churches do not have their own facilities for their services.

### Chapter Summary

---

<sup>73</sup> Stephanie Clintonia Boddie and Hyepin Im, "Prepared by Korean Churches for Community Development," June, 2008: 5-6, [http://kccd.org/sites/default/files/kccd\\_ka\\_churches\\_white\\_house\\_paper\\_092008\\_edit.pdf](http://kccd.org/sites/default/files/kccd_ka_churches_white_house_paper_092008_edit.pdf).

<sup>74</sup> Jo, Euntae, "Sociological Implications for Growing Churches among Korean Immigrants in U.S.A." (Th.D. dissertation, Mid-America Baptist Theological Seminary, 1993), 47-48.

Small Korean-American churches have both crisis and opportunity. Most of them have a problem with the lack of resources. Often money is tight, trained workers scarce, musicians weak, and maintenance deferred. On the other hand, the small church relates as a family. It functions as a family. Because of its size, the church often has a higher percentage of people related to other members of the church. The researcher thinks that Small Group Ministry could be an effective strategy for small Korean-American church growth because of functions as a family in Small Groups.



## CHAPTER IV

### TALLAHASSEE KOREAN COMMUNITY PRESBYTERIAN CHURCH

#### The Brief History of TKCPC

Tallahassee Korean Community Presbyterian Church (TKCPC) first launched on January, 2001 under the leadership of pastor Ezra Yune.<sup>75</sup> Pastor Groover, the pastor of East Hill Baptist Church (EHBC) of Tallahassee helped the launching. TKCPC has used the sanctuary of EHBC since 2001. There were a few members in the beginning. However, the number of members of the church have increased. Some of the permanent residents were attending the church. Also, students of Florida State University were attending the church. Pastor Yune focused on the inner spiritual growth for the church members. He emphasized worship, education, evangelism, and fellowship.

Pastor Yune especially focused on the campus ministry. He thought that students could be growing active Christians even though they graduated from college and left the church. So he trained them well in the church. Sunday school and small groups began in 2001. The church grew. The following charts present average annual attendance, number of Sunday school participates, and number of small group participates.

Figures 1, 2, 3 show that that average annual attendance, number of Sunday school participates, and number of small group participates declined after 2009. The reasons for the decline appear to be the frequent relocations and the reduction of meetings. The largest growth in numbers was from March 2005 to October 2011 when we worshiped at the annex of Tallahassee Heights United Methodist Church. During this period, TKCPC had used the same place the

---

<sup>75</sup> The researcher interviewed Pastor Ezra Yune who is the previous Pastor and founder of Tallahassee Korean Community Presbyterian Church.

longest and had the most stability. The church used the sanctuary for not only Sunday worship but also Wednesday worship and early morning worship.

However, the worship place and time were limited when worship place moved to Lafayette Presbyterian Church. Sunday worship time changed to 2 pm because the sanctuary was used after Lafayette church's worship. The sanctuary was only available for Sunday worship. TKCPC members were decreasing gradually. Later the worship place was moved to Episcopal University Center after about one year and then it was moved to Presbyterian University Center after another year. This is the current worship place.

Fortunately, there have been no more moves since September, 2013. TKCPC has stability of worship place. Also, TKCPC restarted Wednesday worship since August 26, 2015. We expect the increase of numbers.

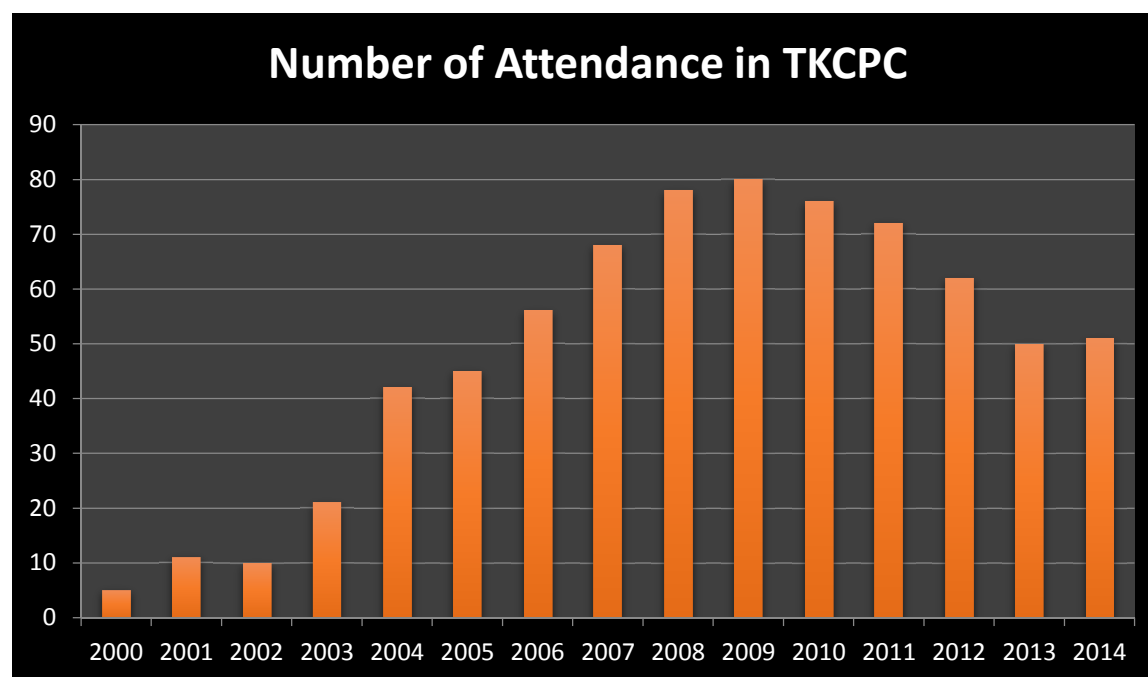


Figure 1. Average annual attendance of TKCPC

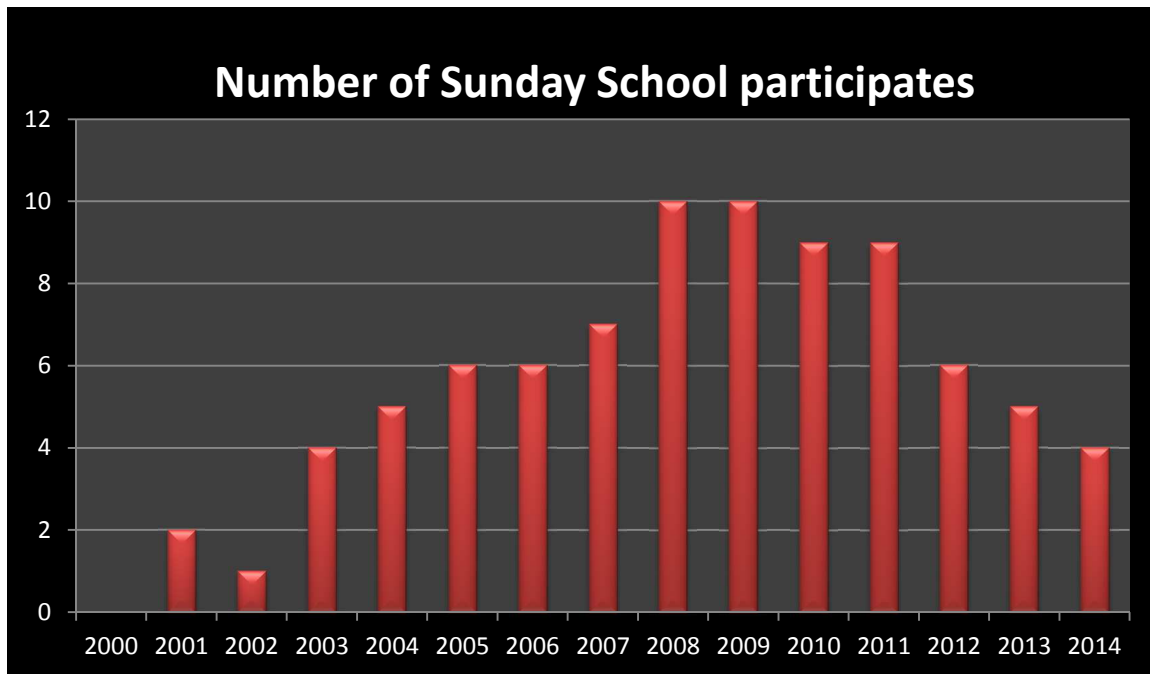


Figure 2. Number of Sunday school participates

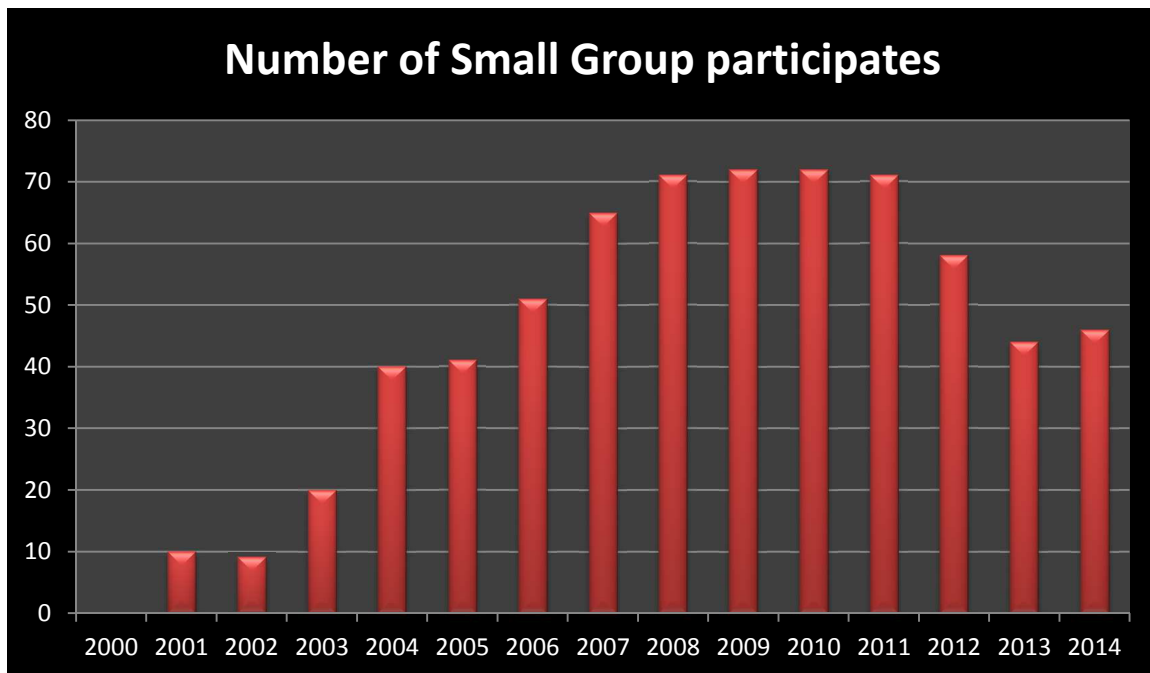


Figure 3. Number of Small Groups participates

On March 2005, the worship place moved from EHBC to the Annex of Tallahassee Heights United Methodist Church. This building is located at 3004 Mahan Drive. Also, TKCPC could use the building for nursery and fellowship hall. The church became more stable and continued to grow.

On October 2011, the worship place moved to Lafayette Presbyterian Church. This building is located at 4220 Mahan Drive. The church could use main sanctuary, nursery, youth room, and fellowship hall.

On May 2012, the worship place moved to Episcopal University Center. This building is located on campus of Florida State University. Because of the location, students had an advantage to come to church.

On September 2013, the worship place moved to Presbyterian University Center which we use currently. This is also located in FSU. TKCPC and PUC belong to the Presbytery of Florida. PUC is the center for campus ministry. Students still have an advantage to come to church. The following figure depicts the percentage of members that were students.

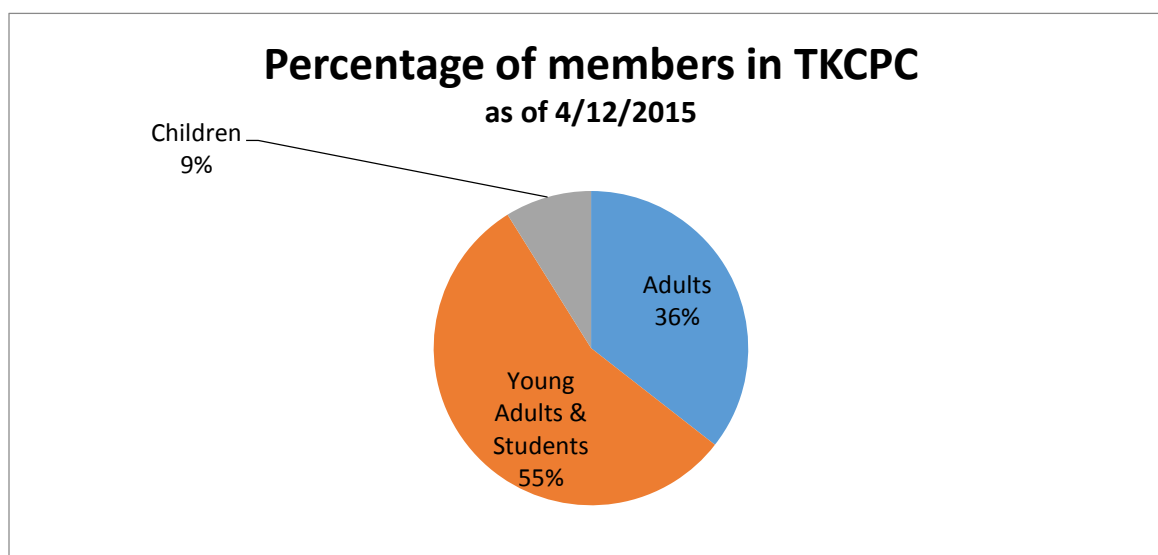


Figure 4. The Ratio of members in TKCPC

On February 2014, pastor Ezra Yune retired from his ministry. In his last sermon, he said that all things were by God's grace. He thanked God and all of church members with all his heart. Also, church members showed appreciated to him for his dedication. Even though he retired, he promised to always pray for Tallahassee Korean Community Presbyterian Church.

March 2014, Pastor Ju Seob Yang was installed as the second pastor of Tallahassee Korean Community Presbyterian Church. In his first summon, he suggested three things for becoming a healthy church. These are God's Word, fellowship and prayer. The church members responded to the new pastor's leadership and vision.

### The Location of TKCPC

Tallahassee became the capital of Florida, then the Florida Territory, in 1824. In 2010, the population recorded by the U.S. Census Bureau was 181,376, and the Tallahassee metropolitan area is 375,751 as of 2014. Tallahassee is home to Florida State University, ranked the nation's forty-third best public university by U. S. News & World Report. It is also home to the Florida A&M University, the country's largest historically black university by total enrollment. Tallahassee Community College is a large community college which serves mainly as a feeder school to both Florida State University and Florida A&M University. Tallahassee qualifies as a significant college town with a student population exceeding 70,000.<sup>76</sup>

Carl George mentioned that the location of the church is a factor for church growth.<sup>77</sup> Tallahassee Korean Community Presbyterian Church is located at 548 West Park Avenue in

---

<sup>76</sup> *Wikipedia*: The Free Encyclopedia, modified on April 2015.

<sup>77</sup> Carl F. George, *How to Break the Church Growth Barrier: Capturing Overlooked Opportunities for Church Growth* (Grand Rapids, MI: Baker, 1993), 106.

Tallahassee, FL. This is on the campus of Florida State University, and at the center of Tallahassee. This benefits the church, as students have advantage to come to church. Also, residents and business people are capable of visiting the church out of its nearness. According to a survey, 33% of members said it takes less than 10 minutes to go to the church. There were 57% that said it takes between 11-20 minutes to go to the church. Only 10% members said it takes between 21-30 minutes to go to the church.

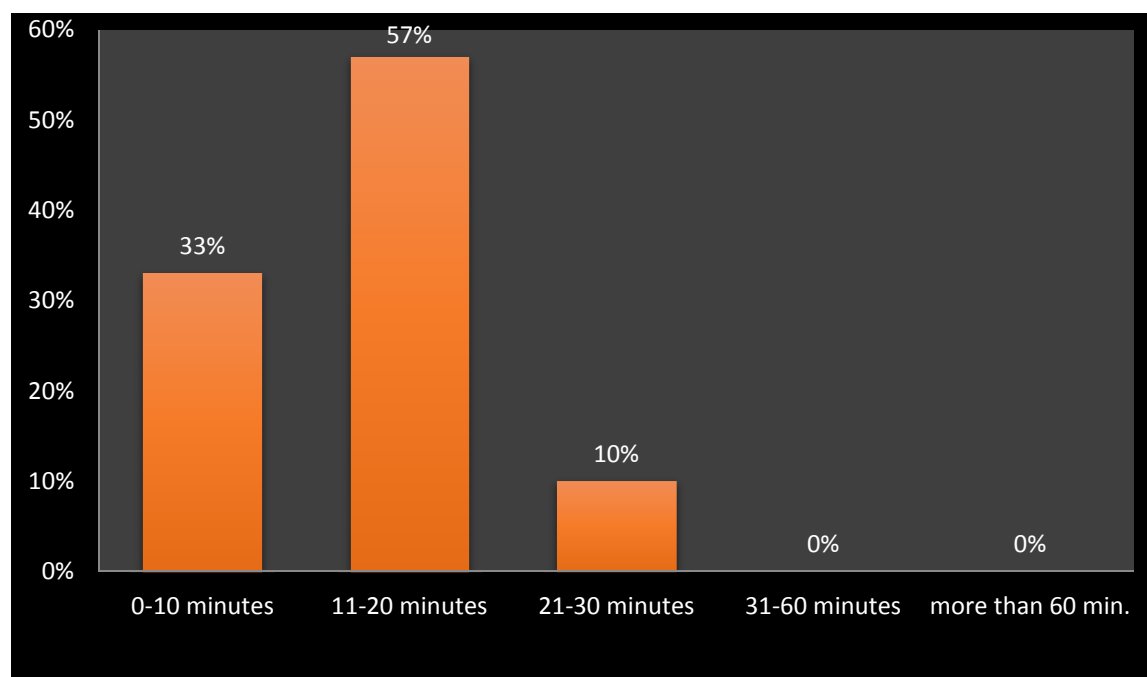


Figure 5. Transportation time for the members to come to church.

### Pastoral Philosophy

The new pastor preached his first sermon on March 2, 2014 and suggested his vision of a healthy church. The text was Acts 2:42: “They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.” The title was the

---

Healthy Church. He wanted to focus on three things for being a healthy church: God's Word, fellowship and prayer. These three things represent the present pastoral philosophy.

First, he focused on God's Word. "They devoted themselves to the apostles' teaching" The Apostles taught God's Word. Especially their teaching focused on Jesus Christ's cross. Acts 2:36 says "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ--this Jesus whom you crucified." The Apostles thought that the most important thing is the cross and they taught about that. The pastor agreed with the importance of the Jesus Christ's cross. He tries to focus on the cross whenever he preaches.

The pastor spends a lot of time studying and teaching the Bible. The revival of the early church came from growing in the understanding of God's Word. "The word of the Lord continued to grow and to be multiplied" (Acts 12:24). "So the word of the Lord was growing mightily and prevailing" (Acts 19:20).

Second, he focused on the fellowship. A healthy church must have good fellowship. The early church had this fellowship and it brought an amazing result. Acts 2:44-46 says "And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart." Good fellowship is really beautiful.

Psalms 133:1-3 express the good and pleasant experience of fellowship. "Behold, how good and how pleasant it is for brothers to dwell together in unity! It is like the precious oil upon the head, coming down upon the beard, Even Aaron's beard, coming down upon the edge of his robes. It is like the dew of Hermon Coming down upon the mountains of Zion; for there the

LORD commanded the blessing--life forever.” Also, the Apostle Paul emphasized that we are the one body in Jesus Christ. 1 Corinthians 12:26-27 says “And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. Now you are Christ's body, and individually members of it.”

Third, he focused on prayer. Prayer is relying on God. Real prayer is the line for life. People can live by spiritual food from God through prayer. Also, real prayer is fellowship with God. It is conversation with God. The early church was a healthy church with real prayer.

The Apostle Paul wrote about the importance of prayer. “Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving” (Colossians 4:2). He also said that through prayer we can have peace from God. “Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus” (Philippians 4:6-7).

The pastor suggested three parts to his vision based on Acts 2:42. Those were God’s Word, fellowship, and prayer. He hoped that Tallahassee Korean Community Presbyterian Church would be a community devoted to the vision of a healthy church. In addition, he hoped that every member grows in God’s spirit.



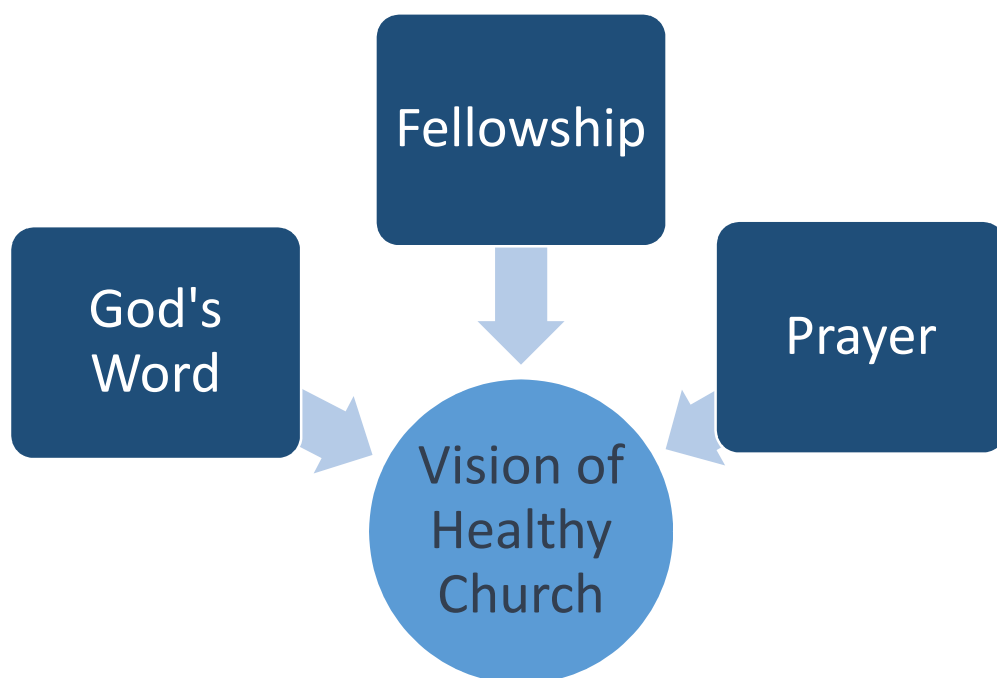


Figure 6. Pastoral Philosophy

#### Worship and Meeting

Now, TKCPC's worship is only on Sunday because of the limitation of using just the sanctuary. The church provides Sunday School and Youth Group Worship as well as regular church worship on Sunday. The church also has Group Bible Study Meeting every first and third Friday. The following is a table that outlines the worship and meeting times of TKCPC.

| Worship and Meeting                | Time                                   |
|------------------------------------|--|
| Sunday Worship                     | 10:30 am                               |
| Sunday School                      | 10:30 am                               |
| Sunday Youth Group Worship         | 10:30 am                               |
| Group Bible Study for Adults       | 7:30 pm (every first and third Friday) |
| Group Bible Study for Young Adults | 7:30 pm (every first and third Friday) |

Figure 7. Worship and Meeting times of TKCPC

### The Structures of Ministries

The importance of the structures is found in the descriptions of the early church's practices and procedures. At least four principles for church structures are evident in narrative passages. First, it is evident that as a church grows, certain persons need to be placed in charge of specific ministries. This we see in Acts 6. The church had grown and the ministry to widows was getting out of control. The solution to this difficulty was to place certain people over this ministry to manage it.<sup>78</sup>

Second, every believer is responsible for and capable of relating directly to God (Rom. 5:1-5; 1 Tim. 2:5; Heb. 4:14-16). Church structure is not meant to provide any redemptive access to the Lord. There is only "one God, and one mediator also between men and God, the man Christ

---

<sup>78</sup> Gary L. McIntosh, *Biblical Church Growth*, 153.

Jesus” (1 Tim. 2:5). Believers are capable of worshiping, learning, discerning, and serving as the life-giving Spirit personally leads them.<sup>79</sup>

Third, each believer is gifted to serve the entire body (Romans 12; 1 Corinthians 12: 1 Peter 4). Among other things, this means that each person is important to the church. It is implied, because each person is a believer priest and gifted to serve, that it is necessary for everyone to have some input into the fellowship of the community. The apostles observed the seriousness of this by asking the church members to select their own ministry leaders (Acts 6:1-7).<sup>80</sup>

Fourth, order is vital to the continued health of a church. Speaking about the misuse of spiritual gifts, Paul reminds the Corinthians: “All things must be done properly and in an orderly manner” (1 Cor. 14:40). By application, order extends to every area of a church’s life, function, and structure. It is not likely that God will bless a mess.<sup>81</sup>

In January 2015, the church organized the structures of ministries. It was organized based on the gift-oriented ministry. The apostle Peter said. “As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God” (1 Peter 4:10).

---

<sup>79</sup> Ibid., 153.

