Developing a Strategy to Vitalize Volunteering for Successful Community Service in Korean Churches: Focusing on the Korean Baptist Church of Blacksburg

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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Volunteering is a practical method of community service which is an essential ministry of the church’s mission as the salt and light of the world. In order for a church to fulfill its mission of community service, the volunteer work of church members should be activated. However, many church members are still not participating in community service, and some volunteers have difficulty in continuing their volunteer work due to the lack of volunteer management for volunteering properly. The purpose of this study is to develop a viable volunteer management process to vitalize volunteering for community service of a church properly with application specifically to the Korean Baptist Church of Blacksburg. This project will analyze and evaluate the questionnaire survey from the church members of the Korean Baptist Church of Blacksburg. This thesis will provide guidelines to serve the local communities in Korean churches.

Length: 143 words
Dedication

To my wife, Eunha Choi; To my daughter, Sieun Park; To my father-in-law and mother-in-law, Eunsub Choi and Il Ji Oh; To my Narodo-family; To my teacher, Hyun Chung; To my friends, Dongjin Lim, Yaeyoung Jeon, and Korean Baptist Church of Blacksburg; To my Doksoori families: Bae’s family, Lee’s family, and Park’s family; To my mentor, Dr. Dennis McDonald and my reader, Dr. Fred Smith; I would like to dedicate this project to my God.
# Contents

Abstract ...................................................................................................................... iv

Dedication ................................................................................................................... v

Tables ....................................................................................................................... xi

Figures ..................................................................................................................... xii

Abbreviations .......................................................................................................... xiii

## Chapter 1
### Introduction ......................................................................................................... 1

- Statement of Problem .......................................................................................... 1
- Statement of Limitations ...................................................................................... 7
- Terminology Defined ............................................................................................ 7
- Theoretical Basis ................................................................................................... 8
  - Theological Basis ............................................................................................... 9
  - Biblical Basis ...................................................................................................... 13
- Statement of Methodology .................................................................................. 17
- Review of the Literature ...................................................................................... 19
  - Books ................................................................................................................ 19
  - Articles .............................................................................................................. 29

## Chapter 2
### Understanding Community Service and Volunteering .................................. 32

- Understanding Community .................................................................................. 32
- The Relationship between Evangelism and Community Service ...................... 34
Overview of the Survey Process .................................................................54

Background .........................................................................................54

The Purpose of the Survey .................................................................54

Procedures of the Survey .................................................................54

Data Collection ..................................................................................55

Survey Results ....................................................................................55

Respondent Demographics ...............................................................55

Personal Interest in Community .......................................................58

Awareness of the Relationship between the Community and the Church ......59

Awareness of the Church’s Responsibility in the Local Community ........60

Awareness of the Relationship between Respondents’ Church and its Local Community ..............................................................61

Awareness of the Church’s Community Service .....................................62

Priorities for Community Service .......................................................65

Awareness of Christians’ Volunteering for the Local Community ..........66

Awareness of What is Needed to Revitalize Volunteering .......................69

Currently Involved in Volunteer Activity ............................................70

Reason for not Volunteering ..............................................................71

Channel of Participation for Volunteering ...........................................72

Frequency of Volunteering ...............................................................73

Duration of Volunteering .................................................................74

Willingness to Participate in Volunteering in the Future .......................75

Motivation for Volunteering ..............................................................76

Volunteer Education Experience .......................................................78
Bibliography .....................................................................................................................................................116
Appendix A: Example of a Job Description .........................................................................................122
Appendix B: Example of a Volunteer Program Project .................................................................123
Appendix C: Example of a Volunteer Education Plan .................................................................124
Appendix D: Example of a Survey Form for Volunteers ............................................................125
Appendix E: Questionnaires ................................................................................................................126
Appendix F: Consent Form ................................................................................................................135
Appendix G: IRB Approval ................................................................................................................137
### Tables

<table>
<thead>
<tr>
<th></th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.1</td>
<td>Respondent general status</td>
<td>56</td>
</tr>
<tr>
<td>3.2</td>
<td>Personal Interest in Community</td>
<td>58</td>
</tr>
<tr>
<td>3.3</td>
<td>Problems of the Church in the Community</td>
<td>59</td>
</tr>
<tr>
<td>3.4</td>
<td>Awareness of the Church’s Responsibility in the Local Community</td>
<td>60</td>
</tr>
<tr>
<td>3.5</td>
<td>Awareness of the Relationship between Respondents’ Church and its Local Community</td>
<td>62</td>
</tr>
<tr>
<td>3.6</td>
<td>Awareness of the Church’s Community Service</td>
<td>63</td>
</tr>
<tr>
<td>3.7</td>
<td>Awareness of Christians’ Volunteering for the Local Community</td>
<td>67</td>
</tr>
<tr>
<td>4.1</td>
<td>Classification of Volunteer Training Courses</td>
<td>98</td>
</tr>
<tr>
<td>4.2</td>
<td>Community Needs Table</td>
<td>99</td>
</tr>
<tr>
<td>4.3</td>
<td>The Motivation Factors and Job Classification</td>
<td>101</td>
</tr>
<tr>
<td>4.4</td>
<td>The Contents and Methods of Evaluation</td>
<td>104</td>
</tr>
<tr>
<td>Figure Number</td>
<td>Title</td>
<td>Page</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>3.1</td>
<td>Priorities for Community Service</td>
<td>65</td>
</tr>
<tr>
<td>3.2</td>
<td>Not Service Object</td>
<td>66</td>
</tr>
<tr>
<td>3.3</td>
<td>Awareness of What is Needed to Revitalize Volunteering</td>
<td>70</td>
</tr>
<tr>
<td>3.4</td>
<td>Currently Involved in Volunteer Activity</td>
<td>71</td>
</tr>
<tr>
<td>3.5</td>
<td>Reason for not Volunteering</td>
<td>72</td>
</tr>
<tr>
<td>3.6</td>
<td>Channel of Participation for Volunteering</td>
<td>73</td>
</tr>
<tr>
<td>3.7</td>
<td>Frequency of Volunteering</td>
<td>74</td>
</tr>
<tr>
<td>3.8</td>
<td>Frequency of Volunteering</td>
<td>74</td>
</tr>
<tr>
<td>3.9</td>
<td>Duration of Volunteering</td>
<td>75</td>
</tr>
<tr>
<td>3.10</td>
<td>Willingness to Participate in Volunteering in the Future</td>
<td>76</td>
</tr>
<tr>
<td>3.11</td>
<td>Motivation for Volunteering</td>
<td>77</td>
</tr>
<tr>
<td>3.12</td>
<td>Motivation for Volunteering</td>
<td>77</td>
</tr>
<tr>
<td>3.13</td>
<td>Volunteer Education Experience</td>
<td>78</td>
</tr>
<tr>
<td>3.14</td>
<td>Satisfaction with Volunteer Education</td>
<td>79</td>
</tr>
<tr>
<td>3.15</td>
<td>Willingness to Participate in Volunteer Education</td>
<td>79</td>
</tr>
<tr>
<td>4.1</td>
<td>Three Intersecting Systems of Volunteering Management</td>
<td>86</td>
</tr>
<tr>
<td>4.2</td>
<td>The Process of Seven Steps to Volunteering Management Model</td>
<td>89</td>
</tr>
<tr>
<td>4.3</td>
<td>The Five phases of Planning</td>
<td>90</td>
</tr>
<tr>
<td>4.4</td>
<td>The Methods of Action Plan</td>
<td>92</td>
</tr>
<tr>
<td>4.5</td>
<td>A Circular Relationship Structure of Three Goals of Volunteering</td>
<td>108</td>
</tr>
</tbody>
</table>
### Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>NIV</td>
<td><em>New Living Translation</em></td>
</tr>
<tr>
<td>NASB</td>
<td><em>New American Standard Bible</em></td>
</tr>
</tbody>
</table>
Chapter 1

Introduction

God works through volunteers. Jesus served as a volunteer, and disciples today serve in the same way. Volunteers are the most important resources in serving the surrounding community. The church cannot do anything without volunteers, even if there are good facilities and programs in the church. Today, the church is less influential: not because the gospel does not have power, but because church members do not serve their neighbors. Volunteering as Christians is an essential community service and an effective way to serve people with the gospel. Therefore, it is very important to revitalize volunteering for effective Christian community service.

Statement of the Problem

The early Korean church served the community with evangelism and community service. The early Korean church had a good influence on society through community service such as establishing schools, hospitals, and orphanages with the preaching the gospel. Since then, the Korean church has achieved remarkable quantitative growth in church membership, finances, and ministry facilities. However, in conjunction with the explosive economic growth

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1 “Since the arrival of H. G. Appenzeller in Korea in 1885, the ministry of the Korean church built by missionaries has developed into three streams. The first is the ministry of salvation centered on evangelism and worship, the second is the ministry of education and communion, and the third is the service ministry for those who are poor and marginalized and have a handicap.” Deok Joo Lee, “Community Service and Relief Work in the Early Korean Church,” in Christian and Social Service (Seoul: Duranno Academy, 2010), 38.

2 “The social services started by early Christian missionaries were very appropriate for Korean society. Koreans then suffered from poor medical technology and poverty, and often died without proper treatment. Western education has given Koreans an opportunity to learn and go beyond the barriers of social hierarchy.” Han Oak Kim, History and Theology of the Christian Social Service (Seoul: Life Book, 2006), 400.

3 “Since 1885, in the first century, 25% of the total population of Korea became Christians and there are more than 50,000 local churches.” Sam Yeol Lee, “Theology and Practice of Social Service,” in Theology and
of Korea, the Korean Church lapsed into a quantitative growth ideology and dualist beliefs.

Consequently, beginning in the 1980s, Korean churches became less influential in their communities as they emphasized evangelism for quantitative growth but tended to neglect community service. As a result, the Korean Church began to emphasize not only evangelism but also its social responsibility for ‘mission.’ Thus, the Korean church recognized community service as a key method of social responsibility, and many churches have begun to serve their communities in various ways. Although the Korean church is actively conducting community

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Praxis of Social Diakonia, edited by Sam Yeol Lee (Seoul: Hanul Publisher, 2003), 9.

4 Moo Yeol Choi, Korean Church and Social Welfare (Seoul: Nanum Publisher, 2004), 8.

5 Lee, “Theology and Practice of Social Service,” 10. Lee stressed the reasons why service in the Korean church decreased. “First, there was no emphasis on the practice or service of faith in the Korean church theology. Second, it is the church-centered structure of the Korean church.”

6 In 2009, the Christian Ethics Movement of Korea was commissioned by Global Research to conduct a questionnaire survey on social confidence in the church in South Korea with 1,000 men and women Korean nationals aged over 19 years. The survey showed that only 19.1% had social confidence of the Korean church. According to the Christian Ethics Movement of Korea, social confidence in the Korean church is a serious problem. Christian Ethics Movement of Korea, 2009 Basic Report on Social Confidence in the Korean Church Survey Results (Christian Ethics Movement of Korea & Church Trust Network, 2009, 11), accessed October 15, 2018, https://cemk.org/resource/2499/.

7 Park, History of Christian Social Service in Germany: Diakonie und Mission, 20. According to Park, most of the Korean churches claimed the social responsibility of the church through the Lausanne Congress on World Evangelization held in 1974.


9 According to Christian Ethics Movement of Korea, the Korean church had 194 social welfare corporations, as compared to the Korean Buddhism (104 ea.) and the Korean Catholic churches (58 ea.). Also, the Korean church showed high performance in social welfare facilities: Christianity (188 ea.), Catholic (49 ea.), and Buddhism (49 ea.). The number of homeless facilities was 54 in Christianity, 8 in Buddhism, and 5 in Catholicism. Christian Ethics Movement of Korea, 2009 Social Service Report of the Korean Church (Christian Ethics Movement of Korea, 2010. 1), accessed October 15, 2018, https://cemk.org/resource/2506/.

10 Jong Sam Park, Understanding and Practicing Church Community Service (Seoul: Human & Welfare, 2000), 30. According to Park, there are three types of community service in the Korean church. First, the church establishes a social welfare foundation. Second, the church opens church facilities to the local community. Third, the church members participate in community service as volunteers. Some scholars distinguish two types of social service: operating the social welfare facility and volunteering. Cheol Hee Kang and Sang Won Chung, “The Tendency of Social Service Activities of Korean Church Members,” in Christian and Social Service (Seoul: Duranno Academy, 2010), 119.
service, the perceived reliability of the church and its influence are at a standstill.\textsuperscript{11} According to a survey by the Christian Ethics Movement of Korea of respondents who were asked, “How much do you trust the Korean church?” 20.2% answered “trust,” 51.2% answered “not trust,” and 28.6% answered “normal.” More than half of the respondents said they did not trust the Korean church. Also, 31.6% of total respondents answered that community service and relief activity are needed in the Korean church in order to improve social confidence.\textsuperscript{12}

This survey demonstrated a problem with the efficiency of community service in the Korean church.\textsuperscript{13} What are the causes of the ineffectiveness of community service in the Korean church?\textsuperscript{14}

The first problem is a lack of understanding. The Korean church tends to perceive that missions only as proclaiming the Gospel, while community service is an optional activity.\textsuperscript{15}

\textsuperscript{11} In 2017, the Christian Ethics Movement of Korea was commissioned by JI&COM Research to conduct a questionnaire survey on social confidence in the church in South Korea with 1,000 men and women Korean nationals aged over 19 years. According to the Christian Ethics Movement of Korea, the problem of the social confidence of Korean church is serious, and the situation has not improved. The Korean church has maintained a below average level of confidence since 2008. The social confidence of Korean churches in 2017 was the lowest among the scores surveyed. The social confidence of the Korean church was found to be 2.6 points out of 5 points in the overall survey. This indicates that the overall reliability of Korean churches remains low, usually below average, when three points are regarded as the norm. Christian Ethics Movement of Korea, 2017 Basic Report on Social Confidence in the Korean Church Survey Results (Christian Ethics Movement of Korea & JI&COM Research, 2017. 3), accessed October 15, 2018, https://cemk.org/resource/2699/.

\textsuperscript{12} Ibid.

\textsuperscript{13} Byung Duk Son, “The Necessity of Changing the Paradigm of Christian social welfare,” in \textit{Christianity and Social Service} (Seoul: Duranno Academy, 2010), 107.

\textsuperscript{14} There are various opinions on the causes of ineffectiveness of Korean church community service. First, the church performs one-sided service without considering the needs and problems of the community. Second, there is competitive and redundant service among the local churches in the community. Third, volunteers are ill prepared for their work. Hyung Gi Lee, Jong Saeng Kim, and Hyuk Seng Yang, “Social Service Theory: Reflecting God's Kingdom Based on the Bible,” in \textit{Christianity and Social Service} (Seoul: Duranno Academy, 2010), 26; Son, “The Necessity of Changing the Paradigm of Christian Social Welfare,” 107.

\textsuperscript{15} Lee, \textit{Theology and Practice of Social Service}, 10. Lee argued that the Korean church regards social service as a personal service activity and is one of the reasons why the Korean church is not involved in social service.
Many Christians understand that community service should be done for the purpose of evangelism, so community service is regarded as a way to evangelize and gain church members. Korean churches have long regarded evangelism as a top priority for church growth. The history of ideological confrontation in Korea led the Korean church to have prejudices against community service. The Korean Church has a prejudice against politicized social service that aims to change the structure of oppression and alienation. Social gospel ideology affected such perceptions. Social evangelists who advocate a social salvation participated in social and political action. The social gospel movement distorted the meaning of the gospel and impaired the relationship between evangelism and community service for mission. They confused community service with the gospel and were convinced that good

17 Lee, Theology and Practice of Social Service, 9.
19 Lee, Theology and Practice of Social Service, 18.
21 Timothy J. Keller, Center Church (Grand Rapids, MI: Zondervan, 2012), 30-33. Keller stressed that the gospel and the results of gospel should not be confused: “the gospel is not about something human do but about what has been done for human, and the gospel is the good news God has accomplished human’s salvation through Christ on order to bring human into a right relationship with him and eventually to destroy all the results of sin in the world.” He explained that the story of the gospel consists of incarnation, substitution, and restoration, and noted that salvation is obtained only through believing the gospel, not through good works. He concluded that the gospel leads to good works, but good works are not the gospel itself. (Eph. 2:8-10; James 2:14, 17-18, 20, 22, 24, 26).
22 Lausanne Occasional Papers, Evangelism and Social Responsibility: An Evangelical Commitment, ed. John R. W. Stott. (Grand Rapids, MI: Lausanne Committee for World Evangelization, 1982), 28; Stott, Issues Facing Christians Today, 87; Keller, Center Church, 30-31. According to John Stott, evangelism has a logical priority over service because of the nature of the gospel (Romans 1:16). The gospel changes people’s eternal destiny, and evangelism explains the message. Tim Keller advocated that the Bible says the gospel is spread by preaching (Romans 10:13-17). The gospel is the story of what Jesus Christ did to save people. So the gospel must be proclaimed by sermon or teaching. Service does not bring knowledge of salvation. However, the service of love embodies the truth of the gospel. The Grand Rapids Report described “the gospel is the root and evangelism and
work leads the gospel message and is the way of salvation. As a result, many Korean Christians doubted or rejected community service. For this reason, the church fails to practice community service in a missionary dimension that shows the love of Christ.

The second problem is the lack of volunteers for community service. The Christian’s faith based on God’s love and grace can manifest itself in volunteering. However, many Christians are not willing to participate in volunteering for their community.

Most churches need more volunteers but do not have enough. Many Christians hesitate to volunteer because they are not motivated to volunteer for community service. Church goals to establish a social welfare foundation while operating a spiritual and social welfare facility are not motivational to volunteers.

The third problem is that volunteers frequently quit. Matt Willmington, a pastor of Thomas Road Baptist Church, stated that volunteers suffer from burnout and short-term service art the fruit.”

24 Park, Understanding and Practicing Church Community Service, 3.
25 Son, “The necessity of changing the paradigm of Christian social welfare,” 112.
26 Ibid.; Leith Anderson and Jill Fox, The Volunteer Church (Grand Rapids, MI: Zondervan, 2015), 18. Anderson and Fox expressed the typical reasons why potential volunteers say no: “They do not trust the leaders or the organization. They are scared of the assignment and fearful of failure. They feel taken advantage of because the recruiter isn’t really interested in her or him but just wants to fill a vacancy. There is no clear way to get out. If the volunteer position isn’t right, doesn’t work, or goes terribly wrong, there is no honorable way to quit. The length of commitment is too long. If the potential volunteer is new or has doubts, they’re reluctant to commit to every Sunday for a year or more. They are already too busy. They can’t say what it is. There is a personal reason, but it is too private to disclose. They simply are not interested. They are being asked to do something they can’t do or don’t want to do.”

27 Roscoe J. Lilly, “A Plan for Developing an Effective Community Outreach Strategy for Churches in the Northeast” (D.Min Thesis Project, Lynchburg, VA: Liberty University School of Divinity, 2013), 66. Roscoe stated, “The difficulty of having enough volunteers was felt by 30% of the churches surveyed. This was the second main hindrance, just barely behind the first reason by only three percentage points.”

28 Son, “The necessity of changing the paradigm of Christian social welfare,” 112.
commitments because they simply do not know what they are doing.\textsuperscript{30} Due to frequent changes in volunteers, the church struggles to build lasting relationships.\textsuperscript{31} Volunteer activities are frequently interrupted due to inadequate job training and lack of management.\textsuperscript{32} Some volunteers do not know the people they serve and do not consider their spiritual gifts, so they try to do things without proper knowledge (Eph. 4:12). As a result, volunteers feel frustrated in volunteering, and hesitate to engage in volunteer work again.

The Korean church has developed facilities and various volunteer programs for community service but struggles to keep people assigned and participating in volunteer work. Morale diminishes with many Christians as they have difficulty continuing in volunteer work. Christian volunteering must be revitalized for effective community service.\textsuperscript{33} Churches must concentrate on motivating Christian volunteers to participate in community service and improve volunteers’ capabilities through effective training.\textsuperscript{34}

It is important that Korean churches consider the importance of revitalizing believers through volunteering for effective community service. Therefore, this project will study the strategies used for successful community service, and will suggest a viable volunteer management process for local churches to serve their communities.


\textsuperscript{31} Son, “The necessity of changing the paradigm of Christian social welfare,” 113.

\textsuperscript{32} Sook Kyung Kim, \textit{Continuous Activity Factors of Social Welfare Volunteers} (Gyoung-Gi: KERIS, 2006), 128.

\textsuperscript{33} Son, “The necessity of changing the paradigm of Christian social welfare,” 115; Park, \textit{Understanding and Practicing Church Community Service}, 29.

Statement of Limitations

This study has several limitations. The first limitation is the subject of investigation. The object of this study is a Korean church composed of Korean students in Blacksburg, Virginia, United States (U.S.). Therefore, this study may have limited application to other churches such as churches for Korean immigrants and non-Korean churches because their situation differs.

The second limitation is the sampling of this study. This study used a convenient sampling method of laymen over 18 years of age who attended church regularly. Therefore, this sample may not represent a general population.

The third limitation is the content of this study. The focus of this study is on strategies for revitalizing volunteering for successful community service. This thesis project did not consider other options for effective community service in the church.

The fourth limitation is the variables of this study. This study did not deal with all the factors that influence the participation and persistence of volunteering.

Terminology Defined

**Service**: In the New Testament, the term ‘service’ is ‘diakonia.’ The New Testament relates ‘service’ to love for God and connects it to the sacrificial concept of loving one’s neighbor. Therefore, biblical service is worshiping God and loving church and neighbor sacrificially.

