

LIBERTY UNIVERSITY

JOHN W. RAWLINGS SCHOOL OF DIVINITY

The five ministries of the church that have changed in post-COVID-19

[To compare the church's five ministries before and during COVID-19
and to predict the ministries of the church in post-COVID-19]

A Thesis Project Report Submitted to

The Faculty of Liberty University School of Divinity

in Candidacy for the Degree of

Doctor of Ministry

by

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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The purpose of this thesis project is to find answers to what is the appropriate response to the post-Covid-19 era for the church. To achieve that purpose, this thesis project attempted to predict the direction of the church's ministry after Covid-19 by comparing changes in five important ministries of the church in pre-Covid-19 and during Covid-19. The five major ministries of the church—worship, education, fellowship, evangelism(mission) and service—have been explained in detail in the literature, and the impact of Covid-19 on these five ministries has also been closely investigated. In determining the direction of church ministry in the post-Covid-19 era, this survey was conducted for pastors of 30 churches belonging to the Korean immigrant Presbyterian church especially the Kosin denomination of the United States. Based on the survey results considering the specificity of immigrant churches, this thesis project predicted changes in the 5 major ministries of immigrant churches after Covid-19. The researcher looked at how the 5 major ministries in the churches will be changed and how the pastors respond appropriately to these changes. By combining these answers with the research of how the American churches and religious groups responded to Covid-19, the thesis project suggests to the Korean immigrant churches an appropriate response to post-Covid-19 and seeks directions for the sustained health of the church.

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Abbreviations

AD	<i>Anno Domini</i>
BC	<i>Before Christ</i>
CDC	<i>The Centers for Disease Control and Prevention</i>
DMIN	<i>Doctor of Ministry</i>
Ibid	<i>In the same place</i>
IRB	<i>Institutional Review Board</i>
LUSOD	<i>Liberty University School of Divinity</i>
SARS-CoV-2	<i>Severe Acute Respiratory Syndrome-Coronavirus-2</i>
WHO	<i>The World Health Organization</i>

Chapter 1: Introduction

The world has been suffering from the Coronavirus (Covid-19) pandemic since an infection of the Severe Acute Respiratory Syndrom Coronavirus 2 (SARS-CoV-2) was first identified in Wuhan, China in December 2019. The words “Centers for Disease Control and Prevention (CDC),” “lockdown,” “social distancing,” “wearing a mask,” “quarantine,” and “new normal”¹ have become a mundane part of our everyday life. The world strives to effectively cope with the pandemic situation by adopting new forms of behavior and lifestyle. Thomas L. Friedman, a New York Times Op-Ed columnist, describes the immense impact of the Covid-19 on our global community as “the world B.C.- Before Corona - and the world A.C. - After Corona.”² Fortunately, leading pharmaceutical companies, including Moderna, Pfizer, and AstraZeneca are developing and supplying Covid-19 vaccines, so many countries are optimistic about the end of Covid-19 within 2022. However, major obstacles remain in overcoming Covid-19: the development of a more stable and reliable vaccine, the guaranteed seamless distribution of Covid-19 vaccines, and the solving of mutant viruses to name only a few.

The Covid-19 pandemic has transformed and developed our personal, public lives and interpersonal relationships beyond our imagination. Countries are experiencing numerous changes and challenges, including politics, economics, education, religion, psychological issues, and even racial problems. In the midst of changes and developments, this thesis project focuses on how the church ministry has been transformed during Covid-19. In discussing the church

¹ Takeshi Kasai. “From the ‘New Normal’ to a ‘New Future’: A Sustainable Response to COVID-19.” *The Lancet Regional Health*, October 9, 2020, [https://www.thelancet.com/journals/lanwpc/article/PIIS2666-6065\(20\)30043-2/fulltext](https://www.thelancet.com/journals/lanwpc/article/PIIS2666-6065(20)30043-2/fulltext). “Embedding these practices as part of our ‘new normal’ can be a stepping stone to a ‘new future’, with benefits for other health issues, far beyond the response to COVID-19.

² Thomas L. Friedman, “Our New Historical Divide: B.C. and A.C. – the World Before Corona and the World After,” *New York Times*, March 17, 2020, <https://www.nytimes.com/2020/03/17/opinion/coronavirus-trends.html>.

ministries' transformation, this research is conducted based on the five important ministries of the church that the Bible refers to—worship, communion(fellowship), evangelism(mission), education, and service. This research will benefit the church with more effective ministry management and continuous church growth in the post-Covid-19 environment.

Ministry Context

1. U.S. Situation on the Covid-19 Pandemic

As the CDC announced the first confirmed Covid-19 patient on January 21, 2020, President Trump proclaimed that the Covid-19 task force would lead the Administration's efforts to monitor, contain, and mitigate the spread of the virus. On March 11, the World Health Organization (WHO) declared Covid-19 as a pandemic, and two days later President Trump declared a national emergency. Most of the Eastern Seaboard states mandated stay-at-home orders around the end of March, 2020.³ The U.S. Government had made various efforts to overcome this crisis by making vaccines to protect the population from Covid-19, but the number of confirmed cases and the death toll had rapidly increased before the vaccine development in November 2020. To reduce the damage caused by Covid-19, the federal and state governments implemented social distancing, wearing masks, and invested in various sanitation measures. Furthermore, after the Covid-19 vaccine was developed, efforts were made to end Covid-19 through vaccine distribution and fast distribution of the vaccine.

And now, There are two variants classified as a Variant of Concern (VOC) by the United States: Omicron and Delta. As of December 2, 2021, two confirmed cases attributed to the

³ "Timing of State and Territorial COVID-19 Stay-at-home Orders and Changes in Population Movement – United States, March 1-May 31, 2020", *CDC*, September 4, 2020, <https://www.cdc.gov/mmwr/volumes/69/wr/mm6935a2.htm>.

Omicron variant have been detected in the United States and additional possible Omicron cases are being investigated. And, Delta Variant continues to be the predominant circulating variant,⁴ and Omicron.

2. The Situation of the American Churches Due to the Covid-19 Pandemic

Churches also faced an unprecedented crisis with Covid-19 since the congregational worship service is stopped in person, the most influential church meeting among other various church gatherings. Churches have followed executive orders such as social distancing and non-contacting movement. Certain states imposed restrictions on gathering in-person church worships were not allowed or were limited to less than 10 congregation members and those essential personnel for worship. Church leaders have confronted the most contentious issue—whether they open or close places of worship, such as churches, temples and synagogues. The church's personnel proposal for the church meeting (the recommendation to gather less than 10 people) and concerns about the radical spread of the coronavirus made it impossible for churches to hold congregation meetings and seemed to be no longer able to effectively administer the church's mission.

Despite these difficulties, churches have strived to fulfill the role of light and salt in the world even in the Covid-19 pandemic era by devising ways to meet the new forms of the mission of the church. When the Covid-19 pandemic becomes more controlled, churches will embark on actions to fulfill the five major ministries of the church through congregations. But what we should not overlook in the church ministries is the new forms of online ministry given in the context of Covid-19. In fact, many forms of church services that were carried out online during

⁴ “Science Brief: Omicron(B.1.1.529) Variant”, *CDC*, December 2, 2021, <https://www.cdc.gov/coronavirus/2019-ncov/science/science-briefs/scientific-brief-omicron-variant.html>

the Covid-19 pandemic have evolved and changed. In this ambivalent—chaotic but evolutionary—situation, churches have remained passive under the government's orders, as well as subordinate to demands of the world, rather than have to change the world. This is a current state of churches in the United States, which are going through the process of chaos and development, as well as are concerned about the uncertain future.

Problem Presented

Church leaders confront difficulties in conducting the church's five ministries during Covid-19. The Great Commandment (Matt 22:37-40) and the Great Commission (Matt 28:19-20), which Jesus commanded his disciples while still on earth, must be faithfully performed by all churches today. Based on these two orders, the mission of the church can be arranged into five principal ministries – Worship, Communion (Fellowship), Education, Evangelism (Mission), and Service.

If the Great Command can be the epitome of worship and communion (fellowship), the Great Commission can be a concept that support education, evangelism, and missionary work, and service. Churches on earth can bear fruits that God rejoices by devoting themselves to these five ministries as disciples of Jesus took the role of light and salt in the world. Prior to the Covid-19, the main keyword for all these church ministries was the union—united in worship and united in communion and fellowship. The churches also ministered in unity in education, evangelism, and service to others to transform lives, communities, cities, and nations. Therefore, the five major ministries of the church have traditionally been centered on face-to-face meetings and relationships. The pandemics of Covid-19, however, have hindered churches from fulfilling

the traditionally practiced five ministries of the church by prohibiting churches from the large size in-person gatherings.

Churches are quite alarmed in the face of Covid-19 crisis because non-contacting or social distancing during the Covid-19 pandemic made it difficult to conduct the five ministries of the church in the same way as before. However, each church did not hesitate or give up but made numerous efforts to overcome this difficult situation. To generate effective solutions, this project will compare the ways in which five ministries of the church were managed in churches before and during the Covid-19 pandemic, and furthermore, make predictions how the five ministries would be developed after Covid-19. The problem is that it is to redefine the methods of the five ministries of the church that have been changed by the Covid-19 pandemic.

Purpose Statement

The purpose of this DMIN action research is to suggest effective church ministry methods which are beneficial to churches during and after the coronavirus pandemic through examination of various situations and confusions caused by Covid-19. Indeed, countries around the world are in the midst of chaos as they adopt new methods of responding to diverse realities to overcome this crisis. The church is also part of society, so it is not completely free from the difficulties faced by society during the pandemic. The church also must respond to the daunting reality situation as a part of society with the community where the church included. During this pandemic, churches also experience different kinds of chaos as part of society because the five important ministries that the church had ministered before Covid-19—worship, communion or fellowship, education, evangelism or mission, and service— are passing through the difficult period of the Covid-19 pandemic. The greatest difficulty and confusion that each church faced

was the closed administrative order of the church, which was issued to prevent the coronavirus from spreading any further. The order to prevent the spreading of the coronavirus prohibits the church from offering on-site services: from region to region, mostly about from six months to one year, most of the church faced this issue. Many churches tried to fulfill the church's major ministries in these situations by providing online services, and as a result, they solved some of the problems to conduct the five ministries in the church. The bigger issue, however, was how the church, which had experienced a completely different culture for about five months, should manage the church's five major ministries while effectively coping with the social and cultural changes by the end of the Covid-19 pandemic. The issue of properly responding to the Covid-19 pandemic is still an issue socially and culturally, and it should still be discussed after the Covid-19 era. Therefore, it is difficult to hasty decisions or conclusions on how the church will respond well to the Covid-19 pandemic and handle the five ministries of the church in the post-Covid era. Nevertheless, if the church leaders and members do not consider and think about these issues, the church will not be able to respond well to the coming post-Covid 19 and the church will be suffered.

Nevertheless, what the church must clearly realize it that, some parts of the five ministries will be stagnated or declined in the post-Covid-19 era, and other parts of ministries will be more developed and utilized than before, so anticipating the ministries of Covid-19 or the church will be a challenge and renewal opportunity in many areas of the church's five ministries. Through this thesis project, the researcher expects which areas of the five ministries of the church after Covid-19 will be stagnated or declined compared to before the Covid-19 pandemic, and further investigates which areas of ministry will become more active and grow compared to before Covid-19.

This study will provide all American churches including immigrant Korean churches with the essential knowledge to fulfill the five ministries of the church in the post-Covid-19 era.

Basic Assumptions

Due to Covid-19, it is expected that churches will have to practice five important ministries of the church in a different way from the way they have been devoting. This is because society has experienced many changes through Covid-19, and the church is under its influence. In particular, since the church is not a general social gathering in the world, but a voluntary gathering for one purpose: to 'worship God,' it will be more affected than other gatherings from the attack of external difficulties such as Covid-19.

Above all, the researcher expects that there will be a major change in the worship ministry among the five basic ministries of the church compared to before the Covid-19 pandemic. This is because most of the churches had in-person worship services before Covid-19, but as non-face-to-face services became common due to Covid-19, worship during the Covid-19 pandemic has been handled 100% online. In these changes, it will be difficult for the church to return to 100% face-to-face after the Covid-19 era, and it will not be able to maintain 100% online. As a result, after the Covid-19 era, the church is expected to see the biggest change in the worship ministry, which is the most experienced of the fundamental change among the five ministries of the church. The reason why the worship ministry will be to experience the biggest change is that the worship ministry is the most related to the face-to-face ministry than the other ministries of the church.

Additionally through Covid-19, most churches manage the five important ministries of the church in a form of online ministries not in-person, but in the post-Covid-19 era, most

churches will not be able to insist on in-person-type ministry as before Covid-19, and, at the same time, cannot adopt sole online-type ministries that were used during the Covid-19 era. The reason why the church cannot only focus on online worship services after the pandemic is that the church can build the body of Christ up, by working together.

Therefore, if church leaders do not understand and compare the five major ministries before and during Covid-19, the church will inevitably decline or stagnate due to failure to properly respond to rapid changes after Covid-19. The church is not a building, but a living organism. So, the church can grow healthier when it gathers in person. If the church does not carry out the five important ministries well after Covid-19, the church will inevitably become stagnate or decline.

Accordingly, during the post-Covid-19 period, the church's five major ministries will have to be managed well through the development and progress of the online ministry, with the emphasis on autonomy for the church's participation in the ministry. Through these efforts and works, new forms of the ministry will emerge as a method of important ministries, and some of the existing forms of ministry that had been done before Covid-19 will disappear or decline. Nevertheless, the church's efforts to fulfill its role as "light and salt" in the world will remain unchanged.

Definitions

Covid-19 Pandemic: The Covid-19 pandemic, also known as the coronavirus pandemic, is an ongoing global pandemic of Covid19, caused by SARS-CoV-2. Covid-19 is an infectious disease caused by the most recently discovered coronavirus. This new virus and disease were unknown before the outbreak began in Wuhan, China, in December 2019. Covid-19 is now a

pandemic affecting many countries globally.⁵ The WHO declared the outbreak a Public Health Emergency of International Concern on 30 January, 2020 and a pandemic on 11 March. On 4 August, 2020, more than 17.9 million cases of Covid-19 have been reported in 106 countries and territories, resulting in more than 686,703 deaths; more than 7.33 million people have recovered.⁶

Five ministries of the church: The church has to take the role that Jesus commanded through the five ministries of the Church. Even through the pandemic, the church, as a light that lights up the darkness and as salt that prevents the world from rotting, must take care of the ministries entrusted to it. What are the key ministries that God has entrusted to the Church? Those are the five ministries that can be extracted through Jesus' Great Commandment and Great Commission.