<sup>80</sup> Ibid., 153-154.

<sup>81</sup> Ibid., 154.

| Duty Assignment                | Persons in charge   |
|--------------------------------|---|
| Minister                       | Pastor Ju Seob Yang   |
| Committee of Worship           | Deaconess Eun Hee Kim, Min Jung Kim                               |
| Committee of Music             | Deacon Young Gab Kim, Deacon Bo Hyung Choi                        |
| Committee of Female Evangelism | Deacon Young Sook Kim, Deacon Mi Kyung Yoon, Deacon Seung Youn Ha |
| Committee of Finance           | Deacon Sung Keon Park, Deacon Mi Jin Han                          |
| Committee of Interpretation    | Deacon Mark Sanders, Deacon Joon Il Kim, Deacon Dong Joon Kim     |
| Committee of Young Adults      | Deacon Sung Ho Bae, Min Sung Lee                                  |
| Committee of Education         | Deacon Daniel Everette, Deacon Min Kyung Park                     |

Figure 8. The structures of ministries

## The Yearly Plan of TKCPC for 2015

| Month   |    | Special Sunday  | Events                 |
|---------|----|---|------------------------|
| January | 4  | New Year's Thanksgiving Sunday<br>Small Group Meeting | Group Leaders' meeting |
|         | 11 |   |                        |
|         | 18 | Small Group Meeting                                   |                        |

|          |    |  |                               |
|----------|----|--|-------------------------------|
|          | 25 |  |                               |
| February | 1  | Small Group Meeting                                  | Group Leaders' meeting        |
|          | 8  |  |                               |
|          | 15 | Lunar New Year's Thanksgiving<br>Small Group Meeting | Lunar New Year's meeting (19) |
|          | 22 |  |                               |
| March    | 1  | Small Group Meeting                                  | Group Leaders' meeting        |
|          | 8  |  |                               |
|          | 15 | Small Group Meeting                                  |                               |
|          | 22 |  |                               |
|          | 29 | Palm Sunday  | Passion Week (3.30 – 4.4)     |
| April    | 5  | Easter<br>Small Group Meeting                        | The Lord's Supper             |
|          | 12 |  | Group Leaders' meeting        |
|          | 19 | Small Group Meeting                                  |                               |
|          | 26 |  |                               |
| May      | 3  | Children's Sunday<br>Small Group Meeting             | Group Leaders' meeting        |
|          | 10 | Parents' Sunday                                      |                               |

|        |    |   |                             |
|--------|----|---|-----------------------------|
|        | 17 | Small Group Meeting                     |                             |
|        | 24 | Pentecost                               |                             |
|        | 31 |   |                             |
| June   | 7  | Feast of Harvest<br>Small Group Meeting | Group Leaders' meeting      |
|        | 14 |   |                             |
|        | 21 | Small Group Meeting                     |                             |
|        | 28 |   |                             |
| July   | 5  | Small Group Meeting                     | Group Leaders' meeting      |
|        | 12 | Revival                                 | Speaker – elder Bae         |
|        | 19 | Small Group Meeting                     |                             |
|        | 26 |   |                             |
| August | 2  | Small Group Meeting                     | Group Leaders' meeting      |
|        | 9  |   | Meeting with Church Officer |
|        | 16 | Small Group Meeting                     |                             |
|        | 23 | Welcome New Members' Sunday             |                             |
|        | 30 |   |                             |

|           |    |  |                              |
|-----------|----|--|------------------------------|
| September | 6  | Small Group Meeting                                  | Group Leader's meeting       |
|           | 13 |  |                              |
|           | 20 | Small Group Meeting                                  |                              |
|           | 27 | Korean Thanksgiving Day                              |                              |
| October   | 4  | Small Group Meeting                                  | Group Leader's meeting       |
|           | 11 |  |                              |
|           | 18 | Small Group Meeting                                  |                              |
|           | 25 | Reformation Sunday                                   | Church Retreat (10.31- 11.1) |
| November  | 1  | Small Group Meeting                                  | Group Leader's meeting       |
|           | 8  |  |                              |
|           | 15 | Small Group Meeting                                  |                              |
|           | 22 | Thanksgiving Sunday                                  | Thanksgiving Day (26)        |
|           | 29 |  |                              |
| December  | 6  | Small Group Meeting                                  | Group Leader's meeting       |
|           | 13 |  |                              |
|           | 20 | Christmas Celebration Worship<br>Small Group Meeting | 25 Christmas                 |

|  |    |  |                           |
|--|----|--|---------------------------|
|  | 27 |  | 31 New Year's Eve Worship |
|--|----|--|---------------------------|

Figure 9. The yearly plan of TKCPC

### Website

TKCPC's website address is [www.tallakoreanchurch.net](http://www.tallakoreanchurch.net). The website is composed of four parts. The first part is "About TKCPC". It introduces church, pastor, worship time, meeting place, and includes announcements. The second part is "Word" and contains sermons from every Sunday and meditations with testimonies and suggestions for quiet time.

The third part is "Groups". It is for small groups and praise team. TKCPC has three small groups: two for adults and one for young adults. They have a Bible study every first and third Friday. They share information and individual prayer requests there. It is also very helpful to praise team. The next worship songs are here so that all members can practice songs.

The fourth part is "Share". There are two parts; photos and board. We can remember memorable moments with photos. Also, we can share useful information from the church board.

### Chapter Summary

The researcher dealt with the case of Tallahassee Korean Community Presbyterian Church in this chapter. TKCPC is a good model of small Korean-American church. Even though TKCPC is not an exceptionally successful church, it has potential for growth. Pastor Ezra Yune who is the previous Pastor and founder of TKCPC did his best for serving church about 14 years. So a lot of things were written based on the interview with him. Pastor Yang has served TKCPC



since 2014. He presented vision of TKCPC in his first sermon. He is doing his ministry sincerely based on his vision: God's Word, fellowship, and prayer.

## CHAPTER V

### RESULTS AND ANALYSIS OF THE SURVEYS

The survey was administered in March 2015. TKCPC is a small church. It was distributed to 30 church members. All of them responded. The survey is composed of two parts. The first part consists of questions about basic information. The second part is about life and attitude of faith. A copy of the survey is available in the appendix.

#### Questions about Basic Information

##### 1. Gender:

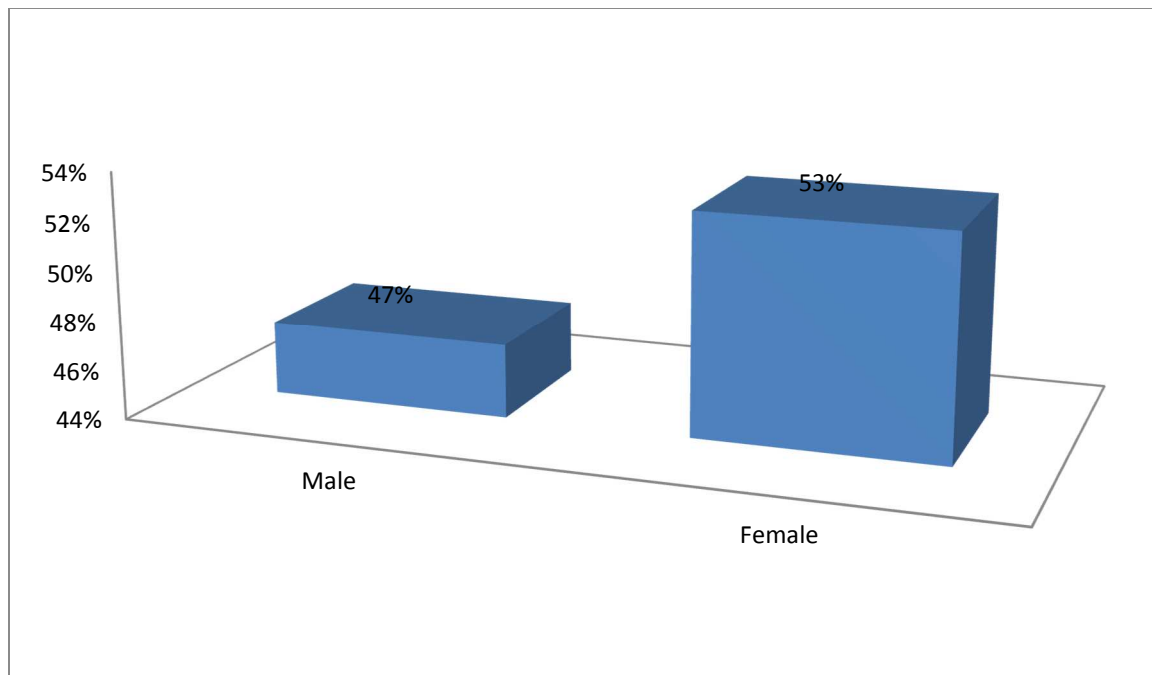


Figure 10. What is your Gender?

This figure shows that there is almost the same gender ratio. Female members are a little more than male members.

## 2. Age:

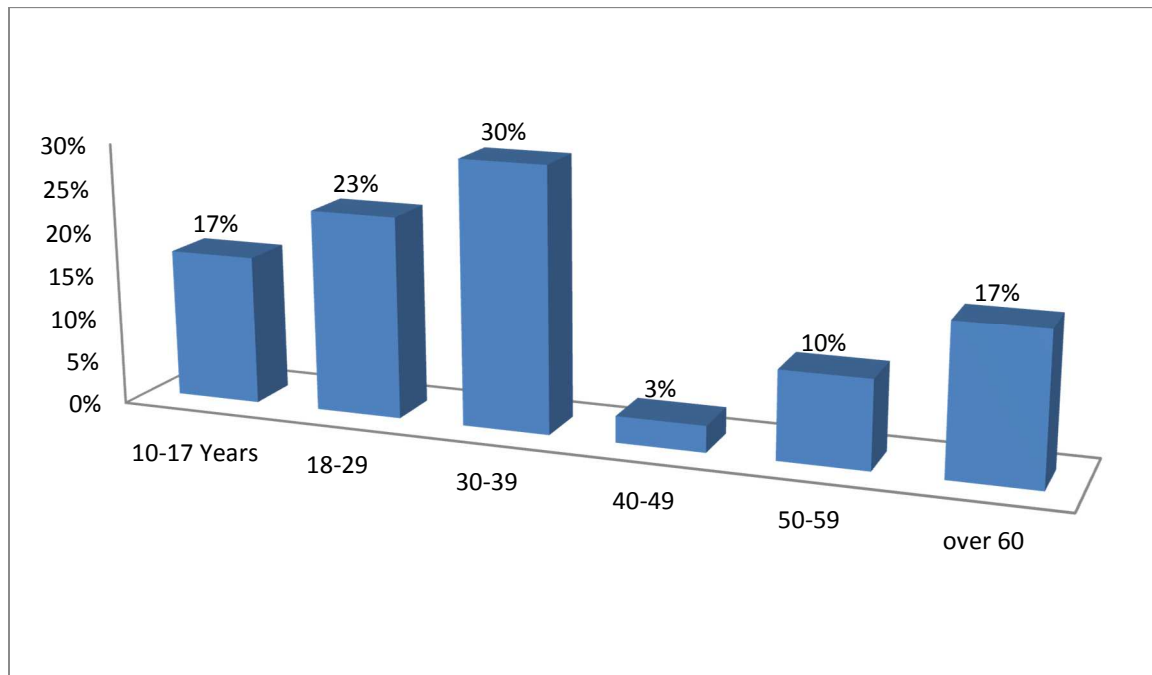


Figure 11. What is your age?

This figure indicates that 70% of the church members are less than 40 years old. It means that there are a lot of students and young adults in TKCPC. 40-49 years old group is smallest. The researcher thinks that a healthy church would be well-represented by all groups. TKCPC needs to attract more middle-aged class.

## 3. Marital Status:

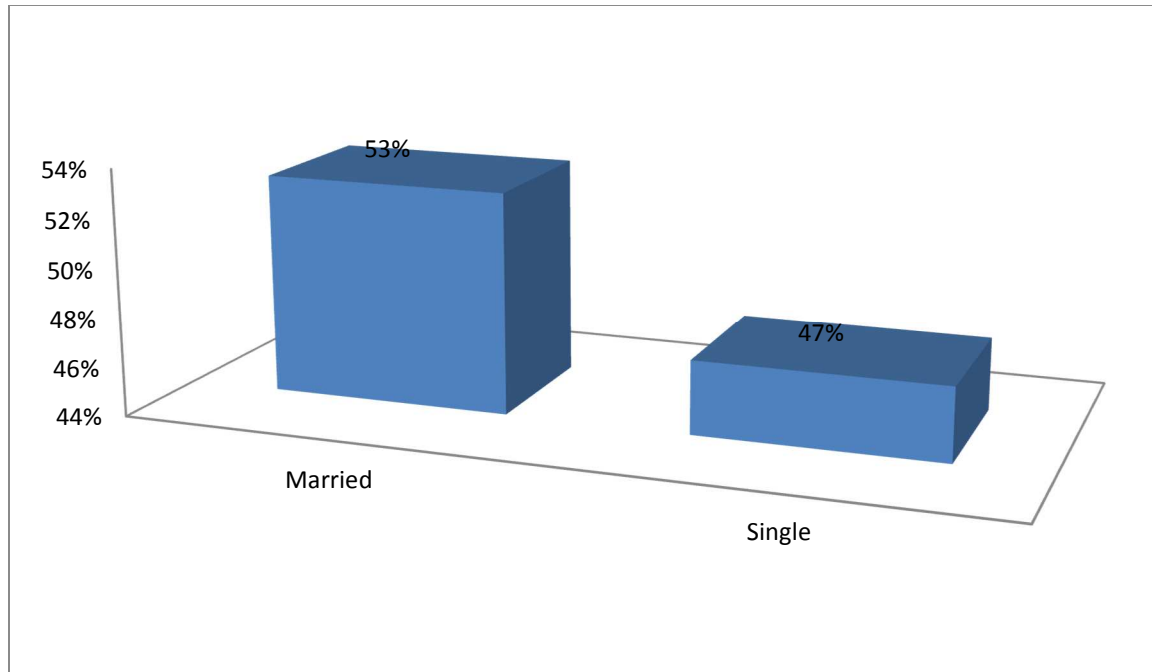


Figure 12. Are you married?

This figure shows that there is almost the same marital status ratio. Married members are a little more than single members.

4. How long have you been in the U.S?

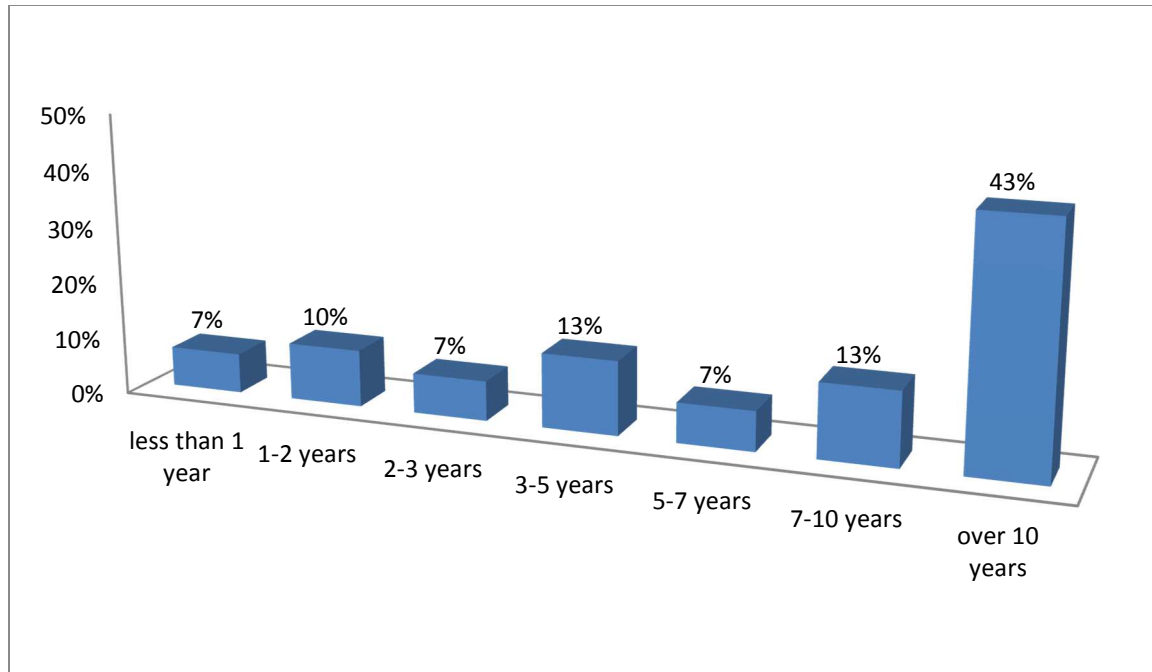


Figure 13. How long have you been in the U.S?

We can see that 43% of church members have been in the U.S. over 10 years. Most students stay in the U.S. less than 10 years. This chart shows that the ratio of students and permanent residents are almost the same.

5. What was your religion in Korea?

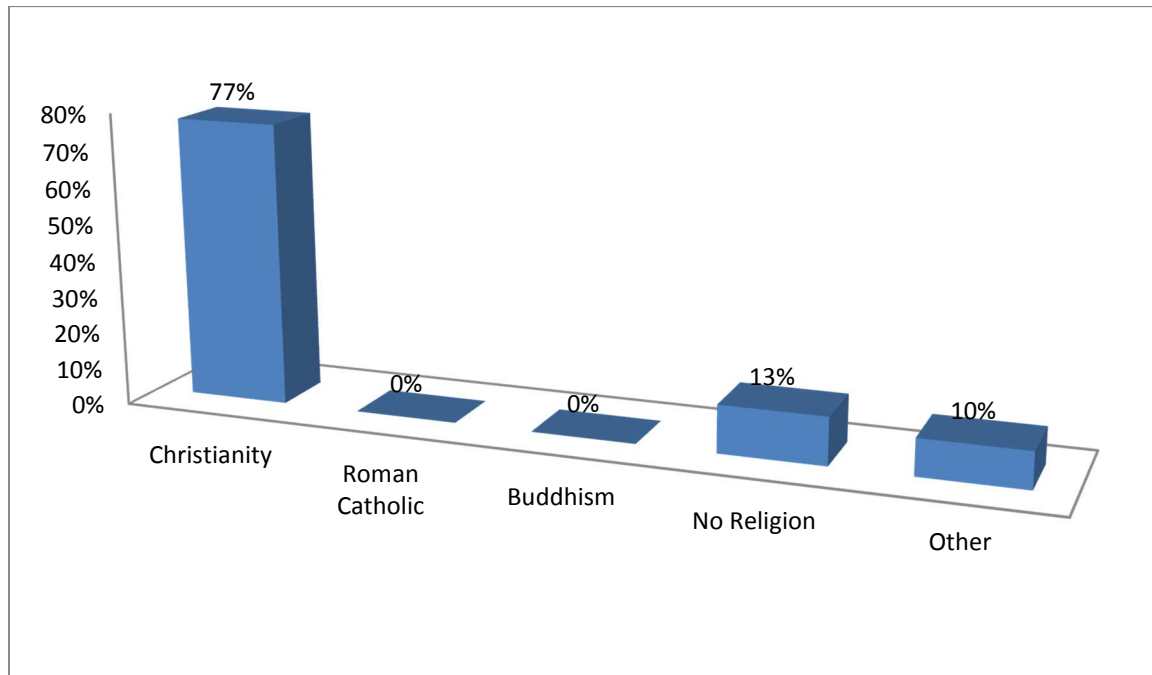


Figure 14. What was your religion in Korea?

This figure indicates that most of the church members were Christian in Korea. 13% of members had no religion. 10% of members have never been to Korea.

## 6. How long have you been a Christian?

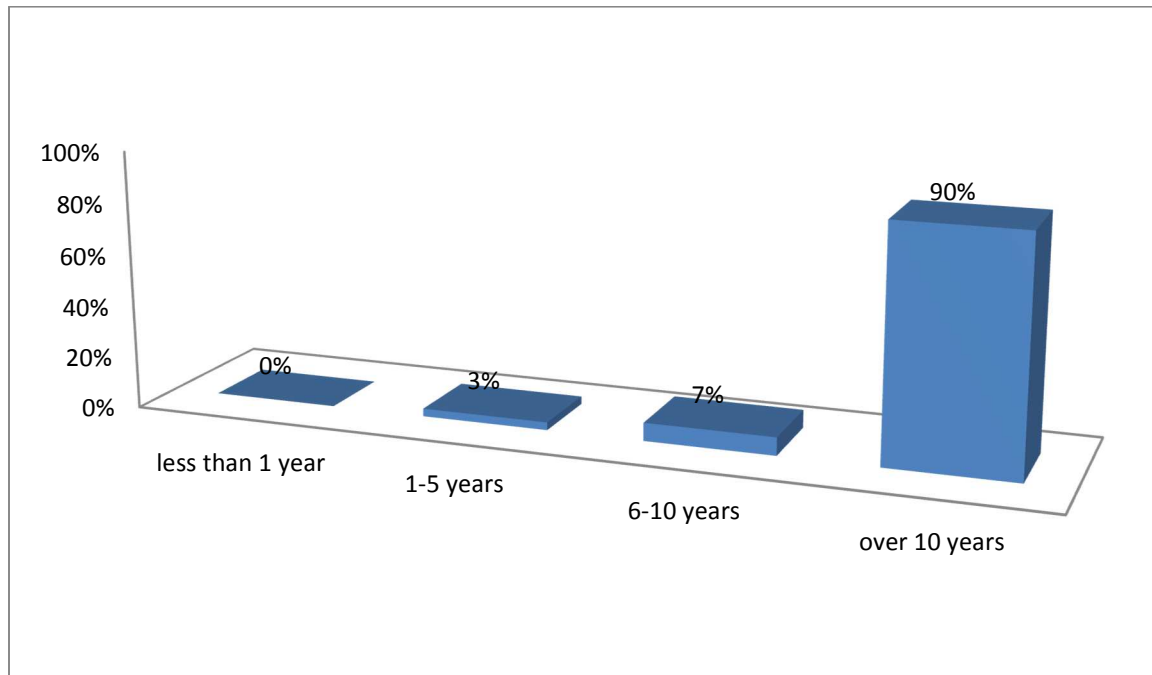


Figure 15. How long have you been a Christian?

This figure shows that 90% of TKCPC members have been a Christian over 10 years. There are no new Christians at TKCPC.

7. How often did you go to church in Korea?

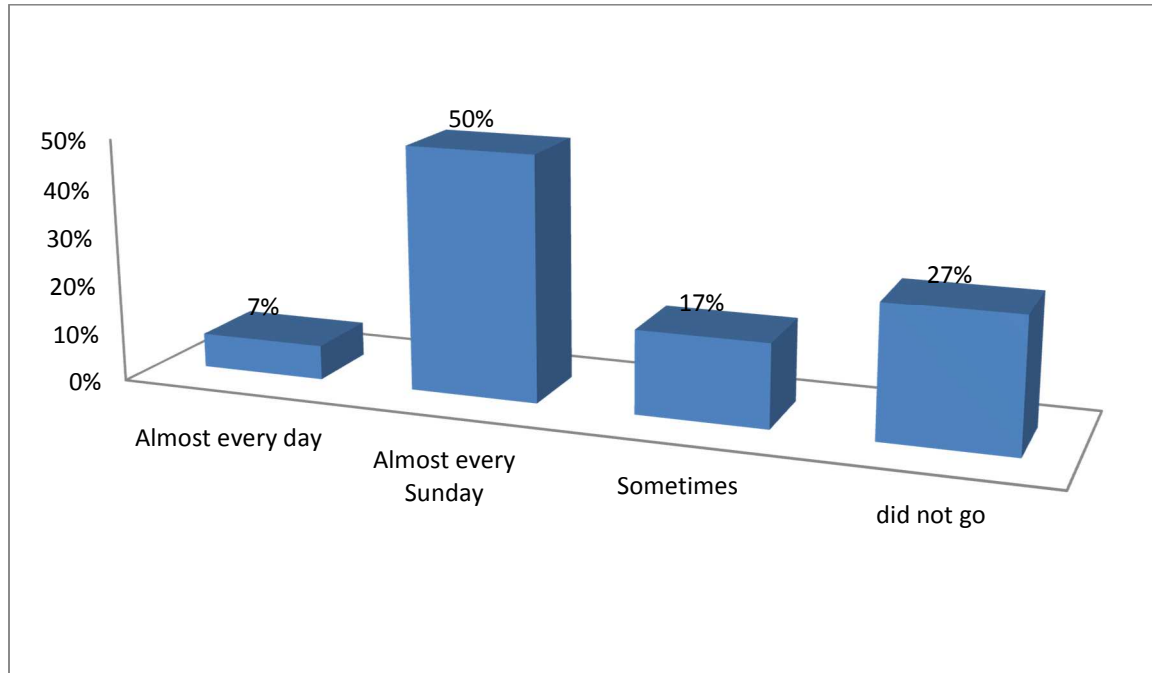


Figure 16. How often did you go to church?

This figure says that over half of TKCPC members went to church regularly in Korea. However, 27% of members did not go to church. The researcher thinks that special care is needed for this group.