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35 Gerhard Kittel and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), Translated by Translation Committee (Seoul: Jordan Press, 2015), 172. “The word ‘διακονία’ has various senses. First, in the New Testament διακονία means ‘waiting at table.’ Second, it is the practice of love (1 Cor. 16:15). Third, it is the ‘practice of certain duties in the community.’ (Ro 11:13; 2Co. 4: 1). Forth, it is fundraising that regarded a true act of love (Ro 15:31; 2 Cor 8: 1; Ac. 11: 29-30).”

36 Ibid., 172.
Community: A community is a geographical and social network in which Christians reside, where local churches exist, and includes people and all cultures related to them. The community is a world created and loved by God (John 3:16), a human society corrupted by sin (Gen. 3:1-24), and an ‘neighbor’ that Christians should serve (Luke 10:25-37).

Community Service: Community service should serve those outside of Christian community. Community service, therefore, is the act of Christians serving their geographically and socially relevant neighbors with the love of Christ. Community service is an expression of love for neighbors (Matt. 22: 37,40), an act of confirming the gospel of Christ Jesus (Matt. 5: 13-16) and a missionary endeavor of the community of God's people (Eph. 1, 2).

Volunteering: The voluntary service of Christians motivated by the grace of the gospel of Christ Jesus.

Volunteering management: A set of systems that allow Christians to participate in volunteer work and to continue to serve (Eph. 4:12).

Theoretical Basis

Why should Christians participate in society? There are various theological positions on the social responsibility of the church. Walter Rauschenbusch, a German Baptist minister and a founder of the social gospel movement, had rejected the biblical doctrine for the church’s social responsibility. On the other hand, some Christians who were faithful to orthodox doctrine claimed that ‘faith’ and ‘service’ cannot coexist in Christian doctrine. They feared that

37 Rauschenbush taught that Jesus did not need to satisfy the justice of God, and therefore he died only to be an example of unselfishness. Timothy J. Keller, Generous Justice: How God’s Grace Makes Us Just (New York, NY: Penguin Books, 2010), 4.

38 Kim, History and Theology of the Church Social Service, 27.
community service based on social responsibility would make the church lose sound doctrine and spiritual vitality.\textsuperscript{39} On the contrary, Karl Barth established community service as ‘evidence service’ and stressed, “The community service of the church is involved in all matters related to the human soul and body because it deals with the whole human body.”\textsuperscript{40} Jonathan Edwards argued that there was no need to change the classical doctrine of the Bible to help the poor. \textsuperscript{41} In other words, the traditional evangelical doctrines already provided sufficient basis for the church’s community service. John Stott said, “‘engagement’ means turning our faces towards the world in compassion, getting our hands dirty, sore and worn in its service, and feeling deep within us the stirring of the love of God which cannot be contained.”\textsuperscript{42}

What is the basis for Christians not to flee, but to serve the world?

\textit{Theological Basis}

God is Love

The attribute of God, \textit{love}, is an important foundation for Christian thinking and Christian life.\textsuperscript{43} The Bible proves that love is the nature of God itself.\textsuperscript{44} God loves the world, even people and human societies which do not obey God (John 3:16).\textsuperscript{45} God’s love is not

\begin{itemize}
\item \textsuperscript{39} Keller, \textit{Generous Justice}, 4.
\item \textsuperscript{40} Kim, \textit{History and Theology of the Church Social Service}, 28.
\item \textsuperscript{41} Keller, \textit{Generous Justice}, 5.
\item \textsuperscript{42} Stott., \textit{Issues Facing Christians Today}, 14.
\item \textsuperscript{43} Ibid., 15.
\item \textsuperscript{44} Charles C. Ryrie, \textit{Basic Theology} (Chicago, IL: Moody Press, 1998), 44. Ryrie explained ‘Love’ that “The Bible directly states that “God is love” (1 John 4:8). The absence of the article before “love” (the verse does not say, God is the love) indicates that this is the very nature of God. The presence of the article before “God” (literally, the God is love) shows that the statement is not reversible; it cannot read, “Love is God” (as Christian Science asserts).”
\item \textsuperscript{45} Darrell L. Guder, Editor, \textit{Missional Church: A Vision for the Sending of the Church in North America}
exclusive but includes all humanity.\(^{46}\) God’s concern extends to all people regardless of race, color, or religion. God gives sunshine and rain to the wicked and the good, and to the righteous and the unrighteous (Matt. 5:45). The love of God was confirmed by Jesus’ death for sinners as well as for his friends (Rom. 5:8).\(^{47}\)

God’s love is benevolence that pursues ultimate human welfare.\(^{48}\) Despite the complexity of man, God cares for the whole of human life.\(^{49}\) Paul testified to those who served idols in Lystra, “He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy.”\(^{50}\) He proclaimed that God works for human welfare.\(^{51}\) The Bible teaches that God has a special concern for the poor, the weak, and the marginalized. The psalmist witnessed God as the creator and the protector of oppressed people (Ps. 146:6-9). In Luke 7:21-22, Jesus revealed a deep concern for the poor and the sick. Jonathan Edwards emphasized “the duty of salvation for the poor” by asking, “Where is the commandment of a stronger vocabulary and a more determined attitude than the Bible to give to the poor?”\(^{52}\) Thus, God’s love is altruistic, involves all people without discrimination, and cares for the whole of human life.

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\(^{47}\) Ryrie, *Basic Theology*, 45. Ryrie said, “This is not support universalism. God’s perfection of love does not operate apart from His other perfections, including holiness and justice.”

\(^{48}\) Erickson, *Christian Theology*, 318.


\(^{50}\) Acts 14:17, New International Version.

\(^{51}\) Erickson, *Christian Theology*, 321.

\(^{52}\) Keller, *Generous Justice*, 16.
The people of God ought to be concerned with all areas in which God is interested. In the Old Testament, however, the Israelites forgot God's plan “to be a blessing to the nations” (Gen. 12:1-3; Gal. 3:8), because of their exclusive nationalism. John Stott said that they had downgraded God to a god of insignificant tribes. However, the blessing of God included not only Abraham and his descendants, but all the nations of the earth.

God’s love rejects narrow religious dualism. The dualistic worldview sets the church and the world to confrontational relations only. As a result, Christians adhere to hypocritical, church-centered faith. However, God is not pleased with faith separate from Christ’s life. Rather, God strongly demands through the book of James that the faith of believers be expressed in their lives: “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world (James. 1:27).”

In conclusion, God’s love includes all people everywhere and everything that God created, and His love is related to the whole of human life. Tim Keller stressed that Christians, not only as members of the Church but also as citizens of society, should reveal God’s holy concern through their lives and actions. Therefore, Christians must practice God’s love and service for their neighbors through their lives.

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53 Kim, History and Theology of the Christian Social Service, 79.
54 Stott, Issues Facing Christians Today, 16.
55 Ibid., 50.
56 Kook Il Han, A Theory and Practice of Missional Church (Seoul: Presbyterian University and Theological Seminary Press, 2016), 55.
57 James 1:27, New International Version.
58 Keller, Generous Justice, 24.
Man is a Creature

What is a human being? Only the Bible fully teaches our origin. The Bible says, “God created mankind in his own image, in the image of God he created them” (Gen. 1:27). All people are created in the image of God. Charles Ryrie explained that human creation was planned by God (Gen. 1:27) directly, especially, and immediately (Gen. 1:27; 2: 7). 59 This means that God’s creation of man is perfect, and humankind is not a series of evolutionary processes.60

What is the meaning of the fact that humankind was created in the image of God? According to Charles Ryrie, humans were created as ‘the whole person’; that is, both material and immaterial exists in unity.61 Therefore, humans are living beings (Acts 17: 28-29), and human bodies are a reflection of God’s image (1 Cor. 15:44). A person who has the intellect and a will to judge the world (Gen. 1:28), is a personality that communicates with God.

Tim Keller emphasized the fact that we are created in the image of God is the ultimate motive for Christians to love and serve humankind.62 Everyone was created in the image of God regardless of race, religion, culture, color, class, or gender. Racial discrimination, social prejudice, and exclusion are evils committed against the God who created all people. Therefore, human beings should be loved and served, not excluded by certain conditions.63 Furthermore, Christians can respond with grace to various social injustices and circumstances that destroy human dignity.

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59 Ryrie, Basic Theology, 216.
60 Stott, Issues Facing Christians Today, 18.
61 Ryrie, Basic Theology, 223.
62 Keller, Generous Justice, 87.
63 Kim, History and Theology of the Christian Social Service, 79.
Solutions to human problems should address both spiritual and physical needs. It is not biblical to ignore physical necessities by focusing on spiritual needs. On the contrary, the call to neglect soul salvation because one can solve human problems through economic development or political and social structural changes is heretical.\(^{64}\) Ronald Sider said that because humankind was created in the image of God meant every person was made to live with God as a holistic human being.\(^{65}\) This is a biblical view of humanity.

**Biblical Basis**

Church community service is abundant in the work of God and the work of Jesus Christ throughout the Bible.

Community Service in the Old Testament

In the Old Testament, Israelites were not only a group with common ancestry, but also a community of faith. It is not easy to find examples in the Old Testament of Israelites who served the Gentile community. However, the Old Testament laws and the institutions that were implemented in the Israelite society fully witnessed God's concerns and plans for the world as well as the nation of Israel.\(^{66}\) Although there are limitations, the fundamental spirit of the Old Testament and the activities described there can be linked to the church today. So, what is the basis for the Israelites in the Old Testament to serve the Gentiles, their community?

The law shows concern for Gentiles and strangers outside the nation of Israel.\(^{67}\)

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\(^{65}\) Ibid., 141.

\(^{66}\) Kim, *History and Theology of the Christian Social Service*, 141.

\(^{67}\) Dong Hyun Park, “Community Service in the Old Testament,” in *Theology and Praxis of Social*
God commanded the nation of Israel to care for and love the Gentiles in their society (Lev. 19:34). The Israelites took care of the foreigners and accepted wandering people without any legal protection. The Israelites were to sympathize with strangers and weak people who were unprotected even though they were Gentiles (Deut. 10:19).

The Israelites were to care for strangers because of their historical experiences (Exod. 22:21; Lev. 25:23). The Israelites were foreign and oppressed slaves in Egypt. God set them free with his mercy and power. The Israelites were to remember their history facts and deal accordingly with the Gentiles who lived with them.

The Israelites were also required to care for the socially underprivileged, such as orphans and widows, without oppressing them. Jeremiah taught that if the Israelites did not help the poor and needy, they did not know God (Jer. 22:13-16). God also commanded the Jews in exile to serve their world and work for “Shalom” (Jer. 29:7).

Thus, the Old Testament teaches that faith is shown by worshiping God, through the practice of justice, and in the service of others. Prophets warned the people to abolish religious customs that did not do justice. Community service, therefore, reveals faith in God the Creator and reveals the nature of God's mercy and justice (Ps. 145:9). God’s people have a mission to serve their communities.

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Diakonia, ed. Sam Yeol Lee (Seoul: Hanul Publisher, 2003), 120.

68 Kim, History and Theology of the Christian Social Service, 102.

69 Keller, Generous Justice, 363.

Community Service in the New Testament

The Great Commandment (Mark 12:28-34; Matthew 22:34-40; Luke 10:25-28): An expert in the law asked Jesus what commandment was greatest in the Law. By quoting Deuteronomy 6:4-5 and Leviticus 19:18, Jesus presented “love God and love your neighbors” as the most important commandments.

The first and greatest commandment is ‘to love God’ with everything. The ‘heart,’ ‘soul,’ ‘mind,’ and ‘strength’ expressed in Mark 12:30 signify the totality of human experience and resources. To love God’ with all things means to acknowledge and obey ‘the Lord, the only God,’ and reflect God's reality in human life.

The second commandment, ‘love your neighbor,’ is a comprehensive presentation of Christians' duty and attitude toward their neighbors. ‘To love your neighbor’ commands an altruistic love that acts for the benefit and happiness of the neighbor beyond emotions.

‘To love God’ and ‘to love your neighbor’ are inseparable, and these two commands are equal. In Matthew 22: 34-40, Jesus said that the first commandment was ‘to love God.’ When Jesus said the second, he connected it with “like it.” Then Jesus said that, “. . .all the law and the prophets” were summed in these two commandments. Jesus did not separate these commands. Loving God is a loyalty to the only God and the motivation for loving one’s


73 Ibid.

74 Ibid. The first commandment and the second commandment are linked together by a common word, “love,” which comprehensively presents the Christian's duty to God and neighbors.

neighbor. Loving one’s neighbor is a representation and a measure of loving God.\textsuperscript{76} These two commandments contain the spirit that flows throughout the Bible and are the fundamental foundation of the ethical teachings of the church (Rom. 13:9; Gal. 5:14; James 2:8).\textsuperscript{77}

Therefore, God's people should love God and love their neighbors through their relationship with God. Jesus' public life was filled with the practice of these two loves. Jesus gave a specific example of this ‘love’ through the parable of the good Samaritan.

**Expanded Neighbors** (Luke 10:25-37): In Luke 10:25-37, Jesus expanded the scope and level of love required for one’s neighbor through the parable of the Good Samaritan.\textsuperscript{78} Jesus corrected the misperception of the lawyer and the traditional teachings of those days. The Jews restricted their neighbors’ range to religious and racial conditions, and traditional teachings regarded those included in those categories as the objects of love.\textsuperscript{79} However, Jesus taught that anyone who needs help is the object of love. The parable of the good Samaritan requires a comprehensive scope of love from Christians. The Samaritan became a true neighbor through his sacrificial service to the man in trouble. Jesus is like the Samaritan, and He is the ultimate neighbor of all people.\textsuperscript{80} In fact, Jesus became a friend of religious and socially marginalized sinners and tax collectors by sharing meals with them. So he showed them the mercy of God (Luke 7: 36-50; 15:1-2; Mark 2:15-17).


\textsuperscript{79} Ibid., 293.

In conclusion, Christians should manifest God's love by serving those who need help without religious, racial, gender, or status discrimination.

**A Model of Christ** (Matthew 4:23; Acts 10:36-38): Matthew 4:23 says, “Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people.”

81 Through Jesus Christ's teachings and miracles, he proclaimed evidence of the Messiah, the coming of the kingdom of God, and the realm of God's reign. 82 In Acts 10: 36-38, Luke emphasized that Jesus not only preached the gospel of the kingdom; he also walked everywhere and performed good works. Jesus preached to the crowd the gospel of the kingdom, had compassion, fed the hungry, and healed the sick. The example of the ministry of Jesus combines evangelism and service. 83 The gospel of the kingdom of God was preached in the world through 'teaching' and 'service.'

84 In conclusion, Christians should preach the gospel and help their neighbors as witnesses of the kingdom of God.

**Statement of Methodology**

The purpose of this study is to propose a practical volunteer management process based on biblical principles as a way to revitalize volunteering for effective Korean community service. Therefore, this study was developed through the following procedures.

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First, the researcher established a theoretical foundation through literature research. This study explored the important features and principles of volunteering for the community through analysis of previous research on church community service.

Second, the study diagnosed the current situation and examined problems through empirical analysis. This study used a structured questionnaire to conduct a survey of members of Korean American churches in Blacksburg, Virginia. This study then analyzed the results and applied them to the project.

Third, this study aimed to develop practical volunteer management processes for the participation and continuity of volunteer activities among church members.

This paper consists of the following five chapters.

**Chapter 1**: The introduction presents the core issues and research methods of this study, discusses the theological and biblical grounds for community service, and reviews and evaluates related literature.

**Chapter 2**: This chapter deals with concepts and practices necessary for understanding community service and discusses features of volunteer work.

**Chapter 3**: This chapter analyzes the questionnaires from Blacksburg Korean Church members, identifies the awareness of community service and the status of volunteer activities, and explores volunteer management processes.

**Chapter 4**: This chapter presents a model of a volunteer management process that can be applied practically to local churches.

**Chapter 5**: Finally, this chapter summarizes and presents the implications of this study.
Review of Literature

Books

**Issues Facing Christians Today by John R. W. Stott.**

Stott wrote that the Bible is ‘God's inspiration’ and that God created man and the world. The author dealt with the background and reality of the personal, ethical, social, and global issues facing Christians today, using accurate and detailed statistics. The author then presented biblical perspectives and countermeasures to those problems that can help Christians to perform missions effectively. Stott stressed that Christian participation in society is an evangelical heritage. This book helps Christians understand their place in the community and effectively perform community service by distinguishing between the roles of Christians and churches in the world.

**The Uneasy Conscience of Modern Fundamentalism by Carl F. H. Henry**

This book supposed that Christians have lost social concern and have failed to respond appropriately to social problems. The purpose of this book was to give Christians evangelical convictions that are redemptive regeneration is the only ultimate solution for world problems. Henry asserted that the essence of the Gospel can precipitate a reform movement in any society at any time, and Christ’s redemptive message is the only suitable solution to all the problems of the world. The author was uncomfortable that fundamentalism did not affect society even though it maintained a biblical view of humanity. He pointed out an excessive focus on 'personal salvation' and 'social indifference' in fundamentalism. This book teaches Christians to actively

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stand against the evils of society with the power of the Gospel and not to abandon or compromise the message of redemption. Even though the book was written in the late 1940s, his point of view can equally pierce the conscience of today's church.

**The Externally Focused Church by Rick Rusaw and Eric Swanson**

This book dealt with the ministry experience and practical guidance of two authors who focused on the world outside the Church community. It was written to illustrate the nature and process of a ministry that focuses on the world outside the church. The authors emphasized that the church should not be isolated from the world; it should enter the community. They argued that service is a way for churches with the Gospel to effectively reach their communities. Service, they claimed, is an essential mission of the church. Service is the central point at which communities change when the salvation plan of God, the mission of the local church, and the needs of the community are brought together. This book challenged the Church to propose community service by its size, finances, location, and denomination.

**Ministry of Mercy: The Call of the Jericho Road by Timothy J. Keller**

Keller dealt with biblical principles and practices of mercy ministry, claiming that mercy is the essence of Christian existence. He explained that the cause of social injustice and various societal problems is that man is disconnected from God. The author emphasized that the church should respond sensitively to the needs of the community without evasion. Based on the parable of the good Samaritan, Keller explained the motivation and the scope of mercy ministry. He argued that charity work should be extended from the home to the church and the community.

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87 Rusaw and Swanson, *The Externally Focused Church*.

and suggested that the ministry of mercy can be practiced for relief, development, and structural change. The author presented concrete and practical ways of practicing mercy for application to churches.

*Generous Justice, by Timothy J. Keller*[^89]

Keller explained justice thorough biblical inquiry and excellent practical application. He stated that the key motive for justice is the grace of the gospel, and that those who have experienced the grace of the salvation of Jesus Christ will inevitably live a life of justice. The author referred to the influence of the early Christians on the Roman empire, noted that justice is a biblical principle fully supported by evangelical doctrine, and explained that a 'life pursuing justice' participates in the nature of God. The author explained the principles of the gospel and their relationship to a life that pursues justice. In doing so, Keller warned of the dangers of social action apart from the gospel and required awakening from narrow-minded evangelicalism that considers only soul salvation. This book taught that the Church's service to the world is an act of justice motivated by the grace of the gospel and a way of exposing the glory of God to the world.

*Good News and Good Works: A Theology for the Whole Gospel by Ronald J. Sider*[^90]

This book dealt with the difficult subject of evangelism and social engagement. The author analyzed the theological differences between evangelical and progressive camps. The author explained that evangelism and social action must be distinguished and that evangelism has a logical priority. Nonetheless, the author explained that the two cannot be separated. Both evangelism and social action were characteristics of Jesus' ministry, the kingdom of God, and of mission. This book presented a balanced and integrated understanding of evangelism and social

[^89]: Keller, *Generous Justice*.

[^90]: Sider, *Good News and Good Works*.
movements and provided readers with a distinctive notion of evangelism and the social movement.

*Center Church: Doing Balanced, Gospel-Centered Ministry in Your City by Timothy J. Keller*¹

This book drew from Keller’s decades of experience serving large cities with the Gospel. This book was not a story about pastoral success in big cities. Keller began by explaining the gospel. He did not offer a special ministry program for church growth. This book especially emphasized that the gospel is the irreplaceable power of change in any variety of complex cultural situations. The author emphasized that the gospel is vision, and gospel applied ministry and the missionary community motivated by the grace of the gospel can change the world.

*The Scandal of the Evangelical Conscience by Ronald J. Sider*²

Sider presented striking statistics to readers at the beginning of the book. The author noted that there is no statistically significant difference between a Christian and a non-Christian regarding various social problems such as divorce, materialism, sexuality, racism, and abuse. The author declared that Christians are not obeying the moral demands of the Bible. The author explored the underlying causes of these phenomena and the biblical principles that can change them. The author emphasized that modern Christians should accept the costly obedience and radical discipleship demanded in the scriptures. Later, Sider presented the picture of the true church: a community that is transformed by the gospel, is responsible, and loves well.

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¹ Keller, *Center Church*.
Matthew 5-7: Christian Counter-Culture by John R. W. Stott\textsuperscript{93} 

This book addressed the Sermon on the Mount: a familiar but difficult passage for Christians. For many years, Stott meditated on the Sermon on the Mount, explored many books, and tried to reveal the original meaning of the Scripture. Stott found that its primary lesson is the identity of the saints. This book teaches Christians what to pursue when serving the community. The author taught that the Sermon on the Mount is a representation of the Christian counterculture and that Christians should not conform to secular values.