Social distancing: Social distancing, also called “physical distancing,” means keeping a safe space between yourself and other people who are not from your household. Covid-19 spreads mainly among people who are in close contact (within about 6 feet) for a prolonged period. Spread happens when an infected person coughs, sneezes, or talks, and droplets from their mouth or nose are launched into the air and land in the mouths or noses of people nearby. The droplets can also be inhaled into the lungs. Recent studies indicate that people who are infected but do not have symptoms likely also play a role in the spread of Covid-19. Since people can spread the virus before they know they are sick, it is important to stay at least 6 feet away from others when possible, even if you—or they—do not have any symptoms.⁷

⁵ <https://www.who.int/emergencies/diseases/novel-coronavirus-2019/question-and-answers-hub/q-a-detail/q-a-coronaviruses>

⁶ https://www.who.int/docs/default-source/coronaviruse/situation-reports/20200803-covid-19-sitrep-196-cleared.pdf?sfvrsn=8a8a3ca4_6

⁷ U.S. Department of Health & Human Service, “Social Distancing,” *CDC*, Nov 17, 2020,

Isolation and Quarantine: Isolation and quarantine help protect the public by preventing exposure to people who have or may have a contagious disease. Isolations mean that separates sick people with a contagious disease from people who are not sick. Quarantine means that separates and restricts the movement of people who were exposed to a contagious disease to see if they become sick.⁸ Anyone who has close contact with a person with Covid-19 will need to stay away from other people for at least 14 days to see whether symptoms develop. If you are a close contact of a person with Covid-19, you should self-quarantine at home by staying in a separate room away from others.⁹

Church: The Old Testament calls 'qahal' to God's chosen people - Israel, and in the New Testament, the church, the community of believers, is called 'ekklesia'. The word 'qahal' and 'ekklesia' originally meant a gathering or assembly, and in the Bible, it was used to mean a gathering of those called by God, that is, a community of faith.¹⁰ The word 'ekklesia' appears a total of 114 times in the New Testament as a feminine noun, and it is mainly used in Paul's letters(epistles).¹¹ If people search at the biblical authors who use this word, the apostle Paul uses it most often in the New Testament in his epistles. Especially Paul used this word in his epistles 22 times in 1 Corinthians, 9 times in 2 Corinthians, and 5 times in Romans. Through this, people can see that this word is a favorite used by the Apostle Paul. The Apostle Paul recognizes the

<https://www.cdc.gov/coronavirus/2019-ncov/prevent-getting-sick/social-distancing.html>

⁸ U.S. Department of Health & Human Service, "Quarantine and Isolation," *CDC*, <https://www.cdc.gov/quarantine/index.html>.

⁹ U.S. Department of Health & Human Service, "What is COVID-19," *CDC*, May 25, 2021, <https://www.cdc.gov/coronavirus/2019-ncov/faq.html#Basics>.

¹⁰ K. Berger, *Zeitschrift für Theologie und Kirche* Vol. 73, No. 2 (Mohr Siebeck GmbH & Co.KG, 1976), 167-207.

¹¹ Sung, Jonghyun, *The study of the New Testament*, trans. Euntaik Kim, (Seoul: Presbyterian University and Theological Seminary Publishing House, 1995), 481.

church as an organism with Jesus as the head through the book of Ephesians. Therefore, in the epistles, the church is usually used in the sense of union with Jesus. Regarding this, pastor Jung, Kyu-oh says in his book:

First, laymen must know that Christ is the head of the church, the church is his body, and the saints are its parts. It is important that the church is united in Christ, so the church united to Christ and not to anyone else. Christ is the head of the church in the organic sense, who fills the church with his life and rules with the Holy Spirit. Since the church is the body of Christ, and Christ is the head of the church, the church can have unity. Therefore, all the churches on earth are one in Christ...All saints must strive and serve for pursuing this unity.¹²

The church on earth grafted into the pure and perfect Jesus Christ must be pure and perfect. But what does the church look like today? John MacArthur in his book puts it this way:

There are no perfect churches. That should not come as a shock to Christians, but it often does. If we're honest about our own faults and shortcomings, we know we're not perfect; no believer is...At the same time, believers need to realize there isn't always a better church, either.¹³

Nevertheless, as faithful disciples of Jesus Christ, laymen must strive to establish a healthy church on this earth. This is a topic that needs to be reformed with more focus on every laymen's hearts, especially today, when the church is having a hard time due to the Covid-19 pandemic.

Healthy Church: The church is a living organism that has Jesus on its head. Jesus is also the head of the church (Col 1:18)¹⁴ and laypersons are part of the body connected to Jesus (Eph

¹² Jung, Kyu-oh, *Complete works of Jung Kyu-oh, Vol 1*, (Seoul: Korea Gospel Publishing Association, 1994), 313.

¹³ John MacArthur, *Christ's call to reform the church: timeless demands from the lord to his people*, (Chicago, IL: Moody Press, 2018), 139.

¹⁴ NIV, "And he is the head of the body, the church;..."

4:16),¹⁵ the Head. Therefore, in order for the church to be healthy, it must be connected and directed by Jesus and be a living organism. So, the church and church members should follow commands from Jesus. Dave Earley and Rod Dempsey depict that the body is healthy when all the parts of the body move just as the head desires, and the church is healthy when all the parts move just as Jesus wants.¹⁶ If laypersons recognize that the church is such an organism and works well, the church as an organism is to become a healthy church and grow automatically.

Worship: The form of worship during the Old Testament was sacrifice. Since it was impossible to have worship without sacrifice, it would be fair to say that ‘without sacrifice, there is no worship.’ Although the worship in Jesus’s time was not made in one complete form, a different form of worship from the Old Testament was conceived. there are two forms of worship which are: worship in which through service, we praise the Lord, and the second is worship in which we listen to his voice and follow and submit to him. In both the Old and New Testament, these forms of worship are never alone but always together as one.

Communion (Fellowship): The word communion is clearly a term belonging to the saints. In other words, it is a word that occurred after the church was born. In Greek, this word is "Koinonia (κοινωνία)," which is used 19 times in the New Testament, of which it appears 13 times in Paul’s letter. Nevertheless, the Old Testament shows that there was communion even in the Old Testament era by constantly appearing through similar words-words such as "fellowship, participation, and sharing." That is why the true "Koinonia (κοινωνία)" will be enjoyed with the

¹⁵ NIV, “From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”

¹⁶ Dave Earley and Rod Dempsey, *Disciple Making is...: How to Live the Great Commission with Passion and Confidence* (Nashville, TE: B&H Publishing Group, 2013), 191.

Father and his Son, Jesus Christ (1st John 1:3).¹⁷ Therefore, in the redemptive work of the triune God, true "Koinonia (κοινωνία)" will be given. If the name of Jesus is not proclaimed and there is no confession of faith in Jesus as their savior, it cannot be called true "Koinonia (κοινωνία)." So, true communion (Fellowship) can take place only in the church governed by the Triune God, and through this communion, three healthy directions must be restored. The three directions of communion that must be restored are between God and laypersons, between laypersons and laypersons, and between laypersons and nature.

Education: All Christians who have received Jesus' command to 'follow me' must be educated as disciples of Jesus. And the ultimate goal of church education is to obey this command and make Christians disciples of Jesus. Therefore, education in the ministry of the church is a ministry in charge of 'being a disciple,' and it is safe to change education to the other word for 'discipleship training.'

Disciple (Discipleship): To be a disciple of Jesus, a layperson must be a servant of Jesus, being obedient to the Master's words. Therefore, true disciples will obey, listen, follow, and the love towards Jesus and they must be self-made rather than forced. If a layperson is a true disciple of Jesus, he or she should listen to the Word of Jesus, look at Jesus as the Master, and see and listen to Jesus. What we have to remember from this definition is that the disciple is not just one of the titles, but a reference to the character of the person. And the meaning of discipleship also implies the meaning of accompanying Jesus also. Getting close to Jesus is the only way to accomplish discipleship, and, more specifically, discipleship means being one with the character of Jesus and obeying the law of the cross Jesus.¹⁸ Therefore, true discipleship is to be trained,

¹⁷ NIV, "We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

¹⁸ Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Macmillan Publishing Co. 1979), 63, 96.

manifested, and influenced in everyday personal life. Discipleship is not obtained or accomplished with our knowledge.

Evangelism(Mission): Evangelism is simply preaching the Gospel. The gospel means the love of God revealed to all mankind, which contains Jesus, the son of God, came to this land, died on the cross for our sins, and even resurrected. Jesus came to this land to preach this gospel, and commended his disciples to preach it to the end of the earth. Anyone who wants to prove to be a true disciple should do the work of preaching the gospel. So evangelism is the first thing disciple has to do. Also, evangelism is the final completion of discipleship. Furthermore, it is noteworthy to insist that the work of evangelism is manifested through spiritually mature disciples rather than through general disciples. Therefore, the criterion for evaluating laypersons' spiritual maturity and discipleship can be found by determining whether disciples are evangelists. There are many factors before us that weaken preaching the Gospel. As a result of the lack of evangelism, today's church is stagnant and declining, and young persons are leaving the church.

Service: In the Old Testament, the concept of service was used in part as “the concept of service and contains the commandment to love one’s neighbor.” (Lev 19:9)¹⁹ Furthermore, Israel knew charitable acts as did the ancient Near East generally.²⁰ Therefore, service majorly as a concept in the Old Testament was used to minister in the service of worship and to serve one's own people, and also in a small part of the Bible, it was sometimes used to practice love for the Gentiles. In the New Testament, the Greek word “Diakonia” is concerned with service. The word

¹⁹ NIV, “When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest.”

²⁰ Colin Brown, ed., *The New International Dictionary of New Testament Theology* vol 2. (Grand Rapids, MI: Zondervan Publishing House, 1986), 545.

“Diakonia” comes from a minister of love based on the spirit of Jesus Christ, and further expands its meaning a little more through “Diakoneo”, the root of the verb of this word. It is that in the word “Diakonia” it is also included that it includes service to the community and serving people, including worship in a relationship with God. Therefore, the church must extend service to both the worship within the church and to community service. This can be seen by looking at the ministry of Jesus and the appearance of the church established by Jesus' disciples. Jesus proclaimed "God's foremost grace to the poor, captive, blind, and oppressed." Therefore, the community service of the church is an inevitable ministry for the construction of the kingdom of God. The service ministry of the church means does not only worship but also serving the community.

Limitations

For effective and efficient research, this thesis project intends to set three major limitations.

The first limitation is that some churches were unable to perform worship services because of a lack of Internet infrastructure for online worship in the Covid-19 era. These churches indicate that resources are not available and therefore must be excluded from this study.

The second limitation is, although the church has an infrastructure for online worship and ministry, all of the church members are not able to access online services. This also suggests that the Church's resources cannot be used effectively, and therefore must be considered from this study.

The third limitation is that predicting of what will be happened in post-Covid-19 during the Covid-19 is not easy, and the accuracy is limited because the current situation has not yet

been fully resolved. The vaccine is being developed and distributed, but it is not known when Covid-19 will end completely.

Delimitations

This research will have proceeded only for the churches in the eastern part of the United States. This thesis project also narrows down the scope of the study based on churches and denominations. The scope of the study will be limited to immigrant Korean churches in the United States, and furthermore, the scope of the research will be reduced as much as possible to churches of the Korean American Kosin Presbyterian Church, which is a denomination to which the researcher belongs. In particular, the research will be conducted only on the Korean Presbyterian churches in the region of New York, New Jersey, Delaware, Maryland, and Virginia on the Eastern ocean side suffer from the Covid-19 pandemic. It will be selected in this area are worth a sample group of approximately 30 churches.

Thesis Statement

The different management styles of the five ministries in the church will be compared before and during Covid-19; the five ministries after Covid-19 will be anticipated and presented in this thesis project. The church of the living God must become more mature and sustainable in post-Covid-19, beyond the negative image of the church that people commonly agree to decline or struggle to maintain its status through the coronavirus pandemic.

To make this happen, churches currently experiencing the pandemic need to compare how ministry is being done before and during Covid-19, evaluate what the church needs to correct shortfalls, and then make a plan for how the lacking areas will be supplemented in the

post-Covid-19 era. The church must do a survey for this purpose, and after completing the survey, the church must become an indispensable entity in society by comparing the results based on the survey results to improve areas that need correction and supplementation. It is the hope of this research that as a result, post-Covid-19 churches will have an opportunity to experience revival through intentional planning.

Summary

Due to the sudden impact of the Covid-19 Pandemic, everything in the world including the church is experiencing a new era in chaos. The focus of this thesis is on the influence of the church during these confusing times. The researcher examines the situation and effectiveness of the church during Covid-19 in five major ministries. The results of this thesis will not only help churches during Covid-19 but also provide a cornerstone for how the church should develop ministries after the Covid-19 pandemic. Of course, due to the Covid-19 pandemic, churches will experience obvious difficulties or declines in attendance. However, this study is being conducted because the church should not simply overlook these changes and difficulties. In the thesis process, the meaning of special Covid-19 related terms such as Covid-19 Pandemic, Social Distancing, Isolation, and Quarantine are dealt with. And the meanings of terms such as worship, fellowship, education, discipleship, evangelism, and service were also briefly reviewed.

The survey of this thesis was not conducted across churches of the United States but was conducted with immigrant Korean churches in the United States, and the scope of the research will be reduced to the Korean American Kosin Presbyterian Church, in the region of New York, New Jersey, Delaware, Maryland, and Virginia on the eastern ocean side.

Chapter 2: Conceptual Framework

Jesus is the head of His church. Since the church is built by Jesus as His body, it can be healthy when the church is built in the way Jesus wants. For the church to remain diverse and healthy, the Holy Spirit gave each of the saints different gifts to serve the church. Jesus urged the five frameworks that were based on the great commandment and the great commission so that the saints were bound together and the church could be diverse and healthy. The Great Command (Matt 22:37-40)²¹ and the Great Commission (Matt 28:19-20)²² must be faithfully performed by all churches today. Based on these two orders, the mission of the church can be arranged into five ministries. The churches need to take a closer look at the Great Command and the Great Commission that Jesus gave the church. This is because, Great Command, can extract and execute worship and communion while Great Commission, can extract 3 out of 3 commands: education, evangelism, and missionary work, and service. As disciples of Jesus, churches must try their hardest to achieve these five commands that Jesus gave churches and try to bear the fruit that God will be happy with. Thus, the church can be the light that shines in the dark, salt that stops the rotting of the world, and is the role that gives flavor to the world. Therefore, in order for the church to be healthy, it is necessary to establish the frameworks that Jesus established, and when they are well adapted, God is honored through the church.

Before the Covid-19 pandemic, the church had been firmly established without major changes within the five traditional frameworks. However, it faced a great challenge because Covid-19 forced the church to be faltered with the five existing frameworks. During the Covid-

²¹ NIV, “Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.”

²² NIV, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

19 crisis, churches once again should pull their wisdom to build five frameworks firmly inside and outside the church. With this in mind, the researcher is trying to see how a healthy church before the Covid-19 pandemic was able to achieve these five frameworks through literature review. And on the basis of these basic and fundamental concepts, the researcher will examine how to sustain the main ideas and to improve them in the post-Covid-19 era.

Literature Review

1. Healthy Church

What is the situation of the church? Today, churches in the United States have plateaued or are declining. David Kinnaman, President of the Barna Study, argues that churches in the United States today are continually declining compared to eight years ago. According to Kinnaman, “59 percent of young adults with a Christian background had dropped out of church at some point during their 20s,” and the same problem remains eight years later: “the percentage of young-adult dropouts has increased from 59 to 64 percent.”²³ The Barna Group reported this decreased number in detail, reporting that it decreased from 1,816 U.S. adults (18~29) current/former Christians in January 2011 to 1,514 U.S. adults (18~29) current/former Christians in February 2018, and the result of the survey tells that the church had been declined.²⁴ What is the reason behind it? There are many possible reasons, but the most fundamental reason is that the church is not healthy. Because the church is unhealthy, the growth of the church continues to stagnate or decline.

²³ Kinnaman David, “Church Dropouts Have Risen to 64% - But What About Those Who Stay?,” *Barna Group*, 2019, <https://www.barna.com/research/resilient-disciples/>.

²⁴ *Ibid.*

To solve the present problem of the church, the layperson needs to go back to the origin of the church and examine the identity of the church and of the Christian. And from there, laypersons and leaders of the church have to find the problems and solve them. They must define, establish, and restore the true identity of the church to make the church healthy. This will be the first step to save the church from the recession and to return to the cycle of growth.

Then, what is the church?

Dietrich Bonhoeffer, in his book *The Cost of Discipleship*, states that Jesus Christ is at once himself and his church.