## 8. Why did you attend church in the U.S?

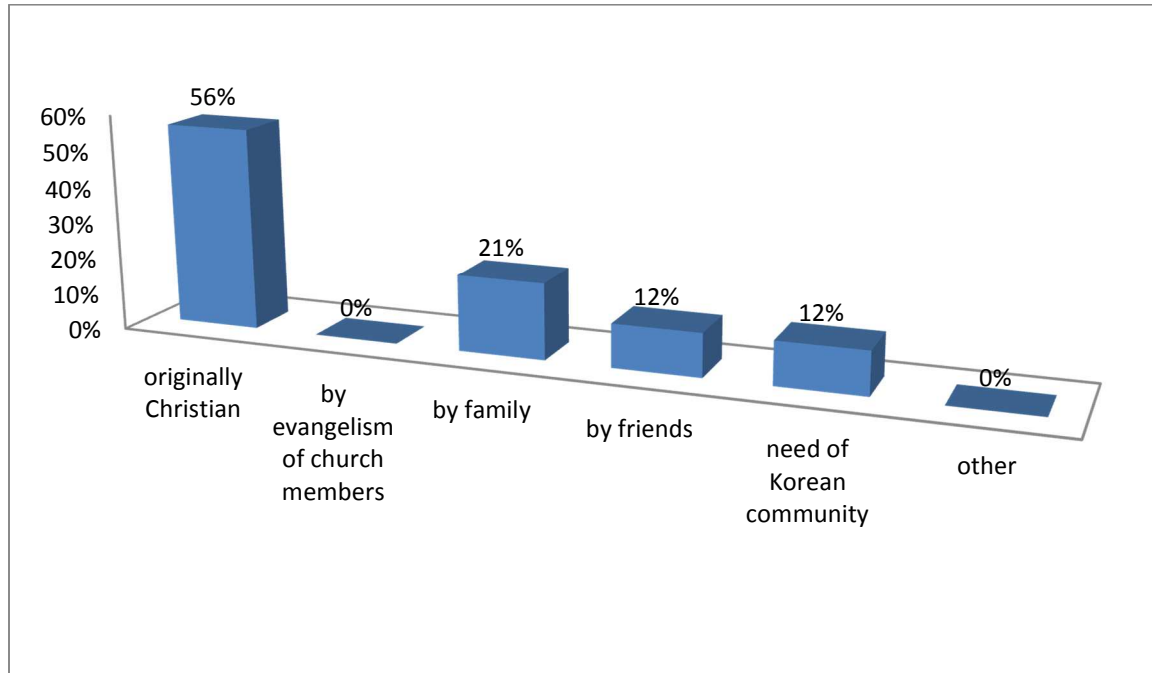


Figure 17. How did you attend church in the U.S?

The responses were as follows: originally Christian 56%, by family 21%, by friends 12%, need of Korean community 12%. Through the results of the survey, many of TKCPC members attended the church in the U.S. because they were originally Christians.

9. What was your first contact with Tallahassee Korean Community Presbyterian Church?

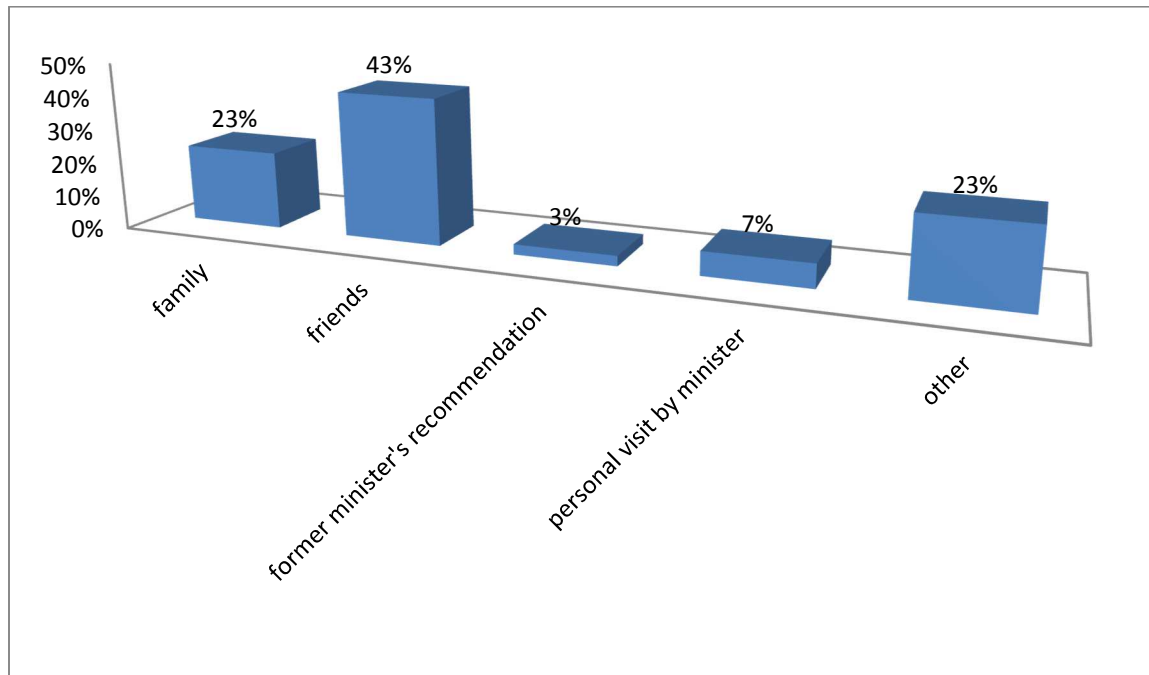


Figure 18. What was your first contact with TKCPC?

66% of members were contacted with TKCPC by family or friends. It shows that bringing their friends and family to the service is a key factor of church-growing. Also, some members were contacted with TKCPC by internet website.

### 10. Are you baptized?

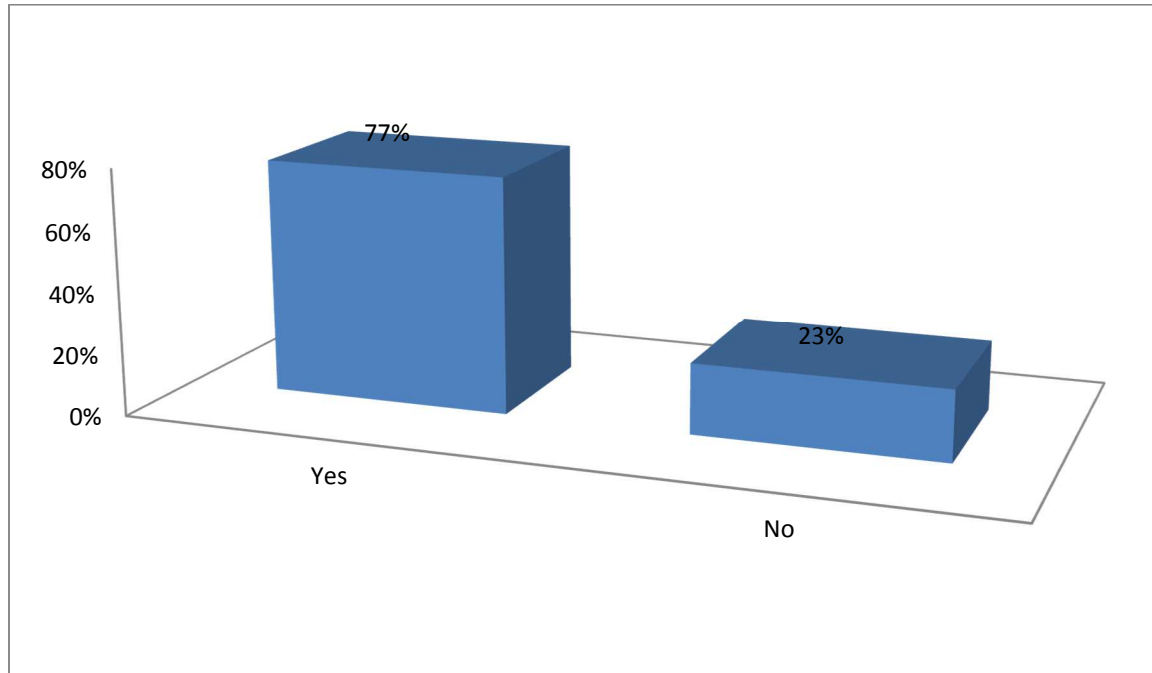


Figure 19. Are you baptized?

This figure shows that 77% of TKCPC members are baptized and 23% of members are not.

# 11. What is the most helpful for your faith and life in your church?

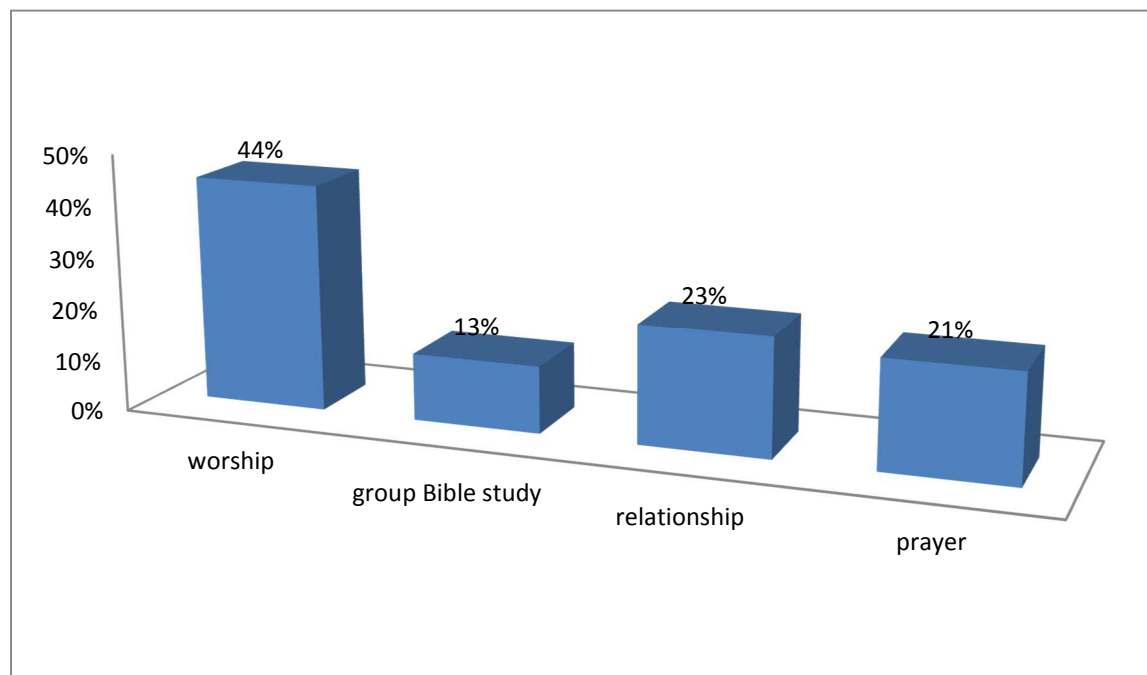


Figure 20. What is the most helpful for your faith and life in you church?

The figure indicates that church members think worship is the most helpful for their faith and life in their church. 44% of members think worship is the most helpful. 23% of members think relationship is the most helpful. 21% of members think prayer is the most helpful. 13% of members think group Bible study is the most helpful.

## Summary of TKCPC Members

TKCPC is a small Korean-American church. Gender ration is similar. Marital status ratio is also similar. Most of members (77%) were Christine in Korean. Over 75% of members are baptized and 23% of members are not. Even though there are not many church members they responded to the survey willingly and it was really helpful for this study.

### Questions about Life and Attitude of Faith

1. I believe in eternal life.

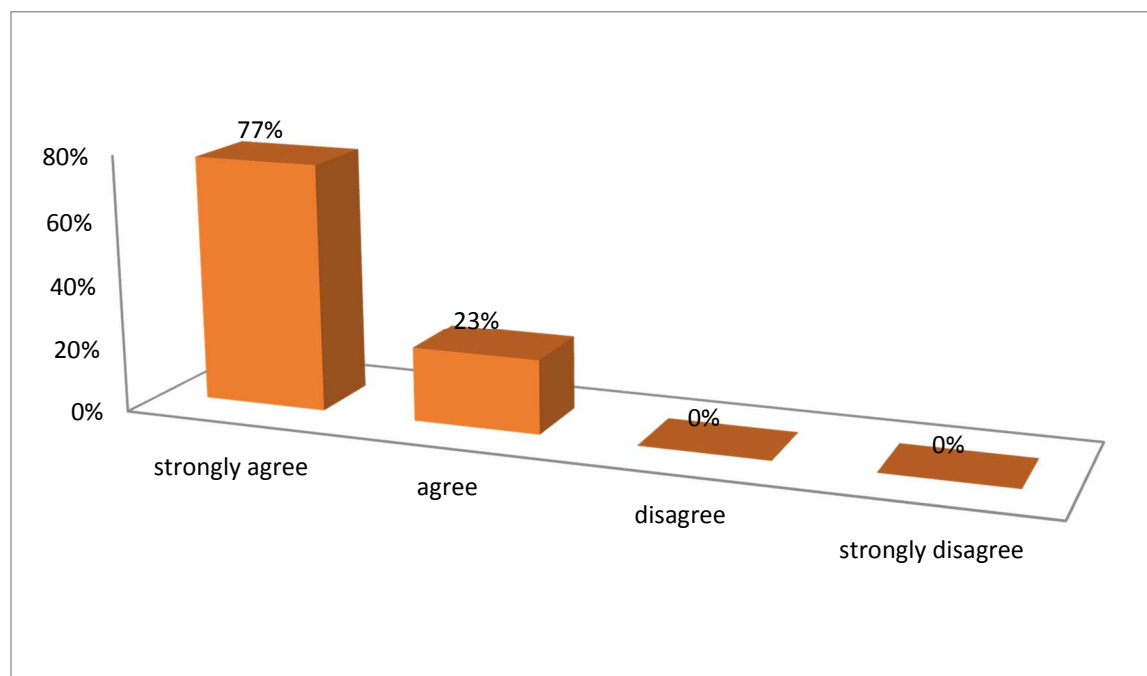


Figure 21. I believe in eternal life.

The figure says that 100% of church members believe in eternal life.

2. I pray more than 10 minutes a day.

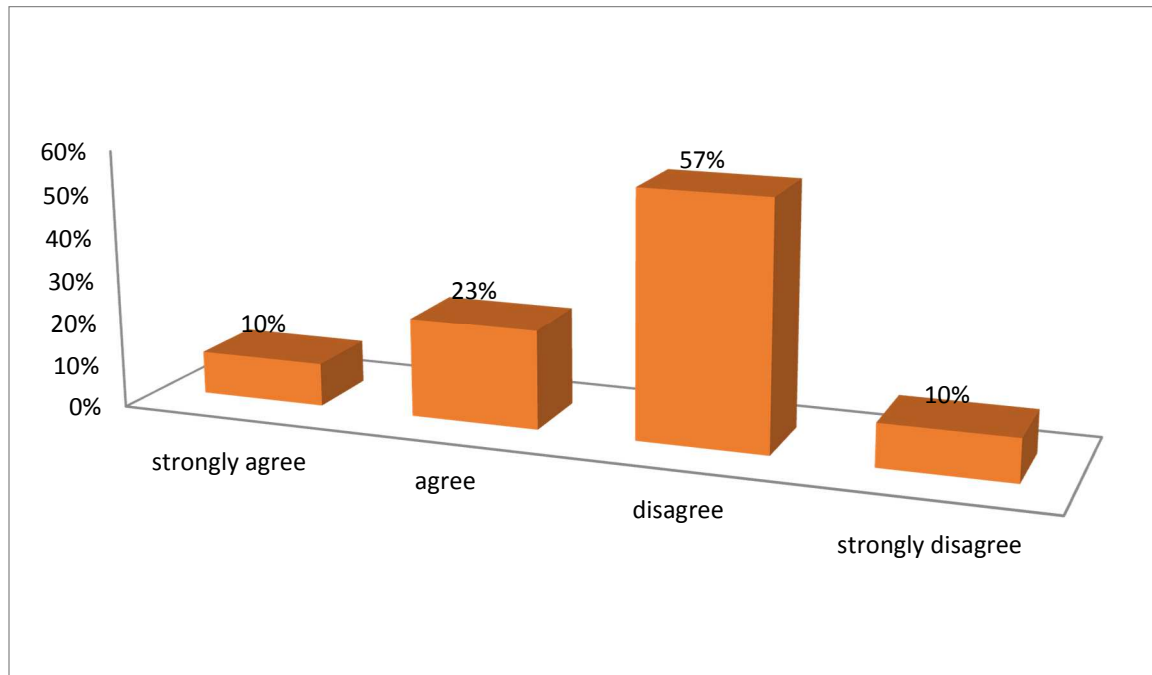


Figure 22. I pray more than 10 minutes a day.

This figure indicates that 67% of church members do not pray more than 10 minutes a day and 33% of members pray more than 10 minutes a day. It appears that prayer-training is urgently needed for church members.

### 3. I believe that God answers my prayers.

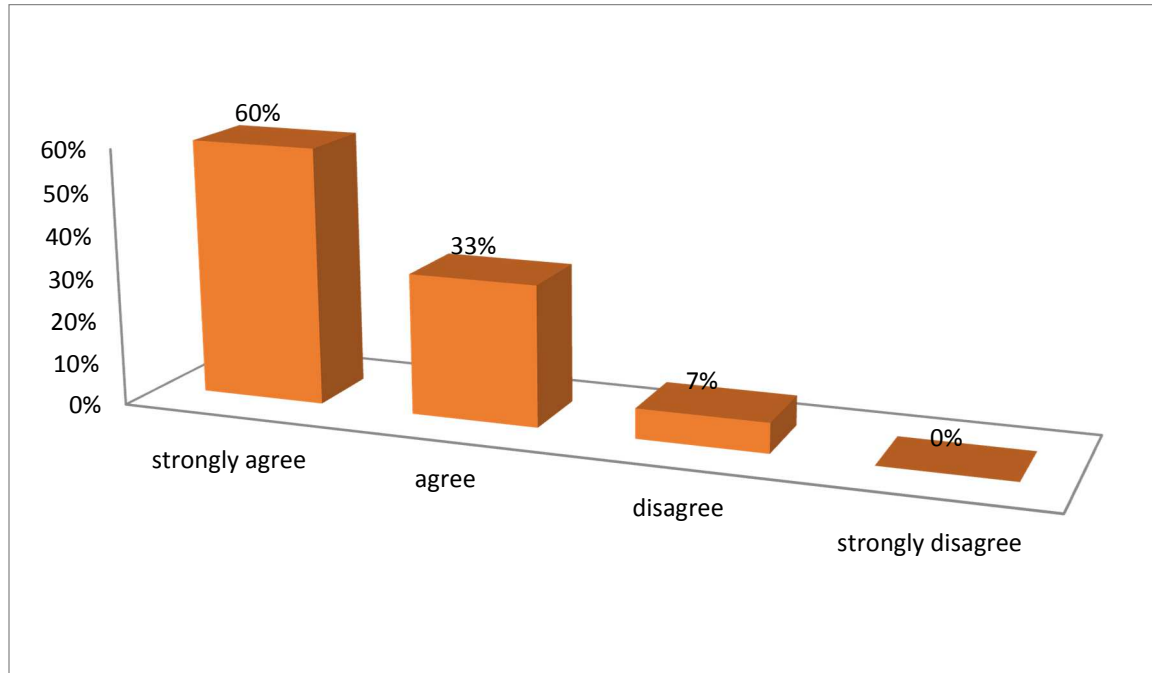


Figure 23. I believe that God answers my prayers.

This figure shows that 93% of church members believe that God answers their prayers and 7% of members do not believe that God answers their prayers. We can think that even though most members do not pray much, they believe in the power of prayer.

4. I tend to pray to God for forgiveness of my sin.

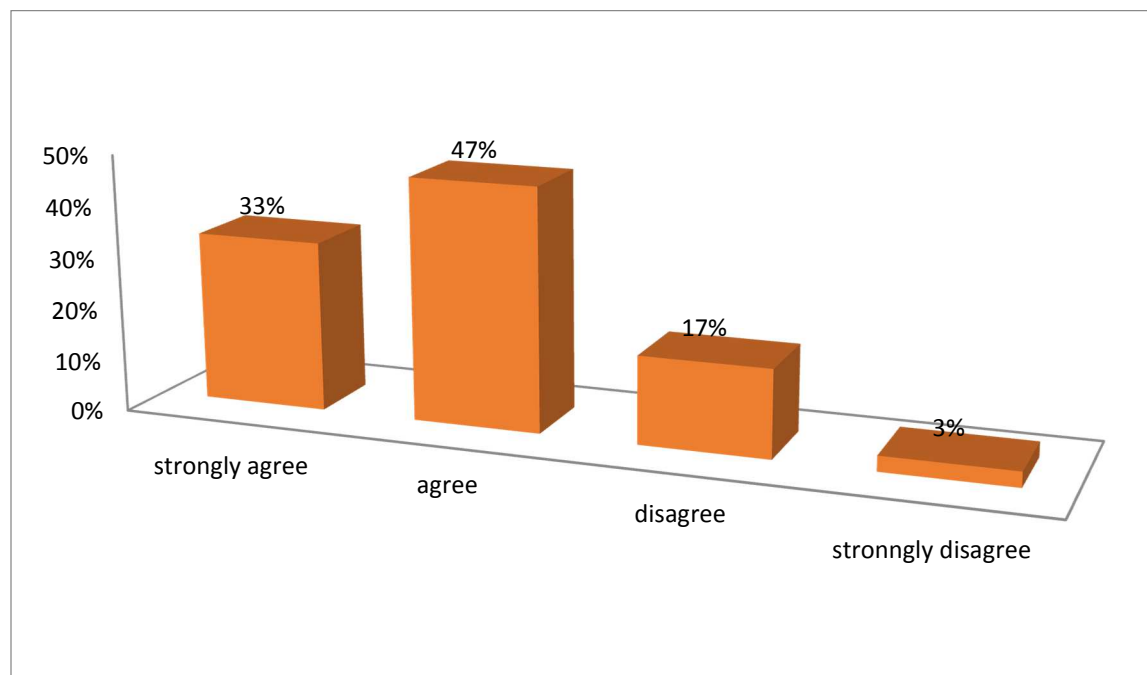


Figure 24. I tend to pray to God for forgiveness of my sin.

This figure says that 80% of church members tend to pray to God for being forgiven of their sins and 20% of members do not tend to pray for forgiveness. We can find that most members acknowledge the importance of forgiveness.



5. I tend to participate in church's meeting actively.

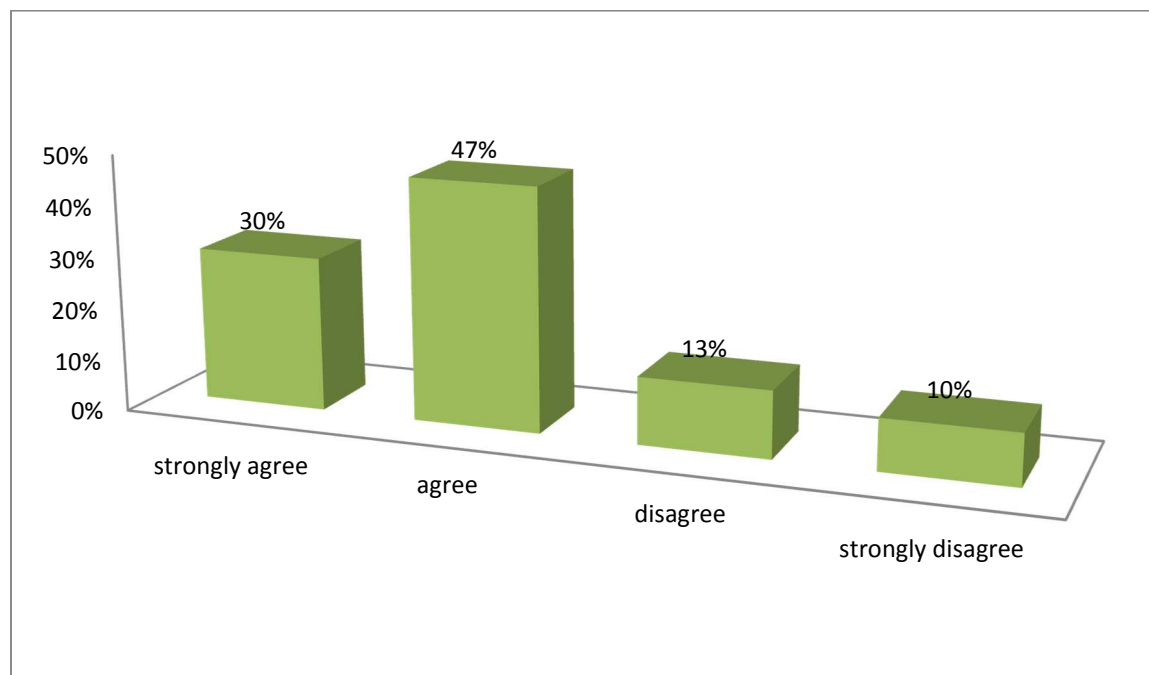


Figure 25. I tend to participate in church's meeting actively.

As the figure shows, 77% of church members tend to participate in church's meeting actively and 23% of members do not tend to participate in church's meeting actively.