The Mission of God’s People by Christopher J. H. Wright\textsuperscript{94} 

Here, Wright explored the mission and purpose of God and the purpose and role of the people of God as taught by the Bible. The author explained that the Bible is a story about God’s mission. The mission of God is granted to the people of God, and the Christian participates in God’s plan of redemption by performing his mission. Humans received a mission to serve and preserve the world of creation, and redeemed Christians must bring the grace of God's redemption through Jesus Christ to the fallen world. Christians are the people who bless the nations by proclaiming the gospel, and they are the people who witness the living God. The author described God as the one who created and takes an interest in the public square in which Christians live. Thus, the author emphasized that the Christian is responsible for public life.

\textsuperscript{93} John R. W. Stott, \textit{Matthew 5-7: Christian Counter-Culture} (Downers Grove, IL: IVP Academic, 1985).

\textsuperscript{94} Christopher J. H. Wright, \textit{The Mission of God’s People} (Grand Rapids, MI: Zondervan, 2010).
The Management of Volunteer and Voluntary Organization by Wae Sung Hyun\textsuperscript{95}

This book dealt with the volunteer management process for more successful volunteering. The author raised the issue that volunteerism is practiced without the self-reflection of the volunteer and without sufficient knowledge of the needs of the community. The author suggested that volunteers should work together to solve this problem. The author emphasized that the process of planning and practicing volunteer activities requires respectful attitudes towards all.

The Volunteer Revolution: Unleashing the Power of Everybody by Bill Hybels\textsuperscript{96}

Hybels described the benefits of cooperation in this book. This book was filled with realism because it introduced real stories of real people. He uncovered the problems of church members who do not understand the 'priesthood of all believers' and stick to consumer attitudes as well as the problems of pastors who do not equip laypeople. The author explained that the pastor must train church members to serve, and church members should join the ministry with their gifts and talents. Hybels taught church leaders how to bring a layperson into ministry and taught the layperson to find a suitable area of service. This book emphasized the revolutionary performance of volunteering.

The Volunteer Church by Leith Anderson & Jill Fox\textsuperscript{97}

The authors wrote this book due to an interest in the culture of volunteer work. This book dealt with how to recruit and train volunteers, how to sustain volunteer work, how to

\textsuperscript{95} Wae Sung Hyun, The Management of Volunteer and Voluntary Organization (Seoul: Hakjisa, 2015).

\textsuperscript{96} Bill Hybels, The Volunteer Revolution: Unleashing the Power of Everybody (Grand Rapids, MI: Zondervan, 2004).

\textsuperscript{97} Anderson and Fox, The Volunteer Church.
encourage and maintain volunteers, how to organize a volunteer team, and how volunteers can serve others in the right way. The authors explained that Jesus was a volunteer, and volunteering follows Jesus' example. The authors introduced seven processes for establishing a volunteer culture: ask, affirm, advocate, motivate, elevate, resource, and prioritize. This book provided practical guidelines for revitalizing volunteering.

*History and Theology of the Lausanne Movement by Chongnahm Cho*98

This book is an outline of the history and theology of the Lausanne Covenant, which stipulated what was discussed at the 1974 International Convention for World Evangelization in Lausanne, Switzerland. The author was involved in the movement since its conception. The Lausanne Covenant refers to the basic doctrines of the evangelical viewpoint regarding "evangelism" and "Christian social responsibility." Evangelicals understood Christian social obligations as an essential task of Christianity, rather than a temporary task. The author explained that mission begins with God's love and is expressed in the evangelism and service of Jesus Christ. He summarized that Christian social responsibility is the expression of the doctrine of God and man, the love for the neighbor, and the love for Christ. This book explained the official positions of evangelicals on the church's social participation and emphasized the significance and necessity of the church's community service.

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In this book, Carson and Keller made it easy to understand the Gospel. In some chapters, however, the content was not comprehensive. Nevertheless, this book achieved a systematic treatment of the Gospel. This book emphasized that the Gospel is the key for modern churches who seek various methodologies and programs for church growth. The gospel should be proclaimed, and that gospel should be life-giving. According to Carson and Keller, the Gospel is the ultimate reason for community service activities in the church to be distinguished from the activities of general community service organizations. The gospel is the ultimate motivation for community service and the reason for sustained efforts to serve. This book gave a clear understanding of the gospel and taught how the gospel can be applied and expanded.

The author dealt with the theory and practice of Christian social service to gain a proper understanding of it. The author described Christian service regarding the salvation ministry and service of Jesus Christ. The author defines Christian social service as a practical action of faith and a social responsibility of the church. The author explained that the goal of Christian social service is to realize the justice and mercy of God and to embody the kingdom of God in this world.

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100 Yun Hong Kim, *How to do Christian Social Service* (Seoul: Qumran, 2011).
**History and Theology of the Christian Social Service by Han Oak Kim**

This book showed the process of transforming Christian social service into a pastoral practice. The author explained that evangelism was at the forefront of general ministry and that social service tended to be understood as an aid to ministry. The author emphasized that ministry and social service should cooperate to build up the kingdom of God and the body of Christ. The author explained that various theological positions differentially emphasize evangelism and social service. Fundamentalism excluded social service, progressivism placed social service first, and evangelicalism emphasizes both evangelism and social service. In conclusion, the author emphasized that social service should be viewed with a holistic perspective, not as a tool or means of ministry, and as an expression of the essence of Christian communities.

**Biblical and Theological Understanding of Social Service by Jae Seo Lee**

This book is distinguished in its attempt to find the beginning, motivation, and value of service in Genesis 2:18. According to the author, this Scripture first revealed the concepts of society and service. The family is the first social system God created and the smallest unit of society. The author claimed that the principle of maintaining human society is 'service.' Therefore, the author explained that 'service' is 'helping each other' as a law of relations between human beings that God has ordained. In conclusion, this book teaches that community service is not merely 'good work' but a good work based on the nature of human relationships established by God.

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101 Kim, *History and Theology of the Christian Social Service.*

*Father Ministry by Tae Jin Kwon*¹⁰³

The author explained Christian service and devotion based on his experience as a local church pastor. Through this book, the author explained how a local church can serve and influence the local community for good. Above all, this book showed the importance of the dedication of a pastor who loves saints like a father. The author's interest was 'How to practice Christ's love' and taught that relief and service are expressions of God's love, not the means of church growth.

*Let the City Dance by Dong Hyun Lee*¹⁰⁴

This book introduced small groups in a local church who volunteered to serve their community. The author warned that community service is a means of survival for the church. The author explained that a local church can offer relief to and develop its community through service. The author emphasized that voluntary small groups play an important role. In conclusion, this book emphasized the importance of voluntary gathering and voluntary actions over coercion.

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¹⁰⁴ Dong Hyun Lee, *Let the City Dance* (Seoul: Duranno, 2013).
Articles

“Measures to Perform Community Service as Essential Function of Church” by Jangbae Min105

This study suggested that community service is an essential ministry of the church according to the Bible and Church history. This study suggested concrete action plans for local churches and Christians to participate in community service activities. The researcher emphasized the importance of education for and management of volunteers. The author suggested that local churches need to cooperate with other churches, and even community organizations to serve the community. Through this process, the author argued that the local church should continuously carry out community service activities that offer good works with the gospel.

“A Study on the Application of Diakonia as a Way of Restoration of the Public Confidence of the Korean Church” by Moo Youl Choi106

The researcher argued that a paradigm shift is necessary for the restoration of the social confidence in Korean churches. In Choi’s perspective, the church must be converted into a church that serves its society. The researcher presented the principles of Diakonia, philosophy, and clear methodology so that Diakonia can work effectively to restore the Korean church's credibility. The researcher explained that the philanthropy found in the Old Testament system of escapism and the compassion found in the parable of the good Samaritan embody the spirit of Diakonia. The change in the church should be implemented from the change of the

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consciousness of the clergy and the saints, community needs should be identified, and as many members as possible should participate according to the capacity of the church. In conclusion, the researcher wrote that local churches can have a positive impact on the community by serving them in a way that is responsive to the needs of the community and based on biblical principles.

“Social Service Education and its Practical Tasks in the Church Education” by Eunseung Lee

The researcher argued that church community service should be preceded by proper recognition that community service of the church should be systematically and continuously performed. The researcher identified the necessity of community service education and the practical tasks involved. The researcher explained that service is one of the essential missions of the church to build God’s kingdom on earth. However, the researcher pointed out that education about service in the Korean church is relatively neglected compared with other aspects of education. In conclusion, the researcher emphasized that the church should educate, train, and prepare volunteers for effective and continuous service of the community.

Chapter 2

Understanding Community Service and Volunteering

Understanding Community

To understand community service, one must comprehend society. Societal complexity is a very complex idea depending on the context. In sociology, communities are divided into geographical concepts and functional or relational concepts. Dunham explained community as a group of people who live in a certain territory, while McMillian and Chavis described community as a group of people who share a sense of belonging and solidarity, beliefs, and devotion to each other. Thus, geographical communities include neighbors, villages, and cities, and a relational community includes various interests such as race, occupation, social problems, hierarchy, religion, and gender. Sociological perspectives for understanding community recognize the various needs and problems of the community. However, these two perspectives alone cannot explain the diversity of the community and cannot fully understand the community. A deeper and more fundamental approach to community is needed.

The Bible provides fundamental insight into community. Society is based on God's creation. God created the heavens and the earth, and created man in the image of God. God was satisfied (Gen 1:31). God did not think it good that Adam was alone (Gen. 2:18), and so made

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3 Kang and Chung, Community Practice, 28.


5 Genesis 1:31a, NASB, “And God saw all that He had made, and behold, it was very good.”
another human, a woman, as his assistant (Gen. 2: 20-25). Matthew Henry commented, “Gracious God pitied Adam’s solitude, so He planned to provide society for him.”6 John Calvin also commented, “human was formed to be a social animal and God began at the first step of human society.”7 This is the origin of human society: God’s plan and pleasure.8 Thus, Genesis teaches that a community is not a product of natural occurrences, but is a world that God created and rules.9

Meanwhile, the first human was able to fully enjoy the world that God created through his relationship with God. All human beings can have full satisfaction only when they are in God and dependent on him.10 However, people disobeyed God and became separated from God because of sin (Gen. 3:7-19). People separated from God experienced all forms of alienation. Man was alienated from self, others, and nature.11 All personal suffering, social injustice, evil, and disasters that human beings experience are the result of sin. Therefore, society has fallen into sin and has rebelled against God (Rom. 1:18-32).12

God loves the world (John 3:16). Jesus became human and participated in human society. He accomplished the work of salvation through his death for the atonement of sin and by


9 Ibid., 54.


11 Ibid., 47-51.

his resurrection through which people may be restored to God. Finally, he will return to this world and reign forever. Therefore, society is the field of mission where God loves people and participates directly in acts of grace, redemption, and restoration among them.\(^\text{13}\)

In conclusion, a community is a geographic space, a functional environment in which people live organically, a neighborhood in which Christians relate to one another, and the world which God created, loves, saves and judges.

The Relationship between Evangelism and Community Service

It is true that there is a debate among evangelicals about the priorities of evangelism and community service.\(^\text{14}\) According to various circumstances, evangelism or community service may be emphasized more, but neither is worth more than the other.\(^\text{15}\) Both are the result of the grace of the gospel.\(^\text{16}\) Therefore, when dealing with the relationship between evangelism and service, it is first necessary to understand clearly the gospel that is the root.\(^\text{17}\)

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\(^{13}\) Bong Ho Son, *Christianity and Society: Christianity’s Responsibility to the Society* (Seoul: Christian Literature Crusade, 2005), 22.

\(^{14}\) Cho, *History and Theology of the Lausanne Movement*, 101. According to Cho, “Because of the partial opposition to the social gospel that liberals claim, the church tended to separate evangelism from social interest and concentrate solely on evangelism. The radical church, especially the WCC theologians, is arguing that the mission of the church is only in social participation, so there is a polarization of evangelism and social participation.”

\(^{15}\) Ibid., 101-102. Cho stated that Jesus’ ministry is the foundation of mission form and model. We cannot divide or isolate the evangelism (Word) and service (Deed) of Jesus Christ based on love, so the mission of the Church must be understood in the context of obedience to the commandments of love. At the same time, Christian social responsibility is a necessary expression of God’s character and human doctrine: love for neighbors and love for Christ.

\(^{16}\) Lausanne Occasional Papers, *Evangelism and Social Responsibility*, 28. “As Good News of God’s love in Christ, the Gospel demands both to be preached and to be lived.”

\(^{17}\) Ibid., 28.
The Grace of the Gospel

The gospel is good news. This news is the mercy and justice of God, who acknowledged the sacrifice of the incarnated Jesus as a substitute for the punishment of sinners (1 Pet. 2:24). The gospel is the news of love that God forgave sinners only by grace (Rom. 3:23-24). Therefore, the grace of God toward a sinner is the core of the gospel (Rom. 5:8). God’s work for sinners is the gospel.18

Bryan Chapell explained the core of the gospel by emphasizing a sequence of events.19 He explained that God gave the Israelites the law after freeing them from the slavery of Egypt (Deut. 5:6). Thus, God first loved the people of Israel. The Israelites were required to obey the word of God who loved them long ago and saved them. The apostle John testified that God first loved man (1 John 4:19) and that, “this is how we know what love is” because of Jesus’ self-sacrifice (1 John 3:16-18).20 Therefore, the one who is loved by God is a witness of the love of God to others and serves others with mercy. In other words, the grace of the gospel provides motivation for evangelism and community service.21

19 Ibid.
21 Lausanne Occasional Papers, Evangelism and Social Responsibility, 12. “From this adoring and loving encounter with God, there immediately flows a desire to share his love with our fellow human being, both by telling them how God in Christ has loved them and by serving them in deeds of mercy and justice.”
**Evangelism**

The Gospel must be proclaimed. Only the gospel can change human hearts and save sinners (1 Cor. 1:21). Evangelism affects the prevalence of this good news. The purpose of evangelism is to help sinners to reconcile with God and to proclaim the historical and biblical Christ as Savior and Lord.

Therefore, evangelism teaches “God’s love for the world,” witness “the uniqueness of Christ,” proclaims “the only way to salvation,” and obeys “the Great Commission.”

**Service**

Service (diakonia) embodies the grace of the gospel concretely. Service is performing a good deed, seeking to engage God’s concerns, and seeking to prove the nature of God, especially his mercy and justice. Jesus said that the responsible Christian community that serves each other in love represents God in the world (John 17:23). The representative example


[25] Mark Dever, *Nine Marks of A Healthy Church*, 3rd ed. (Wheaton, IL: Crossway, 2013), 130-136. Mark Dever identified evangelism as one of the nine characteristics of a healthy church. According to him, evangelism simply preaches good news and tells others the wonderful truth about God and the great news about Jesus Christ. He also lists things that are not evangelism. Evangelism is not a personal belief, it is not social activity or political participation, and the outcome of evangelism is not evangelism itself.


is the early church (Acts 4:31-37; 6). Community service especially refers to those people outside the church. Community service expresses how God served the world with deeds of mercy and justice. The church can glorify their heavenly Father by showing ‘good deeds’ in love to their neighbors. Community service is a demonstration and commendation of the gospel.

**Distinguishing Evangelism from Community Service**

Although evangelism and community service were interconnected, they were not the same. Evangelism proclaims the gospel, but community service does not directly teach the saving knowledge of Jesus Christ. Ronald Sider explained that the important reason for the distinction between the two is that community service is impossible without the preaching of the gospel. This characteristic distinguishes evangelical community service from secular social service and the social gospel.

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30 Keller, *Center Church*, 31.
33 Ibid., 24.
34 Keller, *Center Church*, 31. According to Keller, the results of the gospel are not the gospel itself.
36 Sider, *Good News and Good Works*, 123-126. Ronald Sider explained why we need to distinguish between evangelism and social service: “First, they have different outcomes. Second, their goals are different. Third, we must distinguish between evangelism and social service in order to protect the nature of social service. Fourth, equating evangelism and social service threatens the true nature and reality of evangelism. Fifth, evangelism is impossible without oral proclamation.”
An Inseparable Partnership

Jesus commanded all His disciples to share the good news and to serve according to the needs of the people. Evangelism and community service are connected. Evangelism and community service are inseparable partners because their ultimate motive is the grace of the gospel; evangelism applies the gospel to the whole of humanity and community service is the holistic practice of individual and social responsibility by those who are saved by the gospel.

In conclusion, assertions that evangelism is more important and that service is optional are unfounded. Evangelism and service are both based on the gospel of grace, and their balance can be maintained because of their relationship to God. Christians do not have to choose only one of them, just as Jesus did not choose either one.

The Type of Community Service

Community service in the church requires wisdom and patience because the social problems facing mankind today are complicated (Mark 10:16). For this reason, John Stott warned of oversimplification and extreme escape when the church practices community

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37 Lausanne Occasional Papers, *Evangelism and Social Responsibility*, 21-23. The Grand Rapids Report stated the three kinds of relationship between evangelism and social responsibility. First, social activity is a consequence of evangelism. Second, social activity can be a bridge to evangelism. Third, social activity not only follows evangelism as its consequence and aim, and precedes it as its bridge, but also works with evangelism like a pair of scissors or the two wings of a bird.


42 Ibid., 20.

When practicing community service, one must distinguish between individuals and churches. As individuals, Christians can participate in various activities and politics in the community based on the biblical principles of the church, but the church should be cautious. The church does not have the authority to impose a particular plan for social problem-solving. The church, of course, should be able to criticize and seek to alleviate social iniquity. However, the church cannot solve all the problems of society, nor should it try to engage in all matters. Especially in the political field, the church needs more professional preparation. The church should offer biblical principles to the members of society, especially Christian citizens, regarding the problems of the community. Those who are skeptical about this say that the Bible is a legacy of a past era and cannot provide a proper answer to the complicated social problems of the modern world. Although the problems of modern society are diverse and complex, the Bible is clear and detailed. According to Carl Henry, Jesus’ methodology for social problems was redemption, and Jesus did not consider redemption an unsuitable solution to the problems of the world. That is why the church needs to persevere, study, and believe that the Bible provides a reasonable principle for the social responsibility God has given to Christians. Therefore, the church should carefully consider the situation inside and outside the church to practice community service well.

46 Ibid., 14.
48 Henry, The Uneasy Conscience of Modern Fundamentalism, 36.
Kim stated that the church needs to consider three things to decide the form of social participation in the church. First, consider whether to participate directly or indirectly. Second, consider whether to participate individually or collectively. Third, consider the circumstances of the community and the circumstances of the local church. From the beginning, the church should identify its own capabilities and then perform community service accordingly.

Therefore, the church needs to examine its resources and capacity, the desired scope of community service, and the method of participation.

The Resources of the Church

Although there are differences in the situation of each church, every church has resources that can be mobilized to serve the community. Church resources can be divided into human resources, material resources, facility resources, and spiritual resources.

Human resources are members of the church who are mobilized as volunteers to serve the community. The church is built of people who have various talents and gifts from the Holy Spirit. The church includes laymen as well as professionals in each field. The diversity of members in a church enables them to respond to the diverse needs and problems of their communities. The church should educate and train the church members to serve the community according to biblical principles.

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51 Jong Sam Park, “Church Service Activities from the Perspective of Social Work,” in Theology and Praxis of Social Diakonia, ed. Sam Yeol Lee (Seoul: Hanul Publisher, 2003), 184; Jun Woo Lee, Welfare Mission and Welfare Ministry: New Horizon of Church Social Work Practice (Gyung-Gi: Nanam Publisher, 2014), 161. Jong Sam Park divided the resources of the church into human resources, facilities resources, financial resources, material resources, and organizational resources; Lee added trust from the community.

Material resources include money, food, medicine, clothing, educational material, and living necessities. Many community needs cannot be met without material resources. The church should motivate church members to serve the community with their own possessions and provide a way to share them wisely.

Facility resources include the chapel where the church is assembled and various facilities that belong to the church. The church can open various facilities of the church to local community members for community service. To open up church facility resources for community betterment, the church and the local community need close cooperation. The gospel is a spiritual resource and is a resource unique to the church.

Other resources exist in various community service organizations. However, the gospel intervenes at the fundamental need of man and is the ultimate solution to all problems. The ultimate goal of the church in serving the community is to glorify God through the total salvation of people. The gospel, a spiritual resource, is essential for this purpose.

Therefore, the church should make sure that the grace of the gospel can be applied to a Christian’s service by continuing to emphasize the “principles of the gospel” to Christians who serve the community.

The Area of Community Service Practice

Community service is concerned with the overall problems of human society and the whole of human experience. Therefore, community service should be carefully implemented in a

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53 Henry, The Uneasy Conscience of Modern Fundamentalism, 36. Henry stated, “Redemption is offered as the only adequate rest for world weariness.”

54 Keller, Generous Justice, 144.
multidimensional way. Several researchers have mentioned practical areas. John Stott divided the area of social responsibility of the church into ‘social service’ and ‘social action.’ He described social service as a microscopic activity, such as ‘relieving human need,’ ‘philanthropic activity,’ ‘seeking to minister to individuals and families,’ and ‘works of mercy.’ Social action, he said, is a macroscopic activity, such as ‘removing the causes of human need,’ ‘political and economic activity,’ ‘seeking to transform the structures of society,’ and ‘the quest for justice.’

Conceptually, social service and social activity are distinguished, but they are not clearly distinguished in practice.

Meanwhile, Ronald Sider and Tim Keller classified community service practice into three stages and defined the scope and content of each stage.