The Body of Christ is identical with the new humanity which he has taken upon him. It is in fact the Church. Jesus Christ is at once himself and his Church (I Cor. 12.12). Since the first Whit Sunday the Life of Christ has been perpetuated on earth in the form of his Body, the Church... To be baptized therefore means to become a member of the Church, a member of the Body of Christ (Gal. 3.28; I Cor. 12.13). To be in Christ therefore means to be in the Church. But if we are in the Church we are verily and bodily in Christ... Since the ascension, Christ's place on earth has been taken by his Body, the Church. The Church is the real presence of Christ.²⁵

And the church is also a living organism that has Jesus as its head. Jesus is also the head of the church (Col 1:18)²⁶ and laypersons are part of the body connected to Jesus (Eph 4:16),²⁷ the Head. Therefore, in order for the church to be healthy, it must be connected and directed by Jesus and be a living organism. So, the church and church members should follow commands from Jesus. Dave Earley and Rod Dempsey, Alan Hirsh, and David Ferguson described the church as a living organism, moving and working as Jesus wanted, rather than a religious institution. Dave Earley and Rod Dempsey depict that the body is healthy when all the parts of

²⁵ Dietrich Bonhoeffer, *The cost of Discipleship* (New York: Macmillan Publishing Co., 1979), 269.

²⁶ NIV, "And he is the head of the body, the church;..."

²⁷ NIV, "From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."

the body move just as the head desires, and the church is healthy when all the parts move just as Jesus wants.²⁸ Alan Hirsh and David Ferguson insists that when people think about the church, they must first remember that the church is not an ordinary social and religious institution, but an organism whose head is Jesus.²⁹ If laypersons recognize that the church is such an organism and works well, the church as an organism is to become a healthy church and grow automatically.

The primary reason for the church's stagnation is its unhealthiness. Why is the church not healthy? There are many reasons why the church is unhealthy. The first reason is that the church doesn't know how to wait until the head of Jesus works. This is because, instead of doing what Jesus wants, churches have the tendency to just do what they want rather than listening to what Jesus has to say, who is the head of the church. And because of this, the churches are becoming unhealthy. Peter Scazzero points out the impatient phenomena focusing on why people can't wait until God to work. This impatient phenomenon is caused by the fact that people don't understand what God will do next in other people's lives. People are afraid of doing something that they don't expect to know. Impatient phenomena failing to wait for God's way makes the church unhealthy.³⁰

The second reason the church is not healthy is that it is not working for the glory of Jesus, the Head. The church is unhealthy because it lives a life that seeks to meet the needs of its members, not the glory of God and Jesus. Most Christians have a desire to serve Jesus, but another wish is that the church will serve people. So most of today's churches are designed

²⁸ Dave Earley and Rod Dempsey, *Disciple Making is...: How to Live the Great Commission with Passion and Confidence* (Nashville, TE: B&H Publishing Group, 2013), 191.

²⁹ Alan Hirsch and Dave Ferguson, *On The Verge: a journey into the apostolic future of the church* (Grand Rapids, MI: Zondervan, 2011), 40.

³⁰ Peter Scazzero with Warren Bird, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids, MI: Zondervan, 2003), 33.

around the needs of church laypersons not Jesus, including church sermons, services, programs, and children's programs, etc. Because the culture of the capitalist world has always been the customer is always right, and even the church has taken the idea of a layperson as a client of the church.³¹ And this misconception kept the church reclusive, not obeying Jesus' order to spread out to the world. An inner-focused church, a church, which is busy meeting the demands of the layperson, is unhealthy regardless of what kind of church is. It's a church that is dying slowly without recognizing. Francis Chan and Mark Beuving describe this phenomenon in their book, *Multiply: Disciples Making Disciples*:

God's plan is bigger than that. It involves reaching out to the whole world. His plan of redemption will not be completed if we are satisfied with those who are already on the inside. An inwardly focused church is an unhealthy church. It is a dying church. Biblically, a church that fails to look at the world around it is no church at all. Jesus was clear about His purpose on earth: "The Son of Man came to seek and to save the lost" (Luke 19:10). Similarly, our calling is focused on reaching those who don't know God: You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. (Matt. 5:14–16) Our focus is not inward. We live in the midst of a threatening environment, but we are more like a lighthouse than a bomb shelter.³²

Through these unhealthy reasons, the church does not grow but becomes stagnant or declined. God made the church for God's mission and purpose. To keep the church healthy, the layperson must fully live up to the mission and purpose given to it. Alan Hirsch and Dave Ferguson suggest, "Ecclesia is perfectly designed to fulfill its mission and purpose."³³ If they say that the church was made for evangelism and missions, then they must do well in these two

³¹ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: Navpress, 2006), 255.

³² Francis Chan and Mark Beuving, *Multiply: Disciples Making Disciples* (Colorado Springs, CO: David C. Cook, 2012) kindle. 66.

³³ Alan Hirsch and Dave Ferguson, *On The Verge: a journey into the apostolic future of the church* (Grand Rapids, MI: Zondervan, 2011), 122.

missions. The first of these missions are committed to missions and evangelism and the second mission is to achieve these work in the most healthy manner. So the laypersons, who are part of Jesus' "organism"— body— must achieve these missions to their fullest potential in order for the body to function well and be healthy. So, the laypersons must follow Jesus very well and do what Jesus is telling them to do in order to keep the church healthy.

Then, what laypersons' life should be to lead a healthy church? Laypersons should devote their lives to disciple-making missions. This disciple-making allows laypersons to maximize their potential for Jesus and the kingdom of God. So if the laypersons have a goal to build a healthy church, they all have to be true disciples of Jesus who spread the gospel to the world.³⁴

2. Worship

To learn about the meaning of worship, it is necessary to research how the word worship is used in the Bible. Since this thesis project is limited to the church, not the world, the researcher limits the meaning of worship in the church by consulting the terms related to worship used in the Old Testament and in the New Testament, rather than referring to other books.

2.1.The Old Testament

In the Old Testament, the most commonly used words in relation to worship are "Abad"³⁵ and "Hawa." First, "Abad" was used in the sense of "to work, serve, or labor."³⁶ It also has

³⁴ Dave Earley and Rod Dempsey, *Disciple Making is...: How to Live the Great Commission with Passion and Confidence* (Nashville, TE: B&H Publishing Group, 2013), 191, 228.

³⁵ The place where "Abad" is used to mean "to cultivate" is Genesis 2:15 (translated as "to rule" in the Korean translation), and in Genesis 2:15, God made man to "cultivate(abad) and take care of(shamar) the world". B. Jacob translates this phrase "Abad" from his commentary into "serve" instead of "cultivate."

³⁶ G. Johannes Botterweck, Helmer Ringgren, und Heinz-Josef Fabry, *Theologisches Worterbuch Zum Alten Testament, bd. V* (Stuttgart: W.Kohlhammer GmbH, 1986), 985.

various meanings, such as performance, service, worship, and honor.³⁷ This word has used a total of 271 times in the Old Testament.³⁸ The second word, “Hawa” was mainly used as the meaning of “worship, bow down, and make obedience.”³⁹ It is also used in various places in the Old Testament, such as “I fell on my face and worshiped”(Genesis 24:26;⁴⁰ Exodus 4:31;⁴¹ 34:8).⁴² In the Old Testament, this verb appears 169 times, usually used to mean worship to God. In Genesis 18:2,⁴³ this verb shows that in the context that “subordination, submission” means “to fear, worship and surrender to God.”⁴⁴

2.2.The New Testament

There are two typical words used in the New Testament related to worship. The words are "Proskyneo" and "latreia." The words "Proskyneo" were used to mean "worship, do obeisance to," and "prostrate oneself,"⁴⁵ which is used 60 times in the New Testament.

³⁷ Willem A. VanGemeren, ed., *The New International Dictionary of Old Testament Theology & Exegesis*, Vol 3 (Zondervan Publishing House, Grand Rapids, MI, 1997), 304-310.

³⁸ *Ibid*, 304-310.

³⁹ *Ibid*, Vol 2. 42.

⁴⁰ NIV, “Then the man bowed down and worshiped the LORD,”

⁴¹ NIV, “...They bowed down and worshiped.”

⁴² NIV, “Moses bowed to the ground at once and worshiped.”

⁴³ NIV, “...He hurried from the entrance of his tent to meet them and bowed low to the ground.”

⁴⁴ Abraham Even-shoshan, ed., *A New Concordance of the Bible* (Jerusalem: KiryatSepher, 1980), Vol 3, 1129-1130.

⁴⁵ Colin Brown, ed., *The New International Dictionary of New Testament Theology* vol 2. (Grand Rapids, MI: Zondervan Publishing House, 1986), 875.

Especially this word is used 20 times in the book of Revelation.⁴⁶ and the word “Latreia” was derived mainly from "salary, wages" and it was mainly used for a cultic service.⁴⁷

2.3.The Old and New Testament

Based on the meaning of the word "worship" typically used in the Old Testament and New Testament, one finds that the term for worship in the Bible has two main meanings: service and worship. This should be the principle and spirit of the ministry of worship—the first of the five important frames of ministries of the church today. In other words, worship is the act of meeting and serving God, as well as the act of glorifying God's name and his work. Thus it can be defined that worship as an act of service (2 Tim 1:3,⁴⁸ Heb 12:28,⁴⁹ and Luke 1:75)⁵⁰ and perform (2 Cor 9:12,⁵¹ Rom 15:27).⁵² Additionally, as for the meaning of worship in the Old Testament, Roland de Vaux observes the following characteristics of the worship: “The Israelites worshipped a God who was the only God. Israel worshiped the personal God in charge of its history. And Israel did not have the image of God just as idols or statues in its worship.”⁵³ As these principles of worship continued into the New Testament era, Christian worship was

⁴⁶ Bang, Ji Hyung, *Basic Worship*, trans. Euntaik Kim (Seoul, Korea: Sung Kwang Publishing Co., 1992), 19.

⁴⁷ Colin Brown, ed., *The New International Dictionary of New Testament Theology vol 2*. (Grand Rapids, MI: Zondervan Publishing House, 1986), 549.

⁴⁸ NIV, “I thank God, who I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers.”

⁴⁹ NIV, “Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe,”

⁵⁰ NIV, “In holiness and righteousness before him all our days.”

⁵¹ NIV, “This service that you perform is not only supplying the needs of God’s people but is also overflowing in many expressions of thanks to God.”

⁵² NIV, “They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in Jew’s spiritual blessings, they owe it to the Jews to share with them their material blessings.”

⁵³ Roland de Vaux, *Ancient Israel: Its Life and Institutions*, trans. John McHugh (Eerdmans Pub. Grand Rapid, MI, 1997), 271-273.

developed to serve only God as the true object of worship, and to believe in a personal God who is with us in our individual lives. Furthermore, the only God who is the object of worship exists not as a figure but as a spirit, which teaches that worshipers should worship within Spirit and in Truth. In *Worship Old and New*, Robert E. Webber examines the characteristics of New Testament worship:

The birth of Christ generated a significant amount of worship literature that praised God for fulfilling the Old Testament prophecies....In this way the events(Jesus' death and resurrection – disarmed the powers and authorities) associated with Christ have formed the content of Christian worship...there is no absolute proof that elements of early Christian worship are incorporated in the New Testament document...⁵⁴

The form of worship during the Old Testament was sacrifice. Since it was impossible to have worship without sacrifice, it would be fair to say that 'without sacrifice, there is no worship.' Although the worship in Jesus's time was not made in one complete form, a different form of worship from the Old Testament was conceived.

Although the worship in Jesus's time was not made in one complete form, a different form of worship from the Old Testament was conceived. In the Old and New Testaments, these characteristics of worship changed to forms of worship, but they had one thing in common. That is, "their function as a whole company is to offer sacrifices to God.... Worship is an inevitable corporate activity"⁵⁵ Robert explains this commonality in his book:

This ecclesial understanding of the assembling of the people prompted the early church to think more deliberately about the meaning of assembly and to plan the assembling of the people to hear the Word and celebrate the Eucharist more thoughtfully. Today, worship planners are able to benefit from the thought of the early church as they plan the acts of worship.⁵⁶

⁵⁴ Robert E. Webber, *Worship Old and New*, (Grand Rapids, MI: Zondervan, 1994), 43.

⁵⁵ Raymond Abba, *Principles of Christian Worship: with special reference to the free churches* (Oxford University Press, 1957), 11, 54.

⁵⁶ Robert E. Webber, *Worship Old and New* (Grand Rapids, MI: Zondervan, 1994), 153.

Thus, there are two forms of worship which are: worship in which through service, we praise the Lord, and the second is worship in which we listen to his voice and follow and submit to him. In both the Old and New Testament, these forms of worship are never alone but always together as one.

3. Communion(Fellowship)

The word communion is clearly a term belonging to the saints not the world. In other words, it is a word that occurred after the church was born. In Greek, this word is "Koinonia(κοινωνία)," which is used 19 times in the New Testament, of which it appears 13 times in Paul's letter.

Nevertheless, the Old Testament shows that there was communion even in the Old Testament era by constantly appearing through similar words-words such as "fellowship, participation, and sharing." That is why the true "Koinonia (κοινωνία)" will be enjoyed with the Father and his Son, Jesus Christ (1 John 1:3).⁵⁷

Therefore, in the redemptive work of the triune God, true "Koinonia (κοινωνία)" will be given. J. Moltmann says in his book about the Koinonia(κοινωνία), "God himself suffered in Jesus and God himself died in Jesus for us. God is on the cross of Jesus 'for us', and through that becomes God and Father of the godless and the godforsaken."⁵⁸

⁵⁷ NIV, "We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

⁵⁸ J. Moltmann, *The crucified God*, trans. R.A. Wilson and John Bowden (New York: Harper and Row, 1974), 192.

In conclusion, if the name of Jesus is not proclaimed and there is no confession of faith in Jesus as their savior, it cannot be called true “Koinonia (κοινωνία).” Thus, in his doctoral thesis project, Jae-hyun Joo reaches the following conclusion about “Koinonia (κοινωνία).”

First, the essential aspect of communion is that the true aspect of communion is revealed in the life and death of Jesus, who practiced that love with his whole body as a loved one of God... Second, communion shows the grace of the gospel. In the 'working of the Holy Spirit' among the people of the mouth, we can see that it appears as a practical life... Third, communion is the basis of the relationship between the Father, the Son, and the Holy Spirit in the case of the Nicea and Constantinople creeds in the Christian tradition. The third place is 'joint action' without separation.⁵⁹

In addition, in his doctoral thesis project, Seong-tae Choi argues that the theme of "Koinonia (κοινωνία)" belongs to the category of the festive communion and that the true "Koinonia (κοινωνία)" is completed through the Holy Communion. He describes this communion in three main forms—communion, sharing, and the relationship of mutual fellowship.⁶⁰ In fact, the Holy Supper (communion) is a precious sharing that enables Christ and the church to become one, and it is also a way of bringing the members together. The saints need to build up a church through mutual fellowship among believers, that is, members and become more like Jesus. William Barclay, in his book *The Lord's Supper*, explains of the importance of Holy Communion:

One of the simplest and the oldest acts of fellowship in the world is that of eating together. To share a common meal, especially if the act of sharing the meal also involves the sharing of a common memory, is one of the basic expressions of human fellowship.⁶¹

⁵⁹ Joo, Jaehyun. *"A Study on the Community Revitalization of the Church through the Restoration of Communion (κοινωνία) in the Spiritual Partnership Meeting."* trans. Euntaik Kim (PhD diss., Presbyterian University Theological Seminary, 2019), 74-75.

⁶⁰ Choi, Seong-tae. *"The renewal of the Korean church through the festiveness of Holy Communion."* trans. Euntaik Kim (PhD diss., Hanshin University, 2020), 117-121.

⁶¹ William Barclay, *The Lord's Supper*. (Louisville, KY: Westminster John Knox Press, 2001), 59.

Dietrich Bonhoeffer, in his book *Life Together*, states that Christians are only connected to each other through Jesus.