6. I tend to talk about faith with my family.

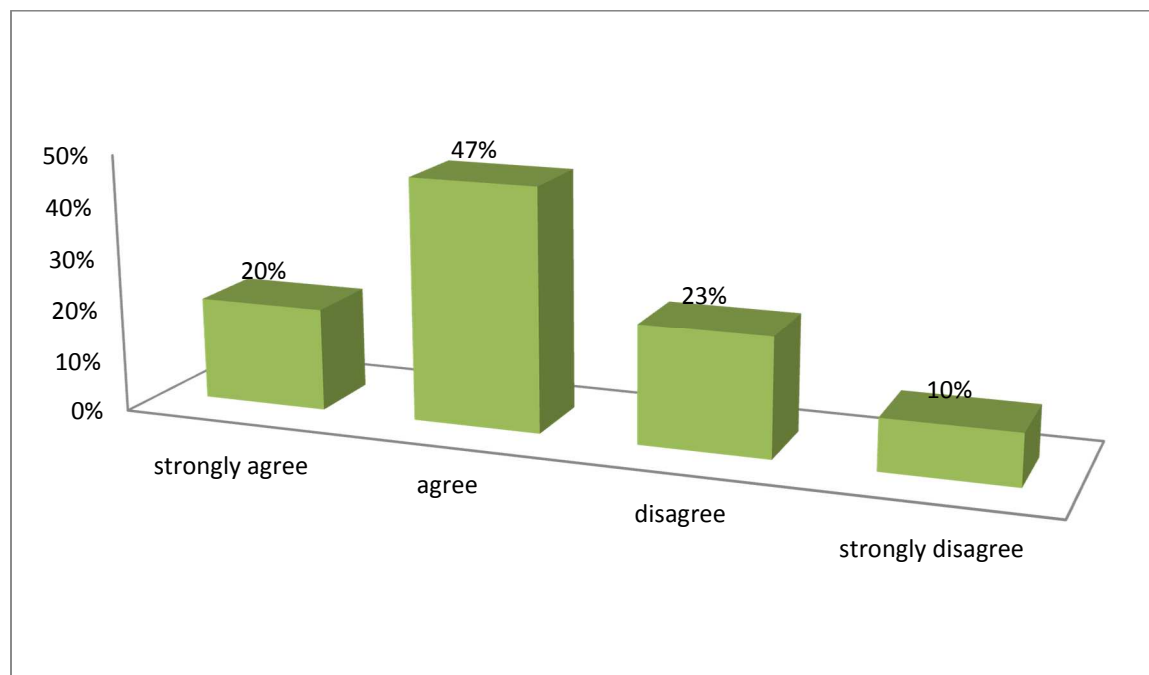


Figure 26. I tend to talk about faith with my family.

This figure indicates that 67% of church members tend to talk about faith with their family and 33% of members do not. We can know that TKCPC members have good relationships with their family. It seems there is a potential to evangelize their family.

7. I tend to talk about faith with my colleagues, neighbors, and friends.

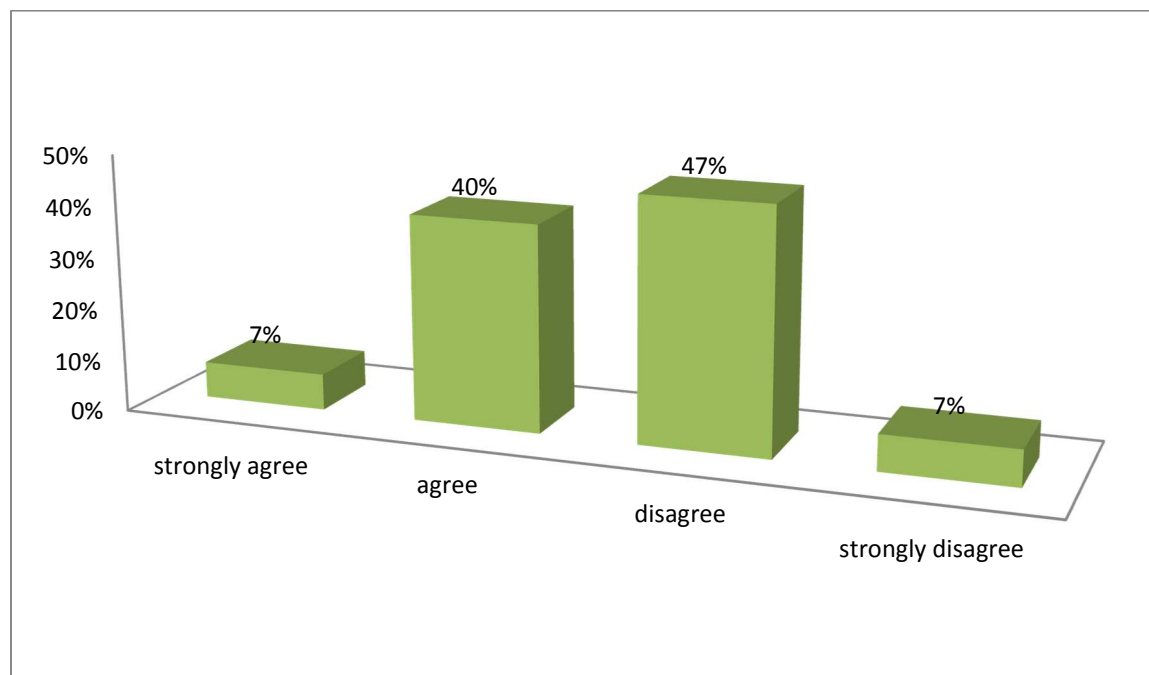


Figure 27. I tend to talk about faith with my colleagues, neighbors, and friends.

This figure says that 54% of church members do not tend to talk about faith with their colleagues, neighbors, and friends and 47% of members do. It seems many of TKCPC members are afraid to talk about the faith with their colleague, neighbor, and friends. It could be a problem to evangelize them.

8. I believe God cares for me.

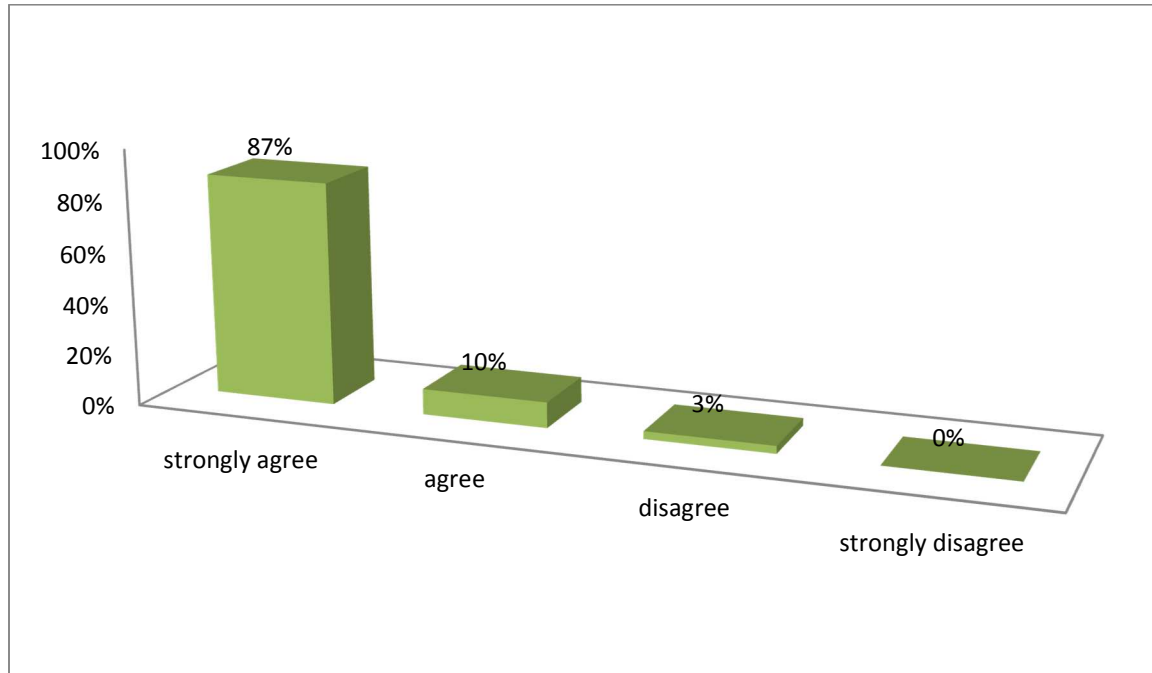


Figure 28. I believe God cares for me.

This figure shows that 97% of church members believe that God cares for them and only 3% of members do not. We need to have special care for 3% of members. These members might not come to church anymore if this status lasts long.

9. I try to attend worship service every Sunday.

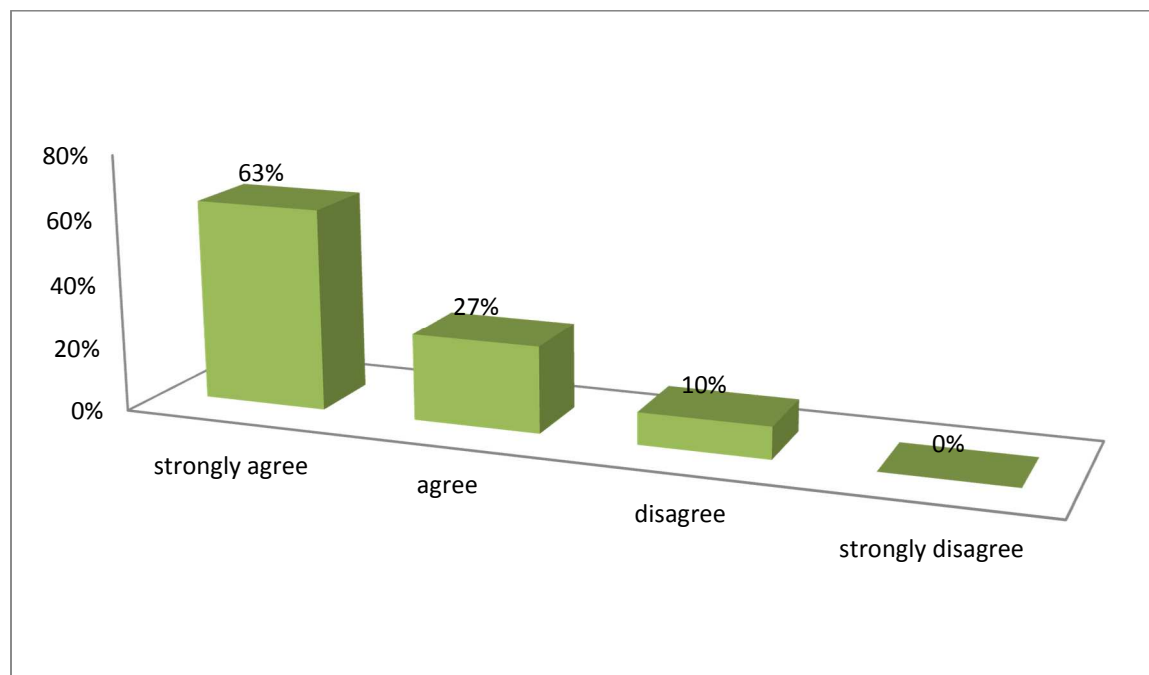


Figure 29. I try to attend worship service every Sunday.

This figure indicates that 90% of church members attend worship service every Sunday and only 10% of members do not. Many students have a difficulty to attend worship service during their exam periods. Nevertheless we can find that most members realize the importance of worship.

### 10. I attend Group Bible Study.

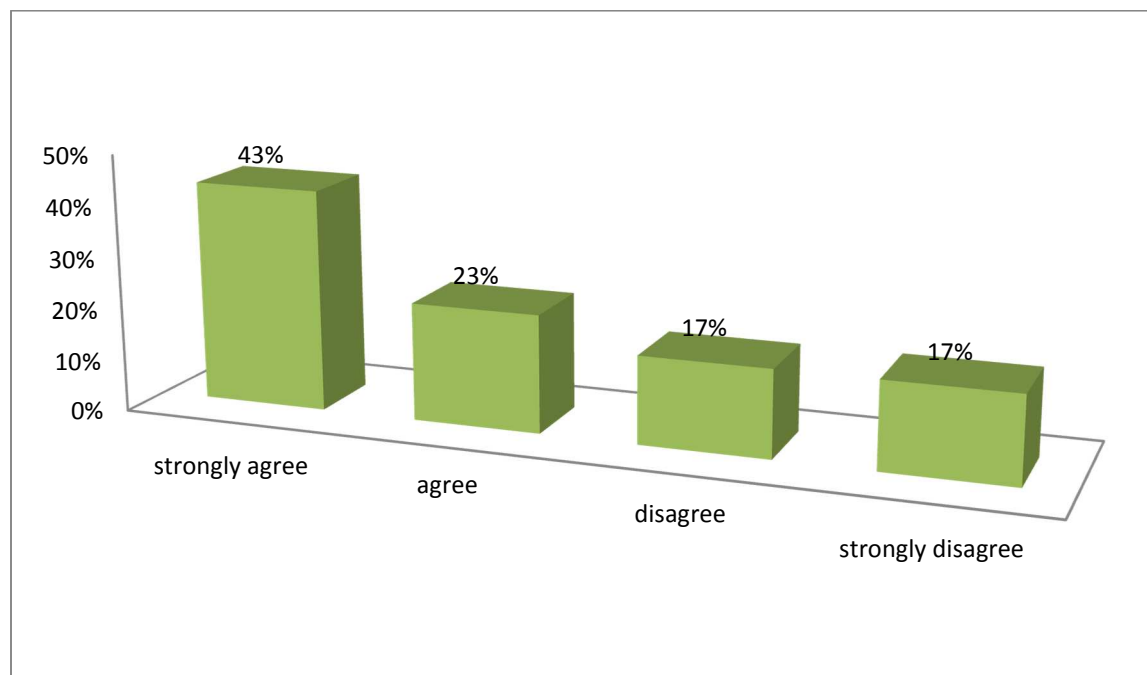


Figure 30. I attend Group Bible Study.

This figure shows that 66% of church members attend GBS but 34% of members do not. There are three Bible study groups in TKCPC. Most members of group 1 are over 50 years old. Group 2 consist of young married couples and their children. Group 3 consist of young adults. Since group 2 has common interests and live nearby, they get together well and their meeting is very active. On the contrary, group 1 and 3 have a difficulty to attend GBS because of business and study.

11. Group Bible study is an important source which satisfies my life.

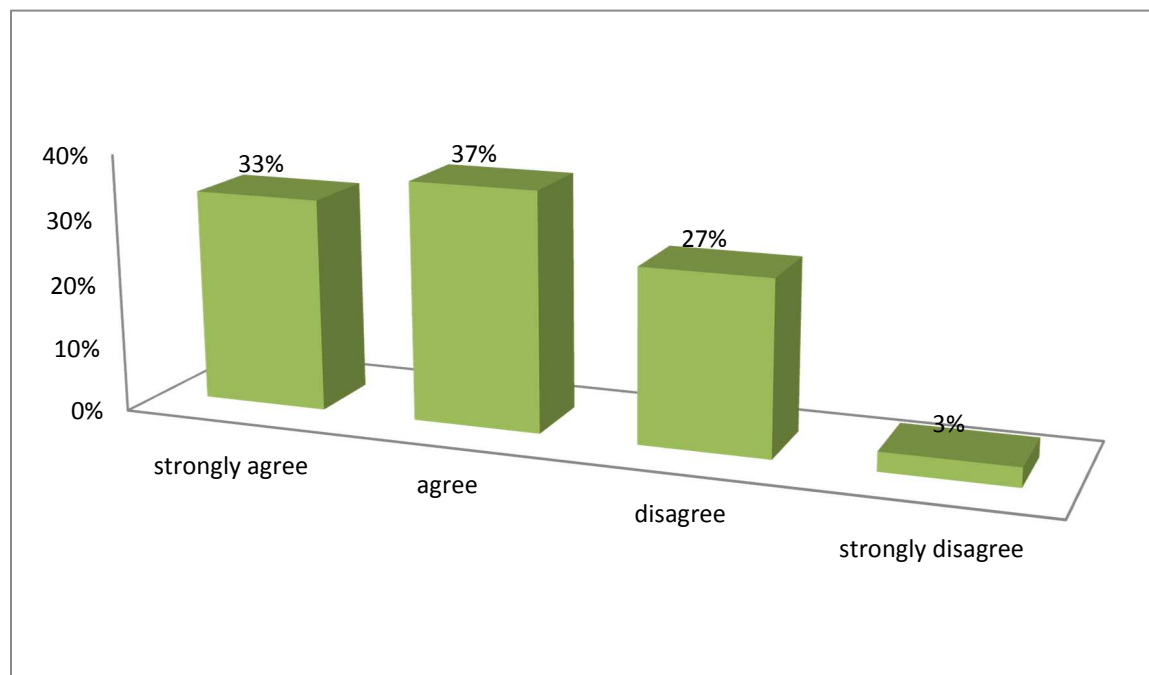


Figure 31. Group Bible Study is an important source which satisfies my life.

This figure indicates that 70% of church members are satisfied with group Bible study, but 30% of church members are not. 30% of members can affect bad influence on other members. For example, a long absence declines other members' morale. Pastor needs to take special care of them.

12. Church is a comfort shelter to me.

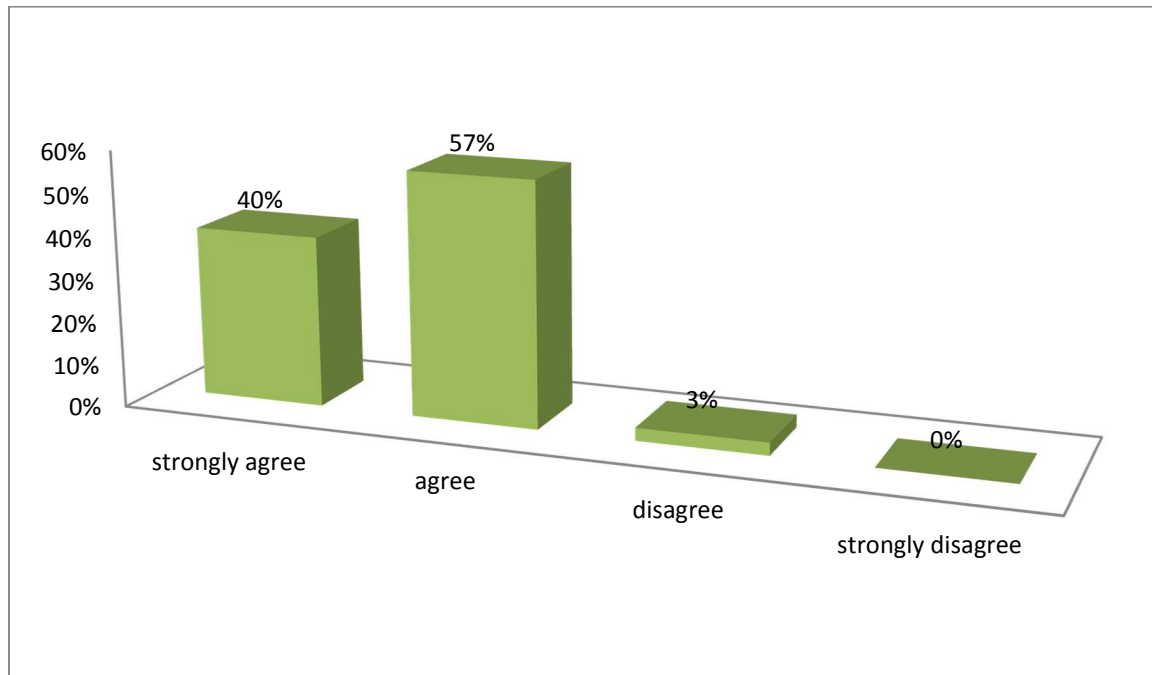


Figure 32. Church is a comfort shelter to me.

This figure shows that 97% of church members feel church is a comfort shelter and only 3% of members do not. As the researcher dealt with in Chapter 3, the characteristic of small church is family feeling. We can know that TKCPC taking advantage of this strength.



13. I believe that Jesus Christ is living.

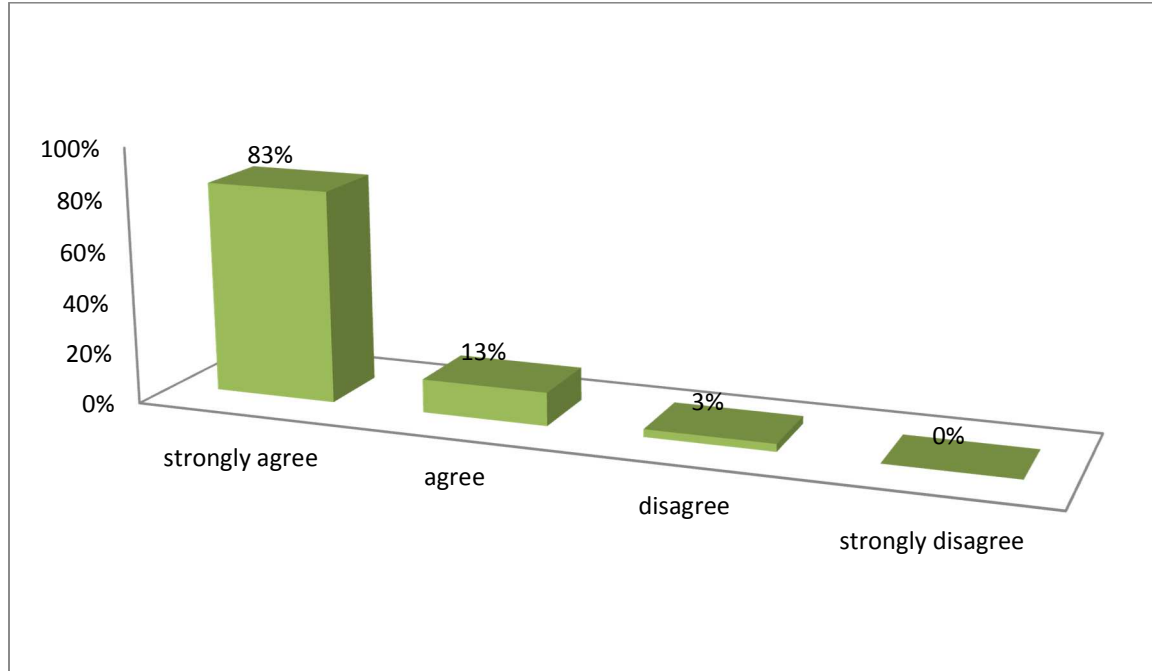


Figure 33. I believe that Jesus Christ is living.

In question number 7 in part I (How often did you go to church in Korea?) shows that 27% of TKCPC members did not go. However, this (Question #13 in part II) indicates that 96% of church members believe that Jesus Christ is living. We can know that most of 27% of members attend TKCPC now. However, pastor needs to look into their spiritual status carefully and offer systematic education and training.

14. I tend to ask God's will in my life.

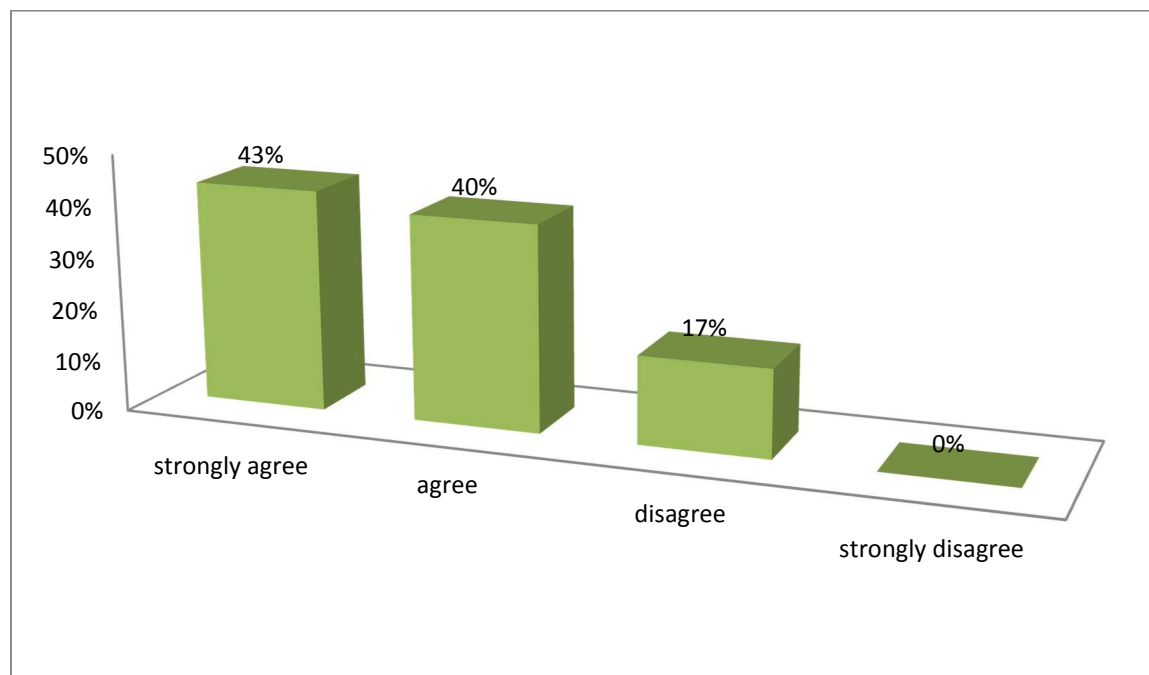


Figure 34. I tend to ask God's will in my life.