The first level is ‘relief.’ Relief is a direct assistance ministry related to the basic needs of people. Relief directly supplies urgent physical, material, and economical needs. The examples of relief are various, such as providing free health care, emotional counseling, food and drink, or shelter for the homeless, caring for patients, and quick assistance to victims of natural or social disasters. The primary targets of relief ministry are those who need urgent help. The good Samaritan practiced relief ministry helping the one who was robbed and beaten (Luke 10:30-35).

The second level is ‘development.’ Development intends to help those who can solve their own problems and gradually become independent. Development can provide appropriate

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56 Sider, *Good News and Good Works*, 138; Keller, *Ministries of Mercy*, 179-180. According to Sider, each category is not a complete distinction, and the content of activities can intersect with each other.
technical education, tools, and resources for self-reliance. In Deuteronomy, God commanded the masters of servants who were newly released to supply the servant liberally with resources to live an independent life (Deut. 15:13-14). However, the structure of modern society is very complicated and imperfect. Even if a person with the will and skill to be self-reliant is willing to self-assert, social structure may interfere. Development, therefore, requires more time and effort than relief.

The third level is ‘social reform.’ This dimension aims at structural changes. Social reform that seeks to change structure aims to change social conditions and structures so that the life of self-reliance goes beyond mere relief. This reform can be practiced in many aspects of society: the environment, the economy, and the political realm. This dimension is the practice of realizing a just society. All societal institutions directly affect human life. Job did not only save the poor, but also used justice to correct injustice (Job 29: 16-17). God commanded the justice of a trial (Deut. 16:19), and social justice that does not oppress the poor (Zech. 7:9-10).

Community service should be included in plans for relief, development and reform because it is a holistic ministry. However, the church must fulfill its social responsibility with an extremely precise sense of balance that the church must do both in word and deed. If the church tries to solve all the problems of the community, it can put off its unique task of

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60 Sider, *Good News and Good Works*, 139.
63 Ibid., 180.
64 Keller, *Generous Justice*, 146.
proclaiming and teaching the gospel and nurturing the saints.\textsuperscript{65} Many Christians, however, are used to relief at the individual level but tend to be burdened with the social structure dimension. Therefore, churches should train and nurture their members to serve the community.\textsuperscript{66} Volunteers have access to the structural issues of the community as well as individuals. Volunteers who are members of the local community and are trained in biblical values are the primary resource for the church to implement relief, development and social reform.

\textbf{Community Service Practice Model}

There are three types of practices in which the Korean church serves the local community. It includes Models A, B, and C.\textsuperscript{67}

Model A sees the church establish a social welfare foundation and social service facilities to provide professional social service in society. Examples of Model A include operating social welfare centers and nursing homes, so this model should be supported by professional personnel and financial resources.\textsuperscript{68} The advantages of this model include the potential for financial support from the government, cooperation with professional community service organizations in the community, and more responsible and professional community services. However, the disadvantage of this model is that it is under the guidance and supervision of the government, which limits the autonomy of the church.\textsuperscript{69} This model is mainly used by

\textsuperscript{65} Ibid.,
\textsuperscript{66} Ibid.,
\textsuperscript{69} Ibid.,
large churches with abundant resources. However, there are cases where church planting is combined with social welfare institution operation. In this case, conflicts may arise between the identity of the church and the social service organization. In other words, community service cannot be maintained as an essential ministry of the church by becoming a means of survival for the church.  

Model B uses the facilities and professional resources of a church for community service, such as a language school, an after school for children, a free medical clinic, or to provide various functional educations. The advantage of this model is that it communicates with the community and promotes the welfare of the people through opening the church building to the community. However, there is a possibility that the scope of the beneficiary is thus restricted to the members of the church or the residents in the nearby area, and this model has the potential problem of overlapping service programs between churches and community service organizations, and of introducing unfair competition between community service programs and commercial businesses in the community.

Model C involves volunteering for the local community. This model offers services directly to various welfare agencies and local people in the community by training and mobilizing church members as volunteers. This model has several advantages for community service. First, volunteering can be practiced regardless of the size of the church’s human and

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73 Ibid.
74 Ibid., 165.
material resources or location and with or without institutional resources.\textsuperscript{75} Second, it allows church volunteers to serve directly in the community\textsuperscript{76} so they can respond directly to the needs of the community.\textsuperscript{77} Third, volunteering promotes the spiritual growth of volunteers who are the members of the body of Christ (Eph. 5:30).\textsuperscript{78} Therefore, volunteering is an alternative model for effective community service when one considers society’s negative view of the church and critical view of church community service.\textsuperscript{79} To do this, the church should motivate the Saints to volunteer and help them continue to serve.

Concept of Volunteering

Volunteering is the act of helping others without compulsion or remuneration. The person doing this act is called a volunteer.\textsuperscript{80} According to the State of the World’s Volunteerism Report of the United Nations Volunteers, volunteering is characterized in several respects. First, the action is performed by an individual’s free will. Second, the volunteer does not expect material compensation. Third, volunteering is an act of seeking the common good.\textsuperscript{81}

\textsuperscript{75} Rusaw and Swanson, \textit{The Externally Focused Church}, 23.

\textsuperscript{76} Kim, \textit{History and Theology of the Christian Social Service}, 27. Kim pointed out that, “Today, Christian community service focuses on ‘surrogate social service’ through a Christian organization composed of experts or professionals.”

\textsuperscript{77} Rusaw and Swanson, \textit{The Externally Focused Church}, 105. Rusaw and Swanson said, “In today's culture, service is an easier way to reach people than anything else.”

\textsuperscript{78} Ibid., 77. Rusaw and Swanson explained, “Christian spiritual maturity is achieved not only through good biblical teaching, but through service as well.”


\textsuperscript{80} Heong Sik Cho, Moo Sung Chung, Man Sik Lee, Ue Sung Son, Sung Cheol Kim, Jong Rok Lee, and Seng Yul Lee, \textit{Church Volunteerism} (Gyoung-Gi: Community Publisher, 2009), 14.

Christian volunteering for the local community also includes these characteristics. Furthermore, the parable of the Good Samaritan taught the concept of biblical volunteer work that is an ‘act of healing and reconciliation’ that binds the wound with a compassionate heart, aims for holistic restoration, and is voluntarily sacrificial.\textsuperscript{82} Based on this, Moo Sung Park defined volunteering as, “. . . a voluntary sacrificial act that ultimately serves the alienated human being to restore God's image.”\textsuperscript{83} Cheol Won Yoon explained, “Volunteering is not an avocation but a basic qualification of a Christian, and a response to God’s love for humanity.”\textsuperscript{84}

Therefore, Christian volunteering as an alternative model of church community service is an act of social responsibility, a voluntary act motivated by the grace of the gospel, a practice of love, and an act that seeks to benefit others and the community.

The Characteristics of Volunteering

Jesus was God, but as a human, he took on the nature of a servant for the world (Phil 2:4-8). Jesus was the ultimate volunteer.\textsuperscript{85} In addition, Jesus’ life showed a perfect volunteer’s life. Thus, through the Bible, Christians can discover the characteristics of volunteering that they should maintain.

\begin{footnotes}
\item[85] Anderson and Fox, \textit{The Volunteer Church}, 27.
\end{footnotes}
Spontaneity

Christian volunteering results from experiencing the grace of God. It is not an enforced act, but a willful, voluntary, individual decision to serve with joy. Yoon emphasized that volunteering without spontaneity is impossible. A voluntary heart pleases God. Paul exhorted the saints of the Corinthian church: “Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.” A voluntary heart is an important virtue in building community. ‘Spontaneous’ work responds to the needs of the community independently. Therefore, ‘spontaneous’ volunteering has much to do with the participation rate and quality of volunteer activities.

Spiritual Gifts

Volunteering requires knowledge and skills related to the service context. This does not mean that it must be professional. Volunteering includes simple activities, highly specialized areas, and everything in between. Therefore, volunteers can perform their service activities more effectively by identifying their own professional abilities or spiritual gifts and using them to serve. The early church chose seven deacons full of wisdom and the Holy Spirit, dedicated to

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86 Keller, Center Church, 324.
87 Hyun, The Management of Volunteer and Voluntary Organization, 42. Volunteer is understood to originate from the Latin word for ‘voluntas’ and ‘eer.’ Therefore, volunteer activities can be described as ‘doing something with a free will and no compulsion.
89 1 Corinthians 9:7, NIV.
90 Jong Hyuk Choi, Youn Lee, and Young Ju Yoo, Voluntary Welfare Action (Gyoung-Gi: Yangseowon Publisher, 2015), 24.
91 Hybels, The Volunteer Revolution, 81.
92 Ibid.
service. The apostles then devoted themselves to prayer and the ministry of the word (Acts 6:1-6). Thus, when serving outside the church as well as the inside the church, it is necessary to grasp the gifts and capacities of each individual and divide responsibilities accordingly.\(^93\)

**Confidentiality**

Confidentiality, or giving in secret, is a characteristic that can be found only in biblical values. Jesus taught, “But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.”\(^94\) The Pharisees craved the praise of man, and their desire was so greedy that it ruined their giving.\(^95\) The heart that desires to show off to people spoils volunteering. The Lord has warned against vanity, which is easy for the Christian to do when he does good deeds, so Jesus said to do good works secretly.\(^96\) Christians should not indulge in vanity or expect praise but expect to do what God is doing through volunteering. Volunteers enjoy the delight and satisfaction of service when a needy person is helped, people who are in trouble are restored, and a sinner is saved. Such a Christian is awarded with the prize of experiencing the words, “It is more blessed to give than to receive” (Acts 20:35).\(^97\)

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\(^94\) Matthew 6:3-4, NIV.


\(^96\) Ibid., 132.

\(^97\) Ibid.
Practicality

Volunteering practices loving one’s neighbor and is evidence of faith. Christian belief does not end in an ideological consideration. The Bible emphasized that Christians continue to express their saving faith in good deeds. Volunteering is a practical activity that can help overcome superficial devotion devoid of participation. James said to Christians, “I will show you my faith by my deeds” (James 2:18), and Paul declared that what is truly important is “faith expressing itself through love” (Gal. 5:6). As the apostle John encouraged, the Christian’s faith and love should be “in action and in truth” (1 John. 3:18). The good Samaritan became a merciful man by helping a person in trouble, and voluntary service can likewise aid the growth of Christians today.

Respectful Love

Volunteering is a respectful act. Volunteering is not one-sided philanthropy that comes from relative superiority. Jesus honored man. Jesus became a man to save man, to understand man, and to serve man with compassion. In Matthew 9:36, “Jesus had compassion when he saw the crowd.” The Gospels testified that Jesus served with deep compassion for man (Matt. 14:14; 15:32; 20:34; Mark 1:41; 6:34; 8:3; Luke 7:13; 33).

99 Ibid., 14.
100 Ibid., 13. According to John Stott, “Prejudice, which people have aversion to, is fundamentally a charity of the Victorian era. The Victorian-era philanthropy was a tendency to pretend to patronize. The patronage of some philanthropists of that age was for self-righteousness.”
**Nondiscrimination**

The parable of the good Samaritan taught the nondiscriminatory character of volunteering. The service of the good Samaritan was not limited by social relations and background, nor by ideological and religious characteristics.\(^{101}\) Volunteering does not exclude or discriminate against those who are served for any reason.

**Nonpayment**

Volunteering is not done for individual compensation or for the benefit of any institution.\(^{102}\) According to Rusaw and Swanson, service becomes true service when it is done without expecting anything.\(^{103}\)

**The Necessity of Volunteering**

Modern society has diverse needs and complex social problems. In society, selfish individualism, materialism, racism, religious and cultural pluralism, and dismantling of communities are common.\(^{104}\) In the church’s surrounding community, there are many social problems: unemployment, poverty, crime, traffic, environmental destruction, housing problems, alienation and social injustice, family destruction, and natural disasters are some possibilities.\(^{105}\)

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\(^{103}\) Rusaw and Swanson, *The Externally Focused Church*, 70.

\(^{104}\) Young Ho Kim, Jong Hyuk Choi, Jun Woo Lee, Youn Lee, Tae Sook Ahn, and Eun Hee Lee, *Voluntarism* (Seoul: Shinjeong Publisher, 2009), 51.

Policy and government administration are limited; alone, they cannot solve all social problems. Thus, society increasingly needs the voluntary participation of its citizens to solve social problems.\footnote{Kim, Choi, Lee, Lee, Ahn, and Lee, *Voluntarism*, 51.}

These social problems and social needs are also related to the church. However, the modern church has a rough time with serious problems.\footnote{Sider, *The Scandal of the Evangelical Conscience*, 17-29. Sider stated that the ethical life of a Christian (as measured by divorce rate, self-centered egoism, materialism, sexual promiscuity, racism, physical abuse in marriage, and neglect of a biblical worldview, etc.) is not very different from non-Christian behavior based on the results of Barna's survey.} The life of modern Christians has also been prevalent in selfish individualism. Many churches have become “churches that lose social existence” because they are self-centered, privatized, and do not communicate with society.\footnote{Jun Woo Lee, “Prospect and Task of Korean Church Social Welfare Facility Management,” in *Diakonia Forum*, 2\textsuperscript{nd} (Seoul: Korean Diakonia, 2018: 3), accessed November 29, 2018, http://www.koreandiakonia.org/contents/board/normal/normalView.asp?page_str_menu=23&action_flag=&search_field=&search_word=&page_no=0&bbs_seq=1109&passwd=}

Therefore, volunteering for local community must be revitalized in the church to restore the influence of the gospel in society and to be the salt and light of the world.\footnote{Lee, “Prospect and Task of Korean Church Social Welfare Facility Management,” 3; Kim, “The Attitude of Volunteers and Leadership,” 2.} Christian volunteering is a practical ministry of community service that can influence the community for the gospel. Christians are not only members of the church but also members of the community. So Christian volunteering involves social participation in public activities as a local resident.\footnote{Kim, *Christian Social Welfare*, 169. Kim emphasized, “The church exists in society, and the church has a social function that must be performed as a community that constantly engages in and affects society.”}

As mentioned earlier, Christian volunteers are therefore an effective resource for dealing with the

\footnote{\textsuperscript{106} Kim, Choi, Lee, Lee, Ahn, and Lee, *Voluntarism*, 51.  
\textsuperscript{107} Sider, *The Scandal of the Evangelical Conscience*, 17-29. Sider stated that the ethical life of a Christian (as measured by divorce rate, self-centered egoism, materialism, sexual promiscuity, racism, physical abuse in marriage, and neglect of a biblical worldview, etc.) is not very different from non-Christian behavior based on the results of Barna's survey.  
\textsuperscript{110} Kim, *Christian Social Welfare*, 169. Kim emphasized, “The church exists in society, and the church has a social function that must be performed as a community that constantly engages in and affects society.”}
diverse needs and complex problems of the community.\textsuperscript{111} Volunteering can be practiced at all stages of community service action: relief, development, and social reform. It is also an appropriate way to serve without being limited by size, region, or denomination.

Summary

The church is a community of God that exists in society; it is not apart from society but is independent of society, and constantly affects and influences society from within the society. Local churches need to react sensitively to the needs and problems of the community. The church is called out from the world and is sent to the world to serve the corrupt community. Christians are the salt and light of the world (Matt. 5:13-16). Christians should not only taste salty by maintaining the identity of Jesus as disciples in the world, but also by living a life that reveals God’s presence. This identity is expressed in good deeds.\textsuperscript{112} Volunteers are a force of people whose aim is to perform good deeds that can help improve their communities and provide salt and light.

\textsuperscript{111} Rusaw and Swanson, \textit{The Externally Focused Church}, 176.

Chapter 3
Analysis of Survey Results on Vitalizing Volunteering for Community Service in Church

Overview of the Survey Process

Background

Christians as volunteers embody the gospel in community service, which is an essential ministry of the church. However, a lack of volunteers and frequent service interruptions are problems that should be resolved in order for the church to serve the community effective. To revitalize volunteering, awareness of community service and the current situation of volunteering were surveyed and evaluated.

The Purpose of the Survey

This survey was conducted under the heading “Developing a Strategy to Vitalize Volunteering for Successful Community Service in Korean Churches: Focusing on Korean Baptist Church of Blacksburg.” The purpose of this survey was to collect basic data about the perceptions and realities of community and volunteer service among the members of a local church, Korean Baptist Church of Blacksburg, to suggest a viable volunteer management process for local churches.

Procedures of the Survey

This survey was conducted anonymously. Participants were not asked to include their name, date of birth, address, phone number, email address or any other personal information. This survey was divided into five sections: Awareness of the community, awareness of the relationship between local church and the local community, understanding and actual situation of
church community service, understanding and actual situation of Christian volunteer work for the community, and demographic characteristics of participants.

Data Collection

This survey was completed as an anonymous, offline survey only from May 7 to May 21, 2017. As the first step for data collection, the researcher sent an e-mail to a senior pastor of Korean Baptist Church of Blacksburg to explain the purpose of the researcher’s study and to get permission for the survey. Afterward, the researcher attended the church’s Sunday worship service. Then, the researcher contacted the members of the church to explain the survey and to ask them to participate in the survey at the fellowship gathering after Sunday worship. The researcher prepared the questionnaire in Korean and English, and distributed the questionnaire to members after asking them to participate in the survey at the fellowship hall. The researcher collected the questionnaire when they completed the survey. This survey was conducted three times. These are the results of a questionnaire survey of 55 laypeople who currently live in the local community of Blacksburg and attend the Korean Baptist Church of Blacksburg.

Survey Results

Respondent Demographics

In this study, the demographics included were occupation, length of residency in the community, length of attendance to the church, methods of participation in the church, and attendance at church meetings. See Table 3-1 below.
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<td>3 1/2 years to less than</td>
<td>8</td>
<td>14.5%</td>
</tr>
<tr>
<td></td>
<td>4 years and longer</td>
<td>14</td>
<td>25.5%</td>
</tr>
<tr>
<td>Attendance period at</td>
<td>Less than 6 months</td>
<td>4</td>
<td>7.4%</td>
</tr>
<tr>
<td>current church</td>
<td>6 months to less than 1</td>
<td>6</td>
<td>11.1%</td>
</tr>
<tr>
<td></td>
<td>year</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 year to less than 1 1/</td>
<td>2</td>
<td>3.7%</td>
</tr>
<tr>
<td></td>
<td>2 years</td>
<td>8</td>
<td>14.0%</td>
</tr>
<tr>
<td></td>
<td>2 1/2 years to less than</td>
<td>4</td>
<td>7.4%</td>
</tr>
<tr>
<td></td>
<td>3 years</td>
<td>7</td>
<td>13.0%</td>
</tr>
<tr>
<td></td>
<td>3 1/2 years to less than</td>
<td>3</td>
<td>5.0%</td>
</tr>
<tr>
<td></td>
<td>4 years and longer</td>
<td>14</td>
<td>25.9%</td>
</tr>
<tr>
<td>Participation in service</td>
<td>Administrative board</td>
<td>6</td>
<td>10.9%</td>
</tr>
<tr>
<td>in church</td>
<td>Cell leader</td>
<td>19</td>
<td>34.5%</td>
</tr>
<tr>
<td></td>
<td>Choir</td>
<td>9</td>
<td>16.4%</td>
</tr>
<tr>
<td></td>
<td>Praise team</td>
<td>7</td>
<td>12.7%</td>
</tr>
<tr>
<td></td>
<td>Teacher</td>
<td>5</td>
<td>9.1%</td>
</tr>
<tr>
<td></td>
<td>Officer</td>
<td>0</td>
<td>0.0%</td>
</tr>
</tbody>
</table>
Church meetings currently attending

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Other</td>
<td>1</td>
<td>1.8%</td>
</tr>
<tr>
<td>No</td>
<td>20</td>
<td>36.4%</td>
</tr>
<tr>
<td>Sunday worship service</td>
<td>54</td>
<td>100.0%</td>
</tr>
<tr>
<td>early morning worship service</td>
<td>4</td>
<td>7.4%</td>
</tr>
<tr>
<td>cell meeting</td>
<td>49</td>
<td>90.7%</td>
</tr>
<tr>
<td>Bible study</td>
<td>29</td>
<td>53.7%</td>
</tr>
<tr>
<td>department worship service</td>
<td>10</td>
<td>18.5%</td>
</tr>
</tbody>
</table>

The question of profession showed the largest number of the respondents (57.4%) were students. Another 16.7% were housewives and 11.1% were employed in educational professions. This result indicates that this church and this community likely have characteristics that are due to and that emphasize school.

When questioned how long they had lived in their current community, 25.5% of respondents said they had lived there for four years and longer. This was followed by 16.4% for one and a half years to less than two years, 14.5% for three and a half years to less than four years, 10.9% for two and a half years to less than three years, 9.3% for less than six months, and 2.0% for one year to less than one and a half years.

The length of attendance at the current church was similar to the length of residency in the community. Of the respondents, 25.9% attended for four years and longer. This was followed by 14.0% for one and a half years to less than two years, 13.0% for two and a half years to less than three years, 13.0% for three and a half years to less than four years, 11.1% for six months to less than one year, 7.4% for two years to less than two years, 7.4% for less than six months, 5.0% for three years to less than three and a half years, and 3.7% for one year to less than one and a half years.
Regarding participation in service in their church, 63.5% of the respondents participated in service in the church (cell leader 34.5%, choir 16.4%, praise team 12.7%, administrative board 10.9%, teacher 9.1%, and other 1%); 36.4% did not participate in service.

Respondents showed high attendance rates in small group meetings as well as large group meetings in the church. All the respondents (100%) except one who did not answer the question regularly attended Sunday worship service. The respondents also attended cell groups (90.7%), bible study (53.7%), department worship service (18.5%), and early morning worship service (7.4%).

**Personal Interest in Community**

Participants were asked about their personal interest in the community. See Table 3-2 below.