We belong to one another only through and in Jesus Christ...It means, first, that a Christian needs others because of Jesus Christ. It means, second, that a Christian comes to others only through Jesus Christ. It means, third, that in Jesus Christ we have been chosen from eternity, accepted in time and united for eternity.⁶²

Therefore, true communion can take place only in the church governed by the Triune God, and through this communion, three healthy directions must be restored. The three directions of communion that must be restored are between God and laypersons, between laypersons and laypersons, and between laypersons and nature.

And the church needs to look at fellowship in our relationship with God from a community perspective, but the church needs to look at it from an individual perspective as well. Although God values Holy Communion, which is fellowship through community, He wants to meet and fellowship with individuals. After God created humans, He placed them in Eden and wanted personal fellowship with them. Park, Jongchil says about this in his book, "God has ordained the Sabbath to be a special day... He has set it apart from other days and has ordained it as a special day for communion with God...the holiness of creation is to be uplifted in contact with this Holy One, and a time to meet that Holy One and commit themselves to it..."⁶³

Furthermore, he insists on what men need for such personal communion with God: "People can receive the blessing of rest and holiness through spiritual and holy communion with God."⁶⁴ Therefore, according to Park, it is important for the church to have fellowship with God

⁶² Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian in Community* (New York: Harper & Row Publishers, 1954), 21.

⁶³ Park, Jongchil, *The expository of Genesis Vol.1: The road to salvation begins*, translated by Euntaik Kim, (Seoul, S. Korea: Lifebook Publisher, 2013), 246.

⁶⁴ *Ibid*, 247.

as a community; it should not be overlooked that it is also important for each member of the church to have personal fellowship with God.

However, while discussing the fellowship, church should not overlook the fellowship between the saints as well as Holy Communion for true fellowship in relationship with God. And the church united through the sacrament has a duty to keep that unity between saints. Regarding the unity of the church as the body of Christ, Ray C, Stedman discusses in his book:

What shall we make of Paul's exhortation to unity? One thing is clear: Paul explicitly recognizes the reality of friction among Christians. He would not urge Christians to "maintain the unity of the Spirit" if there were not differences existing among them. There were obviously forces at work in the early church to divide the Christian body. There were pressures among them to break up into splinter groups. To counteract these pressures, the apostle urged them to be "eager to maintain the unity." The word *eager* is a bit too weak here. Eagerness implies mere willingness, but the original Greek word suggests willingness plus action. Paul is saying, "Be proactive! Take positive, aggressive action to maintain unity!"⁶⁵

As Stedman puts it, the church on earth in the midst of sin must always be prepared defense for being friction among the church. If the destruction of the church through friction is Satan's ultimate goal, then all Christians must risk their lives to keep and follow this command of Jesus' unity. For the sake of this unity, the churches must not only think, but practice with actions, and take the initiative to become one before others. All the efforts of the saints for this unity are communion. Stedman goes on to insist that in order for a church to maintain a healthy fellowship, there must be a deep trust and sharing between them.

The New Testament lays heavy emphasis upon the need for Christians to know each other, closely and intimately enough to be able to bear one another's burdens, confess faults one to another, encourage, exhort, and admonish one another; and minister to one another with the Word, song, and prayer.⁶⁶

⁶⁵ Ray C. Stedman, *Body Life: The book that inspired a return to the church's real meaning and mission* (Grand Rapids, MI: Discovery House Publishers, 1972), 21.

⁶⁶ *Ibid*, 147.

Therefore, in order to become a healthy church, there must be healthy fellowship. Also, for healthy fellowship, church members must confess their sins to each other with sincerity and restore true worship in it. Because God will be glorified through this dedications, and as a result, the church will experience more unity.

4. Education

Laypersons must be true disciples of Jesus. Only then we can make the church healthy. A layperson must first know what a disciple is. What is a disciple? Who are the true disciples of Jesus? Bill Hull explains that the meaning of true disciples in the time of Jesus-the first century: “In the first century, the cultural understanding of disciple was 'follower.' In addition, disciples display certain characteristics and behaviors.”⁶⁷ The word, disciple, has multiple meanings: students or learners who are taught by their teachers; persons who are followed by their teacher's instructions; or disciples who adopt the lifestyle of his master.⁶⁸ A disciple also means a person who has a teacher as his master and is in the same position as a servant who is completely obedient to his teacher's instructions and teachings.⁶⁹

To be a disciple of Jesus, a layperson must be a servant of Jesus, being obedient to the Master's words. Defining the meaning of a disciple of Jesus, John Stott points out, “Every true disciple is a listener.”⁷⁰ Therefore, if you are indeed a disciple of Jesus, we must listen to him.

⁶⁷ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: Navpress, 2006), 67.

⁶⁸ Dave Earley and Rod Dempsey, *Disciple Making is...: How to Live the Great Commission with Passion and Confidence* (Nashville, TE: B&H Publishing Group, 2013), 49.

⁶⁹ Robert E. Coleman, *The Masterplan of Evangelism* (Grand Rapids, MI: Revell, 1993), 51.

⁷⁰ John Stott, *The Disciple: God's Word for Today* (Downers Grove, IL: InterVarsity Press, 2019), 9.

Listening to him means we listen to His words, follow his words, and change our lives to live by His words. That is, the true meaning of “disciple” involves what we are taught by Jesus. Dietrich Bonhoeffer mentions that a true disciple “looks only to his Lord and follows him.”⁷¹ Therefore, true disciples will obey, listen, follow, and the love towards Jesus and they must be self-made rather than forced. If a layperson is a true disciple of Jesus, he or she should listen to the Word of Jesus, look at Jesus as the Master, and see and listen to Jesus. What we have to remember from this definition is that the disciple is not just one of the titles, but a reference to the character of the person. It is the process of becoming one as Francis Chan describes, “Being a disciple of Jesus means that we are being transformed into His image.”⁷²

If laypersons want to be true disciples, they must be completely transformed into the image of Jesus. This requires the knowledge of discipleship because discipleship includes teaching the definition of a disciple and receiving discipleship training. Francis Chan argues that true discipleship is not staying in the presence of Jesus once a week, but staying in Him every day of life. Francis Chan states that “Discipleship is all about living life together rather than just one structured meeting per week,” explaining that discipleship is to live with Jesus and to walk with him, not life separated from Him.⁷³

Also, the meaning of discipleship implies the meaning of accompanying Jesus. Getting close to Jesus is the only way to accomplish discipleship and, more specifically, discipleship means being one with the character of Jesus and obeying the law of the cross Jesus.⁷⁴ That is

⁷¹ Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Macmillan Publishing Co. 1979), 177.

⁷² Francis Chan with Mark Beuving, *Multiply: Disciples Making Disciples* (Colorado Springs, CO: David C. Cook. 2012) kindle, 14.

⁷³ *Ibid*, 11.

⁷⁴ Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Macmillan Publishing Co. 1979), 63, 96.

why right discipleship should be the daily life of all disciples, not just one event or program. So discipleship is not just about learning and remembering. Discipleship means a change in one's lifestyle that disciples must practice every day. This means a way of life in which disciples love God and give up all disciples' own lives to obey His commands entirely.⁷⁵

Therefore, true discipleship is to be trained, manifested, and influenced in everyday personal life. Discipleship is not obtained or accomplished with our knowledge. Ed Stetzer claims, "Too often in the United States, discipleship means gaining knowledge. Elsewhere, it more often means social actions."⁷⁶ True discipleship is a change in their lifestyle. It is not done at once or completed at once. Paul W. Chilcote & Lacey C. Warner defines discipleship as "a set of disciplines, habits, and practices that are undertaken as regular, concrete, daily practices."⁷⁷ Furthermore, Jonathan K. Dodson writes, "Discipleship is about trusting Jesus, believing his gospel."⁷⁸ As discipleship involves the daily life of laypersons, laypersons must always trust in Jesus and live the life of believing in His Word.

Therefore, if any person is to live a life of true discipleship, a person must live through the life of a layperson. The person should live a life that resembles the teacher of person, speak words of similarity with the Lord of person, and encourage other persons to become like Jesus. This is a process of reproducing disciples, and all disciples are fully responsible for the mission

⁷⁵ Dave Earley and Rod Dempsey, *Disciple Making is...: How to Live the Great Commission with Passion and Confidence* (Nashville, TE: B&H Publishing Group, 2013), 51.

⁷⁶ Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers* (San Francisco, CA: Jossey-Bass, 2010), 177.

⁷⁷ Paul W. Chilcote & Lacey C. Warner, *The Study of Evangelism: Exploring a Missional Practice of the Church* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), 230.

⁷⁸ Jonathan K. Dodson, *Gospel-Centered Discipleship* (Wheaton, IL: Crossway, 2012), 19.

of evangelism. In conclusion, true disciples live the life of discipleship in their daily lives and are the people who fulfill the mission of evangelism throughout their lives.

5. Evangelism (Mission)

Why should we, as disciples, evangelize? What is the relationship between disciple and evangelism? Jesus mentions the relationship between disciple and evangelism when He told his disciples to pray for a group of workers for the harvest (Matthew 9:36-38).⁷⁹ Jesus called for developing leadership and dedication to reproducing disciples. Jesus expected all his disciples to be disciples who sought and reproduced other disciples.⁸⁰ Jesus not only commanded his disciples to teach his commandments but also made his disciples work as disciples who reproduce others. To reproduce disciples, the disciples had to pray and obey His Words. Jesus also made his disciples evangelists. Jesus sent his disciples for the evangelical spread of the Kingdom of God. They made people repent, which led to an increase in the number of disciples (Luke 6:17).⁸¹ The disciples made other disciples by preaching the gospel.⁸²

Anyone who wants to prove to be a true disciple should do the work of preaching the gospel. So evangelism is the first thing disciple has to do. Also, evangelism is the final completion of discipleship. Dave Earley and Rod Dempsey argue in their book that discipleship and evangelism are both inseparable relationships:

⁷⁹ NIV, “When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples ‘The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.’”

⁸⁰ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: Navpress, 2006), 167, 168.

⁸¹ NIV, “He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon,”

⁸² Jonathan K. Dodson, *Gospel-Centered Discipleship* (Wheaton, IL: Crossway, 2012), 32

...evangelism and discipleship are uniquely dependent on each other. while intentional evangelism that leads to a spiritual conversion always precedes the process of discipleship, neither process is complete until the one who is being disciplined learns to multiply their witness through sharing Christ with unsaved people. Possessing a genuine passion for biblical multiplication through evangelism is a key indicator when evaluating spiritual maturity.... Jesus made disciples in three stages. .. The first stage - declaration - is about becoming a committed believer. The second stage - development - is about becoming a devoted follower. The third stage - deployment - is about becoming a multiplying leader. All of the stages take place in the context of a local church/body of believers.... "This final stage of Jesus' disciple-making strategy climaxed at the giving of the Great Commission as Jesus declared His disciples ready to reproduce the process in the lives of others (Matthew 28:18-20)⁸³

Dave Earley and Rod Dempsey insist in their book, the calling of disciples, training them, and sending them out, all of these things are related to evangelism. Furthermore, it is noteworthy to insist that the work of evangelism is manifested through spiritually mature disciples rather than through general disciples. Therefore, the criterion for evaluating laypersons' spiritual maturity and discipleship can be found by determining whether disciples are evangelists.

Although the completion of discipleship is evangelism, these days, churches and laypersons are indifferent to evangelism, and young generations continue to leave the church. What is the reason? First, Bill Hull finds the reason in the fact that laypersons, as disciples, have no heart for evangelism. Hull writes, "A disciple's heart consistently yearns for and desires to please God – evangelism."⁸⁴ As a disciple, laypersons must have a mind to evangelism. However, because laypersons as disciples do not have this heart, the gospel preached by today is weakened.

The second reason for the weakening of the Gospel is an attitude that avoids sacrifice. Preaching the Gospel is a sacrificial job that layperson must burden; however, because many

⁸³ Dave Earley and Rod Dempsey, *Disciple Making is...: How to Live the Great Commission with Passion and Confidence* (Nashville, TE: B&H Publishing Group, 2013), 6, 66, 78.

⁸⁴ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: Navpress, 2006), 33.

people today do not want to make sacrifices for Jesus, the gospel cannot be delivered. Robert Coleman insists on this in his book: "There is a lot of talk in the church about evangelism and Christian nurture, but little concern for the personal association when it becomes evident that such work involves the sacrifice of personal indulgence."⁸⁵ And J.I. Packer also claims this reason in his book: "He who does not devote himself to evangelism in every way that he can is not, therefore, playing the part of a good and faithful servant of Jesus Christ."⁸⁶

The third reason for the weakening of the gospel can be found in Timothy Keller's *"Growing the Urban Church"*:

a person of a different religion may have a strong concept of sin and guilt. When you talk to them about Jesus providing forgiveness, they certainly don't think the offer is irrelevant....a philosophy present in large us cities and especially prevalent in Europe-poses an entirely different challenge because there is no shared understanding of sin and guilt.⁸⁷

Keller points out that the gospel is preached, but not wisely so that the gospel is not delivered to unbelievers. The worldly philosophy cannot spread the gospel. That is because it does not deliver spiritual messages on human being's sins and guilts. If the churches do not spread the gospel and about sins and guilt, then it is impossible to get true forgiveness of sin and people cannot hear these gospels. But there are so many factors that are stopping churches from spreading the gospel.

There are many factors before us that weaken preaching the Gospel. As a result of the lack of evangelism, today's church is stagnant and declining, and young persons are leaving the church. How can we overcome this situation and live the life of a disciple who preaches the

⁸⁵ Robert E. Coleman, *The Masterplan of Evangelism* (Grand Rapids, MI: Revell, 1993), 40.

⁸⁶ J.I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: InterVarsity Press. 2008), 39.

⁸⁷ Timothy Keller, "Growing the Urban Church," *Journal of Bible Study Magazine*, Nov.Dec, 2019, 15.

gospel? If laypersons can explain to young people who Christ is, what did Christ do for the young person, how much does Christ love young people, and laypersons have to be able to explain correctly how Christ is eager to get everything back to his original design. If we do that, we will bring the young back to Jesus, which is true evangelism.⁸⁸

Laypersons should remember the source of the Gospel that includes who is the source of the Gospel, what Jesus did for the laypersons, how much Jesus loves us, and how Jesus eagers for sake of this era. Laypersons have to take on the job of an evangelist who changes the world by introducing Jesus here on earth. When laypersons introduce Jesus correctly, the power will come. Nevertheless, many evangelism today is less influential because it appeals to emotions and wills, not focus on the change of the spirit. So laypersons need to apply apologetics to help Evangelism work effectively and deliver the gospel as much as possible.⁸⁹

Today, not only Korean immigrant churches but also American churches need evangelism. Laypersons must go forth as evangelists to the world and preach, live as the right disciples of Jesus in the world, and lead others to the Lord. Elmer Towns argues about this issue in his book, “American church still needs to hear the call to go out into the world with the word, works, signs, and power of the gospel to bring people to Christ and to lifelong discipleship as part of a committed community of Christians.”⁹⁰

⁸⁸ Joah McDowell and David H. Bellis, *The Last Christian Generation: The Crisis is Real. The Responsibility is Ours* (Holiday, FL: Green Key Books, 2006), 83.

⁸⁹ John Stott, *The Disciple: God's Word for Today* (Downers Grove, IL: InterVarsity Press, 2019), 26, 27.

⁹⁰ Elmer Towns and Gary L. McIntosh, *Evaluating the Church Growth Movement: 5 views* (Grand Rapids, MI: Zondervan, 2004), 202.