This figure indicates that 83% of church members tend to ask God's will in their life but 17% of members do not. To ensure asking God's will in their life, the pastor needs to recommend group leaders to let group members share their lives and pray together when they meet.

15. I need God's love and caring.

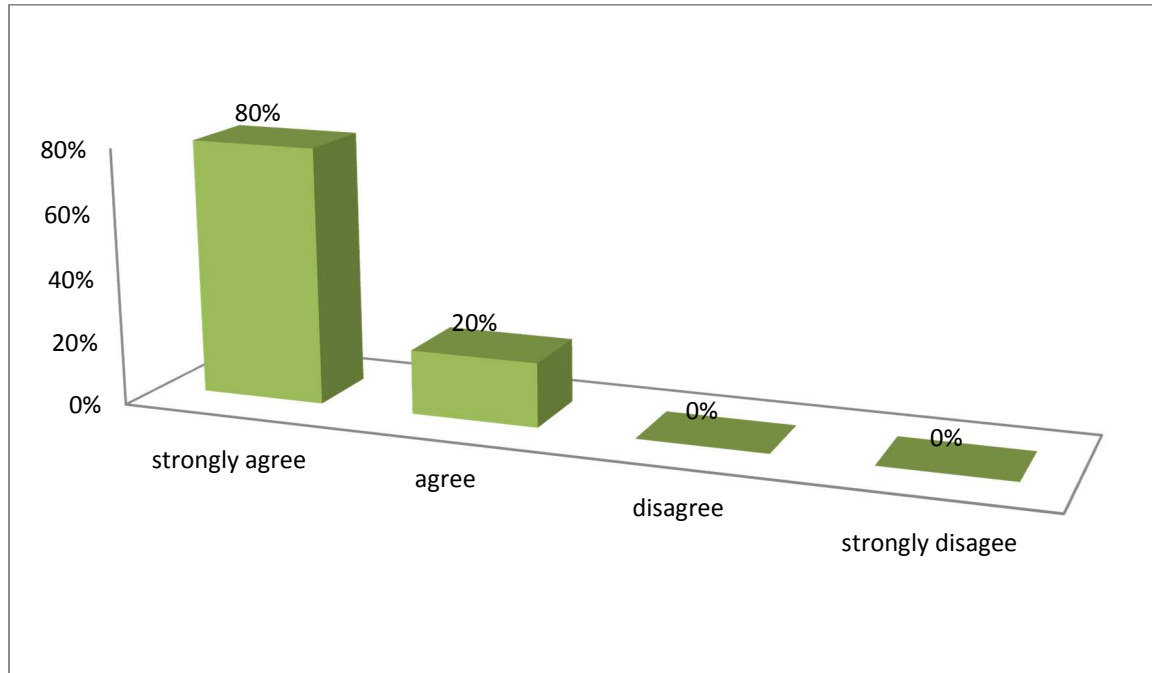


Figure 35. I need God's love and caring.

This figure shows 100% of church members need God's love and caring. We can know TKCPC members acknowledge God loves and care us. They tend to focus on God's love and caring. Pastor needs to teach them other parts of God's properties for not to be biased about their faith.

16. I feel that God is near me.

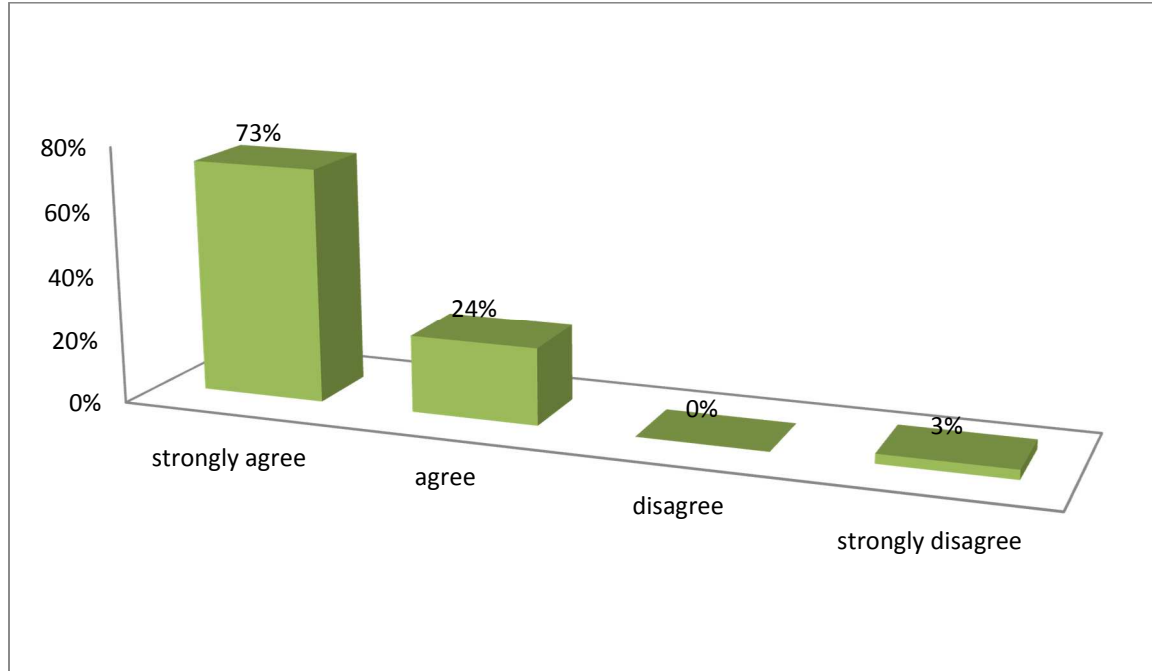


Figure 16. . I feel that God is near me.

Question number 14 in part II (I tend to ask God's will in my life) showed that 43% of members strongly agree, 40% of members agree, 17% of members disagree, and 0% of members strongly disagree.

However, this (question #16 in part II, I feel that God is near me) indicates that 73% of church members strongly agree, 24% of members agree, but 3% of members strongly disagree. We can know that some members feel that God is near them even though they do not tend to ask God's will in their lives.

17. God has been affecting my life a lot.

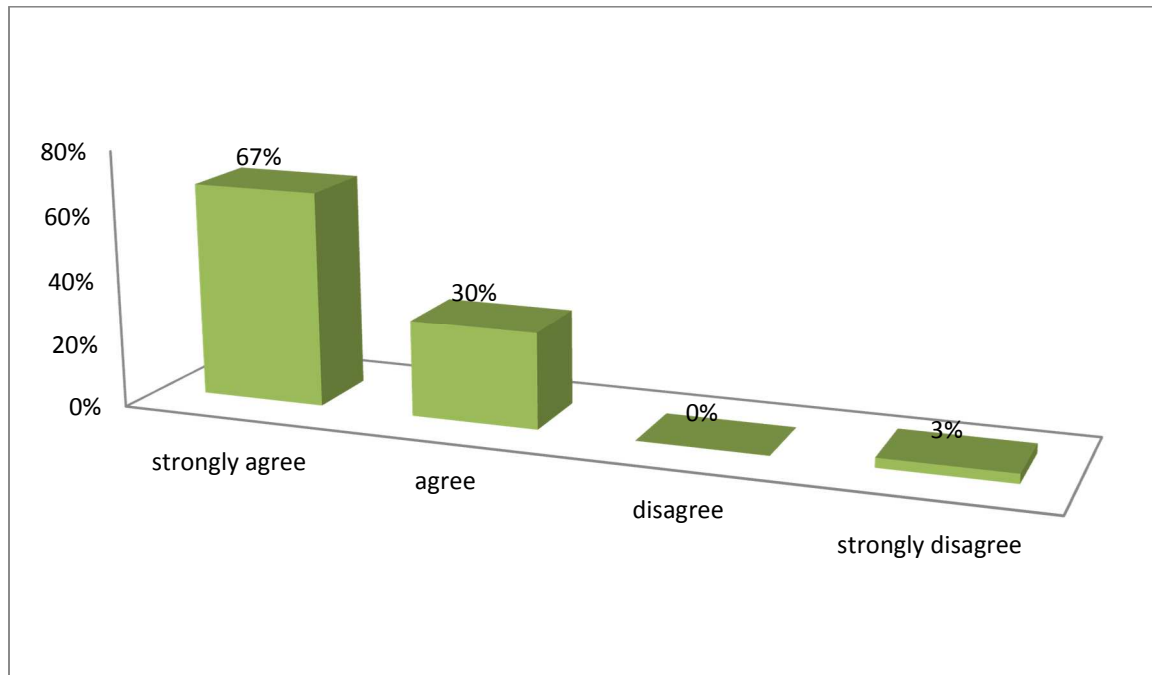


Figure 37. God has been affecting my life a lot.

In question number 14 in part II (I tend to ask God's will in my life) shows that 43% of members strongly agree, 40% of members agree, 17% of members disagree, and 0% of members strongly disagree.

However, this (question #17 in part II, God has been affecting my life a lot) indicates that 67% of church members strongly agree, 30% of members agree, 3% of members strongly disagree. This shows that some members think that God has been affecting their life a lot even though they do not tend to ask God's will in their lives.

18. I am happy when I serve the church.

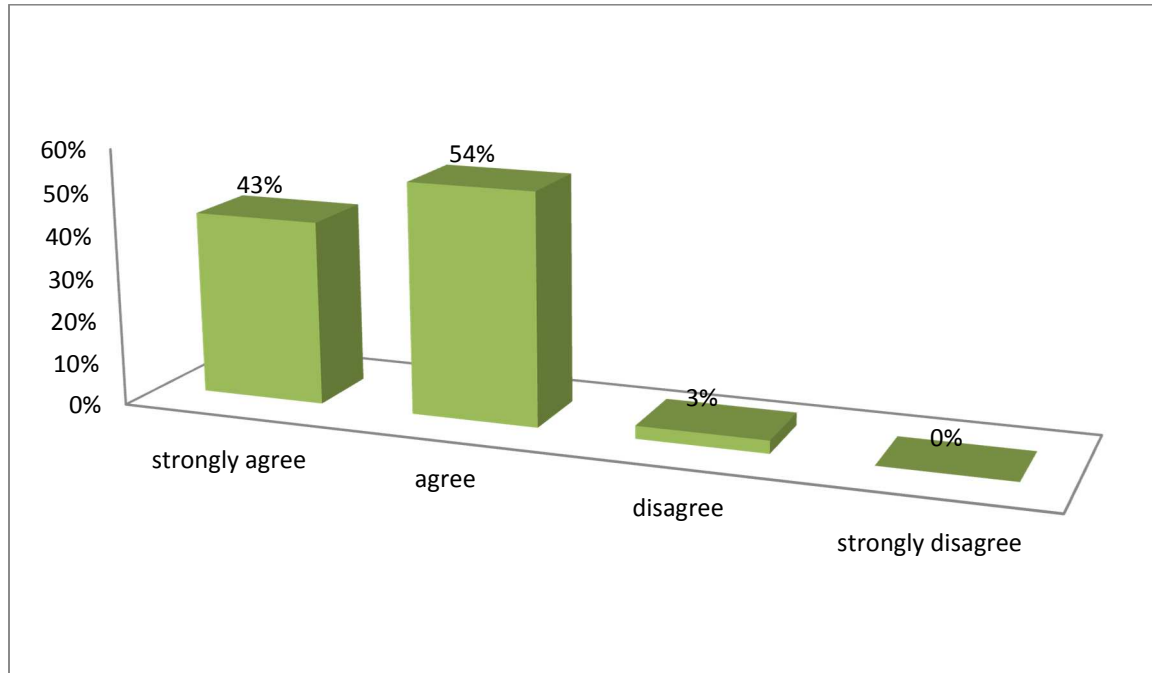


Figure 38. I am happy when I serve the church.

This figure shows that 97% of church members are happy when they serve the church but 3% of members are not. The researcher dealt with the characteristic of small church in Chapter 3. There are a few workers in small church and they perform multiple tasks. This can cause members to burn out. However, this chart indicates that TKCPC members serve the church gladly.

19. I personally recommend people to believe in God.

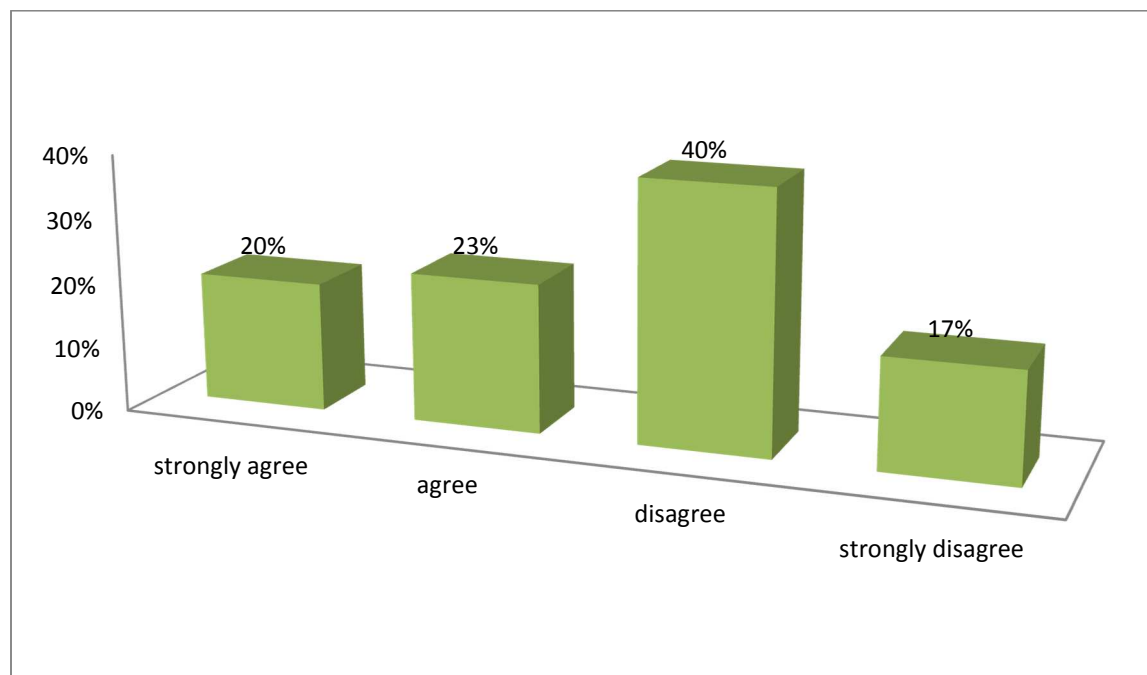


Figure 39. I personally recommend people to believe in God.

This figure shows that 57% of church members do not personally recommend people to believe in God and 43% of members personally recommend people to believe in God. We can see that TKCPC is weak on evangelism. Pastor needs to emphasize the importance of evangelism through sermons. Training in evangelism should also be offered to members.

20. I often read the Bible.

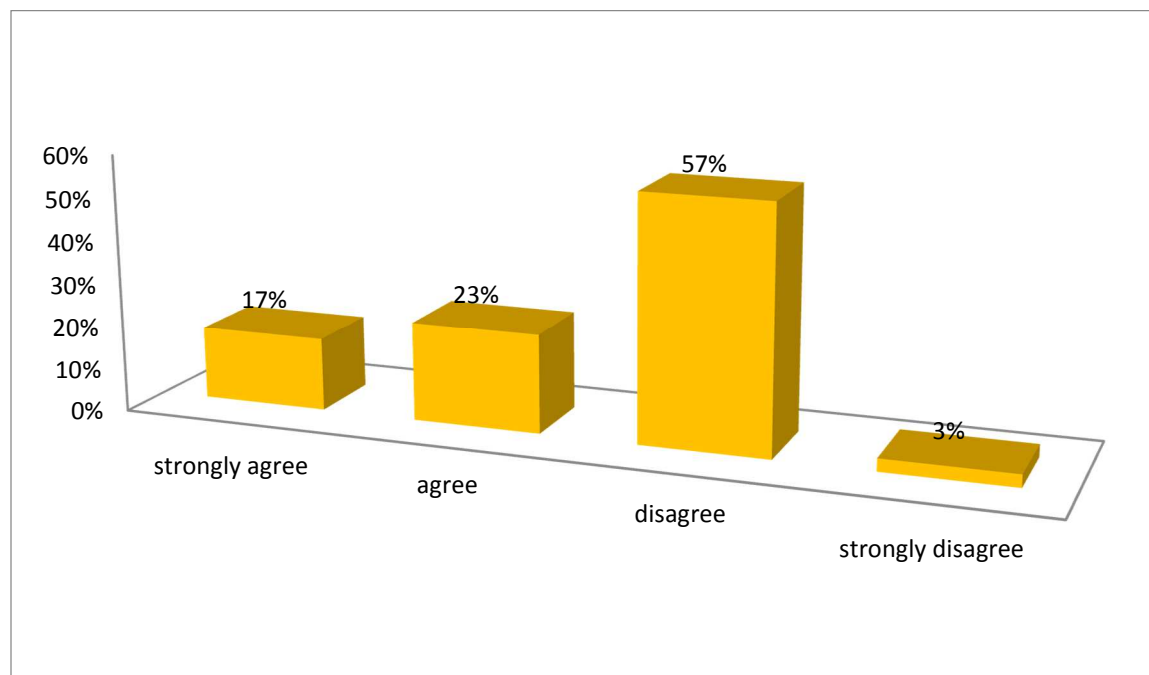


Figure 40. I often read the Bible.

This figure shows that 60% of church members do not often read the Bible while 40% of members do. We can know that TKCPC is weak on reading the Bible. It is one of the most important and basic habits for Christians. Pastor needs to teach the importance of reading the Bible and train members to do it. For example, each group chooses the same book and chapter and plan to read it in a certain amount of the time. Then they check and encourage each other to keep reading continually.



21. I believe that the Bible is God's word.

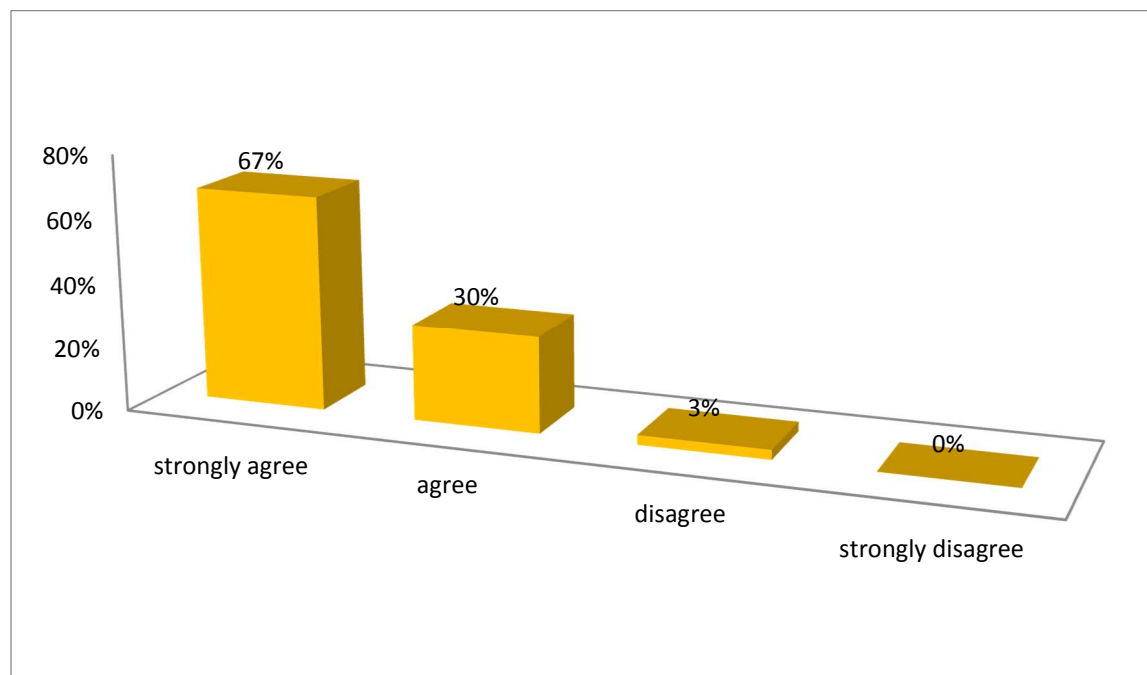


Figure 41. I believe that the Bible is God's word.

We find that 97% of church members believe that Bible is God's word but 3% of members do not.

22. I believe that the Bible was written by inspiration of God's Spirit.

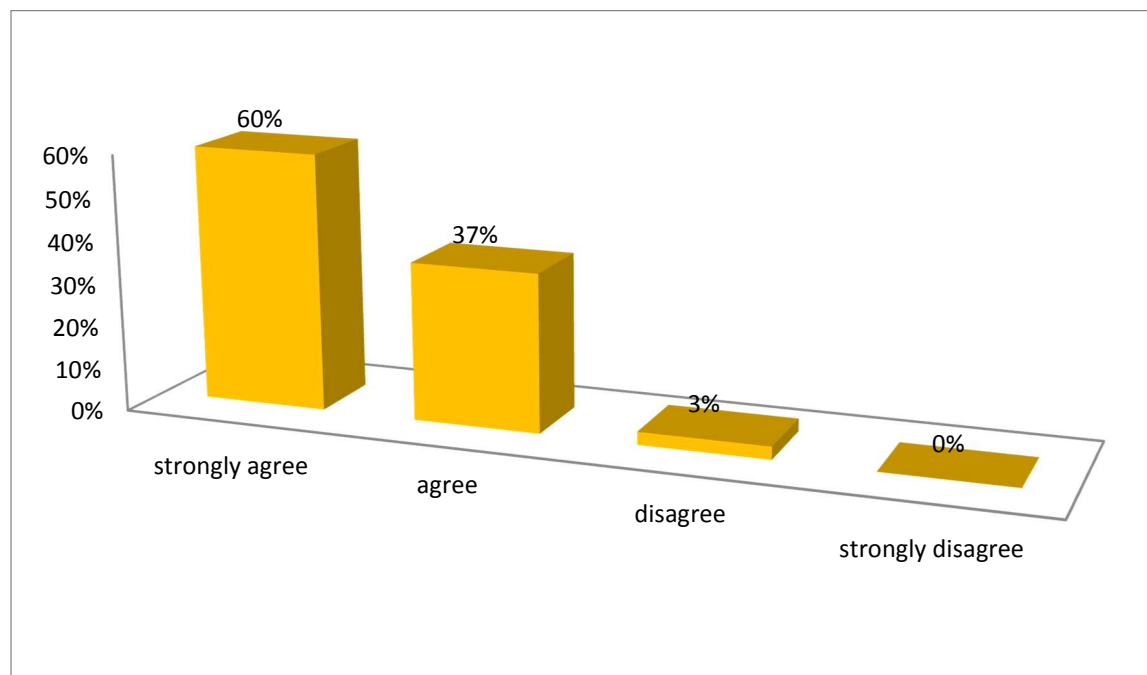


Figure 42. I believe that the Bible was written by inspiration of God's Spirit.

This figure shows that 97% of church members believe that Bible was written by inspiration of God's Spirit but 3% of members do not. Questions number 20, 21, and 22 indicate that TKCPC members are weak on practice of faith even though they know well as knowledgeable.

23. I believe that Biblical inerrant.

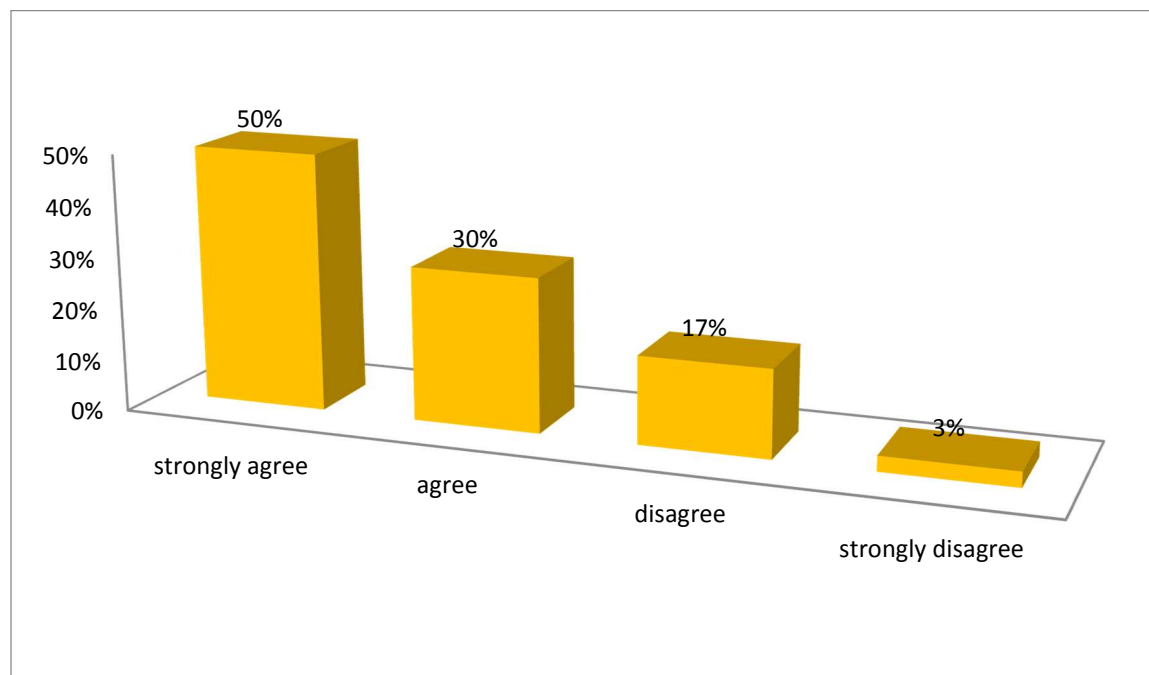


Figure 43. I believe that Biblical inerrant.