<table>
<thead>
<tr>
<th>Personal Interest in Community</th>
<th>Very much so (n=58)</th>
<th>Some (n=58)</th>
<th>Not very much (n=58)</th>
<th>Not at all (n=58)</th>
<th>Do not know (n=58)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A I feel a sense of belonging to the community in which I live.</td>
<td>11 (20.0%)</td>
<td>30 (51.7%)</td>
<td>11 (19.3%)</td>
<td>2 (3.4%)</td>
<td>1 (1.7%)</td>
</tr>
<tr>
<td>B I know the needs and problems of the community in which I live.</td>
<td>3 (5.2%)</td>
<td>24 (41.4%)</td>
<td>14 (24.1%)</td>
<td>10 (17.2%)</td>
<td>4 (6.9%)</td>
</tr>
<tr>
<td>C I am involved in various activities in my community.</td>
<td>1 (1.7%)</td>
<td>25 (43.1%)</td>
<td>12 (21.0%)</td>
<td>16 (28.0%)</td>
<td>1 (1.7%)</td>
</tr>
<tr>
<td>D I feel responsible for the needs of the community in which I live.</td>
<td>6 (10.3%)</td>
<td>24 (41.4%)</td>
<td>15 (26.3%)</td>
<td>5 (8.6%)</td>
<td>5 (8.6%)</td>
</tr>
<tr>
<td>E I am willing to participate in activities to solve problems in my community.</td>
<td>1 (1.7%)</td>
<td>25 (43.1%)</td>
<td>12 (21.0%)</td>
<td>16 (28.0%)</td>
<td>1 (1.7%)</td>
</tr>
</tbody>
</table>

The largest number of the respondents (74.5%) answered positively (very much so 20%, some 54.5%) to whether they felt a sense of belonging in their community (A), but 23.6%
responded negatively (not very much 20%, not at all 3.6%). For the degree of awareness of the community problems (B), 49.1% of the respondents answered positively, 43.7% answered negatively, and 7.3% chose ‘do not know.’ The degree of community activity (C) showed a positive response from 47.3% of the respondents and a negative response from 50.9%. When asked if they feel responsible for the needs of the community (D), 54.5% of the respondents answered positively, 36.4% responded negatively, and 9.1% chose ‘do not know.’ Participants were asked about their willingness to participate in community activities to solve community problems (E). The majority of the respondents (50.9%) answered negatively (not very much 21.8%, not at all 29.1%). Of the respondents, 47.3% responded positively (very much so 1.8%, some 45.5%), and 1.8% chose ‘do not know.’

In the other areas (B, C, D, and E), the respondents showed relatively low positive results compared to their sense of belonging to the community (A).

**Awareness of the Relationship between the Community and the Church**

Participants were asked about the problems of the church in the community. See Table 3-3 below.

*Table 3-3. Problems of the Church in the Community*

<table>
<thead>
<tr>
<th>Problems of churches in the community</th>
<th>Very much so</th>
<th>Some</th>
<th>Not very much</th>
<th>Not at all</th>
<th>Do not know</th>
</tr>
</thead>
<tbody>
<tr>
<td>A The reliability of churches in today's community is low.</td>
<td>7 (12.7%)</td>
<td>24 (43.6%)</td>
<td>11 (20.0%)</td>
<td>6 (10.9%)</td>
<td>7 (12.7%)</td>
</tr>
<tr>
<td>B Today, churches are not interested in the needs and problems of their community.</td>
<td>2 (3.6%)</td>
<td>10 (18.2%)</td>
<td>25 (45.5%)</td>
<td>15 (27.3%)</td>
<td>3 (5.5%)</td>
</tr>
</tbody>
</table>
Regarding the reliability problem of modern church (A), the largest number of the respondents (56.3%) agreed (very much so 12.7%, some 43.6%) that the church has low reliability. Of the respondents, 30.9% disagreed (not very much 20.0%, not at all 10.9%), and 12.7% chose ‘do not know.’

When asked whether churches are interested in the needs and problems of the community (B), most (72.8%) indicated that the church does have concern for the community. Another 21.8% indicated that the church lacks concern for the community (very much so 3.6%, some 18.2%), and 5.5% answered ‘do not know.’

The survey found that the respondents agreed that confidence in the modern church is low. However, respondents perceived that the church has a relative interest in the needs and problems of the community.

**Awareness of the Church’s Responsibility in the Local Community**

Participants were asked about the church’s responsibility in the local community. See Table 3-4 below.

**Table 3-4. Awareness of the Church’s Responsibility in the Local Community**

<table>
<thead>
<tr>
<th>Awareness of the Church’s responsibility in the local community</th>
<th>Very much so</th>
<th>Some</th>
<th>Not very much</th>
<th>Not at all</th>
<th>Do not know</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong> The church’s primary responsibility for the community is evangelism and service.</td>
<td>33 (60.0%)</td>
<td>17 (30.9%)</td>
<td>4 (7.3%)</td>
<td>1 (1.8%)</td>
<td>0 (0.0%)</td>
</tr>
<tr>
<td><strong>B</strong> Churches should strive to make the community safer and healthier.</td>
<td>37 (67.3%)</td>
<td>14 (25.5%)</td>
<td>2 (3.6%)</td>
<td>0 (0.0%)</td>
<td>2 (3.6%)</td>
</tr>
<tr>
<td><strong>C</strong> The needs and problems of the community should be addressed by church ministries.</td>
<td>21 (38.2%)</td>
<td>27 (49.1%)</td>
<td>3 (5.5%)</td>
<td>0 (0.0%)</td>
<td>4 (7.3%)</td>
</tr>
<tr>
<td><strong>D</strong> Churches can cooperate with various organizations in the community for its development.</td>
<td>23 (41.8%)</td>
<td>28 (50.9%)</td>
<td>3 (5.5%)</td>
<td>0 (0.0%)</td>
<td>1 (1.8%)</td>
</tr>
</tbody>
</table>
As for the church’s primary responsibility to the local community (A), most respondents perceived that evangelism and service are the church’s primary responsibilities. The largest number of the respondents (90.9%) answered positively (very much so 60.0%, Some 30.9%), and 9.1% responded negatively (not very much 7.3%, not at all 1.8%).

Regarding the public responsibility of the church for the community (B), most respondents (92.8%) said the church should make their community safer and healthier (very much so 67.3%, some 25.5%), but 3.6% answered negatively.

Concerning the contents of the church’s ministry to the community, most respondents agreed that the needs and problems of the community should be applied to the church ministry (C). The largest number of the participants (87.3%) responded positively (very much so 38.2%, some 49.1%). Of the respondents, 5.5% answered negatively (Not very much 5.5%), and 7.3% chose ‘do not know.’

When asked about the cooperation of the church with the community (D), 92.7% of the respondents answered positively (very much so 41.8%, some 50.9%), and 5.5% answered negatively (not very much 5.5%).

In this survey, respondents were strongly aware of the need for evangelism, service, multifaceted efforts of the church for healthy communities, and collaboration with community organizations. In particular, it showed that the church needs to be sensitive not only to the needs and problems of the community but also to apply these needs to the ministry of the church.

*Awareness of the Relationship between Respondents’ Church and its Local Community*

Participants were asked about the relationship between respondents’ church and their local community. See Table 3-5 below.
When asked about ‘their own church’s credibility (A), the majority of the respondents (60.0%) answered positively (very much so 16.4%, some 43.6%), 12.7% responded negatively (not very much 10.9%, not at all 1.8%), and 27.3% chose ‘do not know.’ For the degree of awareness of the community needs and problems (B), the largest number of the respondents (60.0%) answered positively (very much so 16.4%, some 43.6%), 25.4% responded negatively (not very much 21.8%, not at all 3.6%), and 14.5% chose ‘do not know.’ The degree of community activity (C) showed a positive response from 58.2% (very much so 12.7%, some 45.5%), a negative response from 29.1% (not very much 25.5%, not at all 3.6%), and 12.7% chose ‘do not know.’

As a result, more than half of respondents perceived their church’s relationship with their community positively in questions A, B, and C. However, the number of respondents who selected ‘do not know’ in each question is also a notable finding.

**Awareness of the Church’s Community Service**

Participants were asked about community service in the church. See Table 3-6 below.

---

**Table 3-5. Awareness of the Relationship between Respondents’ Church and its Local Community**

<table>
<thead>
<tr>
<th>Awareness of the Relationship between Respondents’ Church and its Local Community</th>
<th>Very much so</th>
<th>Some</th>
<th>Not very much</th>
<th>Not at all</th>
<th>Do not know</th>
</tr>
</thead>
<tbody>
<tr>
<td>A My church has credibility in this community.</td>
<td>9 (16.4%)</td>
<td>24 (43.6%)</td>
<td>6 (10.9%)</td>
<td>1 (1.8%)</td>
<td>15 (27.3%)</td>
</tr>
<tr>
<td>B My church knows the needs and problems of this community.</td>
<td>9 (16.4%)</td>
<td>24 (43.6%)</td>
<td>12 (21.8%)</td>
<td>2 (3.6%)</td>
<td>8 (14.5%)</td>
</tr>
<tr>
<td>C My church is involved in activities for this community.</td>
<td>7 (12.7%)</td>
<td>25 (45.5%)</td>
<td>14 (25.5%)</td>
<td>2 (3.6%)</td>
<td>7 (12.7%)</td>
</tr>
</tbody>
</table>
The next questions focused on respondents’ perceptions of community service. In question (A), half of the respondents recognized community service as a way to help the church survive. Of the respondents, 49.1% of the respondents answered positively (very much so 10.9%, some 38.2%). Of the respondents, 30.9% responded negatively (not very much 14.5%, not at all 16.4%), and 20.0% chose ‘do not know.’

Concerning the difference between church community service and social welfare (B), most respondents perceived the motives and purpose of community service by the church and those of social welfare as different. The largest number of the respondents (74.6%) answered positively (very much so 36.4%, some 38.2%). Another 10.9% responded negatively (not very much 9.1%, not at all 1.8%), and 14.5% chose ‘do not know.’

<table>
<thead>
<tr>
<th>Awareness of the Church’s Community Service</th>
<th>Very much so</th>
<th>Some</th>
<th>Not very much</th>
<th>Not at all</th>
<th>Do not know</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Community service is a way of survival for churches.</td>
<td>6 (10.9%)</td>
<td>21 (38.2%)</td>
<td>8 (14.5%)</td>
<td>9 (16.4%)</td>
<td>11 (20.0%)</td>
</tr>
<tr>
<td>B The motive and purpose of the church's community service are distinct from social work.</td>
<td>20 (36.4%)</td>
<td>21 (38.2%)</td>
<td>5 (9.1%)</td>
<td>1 (1.8%)</td>
<td>8 (14.5%)</td>
</tr>
<tr>
<td>C Church budget has a great influence on community service.</td>
<td>21 (38.2%)</td>
<td>27 (49.1%)</td>
<td>5 (9.1%)</td>
<td>2 (3.6%)</td>
<td>0 (0.0%)</td>
</tr>
<tr>
<td>D The number of members has a great influence on community service.</td>
<td>12 (21.8%)</td>
<td>23 (41.8%)</td>
<td>13 (23.6%)</td>
<td>5 (9.1%)</td>
<td>2 (3.6%)</td>
</tr>
<tr>
<td>E Various opportunities for community service should be created.</td>
<td>26 (47.3%)</td>
<td>23 (41.8%)</td>
<td>3 (5.5%)</td>
<td>0 (0.0%)</td>
<td>3 (5.5%)</td>
</tr>
<tr>
<td>F Pastors must prepare church members to participate in community service.</td>
<td>15 (27.3%)</td>
<td>29 (52.7%)</td>
<td>5 (9.1%)</td>
<td>1 (1.8%)</td>
<td>5 (9.1%)</td>
</tr>
<tr>
<td>G In order for a church to fulfill its mission of community service, the volunteer work of church members should be activated.</td>
<td>17 (30.9%)</td>
<td>32 (58.2%)</td>
<td>2 (3.6%)</td>
<td>0 (0.0%)</td>
<td>4 (7.3%)</td>
</tr>
</tbody>
</table>
As for the relationship between finance and community service (C), many respondents said that budget size had a great impact on community service. The majority of the respondents (87.3%) answered positively (very much so 38.2%, some 49.1%), and 12.7% responded negatively (not very much 9.1%, not at all 3.6%).

Most respondents also perceived that the number of people attending a church significantly affected community service (D). The largest number of the respondents (63.6%) responded positively (very much so 21.8%, some 41.8%), and 32.7% answered negatively (not very much 23.6%, not at all 9.1%).

Regarding the necessity of developing various service programs (E), most respondents believed that a variety of service opportunities should be created. The largest number of the respondents (89.1%) answered positively (very much so 47.3%, some 41.8%). Of the respondents, 5.5% responded negatively (not very much 5.5%), and 5.5% chose ‘do not know.’

As for the role of pastors in community service (F), most participants recognized that pastors should prepare the Saints for community service. The majority of the respondents (80%) responded positively (very much so 27.3%, some 52.7%). In addition, 10.9% answered negatively (not very much 9.1%, not at all 1.8%), and 9.1% chose ‘do not know.’

Regarding the necessity of revitalizing volunteering (G), most participants recognized that volunteering should be revitalized for successful community service. The largest number of the respondents (89.1%) responded positively (very much so 30.9%, some 58.2), while 3.6% answered negatively (not very much 3.6%), and 7.3% chose ‘do not know.’
**Priorities for Community Service**

Participants were asked about which groups of people should receive priority in the church’s community service. See Figure 3-1 below.

**Figure 3-1. Priorities for Community Service**

![Bar chart showing priorities for community service](image)

- B: Aid for church members
- A: Korean students or Korean community
- C: Community activities with local residents
- D: Support social welfare services requested by community organizations
- E: Establish and operate a professional community service organization
- F: Social movement for justice implementation

For this question, respondents were asked which groups of people should benefit most from the church’s community service efforts. Most respondents (58.2%) chose ‘aid church members’ as the top priority for community service. The second most popular category was a ‘Korean student or the Korean community’ (47.3%), followed by ‘community activities with local residents’ (47.3%), ‘support social welfare services requested by community organizations’ (45.5%), ‘establish and operate a professional community service organization’ (40.0%), and ‘social movement for justice implementation’ (43.6%).

Respondents indicated that service should first extend to those who are related to the Saints or the Church.
On the other hand, social movements designed to implement justice (27.3%) and establishing and operating a professional community service organization (27.3%), were the most excluded areas. These were followed by ‘community activities with local residents’ (10.9%), ‘support social welfare services requested by community organizations’ (10.9%), and ‘aid for church members’ (3.6%). See Figure 3-2 below.

Respondents clearly believed people to be the primary object of service; the social institutional dimension of community service was not important to them or was considered optional. These results demonstrated that respondents are accustomed to giving relief at the individual level and regarded the ministry of relief as a priority.

*Figure 3-2. Not Service Object*

<table>
<thead>
<tr>
<th>Service Object</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Korean students or Korean community</td>
<td>1.8%</td>
</tr>
<tr>
<td>Aid for church members</td>
<td>3.6%</td>
</tr>
<tr>
<td>Community activities with local residents</td>
<td>10.9%</td>
</tr>
<tr>
<td>Support social welfare services requested by community organizations</td>
<td>10.9%</td>
</tr>
<tr>
<td>Establish and operate a professional community service organization</td>
<td>27.3%</td>
</tr>
<tr>
<td>Social movement for justice implementation</td>
<td>27.3%</td>
</tr>
</tbody>
</table>

*Awareness of Christians’ Volunteering for the Local Community*

Participants were asked about their awareness of Christians’ volunteering for their local communities. See Table 3-7 below.
As a result of respondents’ awareness of volunteering (A), most respondents perceived volunteering as a core way to serve the community. The largest group of the respondents (83.6%) responded positively (very much so 21.8%, some 61.8%). The other 10.9% of the respondents answered negatively (not very much 10.9%), and 5.5% chose ‘do not know.’

When asked if volunteer work is an act based on humanism (B), most respondents considered voluntarism a humanitarian or charitable act. The largest number of the respondents (80.0%) answered positively (very much so 29.1%, some 50.9%). Another, 9.1% answered negatively (not very much 7.3%, not at all 1.8%), and 10.9% chose ‘do not know.’

When asked about volunteering as a method for self-realization (C), the majority of respondents (72.7%) answered positively (very much so 18.2%, some 54.5%). Of the
respondents, 18.1% answered negatively (not very much 14.5%, not at all 3.6%), and 9.1% chose ‘do not know.’

Regarding the importance of motivation for volunteering (D), most respondents (94.6%, very much so 76.4%, some 18.2%) were aware of the importance of motivation in community service; 3.6% did not think motivation an important factor (not very much 1.8%, not at all 1.8%).

For question (E), the largest number of the respondents (80.0%) answered (very much so 32.7%, some 47.3%) that the grace of the gospel is a main motive of volunteering. Of the respondents, 18.2% responded negatively (not very much 18.2%), and 1.8% chose ‘do not know.’ The fact that 18.2% of respondents answered that they did not think the grace of the gospel was an important motivator in volunteer work is likely to be of interest.

Regarding the necessity of improving volunteers’ capabilities (E), most respondents perceived that improving volunteers’ capabilities is necessary to vitalize volunteering. The majority of the respondents (79.6%) answered positively (very much so 25.9%, some 53.7%). Of the respondents, 11.2% answered negatively (not very much 9.3%, not at all 1.9%), and 9.3% chose ‘do not know.’ This question showed that 20.5% of respondents were not aware of the need to improve the capabilities of volunteers.

In recognition of the need to consider spiritual gifts (G), most respondents were aware of the need for spiritual gifts in volunteer work. The largest number of respondents (81.6%) responded positively (very much so 38.2%, some 43.6%), and 16.3% answered negatively (not very much 14.5%, not at all 1.8%).

Regarding the necessity of developing various volunteer programs (H), the majority of the respondents (92.7%) answered positively (very much so 41.8%, some 50.9%). Of the
respondents, 3.6% responded negatively (not very much 3.6%), and 3.6% chose ‘do not know.’ As a result, most participants were aware of the need for a variety of volunteer programs.

Regarding the necessity of education (I), most respondents recognized that volunteer education is necessary for effective volunteering. The largest number of the respondents (85.4%) answered positively (very much so 32.7%, some 52.7%), 9.1% answered negatively (not very much 9.1%), and 5.5% chose ‘do not know.’

Awareness of What is Needed to Revitalize Volunteering

Participants were asked about what is most necessary to revitalize volunteering. See Figure 3-3 below.

According to the number of respondents, ‘motivation for volunteer work’ was selected the most (26 people ), followed by ‘budget’ (25 people), ‘volunteer workers’ (17 people), ‘a sense of belonging to the local community’ (16 people), ‘a sense of belonging to the church’ (15 people), ‘various volunteer programs’ (13 people), ‘volunteer training’ (12 people), and ‘volunteer’s own spiritual gifts’ (10 people). See Figure 3-5 below.

According to this result, most respondents perceived ‘motivation for volunteer work,’ ‘budget,’ ‘volunteer workers,’ and ‘a sense of belonging to the local community and church’ as the important factors necessary to revitalize volunteering.
Figure 3-3. Awareness of What is Needed to Revitalize Volunteering (Multiple Choices)

Awareness of What is Needed to Revitalize Volunteering

Currently Involved in Volunteer Activity

Participants were asked about the volunteer activities in which they were currently involved. See Figure 3-4 below.

The survey showed that 70.9% of respondents did not participate in volunteer work, but 29.1% did participate.
The 39 respondents who did not participate in volunteering were asked why they did not volunteer. They answered that they did not know how to volunteer (25.8%), they lacked time (25.8%), they were afraid they could not volunteer consistently (19.4%), they could not find a place where they could volunteer (11.3%), they were uncomfortable volunteering alone (9.7%), or they hadn’t considered volunteering (4.8%). See Figure 3-5 below.

Respondents’ reasons for not volunteering ranged from individual constraints to problems in structure and communication.
Those 16 respondents who participated in volunteering were asked how they discovered the volunteer opportunity. Most frequently, respondents were invited by church members (29.2%). Other methods were, ‘found out voluntarily’ (25.0%), ‘via small groups in church’ (12.5%), ‘from a church announcement’ (12.5%), ‘from the organization’s advertisement’ (12.5%), and ‘via media’ (4.2%). See Figure 3-6 below.
Frequency of Volunteering

The 16 respondents who participated in volunteering were asked how often they volunteered; two people did not respond.

The most frequent answers were once a week (4 people), twice a week (4 people), and three times a week (2 people). Two people answered once a month, and one responded twice a month. One person served once a year. See Figure 3-7 below.

This result indicated a high activity frequency for most volunteers (weekly 72.4%, monthly 21.4%, yearly 7.1%). See Figure 3-8 below.
The same fourteen respondents who indicated the frequency of their volunteer work also indicated how long they had volunteered. See Figure 3-9 below.

Most respondents had volunteered for two years or longer (42.9%), followed by ‘1 year to less than 18 months’ (28.6%), ‘6 months to less than 12 months’ (14.3%), ‘18 months to less...
than 2 years’ (7.1%), and ‘less than 6 months’ (7.1%). This indicated that most respondents had been serving for more than a year (78.6%).

*Figure 3-9. Duration of volunteering*

![Pie chart showing duration of volunteering](chart.png)

### Willingness to Participate in Volunteering in the Future

Participants were asked about their willingness to participate in volunteer work in the future. See Figure 3-10 below.