6. Service

To understand the concept of Christian community service, everyone should begin with the words that express the term, service. The researcher should investigate the representative word of the Old Testament “Ebed,” and the representative word of the New Testament “Diaconia.” Furthermore, the researcher also explain how churches today should serve the church and the world by examining the ministries after the Advent of Jesus and after the descending of the Holy Spirit. The typical Old Testament term used in the sense of “service” is “Ebed.” This word first appears in Genesis 2:5 in the Old Testament. When it means 'to cultivate the ground', the verb 'cultivate' is 'Abad' that is a verb of “Ebed.” The meaning of this word varies as it has been used about 800 times in the entire Old Testament. Especially, the editor Willem A. VanGemeren examines the word “Ebed” in the New International Dictionary Old Testament Theology and Exegesis:

“Since Yahweh was the Lord/God of all the earth, the word was, of course, used to express the relationship of all being to this Creator and Ruler of all. The word is used in ways that are expected from the use of the vb. “Abad”...(a) The word often expresses the position of a human being before God...(b) My servant(Abdi), his servant(Abdo) is used of any persons in the OT, meaning the Lord God’s servant...(c) An especially significant use of “Ebed” describes the ‘servant of Yahweh’. It is used of Moses, Joshua, and David...(d) The “servant of God” is further singled out as one who had a specific task to perform...(e) In Psalms the word is used in a religious sense. In Ps 119, the “Ebed” is the one who obeys God’s word/law in various context: he obeys God’s word(v 17), meditates upon his ordinances(v 23), and fears his God(v 38).”⁹¹

And Park, Donghyun states in his book about this “Abad,”

In the Old Testament, ‘serve’ in ‘abad’ means that one person or a group of people works for another or another group of people for a fixed period or for a lifetime. Through this, in terms of terminology, “service” refers to the act of serving a person with a higher position by a low-status person, or a person who is free to serve others on his or her own.

⁹¹ Willem A. VanGemeren, ed., *The New International Dictionary of Old Testament Theology & Exegesis*, Vol 3, (Grand Rapids, MI: Zondervan Publishing House, 1997), 306-307.

However, it can be seen that these terms related to “serving” are mostly used in relationships with God rather than in interpersonal relationships. In other words, service in the Old Testament means helping worship and shows that it is deeply related to serving God through worship.⁹²

Nevertheless, in the Old Testament, the concept of service was used in part as “the concept of service and contains the commandment to love one’s neighbor.” (Lev. 19:9)⁹³ Furthermore, Israel knew charitable acts done in the ancient Near East generally.⁹⁴ Therefore, service majorly as a concept in the Old Testament was used to minister in the service of worship and to serve one's own people, and also in a small part of the Bible, it was sometimes used to practice love for the Gentiles. In the New Testament, the Greek word “Diakonia” is concerned with service. Colin Brown provides the meaning of this word in the book of *New International Dictionary of New Testament Theology*,

“Diakonia” is found 34 times in the NT. It means service at table. It is used in a general sense for loving service... “Diakonos” is found 29 times in the NT. Its primary meaning is the one who serves at table... The NT meaning of “Diakoneo” is derived from the person of Jesus and his gospel. It becomes a term denoting loving action for brother and neighbor, which in turn is derived from divine love, and also describes the outworking of “Koinonia”, → fellowship... The fellowship of the common meal, which involved serving at table remains basic for the understanding of “Diakonia” in the NT.⁹⁵

Based on the meaning of these words – Diakonia and Koinonia, the best way to participate in social service is written by the Korean Christian Ethics Practice Movement as follows:

First, Jesus expressed all the practices of christian love by generalizing them with the word "Diakonia." In other words, Diakonia is the service and minister of love based on

⁹² Park, Donghyun, *Community Service in the Old Testament*, trans. Euntaik Kim (Seoul: Korean Presbytery Publishing, 1994), 15.

⁹³ NIV, “When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest.”

⁹⁴ Colin Brown, ed., *The New International Dictionary of New Testament Theology vol 2*. (Grand Rapids, MI: Zondervan Publishing House, 1986), 545.

⁹⁵ *Ibid*, 546-547.

the spirit of Jesus Christ, who came to this world as a servant. This word has the verb 'Diakoneo' and two nouns derived from it: 'Diakonia' and 'Diakonos'. Diakoneo was often used 36 times in the New Testament, often appearing in the words and parables of Jesus, while Diakonia was also translated into "community service" and "duty" 33 times. On the other hand, 'Diakonos' can be interpreted as meaning 'a person who practices,' 'a community service worker,' and 'a person who serves'.⁹⁶

This book tells that the word “Diakonia” comes from a minister of love based on the spirit of Jesus Christ, and further expands its meaning a little more through “Diakoneo,” the root of the verb of this word. It is that in the word “Diakonia”; it is also includes service to the community and serving people, and worship in a relationship with God.

Therefore, the church must extend service to both the worship within the church and to community service. This can be seen by looking at the ministry of Jesus and the appearance of the church established by Jesus' disciples. Jesus proclaimed "God's foremost grace to the poor, captive, blind, and oppressed.” For this reason, Jesus invited “all who are weary and heavy-laden” to God's salvation. Also, the ministry of Jesus is not limited to preaching the gospel. At that time, he visited a tax collector, ate together, and visited the marginalized, underprivileged, and sick. They visited and met, ate and drank together, and healed the sick.

This ministry of Jesus appeared beautifully in balance in the Early Church after the coming of the Holy Spirit on Pentecost. As shown in Chapter 2 of the Apostolic Action, the early church received the Holy Spirit and preached the gospel at the same time selling each other's property and possessions, and shared them together, which is already well known in the form of the service of the early church. The church was already a community by nature, and the Early

⁹⁶ Korean Christian Ethics Practice Movement, *Participating and Practicing the Church Social Welfare*. trans. Euntaik Kim (Seoul: Korea Christian Publishing, 2001), 31.

Church was filled with the Holy Spirit and became "an amazing possession community life by selling property and possessions to share."

This was a church where community spirit was clearly embodied through concrete community life in the church and through community ministry to look after and share neighbors' suffering in the community. In addition, the early church elected seven deacons who would play the role of relief and ministry within the church. It was a major feature of the early churches that the voluntary service was organized. It can be seen that from the beginning, the church started as a community of faith to take charge of the office of service. Therefore, the community service of the church is an inevitable ministry for the construction of the kingdom of God.

7. Covid-19 Pandemic.

Coronaviruses are a type of virus. There are many different kinds, and some cause disease. A coronavirus identified in 2019, SARS-CoV-2, has caused a pandemic of respiratory illness called Covid-19. Coronaviruses are named for their appearance: "corona" means "crown." The virus's outer layers are covered with spike proteins that surround them like a crown.⁹⁷

The main route of spread is by respiratory droplets of an infected person breathes, talks, laughs, signs, coughs or sneezes, and it is spread from person to person. the incubation period for Covid-19 is one to 14 days of exposure to the virus.⁹⁸ Person who was infected with the Covid-19, the symptom will be appeared two days after they are infected and contagious to others for 10 to 20 days.

⁹⁷ Lauren M. Sauer, "What is Coronavirus?" *Johns Hopkins Medicine*, May 19, 2021. <https://www.hopkinsmedicine.org/health/conditions-and-diseases/coronavirus>

⁹⁸ Ministry of Health and Welfare, "What is COVID-19?; the information about COVID-19", *CDMH Republic of Korea*, May 2, 2021. <http://ncov.mohw.go.kr/baroView.do?brdId=4&brdGubun=41>

The main symptoms range from asymptomatic, mild, moderate to severe. The main symptoms may include fever (37.5°C or higher), cough, shortness of breath, chills, muscle pain, headache, sore throat, loss of smell and taste, and other fatigue, loss of appetite, phlegm, digestive symptoms (nausea, vomiting, diarrhea, etc.), confusion, dizziness, runny or stuffy nose, hemoptysis, chest pain, conjunctivitis, and skin symptoms may also appear. But the bigger problem is that even if these symptoms appear, there is no suitable treatment.⁹⁹ So, in the United States for this virus for mild cases of coronavirus disease, your doctor may recommend measures such as fever reducers or over-the-counter medications. More severe cases may require hospital care, where a patient may receive a combination of treatments that could include steroids, oxygen, mechanical breathing support and other Covid-19 treatments in development. Infusions of monoclonal antibodies given to certain patients early in the infection may reduce the symptoms, severity and duration of the illness.¹⁰⁰

It is possible to prevent Covid-19 through vaccines, but vaccines alone do not completely prevent Covid-19 because several mutated viruses are currently emerging - Alphacoronavirus, Betacoronavirus, Deltacoronavirus and Gammacoronavirus etc,. Therefore, regardless of the vaccine, it is best to prevent the virus on your own. If possible, precautions such as wearing a mask and maintaining physical social distancing should continue to help stop the spread of Covid-19. Washing hands after going out and frequently disinfecting and ventilating the environment can also help prevent the virus.

⁹⁹ *Ibid.*

¹⁰⁰ Lauren M. Sauer, “What is Coronavirus?” *Johns Hopkins Medicine*, May 19, 2021. <https://www.hopkinsmedicine.org/health/conditions-and-diseases/coronavirus>.

8. Hybrid Model.

The hybrid model is a model performed simultaneously by on-site and online ministries while experiencing Covid-19. This model is for overcoming the difficulty of on-site gatherings, which is a difficulty of non-contact in the Covid-19 situation and bringing online meetings into the church. Hybrid is not a mix of online worship and on-site worship, but a complete blend of these two forms (on-line worship and on-site worship) to create a whole new church model.¹⁰¹ This concept of hybrid is well explained in science, which is not simply using two things together, but blending two different things to create something entirely new. Based on this concept, hybrid in church ministry is to create a new type of ministry by blending online and on-site ministry. In other words, the hybrid model, for example, does not mean 100% church service through 80% on-site service plus 20% online service, but 100% church service through 100% on-site service and 100% online service. Therefore, the hybrid model emphasizes and recognizes both on-site and online ministry as equal and balanced.

The reason why such a hybrid model is needed for the post-Covid-19 era church is as follows. As churches begin to go back to in-person worship, people are returning at different rates compared to before Covid-19. While many are excited to come back to church, others are still cautious of gatherings and meetings together that may put them at risk of contracting Covid-19. The hybrid model, a blended approach to in-person and online ministry, has become an effective way to reach both congregations. For this reason, the hybrid model that was adopted during Covid-19 should continue to develop and try to settle in the church even after the Covid-19 era.

Carey Nieuwhof wrote the articles 'The Culture Has Become More Postmodern,' 'There May Be a Coiled-Spring of Self-Centered Behavior Ahead of Us,' and 'Hybrid Church Will Simply Match

¹⁰¹ Pete Phillips, "What is Hybrid Church?", *Premier Digital*, May 5, 2021, <https://www.premierdigital.info/post/what-is-hybrid-church>.

Reality: Life Is Already a Slipstream Between Digital and In-Person’ to provide the basis as to why one should consider a hybrid model.¹⁰² Because the hybrid model is becoming mainstream, churches and ministers need to concentrate and listen to the hybrid model.

Theological Foundations

The purpose of this thesis project is to prepare for the post-Covid-19 era by comparing pre-Covid-19 and during Covid-19. There are two truths the church needs to know all the time, whether it's the Covid-19 situation or not. One of the constant truths on the earth is that the world is constantly changing. On the outside, this change looks like a change for growth, but when you look at the inside, it is not a change for growth, but a change for decline and judgment because the wages of sin is death (Rom 6:23, *NIV*).

Another unchanging truth on the earth is that no matter how much the world changes, there is one only thing that does not change, that is the Word of God. The Word of God is unchanging, which has existed from the beginning and will exist for eternity. Therefore, no matter how the world changes, the Truth that the church must hold on to in the change must be the unchanging Word of God from eternity to eternity.

Right now, the world is at a loss as to how to solve this Covid-19 pandemic. Because in the Covid-19 situation, all truth and experience that humans had trusted are considered vain. Everything that had been considered truth was shaken from the bottom up, and it seemed incompetent in front of Coronavirus despite experience and technology. Therefore, stress rises

¹⁰² Carey Nieuwhof, “The Hybrid Future of the Church”, *Outreach Magazine*, March 23, 2021, <https://outreachmagazine.com/features/leadership/64796-the-hybrid-future-of-the-church.html>

due to Covid-19,¹⁰³ and many people are falling into slavery to materialism who want to be satisfied with reality rather than hold on to their hopes for tomorrow.

How should Christians deal with the Covid-19 situation? What does the Bible, the unchanging truth in a changing world, instruct the church? In Romans 12:2, God said to all Christians through the apostle Paul, "Do not conform any longer to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (Rom 12:2, *NIV*).

First of all, Paul commands "Do not conform any longer to the pattern of this world." This command is not that the church should not follow the people of this world do in the control of Covid-19. These words are commands that Christians should not miss the truth that they should not forget even during Covid-19. John Piper in his book *Coronavirus and Christ* says:

My aim in this chapter and the next is to show that God is all-governing and all-wise. He is sovereign over the coronavirus. I want to show that this is good news—indeed, it is the secret of experiencing the sweetness of God in his bitter providences. Saying that God is all-governing means he is sovereign. His sovereignty means that he *can* do, and in fact *does* do, all that he decisively wills to do. I say *decisively* because God, in a sense, wills things he does not carry through. He can express desires that he himself chooses not to act on. In that sense, they are not decisive.¹⁰⁴

How is this generation responding to the coronavirus? As 2 Tim 3:2-5 says, "People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a

¹⁰³ American Psychological Association, "Stress in America 2020: Stress in the Time of COVID-19", Volume One. *APS*. May 2020, <https://www.apa.org/news/press/releases/stress/2020/report>.

"The average reported stress level for U.S. adults related to the coronavirus pandemic is 5.9. When asked to rate their stress level in general, the average reported stress for U.S. adults is 5.4. This is significantly higher than the average stress level reported in the 2019 Annual Stress in America survey, which was 4.9, and marks the first significant increase in average reported stress since the survey began in 2007."

¹⁰⁴ John Piper, *Coronavirus and Christ* (Wheaton, Illinois: Crossway, 2020), 38.

form of godliness but denying its power. Have nothing to do with them.” Isn't this lifestyle what this age looks like? Isn't this the appearance of this generation to have a form of godliness but deny the power of godliness?

The reason the world is changing like this is that they do not have God, and even if the world knows a God, but they do not depend on God but depend on themselves. God commands the church not to imitate this world. Therefore, the church will have to rely on God who is in control of the Covid-19 pandemic. The church believes that God will give the saints who believe in God the best, and the church should expect an abundance of mercy from God. In all circumstances, the church must hold onto the belief that God's grace is constantly being given to the church and that God's power can overcome all the difficulties it faces. At that time, the church will not lose hope during the Covid-19 pandemic and will be able to carry out the mission of light and salt of the world. Thus, in order to overcome the Covid-19 situation, the church should not imitate this generation that does not know God but only believes in God who is still ruling the world and giving the best things to the end.

The second command is to be transformed by the renewing of your mind. What does it mean to be transformed by renewing the mind? This means that the church has to look at itself through the Covid-19 crisis. What does it mean to look back on itself? How should the church look back on itself through Covid-19? John Piper goes on to say this in his book:

From this, I infer that God has a merciful message in all such disasters. The message is that we are all sinners, bound for destruction, and disasters are a gracious summons from God to repent and be saved while there is still time. Jesus turned from the dead to the living and essentially said, “Let’s not talk about the dead; let’s talk about *you*. This is more urgent. What happened to them is about *you*. Your biggest issue is not *their* sin but *your* sin.” I think that’s God’s message for the world in this coronavirus outbreak. He is calling the world to repentance while there’s still time.¹⁰⁵

¹⁰⁵ *Ibid*, 79,80.

John Piper says that disasters and destructions are messages of mercy that God sends toward us, so through this message, the world needs to reflect on themselves and restore their relationship with God through repentance. The world, especially the church must humbly look back on itself and repent through the Covid-19 crisis. Because when the church does, the church can be transformed to please God. The church faced numerous difficulties during the Covid-19 crisis. What such a church should do is to have faith that God is in control of all these things, to take a close look at the indolence before God, and to repent that it failed to fulfill the role of light and salt of the world.