This figure shows that 80% of church members believe the Biblical inerrant, but 20% of members do not. “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness” (2 Timothy 3:16). Pastor needs to teach Biblical inerrancy to them.

24. I worship in spirit and in truth.

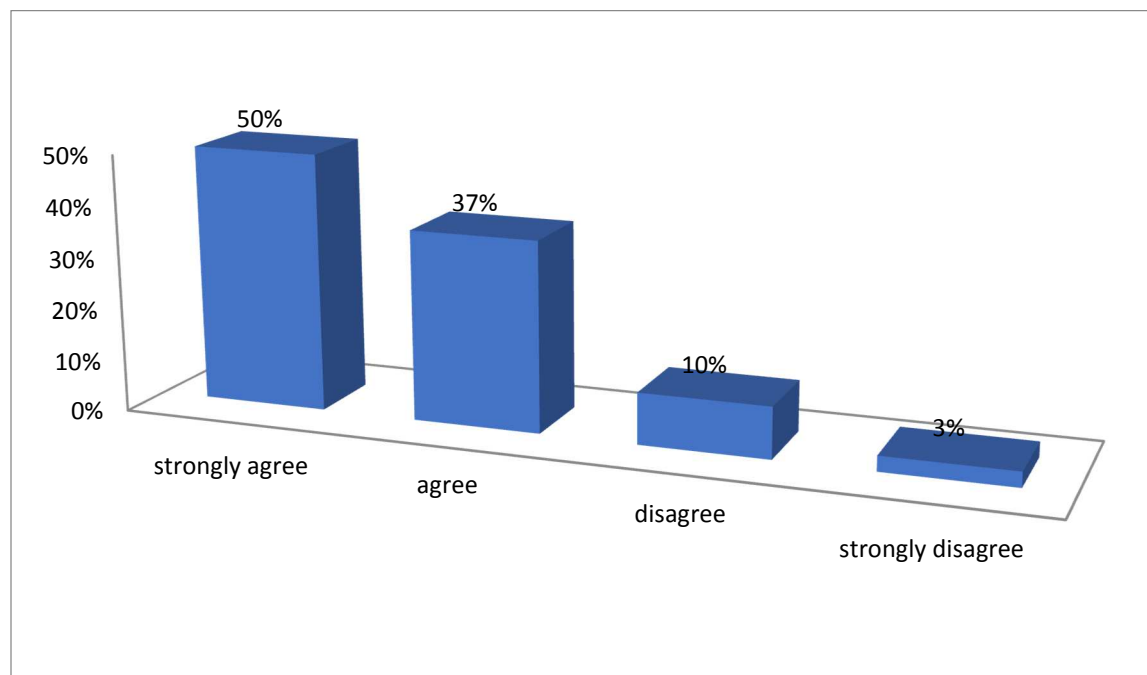


Figure 44. I worship in spirit and in truth.

We find that 87% of church members worship in spirit and in truth while 13% of members do not. This chart shows that most members worship in spirit and in truth. TKCPC needs to pray for 13% of members. God wants all members to worship in spirit and in truth.

25. I prepare the Bible and hymn before going to church.

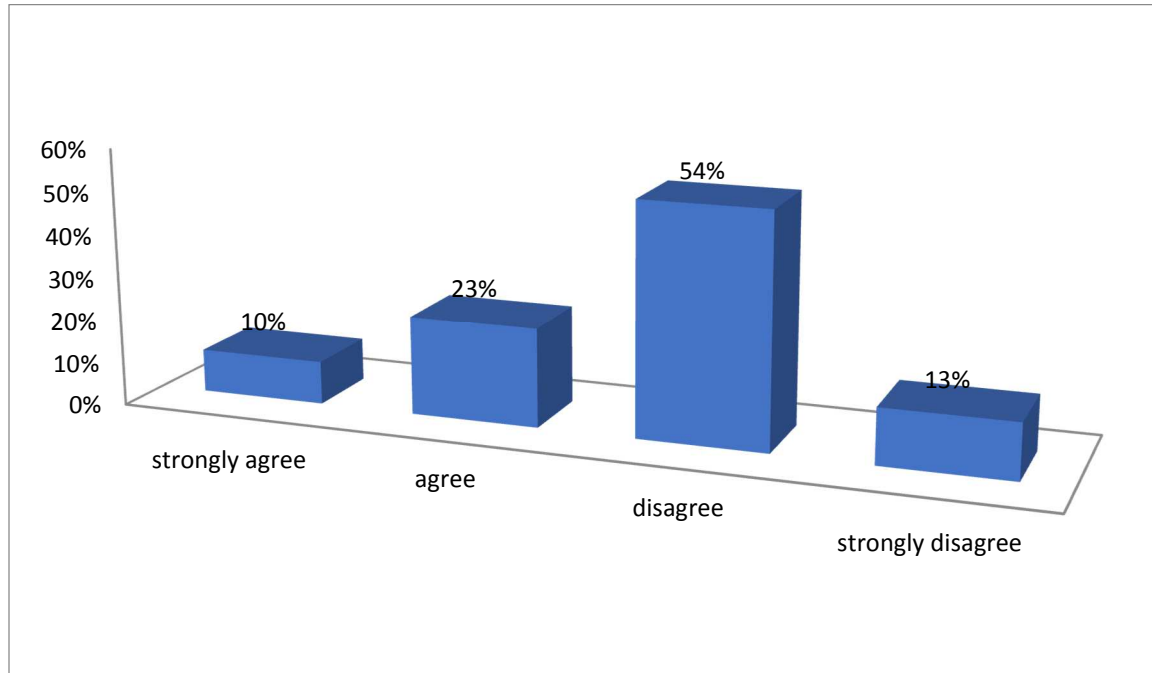


Figure 45. I prepare the Bible and hymn before going to church.

This figure indicates that 67% of church members do not prepare their own Bible and hymn before going to church and only 33% of members prepare. TKCPC prepares the Bibles and hymns for visitors and new comers. These days many of Christians do not bring their own Bible and hymn to worship and they use their smart phones for Bibles and hymns are displayed in church. Pastor needs to encourage 33% of TKCPC members to prepare their own Bibles and hymns before they come to church for concentrating on worship wholly.

26. I prepare offering before going to church.

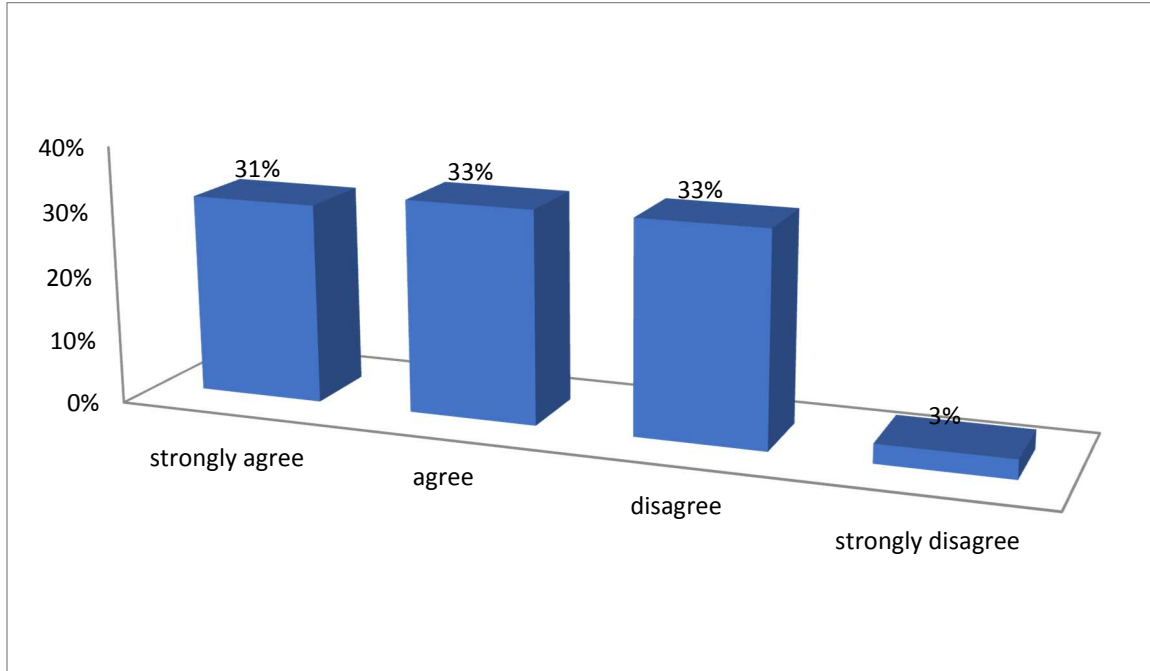


Figure 46. I prepare offering before going to church.

We find that 64% of church members prepare offering before going to church but 36% of church members do not. Pastor needs to teach the importance of offering and how to use money wisely as a Christian.

27. I come to church 10 minutes before worship service and prepare for service with prayer.

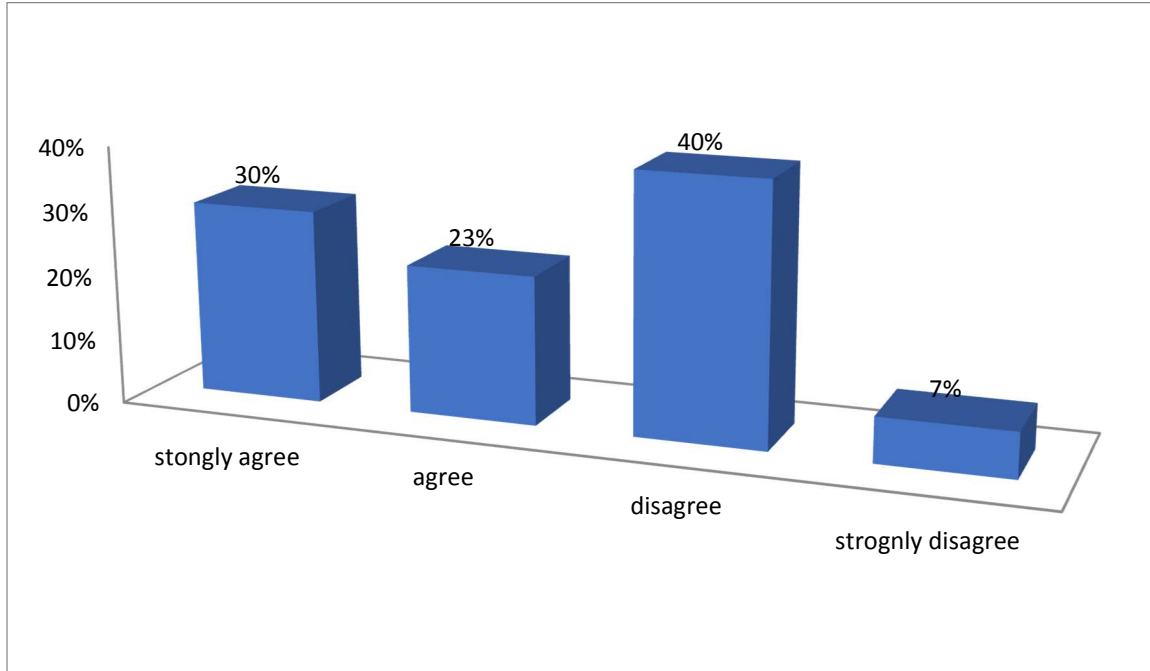


Figure 47. I come to church 10 minutes before worship service and prepare for service with prayer.

28. I come to church 10 minutes before worship service and pray for pastor.

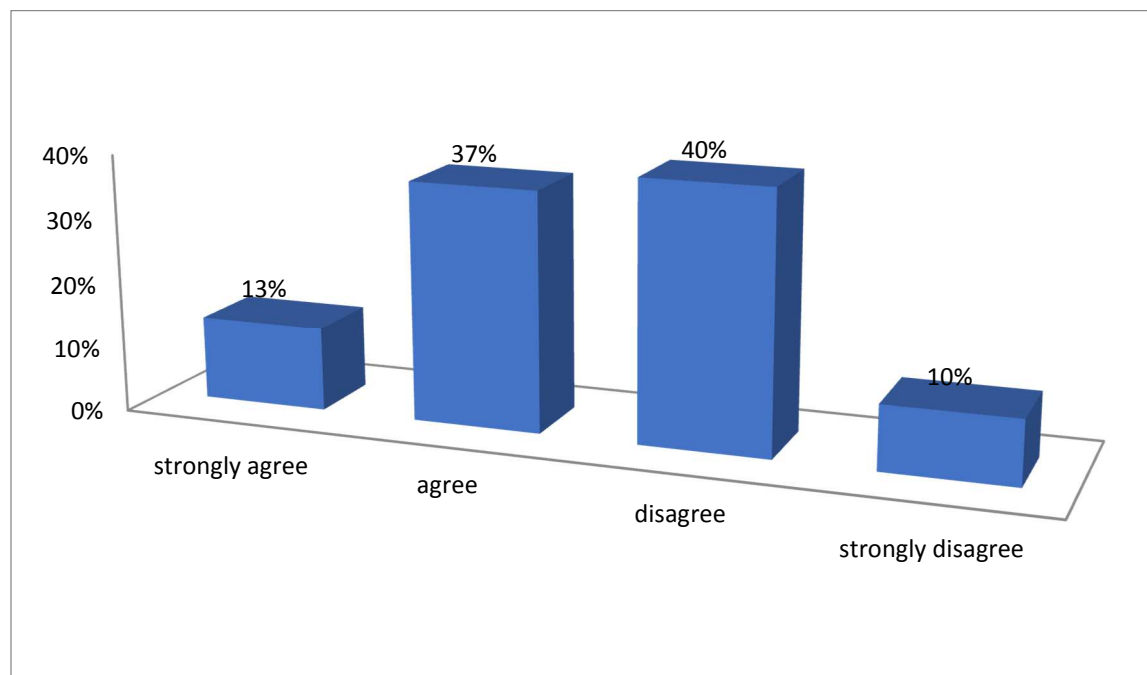


Figure 48. I come to church 10 minutes before worship service and pray for pastor.

The figure 27 shows 53% of church members come to church 10 minutes before worship service and prepare for service with prayer but 47% of members do not.

The figure 28 indicates 50% of church members come to church 10 minutes before worship service and pray for pastor but 50% of members do not. Pastor needs to encourage TKCPC members to come to church early and pray for the worship service and pastor every week.



29. I turn off the phone or change it to silent mode before worship service.

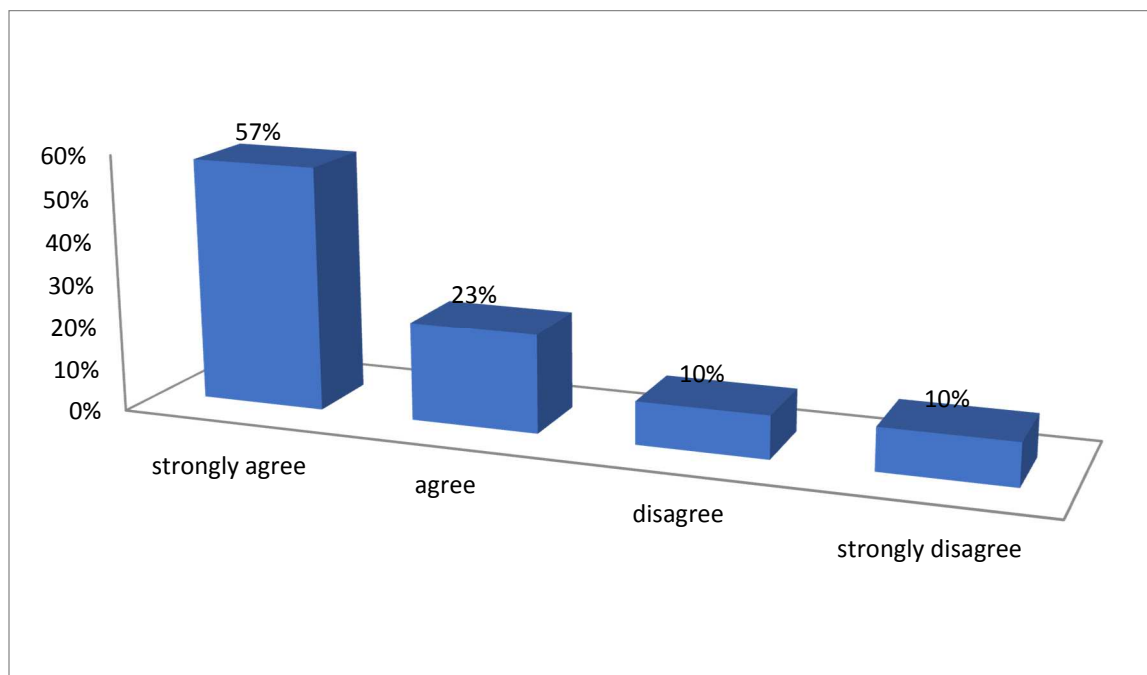


Figure 49. I turn off the phone or change it to silent mode before worship service.

This figure shows that 80% of church members turn off the phone or change it to silent mode before worship service but 20% of church members do not. We can see that most members try to concentrate on the worship and they are careful not to interrupt the service.

30. I eagerly attend the communion of saints after worship service.

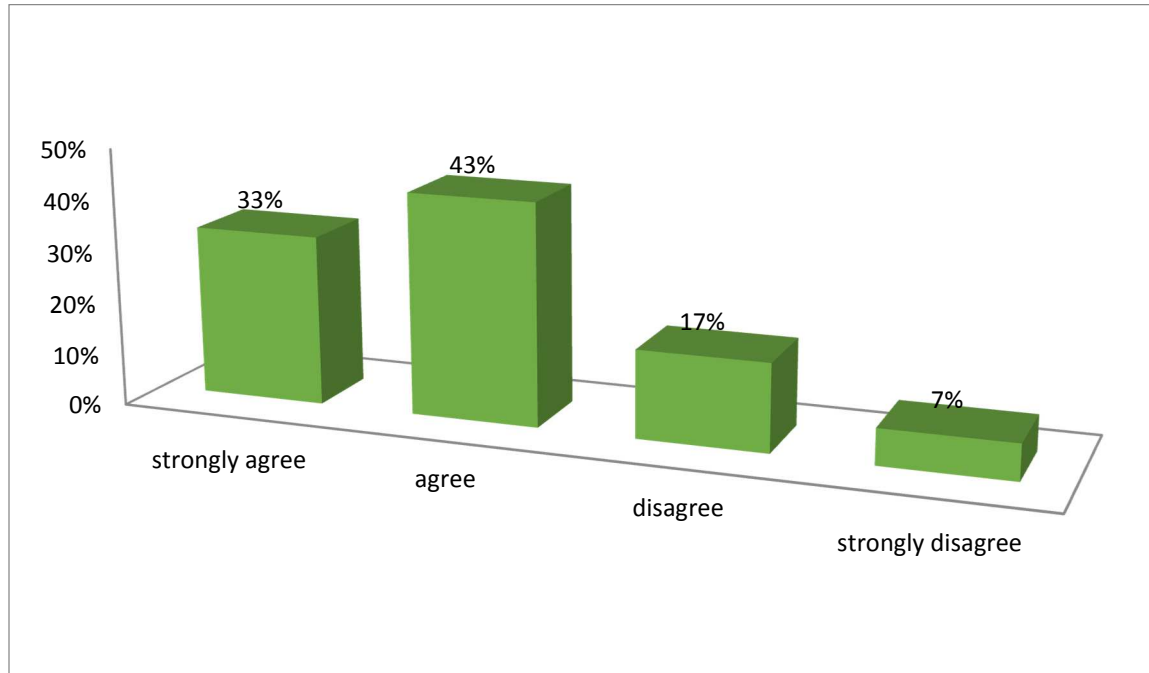


Figure 50. I eagerly attend the communion of saints after worship service.

This figure indicates that 76% of church members eagerly attend the communion of saints after worship service but 24% of members do not. Some members do not attend the Communion of saints after worship service because of their business or study. Some members feel out of place. TKCPC should help them to join the Communion of saints and have relationship with others gladly.

31. I eagerly go to new members and say hello to them.

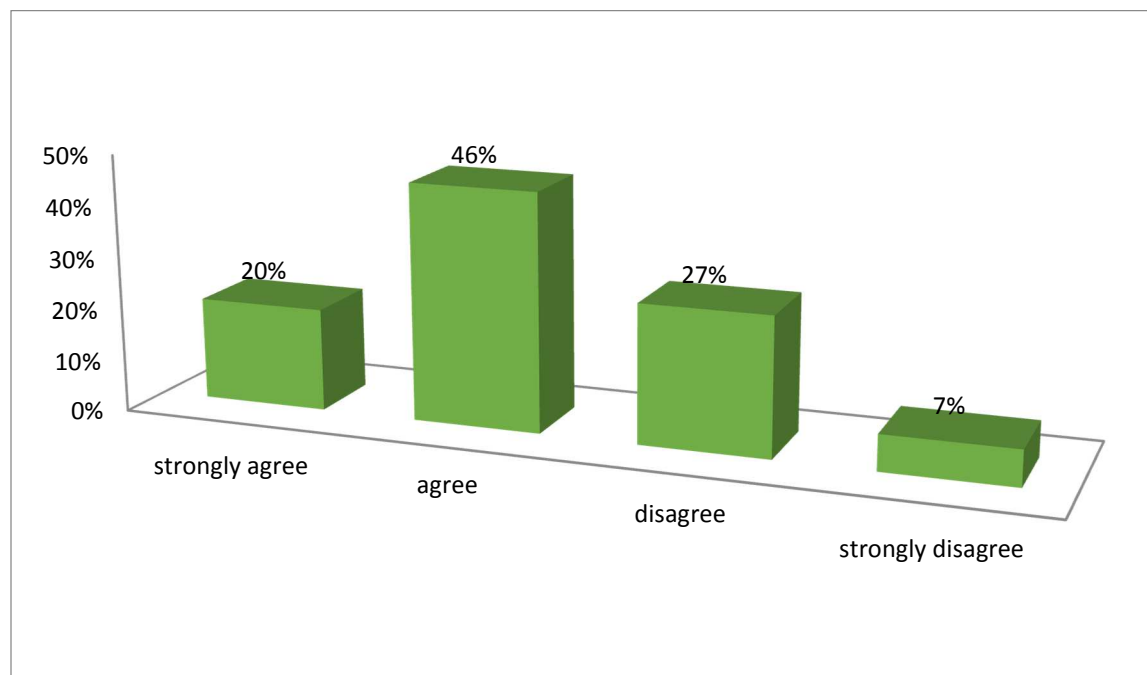


Figure 51. I eagerly go to new members and say hello to them.

This figure shows that 66% of church members eagerly go to new members and say hello to them but 34% of church members do not. Pastor needs to encourage 66% of TKCPC members to keep caring for new members until they become faithful members. Pastor also needs to teach 34% of members to welcome new members.

#### Summary of the Life and Beliefs of the Church Members

Overall, the life and beliefs of the TKCPC members are good. All the members believe in eternal life. Most of members believe God cares for them, believe that Jesus Christ is living, feel God is near them and has been affecting their life a lot and believe Bible is God's word and

Bible was written by inspiration of God's Spirit. Over 85% of members worship in spirit and truth.

However, they do not actively practice or participate on the activity of faith. Over 60% of members do not pray more than 10 minutes a day. Over 50% of members do not personally recommend people to believe God. There were 60% of members that do not often read the Bible. TKCPC needs to try to be more practical and active. This study also needs to research for helping them to grow their faith more concretely.

### Chapter Summary

The author conducted survey to members of Tallahassee Korean Community Presbyterian Church and analyzed them. Through these surveys and analyses, the researcher could find the strengths and weaknesses of church members' religious life. It can assist in developing a proposal for the small Korean-American churches in Chapter 6.

## CHAPTER VI

### CONCLUSION AND THE EFFECTIVE STRATEGIES FOR CHURCH GROWTH

Donald A. McGavran notes, “There is an inescapable theological bearing to the matter. The church and its mission are not man’s creation. They are rooted in God.”<sup>82</sup> God wants His church to grow. In order for a church to grow healthy, its growth should be biblical and well balanced. Then, church growth will occur naturally. Factors of church growth are described in the first church at Jerusalem “They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer” (Acts 2:42). As a result, verse 47 says, “And the Lord was adding to their number day by day those who were being saved.”

In Chapter 2, the researcher examined six principles for church growth: Leadership, Spirituality, Structures of Ministries, Worship, Small Groups, and Relationships. In this chapter, the researcher will present strategies for church growth with regard to these six principles.

#### Leadership

Carl George states, “Church growth is like planted grass. If you stand on the seed bed, the new green shoots do not have a chance. Give them water and light, and they will grow naturally. This is what God wants to do for His church.”<sup>83</sup> The problem is that pastors know their barriers, but they do not have the will to overcome their barriers. Pastors have to grow before their churches grow.