The largest number of respondents (85.5%) chose ‘yes,’ but 1.8% chose ‘no.’ The remaining 12.7% chose ‘I have no idea.’ As a result of the survey, a lot of respondents would participate in volunteering, but a considerable number of respondents did not decide whether they would participate in volunteering.
Motivation for Volunteering

Participants were asked about their motivation for volunteering. See Figure 3-11 below. Respondents most frequently answered, ‘because I love my neighbors’ (53.4%); the second most common answer (32.9%) was ‘to share the grace of salvation.’ The third answer (13.7%) was ‘to make the community better.’ This indicated that respondents’ beliefs (86.3%) are the main motive and that public interest in the community (13.7%) is also a major motive.
According to the number of respondents, ‘to share the grace of salvation’ was selected the most (26 people), followed by ‘because I love my neighbors (25 people),’ ‘to spread the gospel (20 people),’ ‘to share what I have (19 people),’ and ‘to make the community better (17 people).’ However, no one chose ‘because my church emphasizes.’ See Figure 3-12 below.
Volunteer Education Experience

When asked whether they had received education or training for volunteer work, the majority of respondents (70.9%) answered ‘no,’ but 29.1% answered ‘yes.’ See Figure 3-13 below.

Figure 3-13. Volunteer Education Experience

Satisfaction with Volunteer Education

Participants who received education for their volunteer work were asked how satisfied they were with their training. All respondents were satisfied with the education (very helpful 28.6%, a little helpful 71.4%). See Figure 3-14 below.
Willingness to Participate in Volunteer Education

Participants were then asked whether they would be willing to participate in volunteer training or education. Most participants (85.2%) answered ‘yes,’ but 14.8% answered ‘no.’ See Figure 3-15 below.

Figure 3-15. Willingness to Participate in Volunteer Education
A study of the survey responses showed that 31 (79.5%) out of 39 respondents who did not participate in volunteering were willing to participate in volunteer education, and 8 (20.5%) were not willing to participate. Of respondents who were undecided about participating in volunteer work, 4 (57.1%) out of 7 were willing to participate in volunteer education, and 3 (42.9%) were unwilling. Of those who had never had volunteer training, 31 (79.5%) out of 39 respondents desired to participate in the education, while 8 (20.5%) did not.

Summary

The results of the survey indicated some characteristics of the participants with several implications. Below are some of the survey findings:

First, the church members had a relatively high participation rate in church meetings and service activities in the church. However, they had a low participation rate in community service activities. Respondents frequently attended Sunday worship and small group meetings. In addition, it appeared that the respondents participated in various meetings of the church according to their age group and personal interest.

Therefore, this church should establish a systematic recruitment plan that can utilize ‘active meetings’ as a feature of the church.

Second, the church members had a passive attitude toward community activities, in contrast to their higher sense of belonging to the community and relatively high sense of responsibility to their community. Respondents also demonstrated a negative attitude when asked about their willingness to solve community problems. Respondents were aware of the problem of low reliability of the church and recognized that the church must fulfill its responsibilities to the community, such as through evangelism and service for the community and through creating a
healthy community. They also recognized that the church should be concerned with the needs and problems of the community and that these needs should be reflected in the ministries of the church. Although a sense of belonging to the community is usually a positive factor in influencing activities for the community, the respondents showed different results.

Therefore, a church must have a management process that motivates church members so that their sense of belonging to and responsibility for the community translate into actions and attitudes that improve the community.

Third, these Saints had a high degree of understanding of church community service and Christian volunteering, but they held partial misperceptions. They lacked a clear understanding of robust community service. For example, the survey indicated a strong tendency to perceive community service as a viable method of church survival, and sometimes the difference between community service and social work was unclear. Some respondents tended to exclude the stages of development and reform because they preferred relief in the area of social service. They also lacked an understanding of the characteristics of volunteers based on biblical values. Many respondents perceived volunteering as a humanitarian, charitable act, while some of the respondents did not perceive the grace of the gospel as the major motive of volunteering.

Therefore, the church needs to educate believers and strengthen biblical concepts of service among church members to change their misconceptions, to motivate them, and to enhance their capacity to serve.

Fourth, many respondents were not participating in volunteering, but showed a high willingness to participate in volunteer activities and education in the future. The primary reasons for not participating in volunteering were ‘lack of time’ and ‘not knowing how to serve.’ Many respondents perceived that the priority for volunteering was to motivate and raise funds. A
comparative analysis of voluntary participation intentions showed that many respondents were willing to participate in volunteer education although they were not currently volunteering and had no volunteer training experience. This high level of interest is an important motive for revitalizing volunteering.

Therefore, it is necessary for a systematic education process that equips church members and demonstrates that volunteering is not truly limited by finances or the number of people. In spite of a number of limited circumstances, the church should build a volunteer management system to motivate potential volunteers who are willing to engage in volunteer work, to develop a variety of ways to participate in volunteer work, and to ensure that volunteers are able to serve consistently and effectively.

In conclusion, Christian volunteering is a social responsibility that solves the problems and needs of the community, pursues development in the community,\(^1\) and is a missionary act that changes people and society.\(^2\) Volunteering must identify the characteristics and needs of the beneficiary community and should be practiced with due consideration to the motivation and competence of volunteers.\(^3\) Therefore, volunteering should be systematic, with management processes that establish goals, find appropriate methods of action, and evaluate results.\(^4\)

Effective and efficient volunteering cannot be achieved without a volunteer activity management

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process. Thus, the church should engage, educate and organize members so that volunteer activities can be initiated.\footnote{Cho, Chung, Lee, Son, Kim, Lee, and Lee, \textit{Church Volunteerism}, 33.}
Chapter 4

Seven Steps to Volunteering: A Management Model

The basic tasks of volunteering management for revitalizing volunteer activity are to motivate volunteers to participate and to promote the continuous activity of participants.\(^1\) Furthermore, the service of a church in a diverse community needs to be more strategic. Hence, the church needs to establish a practical volunteering management process that enhances volunteers by identifying the motivation and interests of potential volunteers and increases sustainability by systematically managing current volunteers.\(^2\)

Management generally refers to “the process of properly adjusting and operating human and material resources effectively to achieve organizational purpose and goals.”\(^3\) According to Kim Young-ho, volunteering management is the process of ensuring effective volunteering by linking people who want to volunteer with those who want to receive services.\(^4\)

The early Church of Jerusalem illustrated the organized character of service activity. In the book of Acts, the apostles had combined teaching the Word with doing volunteer work. However, as the church grew, the early Church selected deacons and entrusted them to manage the task of serving the needy (Acts 6:1-7). Through this systematic process, the early Church of Jerusalem became more able to fulfill the mission of the Church, namely, to perform evangelism and service more efficiently.\(^5\) In this sense, church volunteering management should consider the

\(^{1}\) Kim, “The Attitude of Volunteers and Leadership,” 2.

\(^{2}\) Wook Jin Kim, Volunteer: influential Factors and Ripple Effect (Seoul: Chongmok Publisher, 2015), 21.


\(^{4}\) Young Ho Kim, Jong Hyuk Choi, Jun Woo Lee, Yun Lee, Tae Sook Ahn, and Eun Hee Lee, Voluntarism Theory (Seoul: Shinjung Publisher, 2009), 86.

\(^{5}\) Kim, History and Theology of the Christian Social Service, 184-185.
situation of the church and the community based on the essential mission of the church.

Therefore, volunteering management can be described as an administrative and organizational process that helps Christians motivate and train one another to fulfill their social responsibilities and to serve effectively and continuously in the community. The person in charge of this role is called the volunteer manager, and is usually a pastor or a devoted lay leader.

Three Intersecting Systems of Volunteering Management

To establish a volunteering management process, the manager first needs to understand three intersecting systems of volunteering: potential volunteers as a supply system, the local community as a demand system, and the local church as an intermediary. For effective management, the condition of each system should be considered, and programs should be implemented with mutual balance between them. See Figure 4-1 below.
Supply System (Potential Volunteers)

All believers are ministers and potential volunteers because Jesus chose all believers as the royal priesthood (1 Pet. 2:9). They have unique and valuable spiritual gifts that enable them to serve others (Rom. 12: 6-8; 1 Pet. 4:10; 1 Cor. 12:4-5). This study found that not only individual factors but also the management of the church has a great influence on the volunteer activities of church members.\(^6\) Therefore, the church should analyze the motivations of potential volunteers and lead them to participate in volunteering according to their gifts and skills.

Demand System (Local Community)

Volunteering management requires an understanding of the local community. Volunteering management requires clear identification of the needs and problems in the community; the volunteer manager should apply these needs to the ministry of the church. First, the church should look for a vulnerable group of people whom the Bible teaches believers are to care for: poor people, orphans, widows, seniors, single parents, patients, victims of disasters, disadvantaged children, disabled people, etc. The church should also identify their multidimensional needs: spiritual needs, social needs, emotional needs, cognitive needs, physical needs, economic needs, etc. If necessary, the manager should consider cooperation with local community organizations. For example, the manager can obtain information about the local community through community service centers, fire stations, schools, and public service agencies.

Intermediary System (Local Church)

Connecting volunteers with appropriate qualifications to those who need help is the core of volunteer management. Therefore, volunteering management should aim to ensure that volunteers and the local community are effectively linked. Through this process, the manager should try to minimize cases of volunteers who cease to serve and should promote sustainable and effective volunteer activity. Above all, the church should not overlook the essential mission of sharing the Gospel, the only resource exclusive to the church in this process. Church

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7 Keller, *Ministries of Mercy*, 147.
volunteering should be carried out more carefully because it is practiced from a foundation of biblical values, unlike general volunteering and community service.

In conclusion, this thesis project presents a systematic volunteering management process, *Seven Steps to Volunteering: A Management Model*, that can be practically applied to the three intersecting systems.

The Process of Seven Steps to Volunteering: A Management Model

The seven steps to volunteering contain seven fundamental processes to revitalize volunteering for successful community service: Planning, Recruiting, Equipping, Placing, Encouraging, Evaluating, and Maintaining. See Figure 4-2 below.
**Step 1: Planning**

Planning is the first and most important step in the overall process of volunteer management. This is the process of planning a volunteer program and should be done before volunteer activities begin.

The plan for a volunteer program should meet the following criteria: First, it should conform to the essential characteristics of the church. Second, it should fit with the capability of
the church and the ability of its volunteers. Third, it should reflect the needs of the local community. Finally, the program should be a good influence.\textsuperscript{10}

Planning is done step by step in the following five phases: preparation, purpose & goals, action plan, job design, and evaluation plan. See Figure 4-3 below.

*Figure 4-3. The Five Phases of Planning*

Preparation is the phase in which basic data are obtained for planning. In other words, this phase identifies the needs and problems of the local community to be solved through volunteering. This work must be documented.\textsuperscript{11} Namely, it is necessary to clearly identify and accurately describe the kind of needs and problems, the causes of the problems, the seriousness of the problems, countermeasures, and limitations. The manager also should determine the scope

\textsuperscript{10} Hyun, *The Management of Volunteer and Voluntary Organization*, 201; Yoo Mi Choi, *Volunteer Management* (Gyoung-Gi: Knowledge Community, 2015), 114-115.

\textsuperscript{11} Jong Hyuk Choi, *School volunteer education for welfare society* (Gyoung-Gi: The Korea Voluntarism Foundation, 2004), 166.
of the volunteer activities and the problems in the local community which the church can reasonably handle.

It is important to establish clearly the purpose and goals of a volunteer program. The purpose should include the abstract value of volunteering and should be concise. Goals should be specific, manageable, achievable, and measurable statements on the desired results of volunteering. This phase should consider both the capability of the church and the volunteers, and should not create excessive numbers of goals or overly professional goals that cannot be achieved. Wilson stressed that the purpose and goals of the volunteer program should be shared and written so that everyone can understand them.

The action plan is the phase in deciding which activities will accomplish the purpose and goals of volunteering. The action plan should be based on the nature of the problem and the ability of the volunteers. The action plan can be established in several ways, but the researcher has categorized these into two methods: a human-centered plan and a task-oriented plan. See Figure 4-4 below.

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12 Wilson, *How to Mobilize Church Volunteers*, 50; Ki Hyung Yoo, Mi Ae Nam, Kyung Il Park, Bong Seon Hong, and Dae Seon Kang, *Voluntarism* (Gyoung-Gi: Yangseowon Publisher, 2015), 213.

13 Wilson, *How to Mobilize Church Volunteers*, 50.

First, the human-centered method (A) is a plan centered on those who need help. This method first selects a certain person who needs help and then classifies his or her needs across the different dimensions of the person. Then, volunteers are brought in to serve to solve the needs in each area of the person. Second, the task-oriented plan (B) selects a certain need or problem and then classifies the tasks needed to solve it. Then, volunteers are assigned to perform each task.

Job design is a task that clearly describes, which volunteers should be recruited, why volunteers should be recruited, and what volunteers should do. This phase also should include a documented job description: the purpose and goals of the volunteer program, basic information about the client who needs help, jobs of volunteers, and period time for work, etc. Wilson pointed out that there is usually no clearly documented job description for volunteers in the church’s volunteer ministry.\textsuperscript{15} When volunteers do not have clear job descriptions, they not only

\textsuperscript{15} Wilson, How to Mobilize Church Volunteers, 22.
cannot perform volunteer activities smoothly, but their satisfaction and persistence in volunteer activities are negatively affected.\textsuperscript{16} Community needs are diverse, and volunteer activities also range from simple to professional. Therefore, job design should describe the roles of volunteers, and should be fully explained to potential workers. Appendix A, “Example of a Job Description” can help managers to create a job description.

Evaluation is needed to confirm that volunteer activities were carried out as planned, which goals were achieved, and what impacts there were. Usually, the church has a negative perception of assessment, but this process needs to be done for effective and continuous volunteering.

In conclusion, planning is a preliminary process of volunteering. Many volunteer organizations mistakenly implement ‘volunteer recruitment’ prior to ‘planning.’\textsuperscript{17} Therefore, the manager should identify the mission and resources of the church and the needs of the community, then establish and describe their purpose and goals, action plan, job design, and evaluation plan. Appendix B, “Example of a Volunteer Program Project” can help managers to develop a volunteer program project proposal.

\textit{Step 2: Recruiting}

Recruitment is the process of finding voluntary participants for a program and can be divided into three phases: preparation before recruitment, recruitment, and interview.

Preparation before recruitment

\textsuperscript{16} Ibid., 51; Hyun, \textit{The Management of Volunteer and Voluntary Organization}, 130.

\textsuperscript{17} Wilson, \textit{How to Mobilize Church Volunteers}, 48.
If a job design is well prepared, this phase is already completed. In this phase, the manager should prepare a job description that eliminates the fear of volunteering by providing adequate information to potential volunteers. Here, the manager should determine the necessary number and characteristics of volunteer recruits. If the manager pursues only a large number of volunteers without planning, there will be human, material, and time losses due to the difficulty in selecting and properly arranging volunteers for the program.\textsuperscript{18} Above all, in this phase, managers must create a warm climate of organization that motivates people to participate in volunteering. According to Wilson, the friendly climate of an organization profoundly affects the decision of potential volunteers to participate in volunteer activities.\textsuperscript{19} Thus, the climate of the group should be relational, supportive, hospitable, identified, systematic, creative, and warm to draw potential volunteers within the church.

Recruitment phase

The process of recruiting volunteers requires much time and effort. Recruiting volunteers is an important process that affects the success or failure of volunteer activities. Basically, recruitment is done through ‘asking’; this is the primary reason for potential volunteers to participate in volunteering. The following methods can be used for recruitment.

A general recruitment method asks unspecified, individual church members to participate in volunteering. It allows anyone to participate without having any special qualifications. This method is less burdensome for potential volunteers because they do not face

\textsuperscript{18} Hyun, \textit{The Management of Volunteer and Voluntary Organization}, 129
\textsuperscript{19} Wilson, \textit{How to Mobilize Church Volunteers}, 37.
direct pressure to participate. This method mainly uses the sermon, church newsletters, bulletin announcements, and talent sheets to inform the congregation of a volunteer opportunity.\textsuperscript{20}

Second, certain people may be intentionally asked to participate in special tasks. This is where the recruiter contacts potential volunteers directly, so it is very effective, but it can put a burden on potential volunteers. Thus, recruiters need to respect their opinions and wait for them to voluntarily participate. This method utilizes personal communication such as personal interviews, telephone calls, and letters. Also, a system is needed to evaluate the reasons why some refuse to participate.\textsuperscript{21}

The third is indirect recruitment. This creates an atmosphere that is friendly to volunteer activities. This method raises awareness of volunteer participation through props and decorations that can attract volunteer activities: the fellowship hall, hallway, office, worship room, small group room, church homepage, etc.

Fourth, one may recruit through personal relationships. This is the way people who are currently involved in volunteer activities naturally talk to individuals or small group members about the need for volunteering and ask for participation. The research found that many volunteers participated in volunteering through this method.\textsuperscript{22}

For successful volunteer recruitment, the manager should identify not only the interests of potential volunteers but also the factors that impede their participation in volunteer activities. For example, the survey results in chapter three showed that ‘lack of time’ was the main reason

\textsuperscript{20} Ibid., 55.
\textsuperscript{21} Ibid., 55.
\textsuperscript{22} Kang and Chung, “The Tendency of Social Service Activities of Korean Church Members,” 124.
that people did not participate in volunteer activities.\textsuperscript{23} Therefore, managers need to develop appropriate times for volunteer activities and to find reasonable solutions for other impediments.

**Interview**

Interviews are in-depth dialogues with participants to identify their interests, gifts, skills, and motivations related to volunteering. Through this process, participants are assigned tasks and roles. Wilson pointed out that the church often does not give participants the opportunity to speak: “What they are good at; what they are tired of doing; what they don’t like to do; what they want to learn; where they are being led to grow; and when they need a sabbatical.”\textsuperscript{24}

Participants want to be in charge of appropriate tasks and roles; these can be determined through a careful interview. Therefore, the manager should ask appropriate and open questions, offer an active listening attitude, and should provide participants with a full explanation of the goals and tasks of the volunteer program.\textsuperscript{25}

In the recruitment step, the manager should specifically avoid stimulating the ‘guilt’ of potential volunteers. Rather, the recruiter needs to maintain a perspective that invites disciples to fulfill the mission of the church.\textsuperscript{26}

\textsuperscript{23} See Figure 3-5. Reason for not Volunteering.

\textsuperscript{24} Wilson, *How to Mobilize Church Volunteers*, 56.

\textsuperscript{25} Ibid., 56.

\textsuperscript{26} Keller, *Generous Justice*, 107.
Step 3: Equipping

Equipping is a process of education and training. Church leaders have a responsibility to educate and train Christians so that they can effectively volunteer and bring benefit to the community (Eph. 4:11-12). Volunteer education helps people to understand the biblical and social meanings of volunteering, strengthens motivation for volunteering, and prepares the psychological and technical skills necessary for their tasks. Volunteer education has a positive effect on participation and continuity. Tim Keller emphasized that the local church body needs to train under the authority of its leaders before engaging in relief and service ministry for the community. Therefore, before placing volunteers, it is necessary to educate volunteers so that they understand the values of volunteering, acquire knowledge and skills, and understand the local community.

Volunteer education curriculum typically consists of an orientation, basic courses, advanced courses, and closing. With this in mind, the researcher classified the curriculum as follows and presented related educational contents. See Table 4-1 below.

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28 Keller, Center Church, 324.

Table 4.1. Classification of Volunteer Training Courses

<table>
<thead>
<tr>
<th>Courses</th>
<th>Goals</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Orientation</strong></td>
<td>Rapport Forming</td>
<td>Introduction of the Organization, Introduction of the Manager,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Introduction of the Volunteers, Introduction of the Volunteer Program,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Guide to the Volunteer Role, Question and Answer</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Organizing Small Groups</td>
</tr>
<tr>
<td><strong>Basic Course</strong></td>
<td>Reaffirmation</td>
<td>Understanding the Nature and Mission of the Church, Understanding the</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gospel, Understanding Community Service</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Understanding Volunteering (concept, background, ethics, cases)</td>
</tr>
<tr>
<td><strong>Advanced Course</strong></td>
<td>Understanding</td>
<td>Understanding Community Characteristics, Identifying Community</td>
</tr>
<tr>
<td></td>
<td>Planning</td>
<td>Problems (survey)</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>Planning the Scope of Service, Establishing Action Plan,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Identifying Individual Gifts and Abilities</td>
</tr>
<tr>
<td></td>
<td>Presenting</td>
<td>Role Sharing, Training</td>
</tr>
<tr>
<td><strong>Closing</strong></td>
<td>Presenting</td>
<td>Presenting the Expected Effect</td>
</tr>
</tbody>
</table>

Orientation is designed to and provides the first opportunity to form rapport between the manager group and the volunteer group. This process provides the participants with basic information about the volunteer organization, such as the nature and mission of the volunteer organization and volunteer programs. Participants are divided into small groups and train in all the courses together to gain a higher educational effect.

The basic course is the reaffirmation of the process of learning and instilling biblical values as the basis for volunteering. The contents of the basic course are understanding the nature and mission of the church, understanding the gospel as the ultimate motivation for and method of volunteering, understanding community service as the purpose of volunteering, and understanding concrete concepts of volunteer activity. Through this process, volunteers strengthen the value of and motivation for church volunteering that is essentially separate from
general social welfare organizations. If this process is neglected, volunteers may confuse evangelism and service, or lose the balance between the two.\textsuperscript{30}

The advanced course is a time of specific preparation and training for practical volunteer activities. This process requires the dynamic activities of a small group. The first phase of understanding comes from community surveys. To identify the particular needs and problems of the community, each small group needs to have time to explore their chosen community. Volunteers can visit existing public social service agencies to find more useful data: local social welfare departments, private and public schools, hospital social workers, local volunteer centers, village offices, and nonprofit organizations. Each small group needs to record the results of the community survey. Rick Rusaw and Eric Swanson provided very useful data in this regard.\textsuperscript{31} See Table 4-2 below.