In addition, in order to overcome this difficulty, the church must prepare for post-coronavirus even during the Covid-19 era. As time passes, the Covid-19 pandemic will end and the post-Covid-19 era will come, but only the church that analyzes, agonizes, and prepares will serve as the light and salt of the world that is pleasing God. In order to do this so, the church needs to examine the situation of the church, focusing on the five ministries that make the church a true church before the Covid-19 pandemic. Through this work, churches will actually be confronted with the reality of the church. Furthermore, by examining how the church responds and copes with the five important ministries of the church during the coronavirus, the churches look at the ministries of the church that have collapsed due to the Covid-19 attack and that are developing or growing. By looking at it, the churches should prepare to supplement the weaknesses of the church revealed through the coronavirus. Furthermore, by comparing these two situations - before and during Covid-19, the researcher wants to predict what efforts should be made to make the church healthy after Covid-19 and which things need to be fixed.

Don't forget that Covid-19 is God's alarm that wakes up the church and it also a filter that makes the church a mature light and salt for this world. Therefore, the church should

discover God's plan to use to turn the Covid-19 pandemic crisis into an opportunity, and the church should realize and participate in God's plan to bear more abundant fruit in the post-Covid-19 era.

Theoretical Foundation

The problem that the researcher is currently trying to address is that it is difficult for anyone to predict whether the church will mature or retreat after Covid-19, because the Covid-19 pandemic is not over. Nevertheless, the post-Covid-19 prospects are a very important issue, so some denominations and missionary groups are conducting surveys on the church ministries and the church prospects after the Covid-19 era. Among these surveys, the situations centered on American churches may be slightly different from Korean immigrant churches in the U.S., so the researcher will take a look at a survey of Korean immigrant churches.

Recently, there was a survey on how the church should respond to the post-Covid-19 era among pastors and laypersons of Korean immigrant churches in the United States. This is a survey conducted by the Presbyterian Theological Seminary of America and the director of this survey posted about the results of this survey in the *Christian Post*. Kim Kyungjoon, as a director who planned and executed this survey, said, "As this survey was a convenience-extracting survey, there is a limitation that it cannot fully reflect the opinions of Korean Americans in the United States, but it was a very meaningful study because enough people participated in the survey to be used as basic statistics."¹⁰⁶

¹⁰⁶ Kim, Kyungjoon, "3 out of 10 Korean churches in the US "Need online worship even if in-person worship is restored," *Survey from the Presbyterian Theological Seminary of America*, 2021, translated by Euntaik Kim. <https://kr.christianitydaily.com/articles/109487/20210701/미주-한인교회-10명-중-3명-대면예배-회복되도-온라인-예배-필요.htm>

As for the competencies that pastors should increase after the pandemic, 64.5% of the total respondents selected “spirituality,” followed by “creativity for online content development” and “knowledge of online technology.” The conditions that pastors and churches should have after the pandemic into 'spirituality' and 'technique.' In fact, due to the coronavirus, the ministry of pastors and most churches have introduced an online system. And not only technical experts are established for this work, but pastor are also keenly feeling the need to have expertise in this online system.

The content of the article is that the members of Korean immigrant churches have responded that they still need online worship even after in-person worship is restored post-Covid-19 era.

According to a survey conducted by the Presbyterian Theological Seminary of America (President Lee Sang-myung) for the Lilly Endowment Grant project, 30% of Korean church members and pastors need online worship even after the pandemic. Even if in-person worship is fully restored, it is predicted that 10-30% of the members will participate in online worship.¹⁰⁷

This statistic shows that Korean immigrant church recognized online worship as another form of worship by saying, 'I will attend online worship,' regardless of age or years of faith. Therefore, it is believed that many Korean immigrant churches participating in this survey will take a different but advanced form of worship and ministries in the post-Covid-19 era than in the pre-coronavirus era. Thus, the researcher intends to compare the researcher's survey based on these investigations and prepare for the post-Covid-19 era.

¹⁰⁷ *Ibid.*

Summary

In the literature review, the meanings of the New and Old Testaments for healthy church and worship, communion (fellowship), education, evangelism (mission), service, and the Covid-19 Pandemic were explained in-depth and the theological meanings were examined. Jesus is the church and the church is a living organism that has been Jesus as its head. In order for the church to be healthy the first thing the church should know is how to wait for the head of Jesus to work, the second is that the church should work for the glory of Jesus, as the head. Therefore, the laypersons must follow Jesus very well and do what Jesus is telling them to do in order to keep the church healthy. Putting together the words in the Old Testament and New Testament about Worship means that the first priority is to worship God, and second priority is to listen to and follow God's voice.

Communion (fellowship) is a word concerned with fellowship, participation, and sharing. Above all, it is accomplished by rejoicing with God the Father and the Son Jesus, and by caring for each other among the saints. As for Education, church education is for the layperson to follow Jesus' teachings, actions, personality, and everything about Jesus in order to become Jesus' disciple. The goal of church education is not only to listen to Jesus but also to change one's life by faithfully obeying Jesus' orders and resembling Jesus. Evangelism (mission) is a command of Jesus that must be carried out by true disciples of Jesus. Service consists of worship within the church and community service serving the community outside the church.

The theological foundation dealt with the theological view of the church on Covid-19. The church must wisely respond to this era with the words of God that do not change, especially during the Covid-19 crisis. For this purpose, centering on the words of Rom 12:2 and 2 Tim 3:2-5, the church should prepare for the era of post-Covid-19 in the words.

The theoretical foundation told the post-Covid-19 era that Korean immigration churches should recognize the need for online worship as well as in-person worship and prepare for it.

Chapter 3: Methodology

There are many changes in society, including the church, due to Covid-19. Non-contact manner is becoming mainstream culture, hand sanitizers and masks are becoming daily items. Amid the vortex of many changes, many people experienced confused and chaotic lives. And to minimize this confusion, many researchers have worked hard to develop vaccines to prepare for ending the Covid-19 pandemic. However, with the unexpected mutant virus, many doctors and experts conclude that the end of Covid-19 is a long way away.

In this situation, even many experts and ordinary people predict that society will experience many changes in the post-Covid-19 era. Among the many social changes, the researcher especially wants to investigate the changes related to the church and to guess how the churches will change after Covid-19. Among them, as mentioned earlier, what changes did the church's five important ministries experience before and during Covid-19? And by closely comparing and observing these changes, the researcher will carefully infer how these ministries will change after Covid-19.

Above all, Covid-19 is a disease that has affected the world. Churches and missionaries around the world are experiencing difficulties through many changes due to Covid-19. Above all, many churches in the United States are experiencing difficulties to operate effectively in the five major ministries. Specifically, immigrated Korean churches, have experienced difficulties due to Covid-19, and are still experiencing difficulties.

Intervention Design

To carry out the intervention design, the project researcher uses the methodology of the communication method that enables the project facilitator to focus on problem, key issues, and expectation to solve the problem. In the data collection method, the representative primary data

collection method is "the communication method", which collects data through direct communication with the respondent, and "the observation method", which observes a certain phenomenon or event from the perspective of a third party.¹⁰⁸ Among them, the researcher chose the first method, the communication method. Among communication methods, there are questionnaire methods, interview methods, survey methods, and projective methods in the data collection process. Among them, the researcher selected the questionnaire method. Dr. Lee, Hoonyoung said in his book like this when doing the questionnaire method, the most important thing is to write the questionnaire in an easy and precise way so that the respondent can accurately understand and answer what is being asked.¹⁰⁹

Research Design

This experimental design aims to analyze and clarify differences by comparing measurement between churches through questionnaire method Survey. The researcher adopts "questionnaire method" by creating closed questions to assess analytic data from churches. The scope of the study will be limited to immigrant Korean churches in the United States, and furthermore, the scope of the research will be reduced as much as possible to churches of the Korean-American Kosin Church, which is a denomination to which the researcher belongs. In particular, research will be conducted only on the Korean Protestant churches in the region of New York, New Jersey, Delaware, Maryland, and Virginia on the east coast who are suffering from the Covid-19 pandemic more than other states.

¹⁰⁸ Lee, Hoonyoung, *Social Science Research Method*, translated by Euntaik Kim (Seoul, Korea: Chung Ram Publishing, 2018), 107.

¹⁰⁹ *Ibid*, 112.

Selection of Participants

This study is focused on the Korean immigration churches in the United States. 102 Koreans arrived at Honolulu 2nd Pier in Hawaii on January 23, 1903, about 50% of which were members of the Incheon Naeri Church in South Korea, and on November 10 of that year, the history of the immigration church began with the establishment of the "Christ United Methodist Church."¹¹⁰ In 2019, about 120 years after the establishment of the first Korean immigration church, an organization called KCMUSA surveyed the distribution by state and the number of Korean churches in relation to the number of Koreans were investigated for Korean churches distributed in 50 states in the United States, and the number of Korean immigration churches in the United States totaled 3,514.¹¹¹

It would be good to investigate the five major ministries of the church after the Covid-19 pandemic by investigating the Korean immigrant churches distributed throughout America but due to the difference in the severity of the Covid-19 situation in each region and the time constraint, the researcher decided to limit the investigation to the Korean American Presbyterian Church (Kosin), the denomination to which the researcher belongs, rather than the entire Korean immigrant church. This denomination is a minority denomination consisting of about 300 churches, which is about 1% of Korean churches in the United States and can serve as a useful sample group for the focus of the study. Among them, it was decided to investigate only a small sample of churches from this denomination, and those are in the eastern coastal area among all the churches in this denomination in the United States. The reason is that, as stated in the

¹¹⁰ Kim, Myungyeol, "Growth and background of Korean immigrant churches in the United States" *Florida Korea News Magazine*, Translated by Euntaik Kim, <http://floridakorea.com/2019/08/23/미국-한인-이민교회의-성장과-배경/>

¹¹¹ Lee, Youngin, "Total number of Korean Churches in the United States", *Christian Vision Press*, August 30, 2019. Translated by Euntaik, <http://www.christianvision.net/11269>

introduction, the effects of Covid-19, the response of the state government, and the reactions of residents and churches were different in the East and West, Central and Southern regions. So, the researcher decided to investigate the situation in 30 churches. This may raise concerns about having a narrow survey, but it has the advantage that it can induce a more practical application by conducting a concentrated and intensive survey instead of concerning about a small sample.

Assumption

With Covid-19, it was confirmed that each church was passing through a period of difficulty. Despite that situation, some churches have seen great efforts to overcome this crisis. Some churches, on the other hand, have not tried to overcome this crisis situation and saw that the church gradually declined through compliance. Under these circumstances, when the church becomes the post-Covid era, it should be a situation of development rather than decline. Each church is concerned about it, but no one can clearly provide the answer.

Nevertheless, churches will struggle to find the answer, and for now, the useful ones among the five functions of the church before and in the corona situation must be organized, found, and applied well to revive the post-Covid 19 era.

The Purpose of Survey

While the entire society is suffering from the unprecedented situation of Covid-19, the church is also suffering in many ways because it is a part of society. Furthermore, in the general society, the normal is no longer normal, and the new normal occupies the place of the normal position and is newly forming. It is more important than anything else to maintain the health of the church in the midst of such a stormy world. Therefore, the researcher intends to check the

health of the church, focusing on worship, fellowship, education, evangelism(mission), and service as the five essential functions of the church based on the Bible before and during the Covid-19 situation. After that, the researcher wants to examine the weakened areas with Covid-19 and consider how to compensate for those areas. As a result, the purpose of these questions is to help churches continue to grow in a healthy way even after the Covid-19 era.

This survey will ask a total of eight questions including general questions. Each of these questions has its own purpose.

The purpose of the first question is to understand the condition by briefly asking four questions about the health scale of the church before and during the Covid-19 situation. This question includes the health of the church, growth, and the finance of the church.

The purpose of the second question is to assess worship service. Worship is an area that presents the most fundamental nature of the church, and it is also an area that cannot be weakened or taken away under any circumstances. Therefore, it is necessary to take a close look at what differences are there in the appearance of worship offered before and during the Covid-19 situations, and what changes are needed. And as a result, the purpose of these questions is to predict what forms and methods of worship the church will be able to have deep fellowship with God after Covid-19.

The third questions intend to access fellowships: fellowship with God, fellowship between laypeople, and further fellowship with the world. Among the Covid-19 situations where non-contacting and social distancing is encouraged, fellowship is a difficult concept. By comparing fellowship before and during Covid-19, researcher wants to see how fellowship has changed, developed, or declined through Covid-19. Therefore, the purpose of this question is to

revive the atrophied part of the area of fellowship during the Covid-19 and to predict the further development of Covid-19.

The fourth questions have a purpose to evaluate education: the education that the Bible tells us to “continue in what you have learned and have become convinced of” (2 Tim 3:14). Believers should not neglect to learn about the Bible under any circumstances and should strive to live in a place where they are convinced as they are taught in the Bible. Through this question, we would like to look at the situation of church education before the Covid-19, look at the reality of church education during the Covid-19 situation, and then compare and analyze each other. The purpose of these questions is to predict the best way for the church to devote itself to education post-Covid-19.

The purpose of the fifth questions is about evangelism (mission) which is all for the disciples who received Jesus' sole command of evangelism, "But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8), all of the disciples must perform the ministry of evangelism. In addition, evangelism is a ministry that anyone who is a disciple must deal with “Preach the Word; be prepared in season and out of season” (2 Tim 4:2). Therefore, it is necessary to compare and analyze the evangelism that took place in the church before and during the Covid-19 situation. The purpose of these questions is to accurately predict how the church will devote to evangelism post-Covid-19 by looking at evangelism during the ministry of the church.

And the purpose of the sixth questions is to evaluate a healthy ministry that pours out the grace received from God into the world. Through service, the church is able to become a fully mature position. Churches that have worked hard before Covid-19 are doing volunteer work in

various forms during Covid-19, and sometimes they are stopped. The purpose of these questions is to take a closer look at the situation of the local churches and to predict how the church will be able to effectively serve the role of the light and salt of the world the post-Covid-19 era.

The seventh questions involve predictions and developmental comments about the church in the post-Covid-19 era. The world is changing rapidly through the Covid-19 situation: the world is responding and adapting appropriately to the situation. The church that stands before this change must change. In the previous section, we looked at how the ministry of the church changed before and during the Covid-19 situation – development or decline. Now, the post-Covid-19 situation, I would like to make some predictions for the church that has passed the path of the Covid-19 suffering to become a healthier church. The purpose of these questions is to explore ways for the church to grow healthy during the post-Covid-19 era.

Usage and the Consent Policy

This survey is for the thesis project by Rev. Kim, Euntaik, a student of the School of Divinity in Doctor of Ministry at Liberty University. Therefore, the answer to this survey is planned to be investigated on an anonymous basis, and will not be used for personal needs, if necessary, only will be used for the necessary purposes for the Korean churches, especially the churches on the eastern ocean side of the Korean American Presbyterian Church - Kosin denomination.

Implementation of the Intervention Design

The Procedures of the Research

The total questions for the survey consisted of a total of 36 questions, with 4 to 5 questions are under each topic, focusing on a total of 8 major topics. Pastors answering this question were asked to compare the changes in the church before and during the Covid-19 from a comfortable general question in terms of five church-centered ministries. As a result, the pastors were asked to accurately reflect on the reality of their church while conducting the survey, and naturally developed and proceeded with how to respond to the post-Covid-19 era.

There are several recommended methods among online surveys, but one of the most common methods, Google Forms, was chosen to survey. The reason for choosing this method was that it was easy to organize survey questions and to synthesize and analyze the entire survey through Google sheets.

In addition, since it was a survey on the post-Covid-19 crisis, it was decided to proceed with the survey as soon as possible because the survey had to be completed and the results had to be evaluated before Covid-19 was over. Therefore, from November 2020, the contents of the survey were prepared, approved by IRB as soon as possible, and then prepared to proceed. As a result, the survey was conducted from March 23 to April 10, 2021, and the results were analyzed. Now, the researcher will analyze the necessity, reason, and purpose of the questionnaire for the survey subject in turn.