---

<sup>82</sup> Gary L. McIntosh, *Biblical Church Growth* (Grand Rapids, MI: Baker Books, 2003), 22.

<sup>83</sup> Carl F. George, *How to Break Growth Barriers* (Grand Rapids, MI: Revell, 1993), 18.

Dewayne Davenport said, “If called upon to name the key to church growth, it would be leadership.”<sup>84</sup> The authority of Christian leaders is a spiritual authority granted for building up church members so that they will live out God’s will in their daily lives and in Christian ministry. Because authority is derived from spiritual stature and respect, the pastor must demonstrate competence in the practical matters of church administration as he leads boldly. C. Peter Wagner proclaimed that “the primary catalytic factor for church growth is a pastor.”<sup>85</sup> Indeed, when a pastor exercises healthy and right leadership, the church will naturally grow.

What is leadership? Thom Rainer states that leadership is “the art and science of influencing people.” John Maxwell declares that “leadership is *influence* - nothing more, nothing less.” John Haggai states, “Leadership is the discipline of deliberately exerting special *influence* within a group to move it toward goals of beneficial permanence that fulfill the group’s real needs.” Through several definitions of leadership we know “influence” seems to be the key to being a leader. Obviously, he or she who has no influence is not a leader.

The second and most common element of the leadership definitions is “vision.” George Barna emphasizes that vision is important and that vision is “preferred future.” “Where there is no vision, the people are unrestrained” (Proverbs 29:18). Pastors need to build core values and vision. Church members in a growing church must have spiritual vision, and they must have practical strategies by which to bring that vision to fruition. Accordingly, churches must be careful of those who advise them to ignore any planning and simply “let go.” This does not mean that we should trust our strategies and ignore the role of the Holy Spirit in the process. Proverbs

---

<sup>84</sup> D. Dewayne Davenport, *The Bible Says Grow: Church Growth Guidelines for Church of Christ* (Williamstown, MA: Evangelism Seminar, 1978), 30.

<sup>85</sup> C. Peter Wagner, *Your Church Can Grow* (Ventura, CA: Regal Books, 1984), 60.

19:21 says clearly that God's purpose will prevail regardless of our plans. "Many plans are in a man's heart, but the counsel of the LORD will stand" (Proverbs 19:21).

Several effective strategies will enhance leadership:

- 1) Develop good character in leader.
- 2) Develop effective methods of leading.
- 3) Develop a clear vision for ministry in the future.
- 4) Make core values based on vision.
- 5) Set up regular planning meetings according to vision.
- 6) Have confidence in God's call.<sup>86</sup>
- 7) Have openness toward changes.

Elmer Towns says, "A leader takes followers from where they are located to where they should be. This implies change. The ideas of change imply innovation, alteration, replacement, or transfer."<sup>87</sup>

- 8) Open classes of leadership development for church members and pastor.
- 9) Make members involve in continuing leadership education with conferences and seminars.<sup>88</sup>

---

<sup>86</sup> Os Guinness, *The Call* (Nashville, TN: Word, 1998), 29; quoted in E. Glenn Wagner, *Escape from Church, Inc.* (Grand Rapids, MI: Zondervan, 1999), 162.

<sup>87</sup> Elmer L. Towns, *The 8 Law of Leadership* (Lynchburg: Church Growth Institute, 1992), 183.

<sup>88</sup> TKCPC is involved in the Presbytery of Florida. There are a lot of leadership conferences and seminars in the Presbytery of Florida. TKCPC will join there.

## Spirituality

What cannot be observed in a church is often more important than what can be. That is why churches that desire to experience biblical church growth rely on the right power: the Holy Spirit. Put simply, life-giving churches trust in the sovereign work of the Holy Spirit for the growth of the church. Along with the Father and the Son, the Holy Spirit was integrally involved in bringing life to the world.<sup>89</sup>

Today churches that desire biblical church growth place prayer at the forefront of their ministry. Prayer is the key to discerning and correcting some of the barriers that block a church's growth. It is the discipline that helps us grow nearer to God's heart. Yet it is vital to point out that "prayer is not so much an effort as a communion."<sup>90</sup>

Prayer is seeking the face of God. It is listening to what He has to say to us, more than our asking Him to bless our plans and goals. God told Solomon that His people should "humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land" (2 Chron. 7:14).<sup>91</sup>

One of the reasons more churches do not experience biblical church growth is tied to this truth: *they have not sought the face of God*. They are seeking growth through their own wisdom and power rather than by submitting themselves and their church to the Holy Spirit's direction.

---

<sup>89</sup> Gary L. McIntosh, *Biblical Church Growth* (Grand Rapids, MI: Baker Books, 2003), 81.

<sup>90</sup> Carl F. George and Warren Bird, *How to Break Growth Barriers* (Grand Rapids, MI: Baker Books, 1993), 38-39.

<sup>91</sup> Gary L. McIntosh, *Biblical Church Growth*, 87.



Seeking God's face in prayer – asking for His guidance – implies a search for God's will rather than our own.<sup>92</sup>

The result of TKCPC questionnaire reveals that 67% of members do not pray more than 10 minutes a day. Over 90% believe that God answers their prayers. Only 80% of members tend to pray to God for forgiveness of their sins. It shows that even though spirituality of TKCPC members is good, they need to pray more.

The researcher suggests effective strategies to enhance spirituality:

1) Pray always in a close relationship with God.

Strive to listen to God's voice. Prayer must be based on relationship and the relationship must be two-way, not just one-way. "Listening to God speak through His Holy Spirit is not only normal; it is essential."<sup>93</sup>

2) Try to pray more than 30 minutes in a day.

3) Have an intercessory prayer meeting.<sup>94</sup>

Intercessory prayer is the most powerful weapon for warfare.<sup>95</sup> According to Dale Galloway's definition, the prayer of intercession is the prayer which stands between God and an urgent need and pleads to God for that need.<sup>96</sup>

---

<sup>92</sup> Ibid., 89.

<sup>93</sup> Bill Hybels, *Too busy Not to Pray* (Downers Grove, IL: InterVarsity, 1988), 109-110.

<sup>94</sup> TKCPC has an intercessory prayer meeting every Wednesday. We pray for church and each members during this time.

<sup>95</sup> Acts 12

<sup>96</sup> Dale E. Galloway, *20/20 Vision: How to Create A Successful Church* (Portland, OR: Scott, 1986), 71.

- 4) Enhance available intercessory prayer lists.
- 5) Have classes on prayer.
- 6) Try to find place for daybreak prayer meeting.<sup>97</sup>

### Structure of Ministries

Through the survey, we found that 96% of TKCPC members are happy when they serve the church. Christian A. Schwarz emphasized gift- oriented ministry in his book *Natural Church Development*. “An interesting corollary result of our research was the discovery that probably no factor influences the contentedness of Christians more than whether they are utilizing their gifts or not. Our data demonstrated a highly significant relationship between “gift-orientation” (“My personal ministry involvements match my gift”) and “joy in living” (“I consider myself to be a happy, contented person”)”<sup>98</sup>

Every Christian has received a special gift (spiritual gift), a divine enablement for ministry to the body. Paul wrote, “To each one is given the manifestation of the Spirit for the common good . . . One and the same Spirit works all these things, distributing to each one individually just as He wills” (1 Cor. 12:7, 11). As each part of the human body has a particular function, so does each member of the body of Christ (cf. 12:14).<sup>99</sup>

---

<sup>97</sup> Currently there is no daybreak prayer meeting in TKCPC because of limitation of time and place.

<sup>98</sup> Christian A. Schwarz, *Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 1996), 24.

<sup>99</sup> John MacArthur, *The MacArthur New Testament Commentary: 1 Peter* (Chicago, IL: Moody Press, 2004), 242.

If members do not discover and use their spiritual gifts, a church cannot expect great progress in any area of church development. Moreover, there is no area where you can better study the difference between technocratic growth programs that have been invented by humans, and church development according to God's plan.<sup>100</sup> TKCPC divided the structures to seven parts: worship, music, female evangelism, finance, interpretation, young adults, and education.<sup>101</sup> This is organized based on a gift-oriented ministry.

A number of effective strategies will enhance structure of ministries.

- 1) Create understanding for the subject of gift-oriented ministry.<sup>102</sup>
- 2) Help all Christians to discover their gifts.
- 3) Define church mission statement clearly.

If possible, define church mission statement in writing.

- 4) Evaluate all structures according to their potential for multiplication.
- 5) Apply the existing gifts of members consistently.

All active church members should identify their gifts. When Christians think about which tasks would best fit their giftedness, they should remember to devote the greatest number of gifts possible to those areas of the ministry of the church.

- 6) Have frequent classes on spiritual gifts that would include a spiritual gift inventory.
- 7) Have regular evaluations of church programs.

---

<sup>100</sup> Christian A. Schwarz and Christoph Schalk, *Implementation Guide to Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 1998), 55.

<sup>101</sup> See figure 8.

<sup>102</sup> Christian A. Schwarz, *Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 1996), 24-25.

## Worship

The result of questionnaire shows that TKCPC more members think worship is the most helpful thing for their faith and life in their church than anything else, but the results were divided. Over 40% of members think worship is the most helpful. While 23% of members think relationship is the most helpful, and 21% of members think that prayer is the most helpful. There were 13% of members thinking that group Bible study is the most helpful.

“All of creation was created to bring glory to God, but only man was created to do it out of loving relationship with God as our Father,” says Tom Sparing, Vision New England’s director of worship renewal and former pastor of worship at Immanuel Baptist Church in Chelmsford, Massachusetts.<sup>103</sup>

Living lives that worship God should be the first priority of God’s people who have been saved by God’s grace.<sup>104</sup> Elmer Towns raises three basic questions concerning worship: (1) Is this a question of *how* we worship or *who* we worship? (2) Is this a question of *preference* or *principles*? (3) Is this a question of *cultural* or *Christian essence*?<sup>105</sup>

In addition, Elmer Towns defines that “worship is a face-to-face encounter with the living God, based on a generation experience, prompted by the Holy Spirit, and resulting in the exhortation of God’s glory. Simply speaking, worship is giving the worth to God that He deserves because He is the Supreme Deity. Since worship is giving all of our praise to God with

---

<sup>103</sup> Stephen A. Macchia, *Becoming A Healthy Church: Ten Traits of a Vital Ministry* (Grand Rapids, MI: Baker Books, 1999), 41.

<sup>104</sup> Andrew E. Hill, *Enter His Court with Praise* (Grand Rapids, MI: Baker, 1993), 13.

<sup>105</sup> Elmer Towns, *Putting An End to Worship Wars* (Nashville, TN: Broadman & Holman, 1997), 61.

all of our hearts, worship is an intense emotional, intellectual, and volitional response to the majesty of God.”<sup>106</sup> The result of TKCPC questionnaire reveals that 90% of TKCPC members attend worship service every Sunday, and 87% of TKCPC members worship in spirit and in truth.

There are effective strategies that will enhance worship:

- 1) Teach the essence of worship to all church members.
- 2) Prepare powerful preaching.

Preaching is an essential element of worship. Preachers must prepare sermon with their best. Also, church member must pray for powerful preaching.

- 3) Use the power of music.
- 4) Buy the best sound system the church can afford.
- 5) Develop worship style appropriate for each targeted group.

There is no correct style of worship. Jesus only gave two requirements for legitimate worship: “God is spirit, and those who worship Him must worship in spirit and truth” (John4:24).<sup>107</sup>

- 6) Advertise the worship time and place in campus.<sup>108</sup>

### Small Groups

---

<sup>106</sup> Elmer Towns and Stetzer ed, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago: Moody Press, 2004), 75.

<sup>107</sup> Rick Warren, *Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 240-241.

<sup>108</sup> TKCPC is located in Florida State University. However, many of students do not know there are worship services in our sanctuary. Putting up signs in campus can be an effective strategy.

Joel Comiskey says, “Cell ministry is not another program; it is the very heart of the church.”<sup>109</sup> New comers can come to the meeting and can get along well with the existing members. As a result, the church can evangelize people through the cell church and these new comers eventually will be trained to be leaders. Joel Comiskey explains the mission of the cell church, “The church must make disciples who are willing to lead others and willing to influence others for the sake of Christ.”<sup>110</sup> One of the most important factors in a small group is a well-trained leader.

Small group ministry could be an effective strategy for small Korean-American church growth because a small group functions as a family in church. The result of TKCPC questionnaire shows that 66% of TKCPC members attend group Bible study, and 70% of church members were satisfied with group Bible study. We can know that most members look forward to attending small groups. The pastor’s aim is more than 90% of church members attending group Bible study.

Several effective strategies will enhance small groups:

1) Dream of leading healthy, growing, multiplying groups.

Having a dream helps small group leaders begin to realize his awesome potential to make a difference for God.<sup>111</sup>

2) Pray for group members daily.

---

<sup>109</sup> Joel Comiskey, *Home Cell Group Explosion: How Your Small Group Can Grow and Multiply* (Houston, TX: Touch, 1998), 17.

<sup>110</sup> Ibid., 16.

<sup>111</sup> Dave Earley, *8 Habits of Effective Small Group Leaders* (Houston, TX: Cell Group Resources, 2001), 20.

Prayer is the most important activity of the small group leader. If a small group leader could do only one thing to make the group more effective, that one thing would be to pray.<sup>112</sup>

3) Contact group members regularly.

4) Plan group fellowship activities.

Use social gatherings as an opportunity to help new people make friends with the others in your group. Have some type of social gathering at least every seven weeks, and focus on getting new people there.<sup>113</sup>

5) Start new groups as often as possible.<sup>114</sup>

6) Enhance regular meeting with group leaders.<sup>115</sup>

### Relationships

There is a highly significant relationship between the ability of a church to demonstrate love and its long-term growth potential. Growing churches possess on the average a measurably higher “love quotient” than stagnant or declining ones.<sup>116</sup> What is the importance of people’s relationships in church? Stephen Macchia stress, “The healthy church is intentional in its effects

---

<sup>112</sup> Ibid., 27.

<sup>113</sup> Ibid., 78.

<sup>114</sup> We will have a group meeting for new-comers. Pastor will teach basic Christian doctrines and help them to become effective church members.

<sup>115</sup> TKCPC has a group leader meeting every month. We will have a meeting twice in a month.

<sup>116</sup> Christian A. Schwarz, *Natural Church Development* (4th ed. St. Charles. IL: ChurchSmart Resources, 2000), 36.

to build loving, caring relationships within families, between members, and within the community they serve.”<sup>117</sup>

George Barna says, “What makes a church secure and stable is not mere friendliness but true concern, compassion and caring for others.”<sup>118</sup> He emphasizes deeper relationships of community. He further says that “highly effective churches usually identify spiritual renewal as the ultimate goal of the relationships developed within the church network.”<sup>119</sup> The result of a questionnaire reveals that 76% of TKCPC members eagerly attend the communion of saints after worship service.

Some effective strategies enhance relationships:

1) Express love and acceptance.

Since we have been unconditionally loved and accepted by God, forgiven, restored, and ushered into a new relationship with Him, the church is to exhibit those same Christ-honoring graces to the world He has called us to reach.<sup>120</sup>

2) Exhibit grace, mercy, and forgiveness.<sup>121</sup>

3) Communicate and resolve conflicts.<sup>122</sup>

---

<sup>117</sup> Stephen A. Macchia, *Becoming a Healthy Church: 10 Characteristics* (Grand Rapids, MI: Baker Books, 1999), 95.

<sup>118</sup> George Barna, *The Habits of Highly Effective Churches* (Ventura, CA: Regal Books, 1999), 86.

<sup>119</sup> Ibid., 75.

<sup>120</sup> Stephen A. Macchia, *Becoming A Healthy Church: 10 Characteristics* (Grand Rapids, MI: Baker Books, 1999), 101.

<sup>121</sup> Ibid., 102-105.



- 4) Welcome diversity into your fellowship.<sup>123</sup>
- 5) Have social event at least once every three months.
- 6) Enhance fellowship with food.<sup>124</sup>
- 7) Enhance a welcome visitation time in service.<sup>125</sup>

### Chapter Summary

Church growth is a mission to God's people. According to McGavran, "We are not called to create a static ministry for static churches content to remain at their present size in the midst of millions of the winnable. We are called to create a ministry which will keep growing churches growing and start non-growing churches on the road of great growth."<sup>126</sup>

After processing literature research, surveys and interviews, number of effective strategies for small Korean-American church growth have been suggested. The strategies were presented in 6 parts: leadership, spirituality, structures of ministries, worship, small groups, and relationships. The researcher hopes that this thesis will help small Korean-American churches to grow and be more effective.

---

<sup>122</sup> Ibid., 105-107.

<sup>123</sup> Ibid., 108-110.

<sup>124</sup> Currently TKCPC has 3 groups and they prepare food for fellowship alternately.

<sup>125</sup> Currently TKCPC has a welcome visitation time during the Sunday worship service.

<sup>126</sup> Gary L. McIntosh, *Biblical Church Growth* (Grand Rapids, MI: Baker Books, 2003),

**APPENDIX A**  
**INTERVIEW TO PASTOR EZRA YUNE**

Ezra Yune is the previous Pastor of Tallahassee Korean Community Presbyterian Church. Also, he is a founder of TKCPC.

Questions

1. When was the TKCPC begin?
2. Can you tell me a brief migration history of TKCPC sanctuary?
3. What was the vision of TKCPC when it is begin?
4. What had you focused on during your ministry?

**APPENDIX B**  
**SURVEY QUESTIONS**

**Questions about basic information**

1. What is your Gender?

- ☐ a. Male
- ☐ b. Female

2. What is your Age?

- ☐ a. 10-17
- ☐ b. 18-29
- ☐ c. 30-39
- ☐ d. 40-49
- ☐ e. 50-59
- ☐ f. over 60

3. Are you married?

- ☐ a. Yes
- ☐ b. No

4. How long have you been in the U.S?

- ☐ a. less than 1 year
- ☐ b. 1-2years
- ☐ c. 2-3years
- ☐ d. 3-5years
- ☐ e. 5-7 years
- ☐ f. 7-10years

\_\_\_\_g. over 10years

5. What was your religion in Korea?

\_\_\_\_a. Christianity

\_\_\_\_b. Roman Catholic

\_\_\_\_c. Buddhism

\_\_\_\_d. no religion

e. other\_\_\_\_\_

6. If you are a Christian, how long have you been a Christian?

\_\_\_\_a. less than 1 year

\_\_\_\_b. 1-5 years

\_\_\_\_c. 6-10 years

\_\_\_\_d. over 10 years

7. If you were a Christian, how often did you go to church in Korea?

\_\_\_\_a. Almost every day

\_\_\_\_b. Almost every Sunday

\_\_\_\_c. Sometimes

\_\_\_\_d. did not go

8. How did you attend Church in the U.S?

\_\_\_\_a. originally Christian

\_\_\_\_b. by evangelism of church members

\_\_\_\_c. by family

\_\_\_\_d. by friends

\_\_\_\_e. need of Korean Community

f. other\_\_\_\_\_

9. What was your first contact with Tallahassee Korean Community Presbyterian Church (TKCPC)?

- \_\_\_\_ a. Family  
 \_\_\_\_ b. Friends  
 \_\_\_\_ c. Former minister's recommendation  
 \_\_\_\_ d. Personal visit by minister  
 e. other \_\_\_\_\_

10. Are you baptized?

- \_\_\_\_ a. Yes  
 \_\_\_\_ b. No

11. Please describe approximate distance from home to TKCPC (one way)?

\_\_\_\_\_ miles or \_\_\_\_\_ minutes

12. What is the most helpful for your faith and life in your church?

- \_\_\_\_ a. worship  
 \_\_\_\_ b. group bible study  
 \_\_\_\_ c. relationships  
 \_\_\_\_ d. prayer

### **Questions about life and attitude of faith**

(Answers: a. strongly agree b. agree c. disagree d. strongly disagree)

1. I believe in eternal life.

a      b      c      d

2. I pray more than 10 minutes a day.

a      b      c      d

3. I believe that God answers my prayers.

a      b      c      d

4. I tend to pray to God for forgiveness of my sin.

a      b      c      d

5. I tend to participate in church's meeting actively.

a      b      c      d

6. I tend to talk about faith with my family.

a      b      c      d

7. I tend to talk about faith with my colleague, neighbor, and friends.

a      b      c      d

8. I believe God cares for me.

a      b      c      d

9. I try to attend worship service every Sunday.

a      b      c      d

10. I attend group Bible study.

a      b      c      d

11. Group Bible Study is an important source which satisfies my life.

a      b      c      d

12. Church is a comfort shelter to me.

a      b      c      d

13. I believe that Jesus Christ is living.

a      b      c      d

14. I tend to ask God's will in my life.

a      b      c      d

15. I need God's love and caring.

a      b      c      d

16. I feel that God is near me.

a      b      c      d

17. God has been affecting my life a lot.

a      b      c      d

18. I am happy when I serve the church.

a      b      c      d

19. I personally recommend people to believe in God.

a      b      c      d

20. I often read the Bible.

a      b      c      d

21. I believe that the Bible is God's word.

a      b      c      d

22. I believe that the Bible was written by inspiration of God's Spirit.

a      b      c      d

23. I believe the Biblical inerrant.

a      b      c      d

24. I worship in spirit and truth.

a      b      c      d

25. I prepare the Bible and hymn before going to church.

a      b      c      d

26. I prepare offering before going to church.

a      b      c      d

27. I come to church 10 minutes before worship service and prepare for service with prayer.

a      b      c      d

28. I come to church 10 minutes before worship service and pray for pastor.

a      b      c      d

29. I turn off the phone or change it to silent mode before worship service.

a      b      c      d



30. I eagerly attend the Communion of saints after worship service.

a      b      c      d

31. I eagerly go to new members and say hello to them.

a      b      c      d

**APPENDIX C**  
**CONSENT FORM FOR INTERVIEWEE**

A Strategy of Ministry for Small, Korean-American Church Growth:  
Centered on Tallahassee Korean Community Presbyterian Church  
Ju Seob Yang  
Liberty Baptist Theological Seminary

You are invited to be in a research study of a strategy to grow small Korean-American Churches. You are selected because you are the founder and former pastor of Tallahassee Korean Community Presbyterian Church. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Ju Seob Yang, a doctoral candidate in the Liberty Baptist Theological Seminary is conducting this study.

**Background Information:**

The purpose of this study is to provide a strategy to help small, Korean-American churches to grow and be more effective.

**Procedures:**

If you agree to be in this study, I would ask you to do the following things:  
You will be asked to answer about 4 questions by phone. It will take about 30 minutes totally.

**Risks and Benefits of being in the Study:**

The study has several risks: Participants can feel emotional anxiety because personal information might be revealed. The risk is considered minimal and is no more than that experienced in everyday life.

Participants will not receive a direct benefit.

**Compensation:**

You will receive a thank-you card with all my heart. If you request, you will receive the printed thesis when it is published.

**Confidentiality:**

The records of this study will be kept private. In any sort of report the researcher might publish, he will not include any information that might identify a subject. Research records will be stored securely and only the researcher will have access to the records. The file will be locked with the password, which only he can access.

**Voluntary Nature of the Study:**

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty Theological Baptist Church or Tallahassee Korean Community

Presbyterian Church. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

### **Contacts and Questions:**

The researcher conducting this study is Ju Seob Yang. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at Ju Seob Yang (850-408-7845, [jyang2@liberty.edu](mailto:jyang2@liberty.edu)) or Frank Schmitt, the researcher's faculty advisor, 434-592-4143 or [fschmitt@liberty.edu](mailto:fschmitt@liberty.edu)

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

***Please notify the researcher if you would like a copy of this information to keep for your records.***

### **Statement of Consent:**

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT.)

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Signature of Investigator: \_\_\_\_\_ Date: \_\_\_\_\_

## **APPENDIX D**

### **CONSENT FORM**

A Strategy of Ministry for Small, Korean-American Church Growth:  
Centered on Tallahassee Korean Community Presbyterian Church  
Ju Seob Yang  
Liberty Baptist Theological Seminary

You are invited to be in a research study of a strategy to grow small Korean-American Churches. You were selected as a possible participant because you are a precious member of Tallahassee Korean Community Presbyterian Church. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Ju Seob Yang, a doctoral candidate in the Liberty Baptist Theological Seminary is conducting this study.

#### **Background Information:**

The purpose of this study is to provide a strategy to help small, Korean-American churches to grow and be more effective.

#### **Procedures:**

If you agree to be in this study, I would ask you to do the following things:  
You will be asked to complete a survey about your basic information and your faith. It will take about 20 minutes totally. This is an anonymous survey.

#### **Risks and Benefits of being in the Study:**

The study has several risks: Participants can feel emotional anxiety because personal information might be revealed. The risk is considered minimal and is no more than that experienced in everyday life.

Participants will not receive a direct benefit.

#### **Compensation:**

You will receive a thank-you card with all my heart. If you request, you will receive the printed thesis when it is published.

#### **Confidentiality:**

The records of this study will be kept private. In any sort of report I might publish, he will not include any information that might identify a subject. Research records will be stored securely and only the researcher will have access to the records. The file will be locked with the password, which only he can access.