*Table 4-2. Community Needs Table*

|                | Orphans | Widow | Poor people | Foreigner | Children | Youth | Young Adults | Senior | ...
|----------------|---------|-------|-------------|-----------|----------|-------|--------------|--------|-----
| Spiritual      |         |       |             |           |          |       |              |        |     
| Physical       |         |       |             |           |          |       |              |        |     
| Social         |         |       |             |           |          |       |              |        |     
| Emotional      |         |       |             |           |          |       |              |        |     
| Economical     |         |       |             |           |          |       |              |        |     
| ...            |         |       |             |           |          |       |              |        |     
| ...            |         |       |             |           |          |       |              |        |     |

The second phase of the advanced course, planning, selects the scope of service, establishes an action plan, and identifies volunteers’ gifts and abilities. The third phase, training, shares with

\textsuperscript{30} Keller, *Generous Justice*, 141, 146.

\textsuperscript{31} Rusaw and Swanson, *The Externally Focused Church*, 166.
volunteers their role and trains them in the necessary skills. Finally, closing includes time for small groups to share their expectations about volunteering and present them to everyone.

Additionally, this education needs to be opened for volunteers as well as non-volunteers to participate. The education process itself gives publicity to volunteering and is a powerful way to motivate volunteer participation. Appendix C, “Example of a Volunteer Education Plan” can help managers to design a volunteer education plan.

For example, LifeBridge Christian Church (Senior Pastor: Rick Rusaw) in Longmont, Colorado is training and ministering to the Saints by regularly teaching the whole class the theology of ministry as ‘all lay people are ministers.’

*Step 4: Placing*

Placement matches the right person for the right job. In other words, placement entrusts volunteers with appropriate work based on their personal characteristics. Appropriate placement is the most important process for the satisfaction of volunteers and the effectiveness of volunteer activities. However, volunteer managers often put more emphasis on work than people, and they place many people into positions without seriously considering volunteer talents and motives for participation.

Placements must be carefully determined for the stability and effectiveness of volunteer activities. Wilson explained the reasons. First, the client must be protected. Inappropriate volunteer intervention may cause unintended harm to the client. Second, the Church should have

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32 Ibid., 180.

a good influence. Third, improper placement reduces volunteer morale and negatively affects participation and continuity.34

For proper placement, the manager needs to consider several factors. First, the manager should consider the interests of volunteers and their motivation to participate. The manager should be able to provide other opportunities if the volunteer does not fit a particular job, even if they want it. If the manager finds a wrong motive in a participant, they must correct it through education rather than a coercive atmosphere. Generally, a volunteer’s motivation for participation is classified into three types; included are appropriate jobs for each type.35 See Table 4-3 below.

Table 4-3. The Motivation Factors and Job Classification

<table>
<thead>
<tr>
<th>Features</th>
<th>Achievers</th>
<th>Facilitators</th>
<th>Power people</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>want to fulfill goals and to achieve success perfectly.</td>
<td>want friendly relationships with others.</td>
<td>pursue a good influence on others.</td>
</tr>
<tr>
<td>Jobs</td>
<td>fundraising campaigns, event planning and promotion, analysis, challenging work, etc.</td>
<td>counselor, caller, greeter, host and hostess, preparing a fellowship event, interpersonal service activity, various assistance activities, etc.</td>
<td>group leader, management, host role, to make the policies and raise the money, etc.</td>
</tr>
</tbody>
</table>

Second, the manager should consider the volunteer’s gifts and skills. The manager should aim for positive volunteer experiences and personal growth by assigning jobs that match the volunteer’s abilities. Third, if necessary, the manager can develop and deploy new jobs that can take advantage of the unique skills and experience of volunteers. Fourth, the manager should consider the responsibility of volunteers. The manager should carefully examine the attitude of

34 Wilson, The Effective Management of Volunteer Programs 122.
35 Wilson, How to Mobilize Church Volunteers, 28-37.
the volunteer, such as how they respect the other party, keep the promised time, and follow the rules.

In this way, placement is entrusting volunteers with the right jobs based on their needs, personal characteristics, skills, interests, and spiritual gifts. To place volunteers well, sufficient information should be obtained about the volunteers during the interview process (the second step). Above all, the most fundamental and powerful motive of Christians is ‘faith.’ Christians seek a place of service to share their faith and use their spiritual gifts to benefit others. The church should be able to provide enough opportunities for motivated Christian service.36

For example, in Pyunghwa Presbyterian Church in South Korea, the participant is not assigned to a task unconditionally but is personally interviewed by the pastor who places the participant with work appropriate for the gift. When a volunteer finds a certain need and tries to serve with a team, the church supports their efforts. As a result, the church has more than 200 actively serving volunteer teams.37

Step 5: Encouraging

Encouragement is the process by which the manager provides supervision to volunteers during education and training or in volunteering. Supervision provided by the manager encourages volunteers’ growth, job satisfaction, and continuous activity. In addition, this process is a very important step in guiding volunteers to carry out their work according to the goals of the program.

36 Wilson, How to Mobilize Church Volunteers, 37.
37 Dong Hyun Lee, A Story of Pyunghwa Church: Let the City Dance (Seoul: Duranno, 2013), 101.
However, this process is easy to overlook, and the manager may tend to provide supervision uniformly without considering the characteristic of volunteers. As a result, the volunteers may be demoralized or have their work interrupted.

To encourage volunteers, the manager should remember the following. First, supervision should consider personal characteristics such as motivational factors, needs, skills, and expectations. Second, the manager can delegate authority to volunteers. In other words, the manager allows volunteers to make autonomous decisions and work on a given task. Third, the manager needs to provide volunteers with necessary information and feedback. According to Wilson, the relationship between managers and volunteers is not hierarchical, and supervision is not surveillance and command. Thus, the manager should provide volunteers with encouragement and care. Fourth, the manager needs to provide volunteers with resources that enable the volunteers to meet program goals.

For effective guidance, the manager needs to demonstrate enabler leadership that encourages volunteers to experience growth through volunteering and leads them to use their gifts and talents.

Step 6: Evaluating

Evaluation is the process of determining whether a volunteer activity goal was achieved. Although the Church tends to have negative prejudices about assessment, it is important in

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38 Wilson, How to Mobilize Church Volunteers, 58; Choi, Volunteer Management, 257.
39 Yoo, Nam, Park, Hong, and Kang, Voluntarism, 196.
40 Wilson, How to Mobilize Church Volunteers, 58.
41 Ibid., 27.
determining the effectiveness of volunteer activity and deciding whether to add, drop, change, or strengthen a certain volunteer program.42

The evaluation assesses both the management process and the program. See Table 4-4 below.

Table 4-4. The Contents and Methods of Evaluation

<table>
<thead>
<tr>
<th>Area</th>
<th>Article</th>
<th>Contents of Evaluation</th>
<th>Method</th>
<th>Estimator</th>
</tr>
</thead>
<tbody>
<tr>
<td>Management</td>
<td>Recruitment</td>
<td>Media utilization Effect (participation path)</td>
<td>Survey</td>
<td>Volunteer</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Achievement of Participants</td>
<td>Record</td>
<td>Manager</td>
</tr>
<tr>
<td></td>
<td>Interview</td>
<td>Suitability of Participants</td>
<td>Record</td>
<td>Manager</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Interview Satisfaction</td>
<td>Record</td>
<td>Volunteer</td>
</tr>
<tr>
<td></td>
<td>Education</td>
<td>Education Program Participation Rate</td>
<td>Record</td>
<td>Manager</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Educational Program Satisfaction</td>
<td>Survey</td>
<td>Volunteer</td>
</tr>
<tr>
<td></td>
<td>Placement</td>
<td>Volunteer Satisfaction</td>
<td>Survey</td>
<td>Volunteer</td>
</tr>
<tr>
<td></td>
<td>Encouragement</td>
<td>Satisfaction of Supervision</td>
<td>Survey</td>
<td>Volunteer</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dropout Rate</td>
<td>Record</td>
<td>Manager</td>
</tr>
<tr>
<td></td>
<td>Budget</td>
<td>Total Budget</td>
<td>Record</td>
<td>Manager</td>
</tr>
<tr>
<td>Program</td>
<td>Effort</td>
<td>Number of Volunteers</td>
<td>Record</td>
<td>Manager</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number and Time of Volunteer Activity</td>
<td>Record</td>
<td>Manager</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number of Clients</td>
<td>Record</td>
<td>Manager</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Input Costs</td>
<td>Record</td>
<td>Manager</td>
</tr>
<tr>
<td></td>
<td>Effectiveness</td>
<td>Degree of Change</td>
<td>Survey</td>
<td>Manager Volunteer</td>
</tr>
<tr>
<td></td>
<td>Impact</td>
<td>Awareness of Problem Solving</td>
<td>Survey</td>
<td>Client</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Increased Volunteer Participation Rate</td>
<td>Record</td>
<td>Manager</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Satisfaction with Volunteer Activities</td>
<td>Survey</td>
<td>Volunteer</td>
</tr>
</tbody>
</table>

The evaluation of the management process includes each step: recruitment, interview, education, placement, and support for volunteer activities. The program evaluation assesses volunteer effort, effectiveness, and impact.43 Effort is an assessment of the amount of exertion used to solve the problem. This includes the number of volunteers for the community service


43 Choi, Volunteer Management, 127
project, the frequency of and time spent on volunteer activity, the number of clients, and the amount of money spent. Effectiveness assesses whether the volunteer activity has the intended outcome. In other words, it assesses the effectiveness of volunteer activities and the quality of service by identifying what changes have happened to the subjects. The impact assessment is an evaluation of the impact of volunteer activities on the community and on the church. Both community awareness of volunteer activities and degree of participation in volunteer activities are considered.

There are various evaluation methods, but a questionnaire is typically used. A questionnaire also provides a way for volunteers to express freely their feelings and opinions. This evaluation method recognizes the benefits of volunteer activities and encourages conscious participation through a mutual exchange of opinions. Appendix D, “Example of a Survey” can help managers compose a survey form.

**Step 7: Maintaining**

Maintenance is a kind of follow up management. To maintain is to manage volunteers so that they participate in volunteer activities continuously; this process is carried out from the beginning of a project to the time the specific volunteer activity ends. Participation in ongoing volunteer activities is a major task of revitalizing volunteering and is a key element in fully implementing the mission of community service. This requires continuing care after the volunteer work is over.

The main method for maintenance is to ‘recognize’ the value and outcome of volunteer activities. As a result, volunteer job satisfaction was the main factor that encouraged volunteers to continue volunteering, and volunteer job satisfaction was directly influenced by this
However, the manager must be cautious in this process. In particular, because ‘loving thy neighbor’ is the primary motivation for Christian volunteering, material or financial rewards can compromise motivation and serve as a deterrent to continued volunteering.

Recognition and monetary rewards are not desirable in volunteer work, and above all, they do not conform to the principle of nonpayment based on biblical values. Therefore, follow-up care for the maintenance of volunteer activities should provide recognition for the psychosocial well-being of volunteers.

The most important method of recognition is to express consistent expectations, support, and praise for volunteers. The first method is through personal expression: expressing gratitude and praise with the phone and letters, giving birthday cards for volunteers, and providing new information on volunteering. The following are official areas: a case presentation on volunteering, annual dinners or parties, providing opportunities for learning about volunteer activity, newsletters, promotions, and asking for comments on new volunteer activities.

LifeBridge Christian Church (Senior Pastor: Rick Rusaw) conducts follow-ups on volunteers this way. First, they organize special events to acknowledge the volunteers’ activities and to express gratitude. Second, they tell the results of ministry to all the saints. Third, they listen to volunteers’ testimonies. Fourth, they listen to people who have benefited from volunteering. Fifth, they demonstrate the contents of volunteer activity by showing pictures and videos of volunteer activities during the worship service. Through all this, they encourage the

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45 Wook Jin Kim, *Volunteer: Influential Factors and Ripple Effect* (Seoul: Chongmok Publisher, 2015), 32.

46 Choi, *Volunteer Management*, 293.
volunteers involved in ministry and strengthen their motivation. In this way, they also encourage potential volunteers to participate.47

Summary

In conclusion, the church needs a volunteer management process because the diversity of the surrounding community requires that the church make volunteer activities more effective without “duplication and exclusion.” Also, the church as a missional community must serve the local community in a balanced way, not just as a social institution that provides social services.

The seven steps of the volunteering management process have three goals, and each goal has a circular relationship structure; each profoundly affects the others.48 See Figure 4-5 below.

47 Rusaw and Swanson, *The Externally Focused Church*, 180-181.

48 Park, *Understanding and Practicing Church Community Service*, 100.
Volunteering management first seeks a virtuous cyclical structure that motivates potential volunteers, strengthens the abilities of motivated volunteers through education and training, and creates volunteer opportunities to serve the community. Through this virtuous circle process, the church should revitalize volunteering, practice community service effectively, and influence the world with the gospel.
Chapter 5
Conclusion
Summary

In the twenty-first century, many Korean churches have tried to fulfill their mission and social responsibilities to the world by serving their communities in various ways. Nonetheless, the low level of public confidence in the Korean Church raised the need to reconsider the effectiveness of the Church’s community service. Due to this need, the researcher studied a systematic volunteering management process as an effective community service strategy. Volunteerism is a core ministry that practices community service and embodies the great commandment, ‘to love God’ and ‘to love your neighbor.’ The volunteering management process is a viable strategy that systematically manages volunteers and operates volunteer programs to enhance volunteer participation and continual service. This process largely consists of education, practice, and evaluation, which leads Christian volunteer activities to be missionary activities that embody the power of the gospel.

Here are the primary contents of this study.

Chapter One presented the causes of ineffectiveness in Korean church community service and presented the purpose and necessity of this study. To enhance the effectiveness of Korean church community service, a biblical understanding of community service is needed, volunteer participation in the community should be promoted, and service activities should be maintained continuously. This study sought to improve the effectiveness of community service by suggesting practical methods to solve these problems and needs. To this end, the researcher introduced research methods and limitations, discussed the theological and biblical grounds for community service, and reviewed previous research about community service and volunteering.
Chapter Two covered the concept of community, that is, where volunteering occurs, discussed the relationship between service and evangelism, and described the characteristics of community service and volunteering. In this chapter, the researcher defined community as a concept of human society created by and accountable to God and emphasized that community service is the means by which the church can fulfill its social responsibilities. Above all, this chapter showed that community service and evangelism are rooted in the gospel; they form an inseparable partnership. The researcher emphasized the need to identify the resources of the church and to consider the area of focus, such as relief, development, or reformation, for effective community service practice. This chapter dealt with the basic features of volunteering based on Jesus’ personality and teachings. In conclusion, the researcher emphasized that volunteering is the most influential ministry for effective community service and that volunteering should be an active, public activity that can effectively respond to and serve the needs of the community.

Chapter Three described the results of a questionnaire on the perceptions and reality of community service and volunteering in a Korean church in Virginia, USA. The questionnaire asked about interest in the local community, perceptions of community and church relationships, awareness of and interest in community service, awareness of and interest in volunteering, and educational experiences. The results of the survey showed that respondents had a high sense of belonging to the community, a high interest in community service, and a high awareness of and interest in volunteer activities. On the other hand, their participation in volunteer activities for the community was relatively low. These results showed that the church members had a willingness to volunteering but this desire was not truly connected to action. Therefore, a systematic
volunteering management process is needed to induce motivation for potential volunteers, to remove obstacles to participation, and to educate and manage continuous volunteer activities.

In Chapter Four, the researcher divided the volunteering management process into seven steps as a way to vitalize volunteering.

The first step is *planning*. This step must be carried out before volunteer activities begin. It consists of preparing, establishing a purpose and goals, establishing an action plan, describing job designs, and establishing an evaluation plan.

The second step is *recruiting*. This step involves motivating potential volunteers in a variety of ways to engage in volunteering, including pre-recruitment, recruitment, and interviewing.

The third step is *placing*. This step is the process of giving appropriate roles and tasks to volunteers by considering their gifts and skills as evidenced through interviews.

The fourth step is *equipping*. This is a process in which volunteers are trained in biblical values and enabled to practice their tasks effectively so that they can serve appropriately with consideration to the essential characteristics and mission of the church. The curriculum can be modified appropriately according to the situation of each church and the nature of the program.

The fifth step is *encouraging*. This is the process of providing volunteers with the information, guidance, and supervision necessary to strengthen their motivation and encourage them to continue without giving up their service.

The sixth stage is *evaluating*. This is the process of improving volunteer activities by evaluating volunteer groups, management, and volunteer programs.

The final stage is *maintaining*. This process is a kind of follow up management that aims to ‘recognize’ the value and outcome of volunteer activities so that those who participated in a
certain volunteer program are constantly interested in volunteering and will be able to participate in other volunteer activities in the future.

The volunteer management process of this study aims to ensure that all saints can easily participate and serve by using their gifts and skills regardless of the size of the church, the amount of resources, or the presence of experts. Today, Korean churches have a preconceived notion that if they do not have sufficient human and material resources, they will not be able to perform volunteer activities for the community properly. In addition, many churches have overemphasized their expertise, which in turn limits the opportunities for saints to participate. For these reasons, this study tried to present a strategy that could be applied to churches with few human and material resources, as well as mid-sized and large churches. Therefore, the volunteer activity management process presented in this study is of great significance. This process can be applied practically according to the situation of the church and helps to fulfill the essential mission of the church by maximizing volunteering according to the inherent characteristics of the church.

Recommendations

Due to this study, the researcher proposes the following recommendations for further research on volunteering for the community:

First, in-depth research is needed about how the volunteering management process affects the effectiveness and revitalization of volunteering. This allows for a more efficient management process that can be applied to local churches.

Second, volunteer education must be strengthened. Especially volunteer education for community service needs to start with the believer’s curriculum. Today, many Korean churches
focus on the theme of ministry inside the church and education centered on evangelism, but there are relatively few educational contents that motivate people to practice community service. Because of the lack of education, some Christians do not fully understand the relationship between evangelism and service, and even associate service with the means of the ethics of rewards. Church leaders have a responsibility to educate and equip the Saints to serve the local community. Therefore, it is necessary to include the content in general education courses as well as special courses for volunteer education that aim to recognize, motivate and train people for volunteer activity. Furthermore, to gain influence for the gospel on the outside of the church, education about community service is desperately needed.

Third, there is a need to study how to build a network between local churches and the local community for efficient volunteering. This should be done with caution because the Church and the community have an essentially different identity. However, it is necessary to build a network among them for effective volunteering for the local community. Especially in the twenty-first century, there have been many changes in Korean society. Refugees from North Korea, increasing numbers of foreign workers, and international marriages formed a multiethnic, multicultural society that present new issues to an exclusive Korean society that must be adapted and solved. In such a situation, Korean churches should actively serve those who need help in various ways. However, these issues are difficult for an individual or a local church to afford. Churches and organizations in the community can build a cooperative system to solve the problems. The Church needs to communicate and collaborate with the community as it has a public responsibility for these communities. Therefore, it is necessary to study for effective cooperation between the Church and the community.
Fourth, the volunteer activities performed by the church need to pay attention not only to relief but also to development and social reform. Historically, great-awakening movements in modern England and the United States brought not only repentance, from the secular life of the saints, but also a sense of their responsibility to be light and salt in society. This awakening manifested itself in church social participation and community service activities. It pointed out the “evil of slavery” which was tolerated by society at the time, and eventually revolutionized this old evil of society. Therefore, if Korean church volunteer activities are focused on relief, they must learn to pay attention to the two other areas: development and social reform for the life of self-reliance.

Fifth, it is necessary to study the way to revitalize volunteering using small groups, such as family groups and the existing small groups, of the church. As confirmed in the survey, many volunteers work independently and engage in unstructured service. Small groups generate the dynamic of volunteering, and in the process, there is the ability to develop mutual support and creative activities. Korean churches need to utilize various types of small groups in the church to make volunteer activities become part of the Christian culture.

In conclusion, the Church is the faith community whose beliefs are grounded in the gospel, not blood relationships or social agreements (Matt. 10:34-37; Mark 3:31-35; Luke 11:27-28). This community is a loving community that grows together by serving each other (Eph. 4:11-16; 1 Cor. 12-14; Acts 2:43-47, 4:32-35; Eph. 1:15). This loving community exists in the broader community and communicates with the community, but it is an opposing community that does not follow secular values and does not engage in injustice, corruption, racial prejudice, or social prejudice (Matt. 5:13-16, 6:8). The Church can bear its role as the salt and light of the world by keeping a dual character: the visible community in society and the holy community as
the body of Christ. Christian volunteering is a practical and concrete ministry that helps the Church to carry out this mission. The Church should implement systematic management so that this ministry can be more effective and continuous. Through this, the local community can see the Christian’s “good deeds” and glorify the Father in heaven.
Bibliography


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God's Kingdom Based on the Bible.” In Christianity and Social Service. Seoul: Duranno Academy, 2010.


Yoo, Ki Hyung, Mi Ae Nam, Kyung Il Park, Bong Seon Hong, and Dae Seon Kang, *Voluntarism*. Gyoung-Gi: Yangseowon Publisher, 2015.