The subject of the first question is a general question. The purpose of this question is to collect general information related to pastors who responded to the survey. The reason why these questions are necessary is that these surveys can help the readers understand the contents of the entire response more deeply. The first general question is about the age of the pastors

who are taking the survey. This question is necessary because it can analyze the generation of respondents who took the survey. By answering this question, the researcher will determine whether respondents are currently preparing to resign, or whether they are starting a ministry and moving forward with enthusiasm, and accordingly, the researcher can predict what to respond to the post-Covid-19 generation actively or passively. Most pastors nearing retirement are more likely to passively respond to new changes and are more likely to take on the burden on the next pastor rather than take responsibility for solving the issue themselves.

The second general question is how long the pastor has been serving the church who are serving. The purpose of this question is to understand how well the pastor understands the local church by checking and examining the period during which the pastor served the local church, thereby effectively will serve the church even after Covid-19 or not. In other words, the more time the pastors serve the church, the better the pastors will be able to select the post-coronavirus policy that suits their local church better. However, this question also indicates that the shorter the period of serving the church, the less they know about the members of the church or the nature of the church, so the pastors may not be able to respond to the proper ministry to be established after Covid-19. So, this question needs to be necessary.

A third general question is how long it has been since the church was established. The longer the church has been established and the older the core members are, the slower the response to the Covid-19 pandemic and the looser the policy will be. Therefore, this question was added because knowing the year of the church's establishment can have a significant impact on the results of future surveys.

A fourth general question is about the number of church members. It is a question that can be compared and observed just how much the church has been affected by the Covid-19

pandemic or how much the church has grown during Covid-19. Above all, the researcher plans to examine the differences in the impact of Covid-19 between churches with less than 100 people and churches with more than 100 people.

The fifth general question is to check whether the churches responding to the questionnaire meet the questionnaire limitation or not. In other words, the limitation of this survey is a questionnaire about Kosin denomination churches of the Korean Presbyterian Church in America in the eastern shore of United States not the entire churches of the United States.

Through these general questions, the researcher can understand the generous aspects of the survey by understanding the size of the church, the year of its establishment, and the age and duration of ministry of the pastors who responded to the survey and can predict the rest of the survey.

The second question topic is "Questions about a healthy church." Since the church is an organism, not a building, the survey can ask questions about whether the church is healthy or not. The apostle Paul says the relationship to the church with Jesus by using the human body as an analogy in 1 Cor 12:12.¹¹² Greg Ogden explains in his book about this passages:

“The image of the body conveys the two poles on which Paul builds his understanding of a healthy church—oneness and “manyness,” unity and diversity, individuality and corporateness. These poles are inseparable...First, the body displays oneness or unity...Under the central control of the head, all the body parts work together for the health of the whole body...Second, the body is a perfect expression of diversity. Upon closer examination of the body, one is impressed with the unique function of the individual parts and the necessity of each part for the health of the whole...”¹¹³

¹¹² 1st Cor. 12:12, “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.”, *NIV*.

¹¹³ Ogden, Greg, “*Unfinished Business: Returning the Ministry to the People of God*.” - Revised edition of the New Reformation, (Grand Rapids, MI: Zondervan, 2003), 42,43.

The purpose of these questions is to check the health of the church before and during the Covid-19 situation. These questions are not a prediction of whether the church remains healthy during Covid-19, but a question that can generalize the current situation. Therefore, before understanding the situation of the church's five important ministries during Covid-19, pastors can check the overall health of the church they serve to understand the current state of the church.

The first question about a healthy church is whether pastors think the church they are serving in is growing healthy even in the midst of Covid-19. With this question, pastors could determine whether the church directly or indirectly affected by Covid-19. Above all, it will be difficult to evaluate the health of the church due to Covid-19, which was consistent with non-face-to-face. But by answering this question, the pastor can know if the church is overall healthy or not.

The second question about a healthy church is whether the church has a healthy influence on the surrounding community regardless of Covid-19. The purpose of this question is to check the church's performances the role of light and salt of the world well or not during Covid-19. All face-to-face service has been stopped by the Covid-19 pandemic through the world. In this situation, pastors try to find out how the church served the surrounding area as a healthy church. Thom S. Rainer insists this issue in his article – “the five ways the post-place church will look different after Covid-19.”¹¹⁴ He says the church will become a destination place for many for gathering and the churches have the opportunity to be a post-place option for those in their

¹¹⁴ Thom S. Rainer, “5 ways the post-place church will look different after COVID” *The Christian Post*, March 02, 2021. <https://www.christianpost.com/voices/5-ways-the-post-place-church-will-look-different-after-covid.html?clickType=link-related-articles>.

community. And the trend of the Covid-19 era about gathering small groups out of the church, the church will gather fewer small group meeting will happened in the church. So, he argues the church facilities will be built dramatically differently in the future. Worship centers will be smaller but the church building will be designed to be shared with members of the community for the role of light and salt of the world.¹¹⁵ Through this survey, did the churches serve the region despite Covid-19? Or the pastors tried to figure out whether the churches did not do well in fulfilling the role of light and salt because the church did not exert a healthy influence.

The third question about a healthy church is whether the churches are well performing the five ministries of the church – worship, fellowship, education, evangelism, and service, regardless of the Covid-19 pandemic. The purpose of this question is also to evaluate whether the pastor has a proper understanding of the church as a general review of the five important church ministries that follow.

The fourth question about a healthy church is what the financial status of the church is like when compared to the pre-Covid-19 situation. The reason why this question is needed is that the church's finances are the most common figures among several figures that can determine the degree of commitment of church attendance members to the church. Therefore, it is common for many pastors to grasp the devotion of church commitment by looking at the church's health and financial commitment compared to the number of church attendance.

Covid-19 has changed face-to-face worship in Korea, and as a result, each church expects its financial income to drop sharply. In fact, many churches around them became non-face-to-face and the first thing they worried about was financial problems. Therefore, this question can

¹¹⁵ *Ibid.*

be seen as a question that can accurately grasp the current situation of the church in numerical terms.

The topic of the third question is the question of worship, which is the first ministry of the five major ministries of the church. Worship is an area related to the most fundamental essence of the church and is an area that should not be weakened or extinguished under any circumstances. Therefore, it is necessary to check the health of the church by comparing the difference between the appearance of worship (face-to-face or non-face-to-face) before Covid-19 and during the Covid-19 situation. The purpose of asking this question is to predict through the results of these questions what forms and methods of worship the church can handle the worship service as a healthy church after Covid-19.

The first question about worship is whether all worship services (face-to-face and non-face-to-face) given during the Covid-19 situation are given in accordance with the purpose of worship that glorifying God. The purpose of this question is to find out whether the purpose of worship has not been weakened by Covid-19, or whether the situation before and during the Covid-19 situation remains unchanged. Due to the Covid-19 pandemic, all church meetings have changed from face-to-face to non-face-to-face, and the external environment for worship has also changed from chapel to a place where everyone is familiar, the home. This question is to understand how well non-face-to-face worship was conducted to suit the purpose of worship during Covid-19.

The second question about worship is to examine whether the attitude of laymen attending worship has changed or remains unchanged before and during the Covid-19 pandemic. This question is to find out what church members think about face-to-face worship while many people are reluctant to gather during the pandemic called Covid-19. Through this question, it

may be possible to evaluate the degree of maturity of the church. If there is no change in the mindset and attitude for the worship of the congregation before or during Covid-19, the church will be considering a mature church. But if there is a big change, the church will be seen as still immature or affected by the world.

The third question About worship is to compare the congregation's attendance rate for worship held during the Covid-19 situation with before Covid-19. This is a question to measure the health of the church through the congregation's attendance rate of the church through Covid-19 as a combined numerical face-to-face and online attendance comparison to before Covid-19. If the church attendance rate does not change significantly, the church will be seen as a healthy church, and if the church attendance rate has dropped significantly, the church will not be seen as a healthy church. Therefore, this question was asked to measure a healthy church through the church's attendance rate during worship.

The fourth question about worship is whether the service given after Covid-19 will be the same as before Covid-19 or not. This is a question about the prediction of what type of worship the church will hold after Covid-19. And through this question, the pastor will learn how well they understand the local church and check how much they think and study for the development of the church after Covid-19. This is because the post-Covid-19 world is a world with a completely different environment compared to pre-Covid-19, and it is very important for a pastor to take a certain posture in the face of this huge change. Therefore, it is an important question to predict the changes in worship to be given in a new era to be prepared in the future – the post-Covid-19 era.

The topic of the fourth question is a question about fellowship among the five major ministries of the church. The purpose of this question is to understand how fellowship with God,

fellowship with layperson individually and even fellowship toward the world, were practiced during the Covid-19 situation. Through these questions, it is to think about the difficulty in doing fellowship during the Covid-19 situation, which commands non-face-to-face and social distancing, and to predict how the fellowship will develop after Covid-19. In particular, the researcher organized a question to think about how to further develop after Covid-19 by identifying the shrinking aspects of Covid-19, and to discuss ways to further develop the aspects that are still developing during Covid-19.

The first question about the fellowship is about fellowship with God, and it is a question about under which circumstances the layperson considers having more personal relationships with God compared to before and during the Covid-19 situation. This question is to understand how the situation of Covid-19 affected the spiritual life and religious life of individual laymen.

The second question about the fellowship is also a question about fellowship with God, and it is a question to figure out the best way for individual members to have fellowship with God in the pre-Covid situation. Through this question, pastors examine the spiritual life concerning fellowship of the laymen pre-Covid-19 and based on this result, predict what the church should focus on and develop for the growth of the spiritual life of the laymen after Covid-19.

The third question about the fellowship is about the ways the saints had to fellowship with God during the Covid-19 situation. The purpose of this question is to compare the changes in how to fellowship with God before and during the Covid-19 situation. Furthermore, through the answer to this question, it is possible to predict and prepare for the spiritual maturity of the saints – what part of the church will work hard to train and develop for fellowship with God compared to before Covid-19.

The fourth question about the fellowship is about fellowship in relation to the saints. In the church, this question – fellowship with saints – is also equally important compared to fellowship with God through worship. Dietrich Bonhoeffer says in his book about the church, “The church is the church only when it exists for others.”¹¹⁶ Therefore, the church should not neglect fellowship with the saints but consider and develop it. Paul Pettit also says about the importance of the fellowship with saints in his book, “The unity of believers in the community is one of the greatest apologetics for the deity of Christ, efforts to accomplish this are critically urgent(John 17:21, 23).”¹¹⁷ Therefore, the church must always practice fellowship well and practice unity with one another in God. These questions are also for comparison between the pre-Covid-19 and during the Covid-19 situation, and the question is for the best method for fellowship with other saints in pre-Covid-19. Through this question, it will be possible to understand the ways of fellowship that the saints actively shared before the non-face-to-face encounter came, and to understand the methods of fellowship that should still be developed after Covid-19.

The fifth question about the fellowship is how you had a close fellowship with the saints during the Covid-19 situation. The purpose of this question is to find out whether the fellowship continues despite the special situation of Covid-19, and to find out what the different methods are compared to before Covid-19. Furthermore, through this question, the purpose of the church is to predict what part of the church's fellowship with the saints after Covid-19 and to research and develop that part during the Covid-19 situation.

¹¹⁶ Dietrich Bonhoeffer, “*Letters and Papers from Prison*”, ed. Eberhard Bethge, (New York, NY: Macmillan Publishing Co., 1975), 382.

¹¹⁷ Paul Pettit, “*Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ.*” (Grand Rapids, MI: Kregel Publications, 2008), 239.

The topic of the fifth question is about education among the five major ministries of the church. The purpose of this question is to understand how well the church is practicing what the Bible commands us to do. The Bible commands us to “continue in what you have learned and have become convinced of” (2 Tim 3:14). Therefore, layperson should not neglect to learn about the Bible under any circumstances and should strive to live in a place where they are convinced as they have learned from the Bible. And layperson should serve the church as the part of the body. Eph 4:11-12 says, “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up.” Jonh Stott writes in his book about this passages:

“The New Testament comcept of the pastor is not of a person who jealously guards all ministry in his own hands, and successfully squashes all lay initiatives, but of one who helps and encourages all of God’s people to discover develop and exercise their gifts. His teaching and training are directed to this end, to enable the people of God to be a servant people, ministering actively but humbly according to their gifts in a world of alienation and pain. Thus, instead of monopolizing all ministry himself, he actually multiplies ministries.”¹¹⁸

Therefore, equipping laypersons through church education is one of the most important ministries of the church. Through this question, the researcher would like to examine the status of church education before Covid-19 and the reality of church education during the Covid-19 situation. As a result, the purpose of this question is to direct the church’s education on what the church should focus on after Covid-19.

The first question about the education is a simple question about whether the church had a training program during the pre-Covid-19 situation in the church. The purpose of this question is to understand how much the church was interested in the program for education. The purpose

¹¹⁸ John Stott, “*The Message of Ephesians*”, (Downers Grove, IL: InterVarsity Press, 1979), 167.

of church education is to make layperson disciples of Jesus, and the researcher tried to check the health of the church by evaluating whether there was education for that purpose in each church.

The second question about education is a comparison whether or not there was a church education prior to Covid-19 and during Covid-19. This question is to find out whether the church tried to contact the believers who would be in non-face-to-face isolation during the Covid-19 situation and devoted itself to training them as good disciples of Jesus Christ. This question is not only a question to evaluate the passion for education of the churches and pastors, but also to understand the passion of the laypersons for education in a non-face-to-face situation. Through this question, if a church has carried out the ministry of church education even in a non-face-to-face situation, it is safe to assume that the church and its members are healthy to that extent.

The third question about the education is what the education methods would be if there was an education program in the Covid-19 situation. The purpose of this question is to understand how much the church has been devoted to work for education during the Covid-19 situation, and it is also to understand how well the church is responding to Covid-19 situations. This question will also be an important question that can measure the health of the church.

The fourth question about the education is probably the most appropriate question to understand the impact of the Covid-19 situation on education. Through this question, it is possible to understand how church education was conducted before and during the Covid-19 situation. And above all, it is possible to measure the degree of commitment to education before and during the Covid-19 situation by evaluating the participation of believers in education. Through this issue, it will be possible to determine how the church should conduct education after Covid-19.

The topic of the sixth question is about the evangelism. The purpose of this question is to understand how the church was practicing Jesus' strict command of evangelism before and during the Covid-19 situation. At the beginning of Jesus' ministry, Jesus called his disciples and said, "Come, follow me and I will make you fishers of men" (Matt 4:19). Jesus said that He would make those who used to be fishers of fish into fishers of men and that meant He would make them disciples who do the work of evangelism. Jim Putman explains in his book about this situation:

"When we know and follow Christ, we look at people differently. We don't judge them; instead we care for them and reach out to them in love. When we are disciples of Jesus, we speak, act, and serve as He did. Like the apostle Paul, Jesus' love compels us (2nd Corinthians 5:14). We long to see unbelievers reconciled to Him through Jesus, and we partner with Him in this mission. We give Him our hands in service. Our abilities, our gifts, and our skills are all-empowered and on call for the Lord's mission to save the world...God's mission is now our mission, and we recognize that we are responsible for our own slice of history."¹¹⁹

As Jesus ascended into heaven, the command he left as a will to his disciples - "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). The disciples who heard it were the ministry. They had to carry out evangelism to live as true disciples of Jesus, the teacher. Furthermore, as the Apostle Paul exhorted, evangelism is the ministry that every disciple must "Preach the Word; be prepared in season and out of season" (2 Tim 4:2). Therefore, it is necessary to compare and analyze the evangelism that was conducted in the church before and during the Covid-19 situation to check whether the church and the members are carrying out the great command of Jesus in any and every situation. Furthermore, the purpose

¹¹⁹ William James Putman, *"Real-Life discipleship: building churches that make disciples."* (Colorado Springs, CO: Navpress, 2010), 32,33.

of this question is to correctly predict how the church will dedicate itself to evangelism after the Covid-19 era by examining evangelism during church ministry.