#### **Voluntary Nature of the Study:**

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or Tallahassee Korean Community Presbyterian

Church. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

**Contacts and Questions:**

The researcher conducting this study is Ju Seob Yang. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at Ju Seob Yang (850-408-7845, [jyang2@liberty.edu](mailto:jyang2@liberty.edu)) or Frank Schmitt, the researcher's faculty advisor, 434-592-4143 or [fschmitt@liberty.edu](mailto:fschmitt@liberty.edu)

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

*Please notify the researcher if you would like a copy of this information to keep for your records.*

**Statement of Consent:**

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT)

## **APPENDIX E**

### **CONSENT FORM FOR MINORS**

A Strategy of Ministry for Small, Korean-American Church Growth:  
Centered on Tallahassee Korean Community Presbyterian Church  
Ju Seob Yang  
Liberty Baptist Theological Seminary

Your child is invited to be in a research study of a strategy to grow small Korean-American Churches. Your child is selected as a possible participant because your child is a precious member of Tallahassee Korean Community Presbyterian Church. I ask that you read this form and ask any questions you may have before agreeing to allow your child to be in the study.

Ju Seob Yang, a doctoral candidate in the Liberty Baptist Theological Seminary is conducting this study.

#### **Background Information:**

The purpose of this study is to provide a strategy to help small, Korean-American churches to grow and be more effective.

#### **Procedures:**

If you agree to allow your child to be in this study, I would ask your child to do the following things: Your child will be asked to complete a survey about his/her basic information and his/her faith. It will take about 20 minutes totally. This is an anonymous survey.

#### **Risks and Benefits of being in the Study:**

The study has several risks: Participants can feel emotional anxiety because personal information might be revealed. The risk is considered minimal and is no more than that experienced in everyday life.

Participants will not receive a direct benefit.

#### **Compensation:**

Your child will receive a thank-you card with all my heart. If you request, you will receive the printed thesis when it is published.

#### **Confidentiality:**

The records of this study will be kept private. In any sort of report the researcher might publish, he will not include any information that might identify a subject. Research records will be stored securely and only the researcher will have access to the records. The file will be locked with the password, which only he can access.

#### **Voluntary Nature of the Study:**

Participation in this study is voluntary. Your decision whether or not to allow your child to participate will not affect your child's current or future relations with Liberty University or Tallahassee Korean Community Presbyterian Church. If you decide to allow your child to participate, your child is free to not answer any question or withdraw at any time without affecting those relationships.

### **Contacts and Questions:**

The researcher conducting this study is Ju Seob Yang. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at Ju Seob Yang (850-408-7845, [jyang2@liberty.edu](mailto:jyang2@liberty.edu)) or Frank Schmitt, the researcher's faculty advisor, 434-592-4143 or [fschmitt@liberty.edu](mailto:fschmitt@liberty.edu)

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

*Please notify the researcher if you would like a copy of this information to keep for your records.*

### **Statement of Consent:**

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT.)

Signature of minor: \_\_\_\_\_ Date: \_\_\_\_\_

Signature of parent or guardian: \_\_\_\_\_ Date: \_\_\_\_\_  
(If minors are involved)

Signature of Investigator: \_\_\_\_\_ Date: \_\_\_\_\_

## APPENDIX F

### THE POWERPOINT PRESENTATION FOR ORAL DEFENSE

A STRATEGY OF MINISTRY FOR SMALL  
KOREAN-AMERICAN CHURCH GROWTH:

CENTERED ON TALLAHASSEE KOREAN  
COMMUNITY PRESBYTERIAN CHURCH

THESIS ORAL DEFENSE  
PRESENTED BY JU SEOB YANG

## Contents

CHAPTER I INTRODUCTION

CHAPTER II UNDERSTANDING CHURCH GROWTH

CHAPTER III UNDERSTANDING SMALL KOREAN-AMERICAN CHURCH

CHAPTER IV TALLAHASSEE KOREAN COMMUNITY PRESBYTERIAN  
CHURCH

CHAPTER V RESULTS AND ANALYSIS OF THE SURVEYS

CHAPTER VI CONCLUSION AND THE STRATEGY FOR GROWTH

Q & A TIME



## CHAPTER ONE:

### INTRODUCTION

Statement of the problem

Statement of limitations

Biblical and theological bases

Statement of methodology

Review of literature

Even though

Tallahassee Korean Community Presbyterian Church

is a small church,

it has a lot of potential.

The researcher hope that this project will help  
small Korean–American churches  
to grow and be more effective.

## CHAPTER TWO: UNDERSTANDING CHURCH GROWTH

History of the church growth movement  
Biblical foundations for church growth  
Theological foundations for church growth  
Church growth principles

“Methods are many, principles are few.

Methods may change,  
but principles never do.”


(Elmer Towns)

Jesus said to the apostles,


“You will 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” (Acts 1:8)



Even though we acquire  
the theory of church growth,  
it is impossible to grow the church  
without the Holy Spirit.



### CHAPTER THREE: UNDERSTANDING SMALL KOREAN-AMERICAN CHURCH

The Characteristics of small church  
The Characteristics of Korean-American church

Small Korean-American churches have both crisis and opportunity. Most of them have a problem with the lack of resources. Often money is tight, trained workers scarce, musicians weak, and maintenance deferred.

On the other hand, the small church relates as a family.

It functions as a family.

## CHAPTER FOUR:

### TALLAHASSEE KOREAN COMMUNITY PRESBYTERIAN CHURCH

The Brief History of TKCPC

The Location of TKCPC

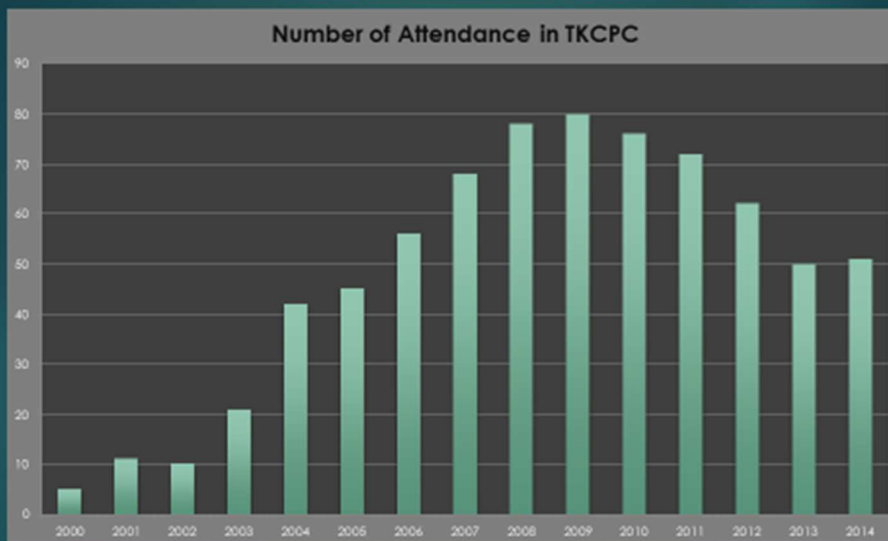
Pastoral Philosophy

Worship and Meeting

The Structures of Ministries

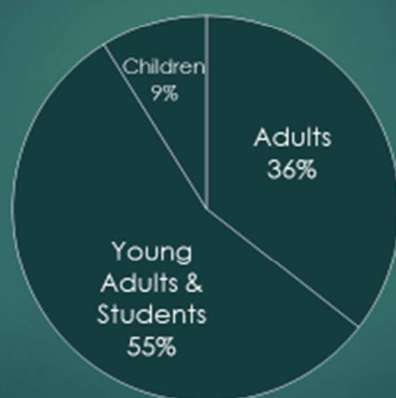
The Yearly Plan of TKCPC

Website



Average annual attendance of TKCPC

Percentage of members in TKCPC  
as of 4/12/2015



Pastoral Philosophy

For more Information at

[www.tallakoreanchurch.net](http://www.tallakoreanchurch.net)

## CHAPTER FIVE:

### RESULTS AND ANALYSIS OF THE SURVEYS

Questions about basic information

Questions about life and attitude of faith



## Summary of TKCPC members

TKCPC is a small Korean-American church.

Gender ratio is similar.

Marital status ratio is also similar.

Most of members (77%) were Christian in Korea.

77% of members is baptized  
and 23% of members are not.

## Summary of the life and beliefs of the church members

Overall, the life and beliefs of the TKCPC members are good.

100% of members believe in eternal life.

97% of members believe God cares for them.

96% of members believe that Jesus Christ is living.

97% of members feel God is near them  
and has been affecting their life a lot.

97% of members believe Bible is God's Word  
and Bible was written by inspiration of God's Spirit.

87% of members worship in spirit and truth.

However, they do not actively practice or participate  
on the activity of faith.

67% of members do not pray more than  
10 minutes a day.

57% members do not personally recommend  
people to believe God.

60% of members do not often read the Bible.

## CHAPTER SIX: CONCLUSION AND THE EFFECTIVE STRATEGY FOR GROWTH

Leadership  
Spirituality  
Structures of Ministries  
Worship  
Small Groups  
Relationships

## effective strategies to enhance Leadership

- 1) Develop good character in leader.
- 2) Develop effective methods of leading.
- 3) Develop a clear vision for ministry in the future.
- 4) Make core values based on vision.
- 5) Set up regular planning meetings according to vision.
- 6) Have confidence in God's call.
- 7) Have openness toward changes.

## effective strategies to enhance SPIRITUALITY

- 1) Pray always in a close relationship with God.
- 2) Try to pray more than 30 minutes in a day.
- 3) Have an intercessory prayer meeting.

effective strategies to enhance

## STRUCTURES OF MINISTRIES

- 1) Define church mission statement clearly.
- 2) Evaluate all structures according to their potential for multiplication.
- 3) Apply the existing gifts of members consistently.

effective strategies to enhance **WORSHIP**

- 1) Teaching the essence of worship to all church members.
- 2) Prepare powerful preaching.
- 3) Use the power of music.
- 4) Buy the best sound system the church can afford.
- 5) Develop worship style appropriate for each targeted group.

## effective strategies to enhance SMALL GROUPS

- 1) Dream of leading a healthy, growing, multiplying group.
- 2) Pray for group members daily.
- 3) Contact group members regularly.
- 4) Plan group fellowship activities.
- 5) Be committed to personal growth.

## effective strategies to enhance RELATIONSHIPS

- 1) Express love and acceptance.
- 2) Exhibit grace, mercy, and forgiveness.
- 3) Communicate and resolve conflicts.
- 4) Welcome diversity into your fellowship.

# Q & A TIME

# Thank you!

"I planted, Apollos watered, but God was causing the growth"

(1 Corinthians 3:6).

## BIBLIOGRAPHY

### Books with Single Authors or Editors

Barna, George. *Leaders on Leadership*. Ventura, CA: Regal Books, 1998.

\_\_\_\_\_. *The Habits of Highly Effective Churches*. Ventura, CA: Regal Books, 1999.

\_\_\_\_\_. *The Power of Vision*. Ventura, CA: Regal Books, 2003.

Bounds, Edward M. *E.M. Bounds on Prayer*. New Kensington, PA: Whitaker House, 1997.

\_\_\_\_\_. *Power through Prayer*. Grand Rapid, MI: Baker, 1992.

Comiskey, Joel. *Home Cell Group Explosion: How Your Small Group Can Grow and Multiply*. Houston, TX: TOUCH Outreach Ministries, 2002.

\_\_\_\_\_. *Leadership Explosion: Multiplying Cell Group Leaders to Reap the Harvest*. Houston, TX: TOUCH Publications, 2008.

Davenport, D. Dewayne. *The Bible Says Grow: Church Growth Guidelines for Church of Christ*. Williamstown, MA: Evangelism Seminar, 1978.

Dever, Mark E. *What Is a Healthy Church?* Wheaton, IL: Crossway Books, 2007.

Drummond, Lewis A. *Leading Your Church in Evangelism*. Nashville, TN: Broadman Press, 1976.

Earley, Dave. *8 Habits of Effective Small Group Leaders*. Houston, TX: TOUCH Outreach Ministries, 2001.

Erickson, Millard J. *Christian Theology*. Grand Rapids, MI: Baker, 1985.

Galloway, Dale E. *20/20 Vision : How to Create A Successful Church*. Portland, OR: Scott, 1986.

Gelder, Craig Van. *The Essence of the Church: A community Created by the Spirit*. Grand Rapids, MI: Baker Books, 2000.

- George, Carl F. *Prepare Your Church for the Future*. Grand Rapids, MI: Baker Books, 1991
- Gets, Gene A. *Sharpening the Focus of the Church*. Eugene, OR: Wipf & Stock Publishers, 2012.
- Gilbert Larry. *Team Ministry: Gifted to Serve*. Lynchburg, VA: ChurchGrowth.org, 2015
- Guinness, Os. *The Call*. Nashville, TN: Word, 1998.
- Haggai, John E. *Lead On!*. Waco, TX: Word Incorporated, 1986.
- Hill, Andrew E. *Enter His Court with Praise*. Grand Rapids, MI: Baker, 1993.
- Hybels, Bill. *Too Busy Not to Pray: Slowing down to be with God*. Downers Grove, IL: InterVarsity Press, 1998.
- Kim, Jung Ha. *Bridge-makers and Cross Bearers: Korean-American Women and the Church*. Atlanta, GA: Scholars Press, 1997.
- Kung, Hans. *The Church*. Edinburgh. United Kingdom: A&C Black, 2001.
- MacArthur, John. *Marks of a Healthy Church*. Chicago: Moody Press, 1990.
- \_\_\_\_\_. *The MacArthur New Testament Commentary: 1 Peter*. Chicago, IL: Moody, 2004.
- Macchia, Stephen A. *Becoming a Healthy Church: 10 Characteristics*. Grand Rapids, MI: Baker Books, 1999.
- \_\_\_\_\_. *Becoming a Healthy Church: Ten Traits of a Vital Ministry*. Grand Rapids, MI: Baker Books, 1999.
- McGavran, Donald Anderson. *How Churches Grow: The New Frontiers of Mission*, Cincinnati, OH: Friendship Press, 1966.
- McGavran, Donald Anderson. *The Bridges of God: A Study in the Strategy of Missions*. Eugene, OR: Wipf and Stock Publishers, 2005.
- Maxwell, John C. *Developing The Leader Within You*. Nashville, TN: Thomas Nelson, 2005.
- \_\_\_\_\_. *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*, Nashville, TN: Thomas Nelson, 2007.
- \_\_\_\_\_. *Right to Lead: Learning Leadership through Character and Courage*, Naperville, IL:



Sourcebooks, Inc. 2013.

McIntosh, Gary L. *Biblical Church Growth*. Grand Rapids, MI: Baker Books, 2003.

Miles, Delos. *Church Growth, a Mighty River*. Nashville, TN: Broadman & Holman, 1981.

Mims, Gene. *Kingdom Principles for Church Growth*, Nashville, TN: LifeWay Pres, 2000.

Moorehead, Bob. *The Church Growth Factor*. Kirkland, WA: Overlake Press INC, 1989.

Oak, John H. *Healthy Christians Make a Healthy Church*. Scotland, UK: Christian Focus Publications, 2003.

Pappas, Anthony G. *Inside the Small Church*, Lanham, MD: Rowman & Littlefield, 2001.

Peter, George W. *A Theology of Church Growth*. Grand Rapids, MI: Zondervan Publishing House, 1981.

Rainer, Thom S. *Surprising Insights from the Unchurched and Proven Ways to Reach Them*, Grand Rapids, MI: Zondervan, 2001.

Rainer, Thom S. *The Book of Church Growth: History, Theology, and Principles*. Nashville, TN: B&H Publishing Group, 1988.

Saucy, Robert L. *The Church in God's Program*, Chicago. IL: Moody Press, 1972.

Schaller, Lyle E. *Growing Plans*. Nashville, TN: Abingdon, 1983.

Schwarz, Christian A. *Natural Church Development*. 4<sup>th</sup> ed. St. Charles. IL: ChurchSmart Resources, 2000.

Smith, Ebbie C. *Balanced Church Growth*. Nashville, TN: Broadman Press, 1984.

Spurgeon, C. H. *Lectures to My Students*. Grand Rapids, MI: Zondervan, 1972.

Towns, Elmer. *10 of Today's Most Innovative Churches*. Ventura, CA: Regal Books, 1990.

\_\_\_\_\_. *The 8 Law of Leadership*. Lynchburg, VA: Church Growth Institute, 1993.

\_\_\_\_\_. *A Practical Encyclopedia: Evangelism and Church Growth*. Scottsdale, AZ: Regal, 1995.

\_\_\_\_\_. *Evangelism and Church Growth*. Ventura, CA: Regal Books, 1995.

\_\_\_\_\_. *Praying the Lord's Prayer for Spiritual Breakthrough*. Ventura, CA: Regal Books, 1997.

\_\_\_\_\_. *How to Pray: When You Don't Know to Say*. Ventura, CA: Regal Books, 2006.

\_\_\_\_\_. *Putting an End to Worship Wars*. Nashville, TN: Broadman & Holman, 1997.

Wagner, C. Peter. *Church Growth and the Whole Gospel*. Eugene, OR: Wipf and Stock Publishers, 1998.

\_\_\_\_\_. *Churches That Pray: How Prayer Can Help Revitalize Your Congregation and Break Down the Walls Between Your church and Your Community*. Grand Rapids, MI: Baker Publishing Group, 1997.

\_\_\_\_\_. *Lighting the World: Acts 9-15*. Ventura, CA: Regal Books, 1995.

\_\_\_\_\_. *Strategies for church growth*. Ventura, CA: Regal Books, 1987.

\_\_\_\_\_. *The Healthy Church*. Ventura, CA: Regal Books, 1996.

\_\_\_\_\_. *Your Church Can Be Healthy*. Nashville, TN: Abingdon, 1979.

\_\_\_\_\_. *Your Church Can Grow*, rev. ed. Ventura, CA: Regal Books, 1984.

\_\_\_\_\_. *Your Spiritual Gifts Can Help Your Church Grow*. Ventura, CA: Gospel Light Publications, 1995.

Warren, Rick. *The Purpose Driven Church*. Grand Rapids, MI: Zondervan, 1995.

\_\_\_\_\_. *The Purpose Driven Life*. Grand Rapids, MI: Zondervan, 2002.

Zuck, Roy B. *Vital Church Issues: Examining Principles and Practices in Church Leadership*. Eugene, OR: Wipf and Stock Publishers, 2006.

### **Books with Multiple authors**

Blackaby, Henry T. & Blackaby Richard. *Spiritual Leadership: Moving People onto God's Agenda*. Nashville, TN: Bradman & Holman Publishing Group, 2011.

- George, Carl F. and Bird, Warren. *How to Break Growth Barriers: Capturing Overlooked Opportunities for Church Growth*. Grand Rapids, MI: Baker, 1993.
- Getz, Gene A. and Wall, Joe L. *Effective Church Growth Strategies*, Nashville, TN: Word, 2000, 83.
- McGavran, Donald Anderson and Arn, Win. *Ten Steps for Church Growth*. New York, N.Y.: Harper & Row, 1977.
- McGavran, Donald Anderson and Hunter, George G III. *Church Growth: strategies that work*. Nashville, TN: Abingdon, 1981.
- Scazzero, Peter, and Warren Bird. *The Emotionally Healthy Church, Expanded Edition: A Strategy for Discipleship That Actually Changes Lives*. Grand Rapids, MI: Zondervan, 2003.
- Schwarz, Christian A. and Schalk, Christoph. *Implementation Guide to Natural Church Development*. St. Charles, IL: ChurchSmart Resources, 1998.
- Towns, Elmer and Anderson, Neil T. *Rivers of Revival*. Ventura, CA: Regal Books, 1997.
- Towns, Elmer and Ed, Stetzer. *Perimeters of Light: Biblical Boundaries for the Emerging Church*. Chicago: Moody Press, 2004.
- Towns, Elmer and Ed, Stetzer, and Warren Bird. *11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern and Move into the Future*. Ventura, CA: Regal Books, 2007.
- Towns, Elmer, and Vaughan, John N and Seifert, David J. *The Complete Book of Church Growth*. Carol Stream, IL: Tyndale House Publishers, 1982.
- Wagner, C. Peter, ed., with Win Arn and Elmer Towns. *Church Growth: State of the Art*. Wheaton, IL: Tyndale, 1986.

## Online Sources

- Boddie, Stephanie Clintonia and Im, Hyepin. "Prepared by Korean Churches for Community Development." June, 2008.  
[http://kccd.org/sites/default/files/kccd\\_ka\\_churches\\_white\\_house\\_paper\\_092008\\_edit.pdf](http://kccd.org/sites/default/files/kccd_ka_churches_white_house_paper_092008_edit.pdf).
- "Church Growth." *Wikipedia, the Free Encyclopedia*, November 11, 2015.

[https://en.wikipedia.org/w/index.php?title=Church\\_Growth&oldid=690063954](https://en.wikipedia.org/w/index.php?title=Church_Growth&oldid=690063954).

Daman, Glenn C. "Ministering Effectively in the Smaller-Church Culture and Community," *Enrichment Journal* (2015): accessed April 6, 2015, [http://enrichmentjournal.ag.org/200104/011\\_characteristics\\_sidebar.cfm](http://enrichmentjournal.ag.org/200104/011_characteristics_sidebar.cfm).

J. S., Barnes & C. E. Bennett (2002). The Asian population 2000 *Census 2000 Brief*. Retrieved from <http://www.census.gov/population/www/cen2000/briefs.html>.

Marshall, Scott. "10 Small Church Strategies in a Big Church World." *Outreach Magazine* (Nov 30, 2014). Accessed March, 3, 2015. <http://www.outreachmagazine.com/features/4109-10-small-church-strategies-in-a-big-church-world.html>.

U.S. Census (2003). *Summary File 4* (SF 4). Retrieved from <http://www.census.gov/Press-Release/www/2003/SF4.html.lk>

### **Journal Articles**

McGavran, Donald A. "My Pilgrimage in Mission," *International Bulletin of Missionary Research* 10, no. 2, April 1986, 54.

Shin, Eui Hang. "Religion and adaptation of immigrants: the case of revival meetings in Korean-American churches" *Development and Society*, Volume 31 Number 1, June 2002, 135.

Towns, Elmer L. "The Relationship of Church Growth and Systematic Theology", *Journal of the Evangelical Theological Society*, 1986, 63-70.

### **Class Note**

Towns, Elmer L. *Note of Lecture: 21st Century Methods for the revitalization of the Church*. 2012 Summer D. Min Class.

### **Dissertations**

- Chung, Woo S. "God's Mission for the Korean Immigrant Church in Los Angeles." Th.M. thesis, Fuller Theological Seminary, 1996.
- Dempsey, Rodney W. "A Strategy to Transition a Traditional Church Educational System to a Small Group System." D. Min. diss., Liberty Theological Seminary, 2004.
- Jo, Eunta. "Sociological Implications for Growing Churches among Korean Immigrants in U.S.A." Th.D. dissertation, Mid-America Baptist Theological Seminary. 1993.
- Kim, Kwang C. and Kim Shin "Ethnic Roles of Korean Immigrant Churches in the United States." Korean Americans and Their Religion. Kwon Ho-Youn, Kim Kwang Chung and R. Stephen Warner, eds. Pp. 71-94. University Park, PA: The Pennsylvania State University Press. 2001.
- Lee, Kwangik. "Stress and Burnout among Korean-American Pastors in American Culture: Implication for Pastoral Care." Ph.D. dissertation, Southern Baptist Theological Seminary. 1994.
- Nelson, Joel. "Methods and Models in the Church-Planting Strategy for the Minnesota Baptist Conference." D. Min., diss., Fuller Theological Seminary, 2002.
- Scheitle, Christopher P. "Beyond the Congregation: Christian Nonprofits in the United States." Ph.D. diss., The Pennsylvania State University, 2008.

## **VITA**

Ju Seob Yang

### **PERSONAL**

Born: May 25, 1975.

Married: Eun Mi Lee, December 20, 2008.

Children: Stephen Kihoon Yang, born August 11, 2010.

### **EDUCATIONAL**

B.A., Korean Baptist Theological University, 2000.

M.Div., Korean Baptist Theological Seminary, 2003.

Th.M., Liberty Baptist Theological Seminary, 2012.

### **MINISTRIAL**

Licensed: February 2003, Korean Baptist Theological Seminary.

Ordination: December 2009, Kangnam Joongang Baptist Church.

### **PROFESSIONAL**

Associate Pastor, Kangnam Joongang Baptist Church, 2002-2009.

Senior Pastor, Tallahassee Korean Community Presbyterian Church, 2014-Present

### **MILITARIAL**

Enlisted and discharged from the service (Korean Army), 1996-1999.

## IRV EXEMPTION PAGE

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

March 20, 2015

Ju Seob Yang

IRB Exemption 2128.032015: A Strategy of Ministry for Small Korean-American Church Growth:  
Centered on Tallahassee Korean Community Presbyterian Church

Dear Ju Seob,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:  
(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**Fernando Garzon, Psy.D.**  
*Professor, IRB Chair*  
**Counseling**

(434) 592-4054

**LIBERTY**  
UNIVERSITY.

*Liberty University | Training Champions for Christ since 1971*

1971 UNIVERSITY BLVD. LYNCHBURG, VA. 24515    [IRB@LIBERTY.EDU](mailto:IRB@LIBERTY.EDU)    FAX (434) 522-0506    [WWW.LIBERTY.EDU](http://WWW.LIBERTY.EDU)