Appendix A
Example of a Job Description

<table>
<thead>
<tr>
<th>Description of Volunteer</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Name of Church</td>
</tr>
<tr>
<td>• Name of Team</td>
</tr>
<tr>
<td>• Name of Program</td>
</tr>
<tr>
<td>• Job Title</td>
</tr>
<tr>
<td>• Job Description</td>
</tr>
<tr>
<td>• Goals</td>
</tr>
<tr>
<td>• Period of Time for Work</td>
</tr>
<tr>
<td>• Gifts and Skills</td>
</tr>
<tr>
<td>• Comments</td>
</tr>
</tbody>
</table>
# Appendix B

## Example of a Volunteer Program Project

<table>
<thead>
<tr>
<th>Program Title</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Background</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Purpose</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Goals</strong></td>
<td></td>
</tr>
</tbody>
</table>
| Goal 1 | Task 1  
 Task 2 |
| Goal 2 | Task 1  
 Task 2 |
| Goal 3 | Task 1  
 Task 2 |
| **Program Duration** | **Number of Volunteers** | **Clients** | **Number of Clients** |
| **Activities** | **Tasks** | **Methods** | **Operator** |
| | • | • | • |
| **Budget** |  |
| **Timeline** |  |
| **Evaluation Method** | Goal 1  
 Goal 2  
 Goal 3 |
| **Expectation of Effect** |  |
Appendix C

Example of a Volunteer Education Plan

<table>
<thead>
<tr>
<th>Volunteer Education Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Purpose</td>
</tr>
<tr>
<td>• Goals</td>
</tr>
<tr>
<td>• Period</td>
</tr>
<tr>
<td>• Place</td>
</tr>
<tr>
<td>• Subject</td>
</tr>
<tr>
<td>• Number of Students</td>
</tr>
<tr>
<td>• Education Instructor</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Program Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>Day 1</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Day 2</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
## Appendix D

### Example of a Survey Form for Volunteers

<table>
<thead>
<tr>
<th>Part</th>
<th>Questionnaires</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Recruitment</strong></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>How did you begin to participate in this volunteer activities?</td>
</tr>
<tr>
<td></td>
<td>Please write:</td>
</tr>
<tr>
<td>2.</td>
<td>Did the recruitment method help?</td>
</tr>
<tr>
<td></td>
<td>☐ Yes ☐ No ☐ Don’t know</td>
</tr>
<tr>
<td><strong>Interview</strong></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Were you satisfied with the interview?</td>
</tr>
<tr>
<td></td>
<td>☐ Yes ☐ No ☐ Don’t know</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Did the education help?</td>
</tr>
<tr>
<td></td>
<td>☐ Yes ☐ No ☐ Don’t know</td>
</tr>
<tr>
<td>5.</td>
<td>Did you actively participate in your small group meetings?</td>
</tr>
<tr>
<td></td>
<td>☐ Yes ☐ No ☐ Don’t know</td>
</tr>
<tr>
<td>6.</td>
<td>What was the most helpful?</td>
</tr>
<tr>
<td></td>
<td>Please write:</td>
</tr>
<tr>
<td>7.</td>
<td>What do you think should be improved in the education program?</td>
</tr>
<tr>
<td></td>
<td>Please write:</td>
</tr>
<tr>
<td><strong>Placement</strong></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Are you satisfied with your role?</td>
</tr>
<tr>
<td></td>
<td>☐ Yes ☐ No ☐ Don’t know</td>
</tr>
<tr>
<td>9.</td>
<td>Did you understand your job?</td>
</tr>
<tr>
<td></td>
<td>☐ Yes ☐ No ☐ Don’t know</td>
</tr>
<tr>
<td><strong>Encouragement</strong></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Do you have a good relationship with your manager?</td>
</tr>
<tr>
<td></td>
<td>☐ Yes ☐ No ☐ Don’t know</td>
</tr>
<tr>
<td>11.</td>
<td>Are you satisfied with your manager's supervision?</td>
</tr>
<tr>
<td></td>
<td>☐ Yes ☐ No ☐ Don’t know</td>
</tr>
<tr>
<td><strong>Effort</strong></td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Did you participate actively in your service activities?</td>
</tr>
<tr>
<td></td>
<td>☐ Yes ☐ No ☐ Don’t know</td>
</tr>
<tr>
<td><strong>Effectiveness</strong></td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>Do you think your volunteer activity has helped your community?</td>
</tr>
<tr>
<td></td>
<td>☐ Yes ☐ No ☐ Don’t know</td>
</tr>
<tr>
<td><strong>Evaluation</strong></td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>Are you satisfied with your volunteering?</td>
</tr>
<tr>
<td></td>
<td>☐ Yes ☐ No ☐ Don’t know</td>
</tr>
<tr>
<td>15.</td>
<td>Please leave your suggestions for volunteering.</td>
</tr>
</tbody>
</table>
Appendix E

QUESTIONNAIRES

Surveys to Find Ways to Vitalize Volunteer Work for Community Service in Churches

1. The following are questions about the meaning of local community. Please put a V in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th>Meaning of Community</th>
<th>YES</th>
<th>NO</th>
<th>Do Not Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>A A community is a geographic space in which people live.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B A community is a human society formed by a sense of belonging, beliefs, and mutual interests.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C A community has both positive and negative impacts on its members.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D According to the Biblical view, a community is a human society that God creates, engages in, and takes responsibility for.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. The following are questions about your personal interest in the local community. Please put a V in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th>Personal Interest in Community</th>
<th>Very Much So</th>
<th>Some</th>
<th>Not Very Much</th>
<th>Not At All</th>
<th>Do Not Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>A I feel a sense of belonging to the community in which I live.</td>
<td>(            )</td>
<td>(    )</td>
<td>(             )</td>
<td>(          )</td>
<td>(          )</td>
</tr>
<tr>
<td>B I know the needs and problems of the community in which I live.</td>
<td>(            )</td>
<td>(    )</td>
<td>(             )</td>
<td>(          )</td>
<td>(          )</td>
</tr>
<tr>
<td>C I am involved in various activities in my community.</td>
<td>(            )</td>
<td>(    )</td>
<td>(             )</td>
<td>(          )</td>
<td>(          )</td>
</tr>
<tr>
<td>D I feel responsible for the needs of the community in which I live.</td>
<td>(            )</td>
<td>(    )</td>
<td>(             )</td>
<td>(          )</td>
<td>(          )</td>
</tr>
<tr>
<td>E I am willing to participate in activities to solve problems in my community.</td>
<td>(            )</td>
<td>(    )</td>
<td>(             )</td>
<td>(          )</td>
<td>(          )</td>
</tr>
</tbody>
</table>
3. The following are questions about problems of churches in the local community. Please put a \( V \) in the brackets that corresponds to your thoughts.

<table>
<thead>
<tr>
<th>Problems of Churches in Community</th>
<th>Very Much</th>
<th>So</th>
<th>Some</th>
<th>Not Very Much</th>
<th>Not At All</th>
<th>Do Not Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>Today, churches are becoming less and less influential in their communities.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Today, churches are increasingly being driven away from local community.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The reliability of churches in today's community is low.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Today, churches are not interested in the needs and problems of their community.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Today, churches separate their community and focus on soul salvation.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Today, there are churches that focus on community service but neglect evangelism.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. The following are questions about churches’ responsibility in the local community. Please put a \( V \) in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th>Churches’ Responsibility in Community</th>
<th>Very Much</th>
<th>So</th>
<th>Some</th>
<th>Not Very Much</th>
<th>Not At All</th>
<th>Do Not Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>God wants a community to be a safe place and be saved.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The desire for 'a good place to live' is the same in churches and their local community.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Churches’ primary responsibility for the community is evangelism and service.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Churches should strive to make the community safer and healthier.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The needs and problems of the community should be addressed by church ministries.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Churches can cooperate with various organizations in the community for its development.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A church is a faith community of God's people in the local community, and it is the neighborhood of the saints.</td>
<td>(</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5. The following are questions about the relationship between your church and its local community. Please put a V in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th>Church and Local Community</th>
<th>Very Much</th>
<th>Some</th>
<th>Not Very Much</th>
<th>Not At All</th>
<th>Do Not Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>A  My church is a necessary part of this community.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>B  My church has a spiritual and social impact on this community.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>C  My church has credibility in this community.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>D  My church communicates well with this community.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>E  My church knows the needs and problems of this community.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>F  My church is involved in activities for this community.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>G  The community's perception and evaluation of my church is related to me.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
</tbody>
</table>

6. The following are questions about churches’ community service. Please put a V in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th>Churches’ Community Service</th>
<th>Very Much</th>
<th>Some</th>
<th>Not Very Much</th>
<th>Not At All</th>
<th>Do Not Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>A  Community service is a specific practice of 'loving neighbors.'</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>B  Community service demonstrates the gospel.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>C  Community service is linked to the proclamation of the gospel.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>D  Community service and evangelism are missions of churches.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>E  Community service is a way of survival for churches.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>F  The motive and purpose of the church's community service are distinct from social work.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>G  Community service is done for the purpose of evangelism.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
</tbody>
</table>
The fact that human beings are 'created in the image of God' is an important motive for community service.

‘God's grace of redemption' is an important motive for community service.

Churches’ budget has a great influence on community service.

The number of members has a great influence on community service.

The priority subject of community service is the 'alienated.'

Subjects of community service include all areas of a community involved with people.

Community service should be based on the needs of the community.

The capacity of the church should be considered for community service.

Various opportunities for community service should be created.

Pastors must prepare church members to participate in community service.

In order for a church to fulfill its mission of community service, the volunteer work of church members should be activated.

7. Who or what do you think should be your priority when you serve your community? Please rate the items listed below from 1-8, with 1 having the highest priority and write the number in the brackets. If there is any item not applicable to your thoughts, you do not need to write the number.

(______) Korean students or Korean community
(______) Aid for church members
(______) Community activities with local residents
(______) Support social welfare services requested by community organizations
(______) Establish and operate a professional community service organization
(______) Social movement for justice implementation
(______) I have no idea
(______) other: ____________________________________________
8. How do you think your current church is involved in serving the community? Please put a V in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th></th>
<th>Very active</th>
<th>Mostly active</th>
<th>Passive</th>
<th>Very passive</th>
<th>Don’t know</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

9. The following are questions about your interest in community services. Please put a V in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th>Your Interest in Community Services</th>
<th>Very Much</th>
<th>So</th>
<th>Some</th>
<th>Not Very Much</th>
<th>Not At All</th>
<th>Do Not Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>A I am ready to serve the community as a Christian.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>B I am willing to participate in the volunteer work of my church for the community.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
</tbody>
</table>

10. The following are questions about Christians’ volunteer work for local communities. Please put a V in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th>Understanding Christians’ Volunteer Work for Community</th>
<th>Very Much</th>
<th>So</th>
<th>Some</th>
<th>Not Very Much</th>
<th>Not At All</th>
<th>Do Not Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Volunteer work is a core activity in community service.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>B Volunteer work is a missionary activity of God's people.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>C Self-motivation is the most important principle of volunteer work.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>D Volunteer work is a charitable act based on a humanitarian spirit.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>E Volunteer work is a useful method for self-realization.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>F Participation in volunteer work is always optional.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>G A sense of belonging to the community affects participation in volunteer work.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>H A sense of belonging to the church affects participation in volunteer work.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>I Motivation is important in vitalizing volunteer work.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>J The grace of the gospel is a main motive of volunteer work.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
<tr>
<td>K Love of neighbors is a main motivation for volunteer work.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
</tbody>
</table>
Responsibility to the community is a main motivation for volunteering.

Volunteers should know the nature of the subjects of service.

Improving volunteer’s capability is necessary for vitalizing volunteer work.

Volunteers should consider their spiritual gifts.

A variety of volunteer programs are needed.

Volunteer training is needed for effective volunteer work.

Jesus was a volunteer.

11. What is needed to vitalize volunteer work in your church? Choose three priorities in the examples below and write the letters in the brackets.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>보 기</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
</tr>
<tr>
<td>C</td>
</tr>
<tr>
<td>E</td>
</tr>
<tr>
<td>G</td>
</tr>
<tr>
<td>I</td>
</tr>
<tr>
<td>K</td>
</tr>
<tr>
<td>M</td>
</tr>
</tbody>
</table>

12. Are you currently involved in volunteer activities for your community? Please put a V in the brackets that correspond to your thoughts.

(___________) NO (⇒ solve 12-1 only)

(___________) YES (⇒ solve 12-2 to 12-4)
12-1. What are the reasons why you are not volunteering? Please put a V in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th>Reason</th>
<th>Bracket</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of time</td>
<td>_______</td>
</tr>
<tr>
<td>Afraid I cannot do steadily</td>
<td>_______</td>
</tr>
<tr>
<td>Uncomfortable doing so by myself</td>
<td>_______</td>
</tr>
<tr>
<td>Other</td>
<td>_______</td>
</tr>
</tbody>
</table>

[please continue onto the next page]

12-2. (current volunteers) How did you learn about volunteering opportunities? Please put a V in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th>Source</th>
<th>Bracket</th>
</tr>
</thead>
<tbody>
<tr>
<td>Found out voluntarily</td>
<td>_______</td>
</tr>
<tr>
<td>By the invitation of church members</td>
<td>_______</td>
</tr>
<tr>
<td>From a church announcement</td>
<td>_______</td>
</tr>
<tr>
<td>Via small groups in church</td>
<td>_______</td>
</tr>
<tr>
<td>From the organization’s advertisement</td>
<td>_______</td>
</tr>
<tr>
<td>Via media</td>
<td>_______</td>
</tr>
<tr>
<td>Other:</td>
<td>_______</td>
</tr>
</tbody>
</table>

12-3. (current volunteers) How often do you volunteer now? Please fill in in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Bracket</th>
</tr>
</thead>
<tbody>
<tr>
<td>weekly</td>
<td>_______</td>
</tr>
<tr>
<td>monthly</td>
<td>_______</td>
</tr>
<tr>
<td>other</td>
<td>_______</td>
</tr>
</tbody>
</table>

12-4. (current volunteers) How long have you been involved in volunteer work? Please put a V in the brackets that correspond to your thoughts.

<table>
<thead>
<tr>
<th>Length</th>
<th>Bracket</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 6 months</td>
<td>_______</td>
</tr>
<tr>
<td>6 months to less than 12 months</td>
<td>_______</td>
</tr>
<tr>
<td>1 year to less than 18 months</td>
<td>_______</td>
</tr>
<tr>
<td>18 months to less than 2 years</td>
<td>_______</td>
</tr>
<tr>
<td>2 years or longer</td>
<td>_______</td>
</tr>
</tbody>
</table>

13. Do you intend to participate in volunteer work in the future?

<table>
<thead>
<tr>
<th>Yes</th>
<th>Bracket</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>_______</td>
</tr>
<tr>
<td>Do Not Know</td>
<td>_______</td>
</tr>
</tbody>
</table>
14. If yes, what is the reason? Choose the three priorities in the examples below and write the letters in the brackets.

1st ( ) 2nd ( ) 3rd ( )

<table>
<thead>
<tr>
<th>examples</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A Because I am a human being God created</td>
<td>B Because I am interested in my community</td>
</tr>
<tr>
<td>C To share the grace of salvation</td>
<td>D Because community service is a mission of believers</td>
</tr>
<tr>
<td>E Because I love my neighbors</td>
<td>F To spread the gospel</td>
</tr>
<tr>
<td>G Because they need help</td>
<td>H To share what I have</td>
</tr>
<tr>
<td>I For self-realization</td>
<td>J To make the community better</td>
</tr>
<tr>
<td>K To show an example</td>
<td>L Because my church emphasizes</td>
</tr>
<tr>
<td>M Other:</td>
<td></td>
</tr>
</tbody>
</table>

15. Have you ever received any volunteer education or training?

( ) YES (☞ Go to #15-1) ( ) NO (☞ Go to #16)

15-1. How much did your training help with volunteer work?

<table>
<thead>
<tr>
<th>Very helpful</th>
<th>A little helpful</th>
<th>Not that helpful</th>
<th>Not helpful at all</th>
<th>Don’t know</th>
</tr>
</thead>
<tbody>
<tr>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
</tbody>
</table>

16. Do you intend to participate in volunteer education or training?

( ) YES ( ) NO

17. Please leave your suggestions for vitalizing Christians’ volunteer work.

Suggestion: ________________________________
The following are questions about your personal details. Please put a V in the brackets that correspond to your thoughts.

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Age</td>
<td>(___) 18 to 24</td>
<td>(___) 25 to 29</td>
<td>(___) 30 to 34</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) 35 to 39</td>
<td>(___) 40 to 44</td>
<td>(___) 45 to 49</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) 50 to 54</td>
<td>(___) 55 to 59</td>
<td>(___) 60 and older</td>
<td></td>
</tr>
<tr>
<td>2) Sex</td>
<td>(___) Male</td>
<td>(___) Female</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3) Marital status</td>
<td>(___) Not married</td>
<td>(___) Married</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4) Education</td>
<td>(___) high school diploma</td>
<td>(___) in college</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) Bachelor’s degree</td>
<td>(___) in grad school</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) Master’s degree and higher</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5) Attendance period to current church</td>
<td>(___) less than 6 months</td>
<td>(___) 6 months to less than 1 year</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) 1 year to less than 1 1/2 year</td>
<td>(___) 1 1/2 year to less than 2 years</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) 2 years to less than 2 1/2 years</td>
<td>(___) 2 1/2 years to less than 3 years</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) 3 years to less than 3 1/2 years</td>
<td>(___) 3 1/2 years to less than 4 years</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) 4 years and longer</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6) Department you serve in church</td>
<td>(___) administrative board</td>
<td>(___) cell leader</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) praise team</td>
<td>(___) choir</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) officer</td>
<td>(___) teacher</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) other</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7) Job</td>
<td>(___) student</td>
<td>(___) housewife</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) office worker</td>
<td>(___) sales/service</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) management</td>
<td>(___) technical service</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) self-employee</td>
<td>(___) educational profession</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(___) other</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8) Number of family members</td>
<td># including yourself ( ___ ) persons</td>
<td></td>
<td></td>
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<tr>
<td>9) Residency period in current community</td>
<td>(___) less than 6 months</td>
<td>(___) 6 months to less than 1 year</td>
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<td></td>
<td>(___) 1 year to less than 1 1/2 year</td>
<td>(___) 1 1/2 year to less than 2 years</td>
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<tr>
<td></td>
<td>(___) 2 years to less than 2 1/2 years</td>
<td>(___) 2 1/2 years to less than 3 years</td>
<td></td>
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<tr>
<td></td>
<td>(___) 3 years to less than 3 1/2 years</td>
<td>(___) 3 1/2 years to less than 4 years</td>
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<tr>
<td></td>
<td>(___) 4 years and longer</td>
<td></td>
<td></td>
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<tr>
<td>10) Church meetings currently attending</td>
<td>multiple responses available</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>(___) Sunday worship service</td>
<td>(___) early morning worship service</td>
<td></td>
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<tr>
<td></td>
<td>(___) cell meeting</td>
<td>(___) Bible study</td>
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<td>(___) department worship service</td>
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<td></td>
<td>(___) other</td>
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</tbody>
</table>

Thank you so very much for taking time to answer the questions. May the peace of Christ, our Lord, be with you and your family.
Appendix F

CONSENT FORM

Developing A Strategy to Vitalize Volunteering for Successful Community Service of Local Church: Focused on the Korean Baptist Church of Blacksburg

Dai Joong Park
Liberty University
School of Divinity

You are invited to be in a research study of developing a strategy to vitalize volunteering to serve in the local community of the church. You were selected as a possible participant because you are a member of Korean Baptist Church of Blacksburg. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Dai Joong Park, a doctor of ministry student in the School of Divinity at Liberty University, is conducting this study.

Background Information
Community service is one of the essential works to practice the Great Commission. In order for a church to fulfill its mission of community service, the volunteer work of church members should be activated. However, many church members are still not participating in community service, and some volunteers have difficulty in continuing their volunteer work due to the lack of training and caring programs for volunteering properly. The purpose of this study is to create a viable volunteer training program to vitalize volunteering for community service by the church.

Procedures
If you agree to be in this study, I would ask you to do the following things: Complete an anonymous, twenty-seven question survey. The survey should take no longer than twenty-five minutes.

Risks and Benefits of Participation
The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Participants will not receive any personal benefit. The researcher is hoping that the findings of this research may serve to develop a viable volunteer training program for community service of the local church.

Compensation
Participants will not receive compensation for taking in this study.
Confidentiality
The records of this study will be kept private. In any sort of report, I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. The data will be stored for the required 3 years, and then it will be deleted. When you answer the questions this project asks, you might worry about your private information being exposed because this survey analyzes and evaluates individual opinions of the community service or and volunteer work of your church. However, there will not be private information exposure. All of the questions are anonymous.

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. If you decide to participate, you are free to not answer any question or withdraw at any time before turning in your completed survey without affecting those relationships.

Contacts and Questions
The researcher conducting this study is Dai Joong Park. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at #1-434-515-3447 or dpark5@liberty.edu. You may also contact the researcher’s faculty mentor, Dr. Dennis McDonald, at drmcdonald@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), you are encouraged to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 1887, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information 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.

(NO\\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\:\\n
The Liberty University Institutional Review Board has approved this document for use from 5/2/2017 to – Protocol # 2835.050217

136
Appendix G

IRB APPROVAL

May 2, 2017

Dai Joong Park
IRB Exemption 2835.050217: Developing a Strategy to Vitalize Volunteering for Successful Community Service in the Local Church: Focused on the Korean Baptist Church of Blacksburg

Dear Dai Joong Park,

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.

Sincerely,

[Signature]

C. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
The Graduate School

Liberty University | Training Champions for Christ since 1971