The first and second question about the evangelism is whether there is an evangelism training program that is always in progress in the church for accomplishment of the Great Commission. This question is to check whether the churches are carrying out Jesus' Great Commission on Earth before and during the Covid-19 situation. Furthermore, it is a question to check whether the churches have tried to continue to carry out the great commission of Jesus through training even during the Covid-19 situation, and whether the church has made any effort.

The third question about the evangelism is during the Covid-19 pandemic situation, did the church encourage laymen to live as disciples of Christ by training evangelism in the same way as before the Covid-19 situation? This question is a question that emphasizes the church that was established by Jesus as a church that overcomes the world and must carry out the mission of evangelism regardless of the situation of the world (Covid-19 or others).

The fourth question about the evangelism is a question that seems reckless in a way. Nevertheless, the reason why the researcher asked is that if the church is a living organism, it must give birth to new life even in the extreme situation of Covid-19. Therefore, the fourth question is whether new families attended the church during Covid-19. From a general point of view, the church will be able to check its health through the attendance of new family members. However, the researcher also acknowledge that it is unreasonable to check the health of the church only with this question. Nevertheless, this question also may be helpful to evaluate the health of the church.

The topic of the seventh question is about the service. The purpose of this question is to understand the impact of Covid-19 on church service by comparing church service before Covid-

19 with church service after Covid-19. Volunteer service is a healthy ministry in which individual churches or saints flow the grace they have received from God into a world that needs restoration and love. The reason why the church must handle the service ministry is so that it can continue to maintain its health through service, and not only can it play the role of light and salt in the world, but through service, the church will advance to a mature position. Some churches around this area have stopped volunteering service due to Covid-19, but other churches continue to work in various forms of volunteer service even during the Covid-19 situation. The purpose of this question is to take a closer look at the situation of local churches and volunteering service in the Covid-19 situation and to predict how the church can properly play the role of light and salt in the world after the Covid-19 situation.

The first question about volunteer service is to evaluate about the area of church service before Covid-19. This is a question to check whether the area of service is limited to within the church, outside the church, or balanced between both outside and inside. The reason for asking this question is to check where the church focuses at which areas, whether inside or outside of the church, of volunteer service were mainly biased before Covid-19. Through this question, respondents can find out how healthy the service of the church they currently serve is, and where the focus is in that area, or whether it is being done evenly.

The second question about service is about the area where the church mainly serves during the Covid-19 situation. This question is to find out how well each church is performing the ministry of service that can be weakened due to non-face-to-face contact with the Covid-19 pandemic. Through this question, it is possible to understand the situation of the church's internal and external service during Covid-19.

The third question about service is a comparison of the contents of the church service before Covid-19 and during the Covid-19 situation. The purpose of this question is that it can be inferred that the churches would have put more effort into the service before the Covid-19 situation than in current situation. And the researcher asked this question because the researcher wanted to know whether this would be concluded as inferred from the actual church ministry or different from inference.

The topic of the eighth question is about predictions and developmental opinions about the church after the Covid-19 situation. The purpose of this question is to find ways to grow the church healthily after Covid-19. Through the Covid-19 situation everyone is experiencing, the world is changing so fast that most of humans cannot keep up, and the world is responding and adapting appropriately to this Covid-19 situation. In the face of these changes, the church must also respond and adapt appropriately to these changes. To this end, in the previous topics, the researcher looked at how the ministry of the church changed, whether positive or negative, before and during the Covid-19 situation. In the eighth question, based on the responses presented through the previous questions, the researcher would like to make some predictions on the topics for the church to become a healthier church in the post-Covid-19 era, focusing on five important church ministries.

The first question about the prediction is about the increase or decrease in the number of church attendance after Covid-19. It's a difficult question to predict and answer, but if the pastors look closely at the incline or decline in the number of church attendance in the Covid-19 situation, and they can roughly predict whether the number of church attendance will decrease, stagnate, or increase after Covid-19. The reason why this question is important is that this question shows how much the church has been directly or indirectly affected by Covid-19.

Because through the increase or decrease in the number of people attending church services due to Covid-19, the researcher and the pastors can directly or indirectly predict the influence of Covid-19.

The second question about the prediction is about the five essential ministries of the church, what will happen to the church after the Covid-19 situation compared to before Covid-19. This question can summarize the five essential ministries of the church as well as concern about the direction of the church after Covid-19. Because the positive health of the church is the earnest desire of God and all Christians. Therefore, through this question, churches that think they will become healthy should further develop five ministries, and churches that think the church will not be healthy should ponder about the five essential ministries of the church and spare no effort to make the church healthy even after Covid-19.

The third question about the prediction is about the maintenance of online worship during the Covid-19 situation. With Covid-19, online worship, non-face-to-face worship, have become a new trend in church worship. In addition, many churches offer hybrid services so that they can choose online and on-site worship services during Covid-19.¹²⁰ According to a recent survey published by the Hartford Institute for Relationship Research, eight out of ten U.S. churches provided believers with a choice of worship on-site or online during the Covid-19 pandemic.

Pastor John MacArthur said in his recent sermon on October 31, 2021, "Zoom church is not a church. We are watching TV not joining worship." He strongly preached that there was nothing in online worship that satisfies the "work of encouraging and accompanying the Bible to

¹²⁰ Sarah Brown, "Navigation the pandemic: a first look at congregational responses", *The Hartford Institute for Religion Research*, Nov, 2021. https://www.covidreligionresearch.org/wp-content/uploads/2021/11/Navigating-the-Pandemic_A-First-Look-at-Congregational-Responses_Nov-2021.pdf

do together love, and good deeds."¹²¹ Therefore, Pastor John MacArthur's point of view is negative about online worship after Covid-19. However, during the Covid-19 situation, online worship is still as a necessary evil.

In this situation, the question is whether the form of post-Covid-19 worship insists only on face-to-face worship after Covid-19 or to choose a hybrid model that combines face-to-face and online, as in general form during Covid-19. This question begs the opinions of pastors and churches about two different worship forms. Through this, it will be possible to measure the flexibility of the church to changes in the world.

The fourth question about the prediction is about the areas that need to be improved to develop fellowship after the Covid-19 situation. Fellowship is important in the church, but non-face-to-face contact due to Covid-19 has reduced many areas of fellowship or turned online. Passing through the Covid-19 situation, the church needs to check the area of fellowship, whether spiritual or physical, that needs to be changed or developed after Covid-19. The purpose of this question is to think about areas to be improved after Covid19, such as spiritual friendship to learn the word of God spiritually, close friendship as a service to the world outside the church, and social media that had to be developed during Covid-19.

The fifth question about the prediction is about the method of church education after the Covid-19 situation. Church education tried to maintain and develop in various ways before Covid-19 and in the Covid-19 situation. However, the purpose of this question is to think about how to use this developed education method in a face-to-face post-COVID-19 situation. The church should consider choosing the form of worship. Whether the church insist on only face-to-face education with a mind that values the fellowship of spirit and body, or the church under the

¹²¹ John MacArthur, "Defeating Discontentment", *Grace Community Church*, October 31, 2021. <https://www.gty.org/library/sermons-library/81-124/defeating-discontentment>

still lingering influence of Covid, and with the different living space. Or the church will have to prepare for the future by predicting in advance hybrid form that combines.

The sixth question about the prediction is to ask for views on the form of church evangelism and the degree of development after the Covid-19 situation. Church evangelism could not take place actively due to non-face-to-face contact during the Covid-19 situation. However, after Covid-19, this question makes the pastors think about where the direction of evangelism would go and try to develop it.

The seventh question about the prediction is about the service area of the church after the Covid-19 situation. In what areas should the church focus on volunteering service after the Covid-19 situation? Looking at the many criticisms given by the Covid-19 outbreak site and face-to-face worship, and various seats and rooms of the empty church, the researcher carefully asked this question, thinking that the church should now be open for community, not just a place for worship. Through this question, many churches have served only their own churches even though they are the light and salt of the world after passing through a tunnel called Covid-19. The researcher posed this question to think deeply about the field of service for this purpose.

Summary

The purpose of this survey is to predict how the church will continue to grow healthy even after the Covid-19 era. The researcher adopts the methods for the survey using the questionnaire method with closed questions to research. And this research also has been limited to Korean Protestant churches in the region of New York, New Jersey, Delaware, Maryland, and Virginia on the east coast. This survey consists of a total of 8 major questions, and each question consists of four to five detailed questions, which sum up to a total of 36 questions to check the health status of the church and to evaluate the local church for changes in five ministries. With these questions, the researcher recognizes the church before Covid-19, and the church during Covid-19, and to determine the direction of the church's ministry after the Covid-19 era.

This survey is not intended to be used for personal needs and it was all conducted on an anonymous basis.

Chapter 4: Results

1. Analysis of General Questions

1.1. The Age of Pastors

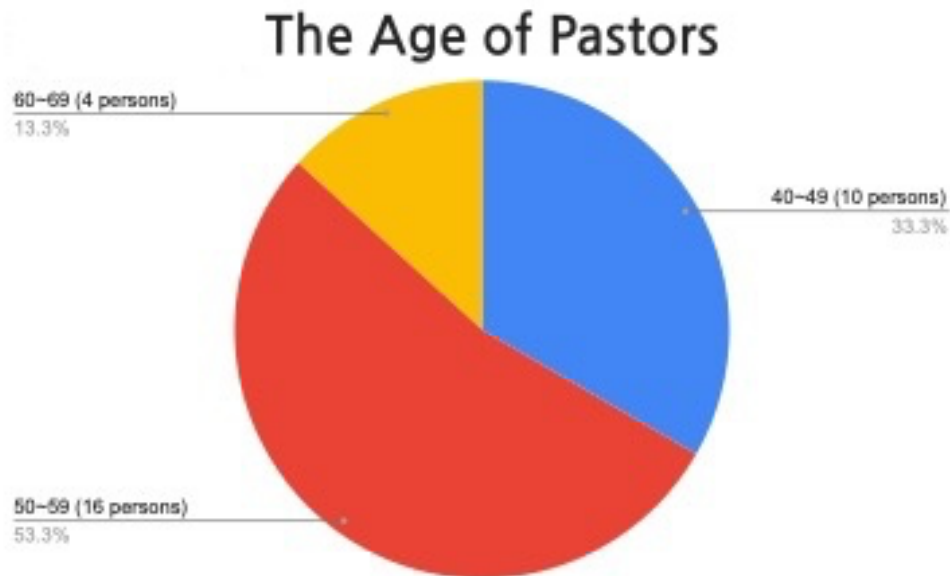


Figure 1

According to the analysis of the age of pastors who conducted the survey, pastors in their 50s accounted for about half of the total 30 people. The specific ages were 10 in their 40s, 16 in their 50s, and four in their 60s. Therefore, the researcher can be perceived as a group of middle-aged and mature pastors rather than a pastor about to retire or a young pastor who has just started ministry. Therefore, this survey was accomplished a little more credible as it is a survey of pastors who know each church well.

1.2. How many people are in your church?

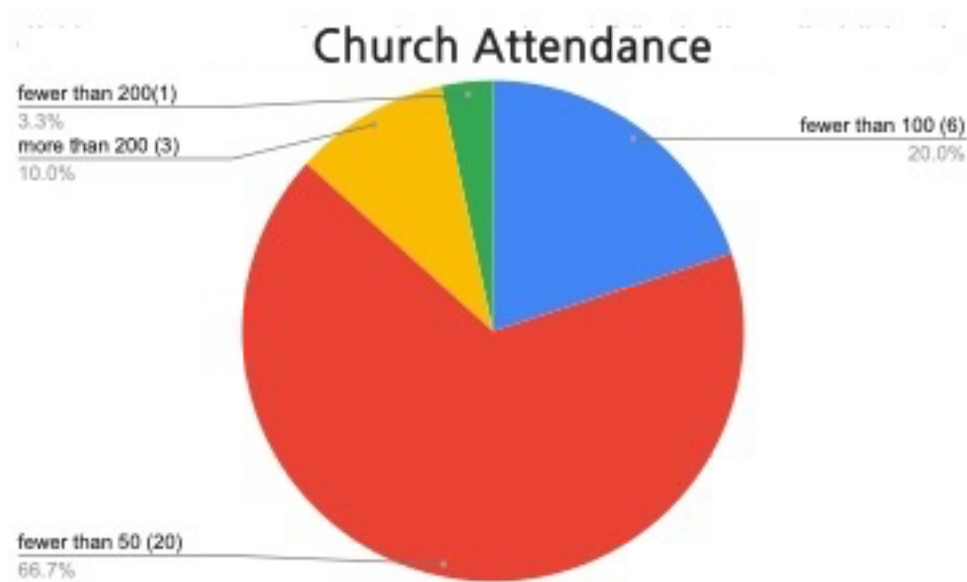


Figure 2

According to figure 2 from the survey, it shows that there are 3 churches with more than 200 laypersons, 1 church is between 100 to 200 laypersons, 6 churches that are between 50 to 100 layperson, and 20 churches that have lower than 50 laypersons.

Through this result, it shows that this research has been done mostly with small churches. If churches with different amounts of laypersons were picked evenly, The results of the survey would obviously have been different.

2. Analysis of Questions about a Healthy Church

2.1. Do you think your church is growing and healthy regardless of the Covid-19 pandemic?

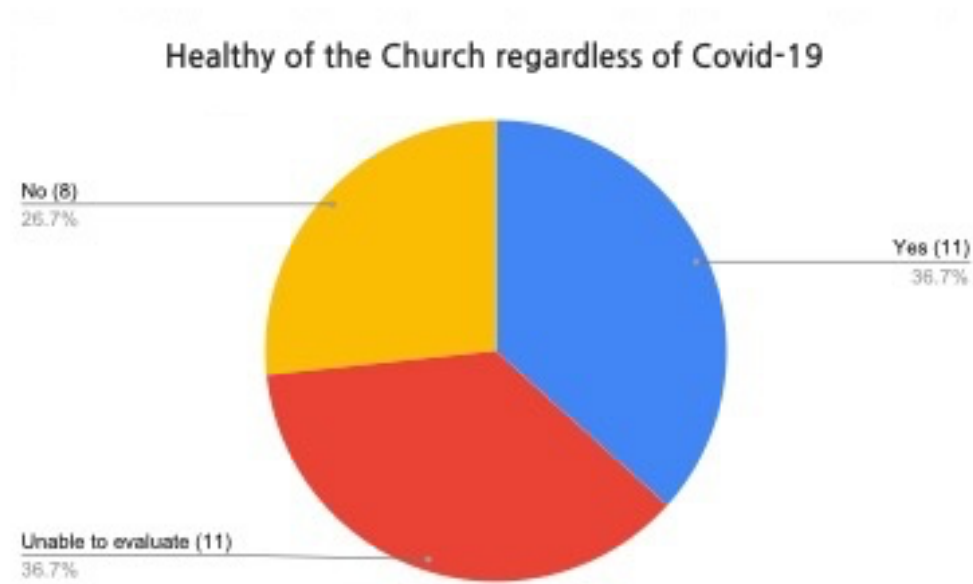


Figure 3

When asked about the health of the church, 8 churches have answered that the Covid-19 pandemic did not affect the health of the church, 11 have answered that it did affect the health of the church and 11 have answered that they are unable to evaluate. Because the churches had difficulty with the five ministries due to Covid-19. Therefore, the researcher can see that it is mostly evenly distributed but this survey was taken before the end of the pandemic, so it is difficult to make a concise conclusion.

2.2. Do you think your church is well equipped for the five functions of the church, worship, fellowship, education, evangelism, and service regardless of the Covid-19 pandemic?

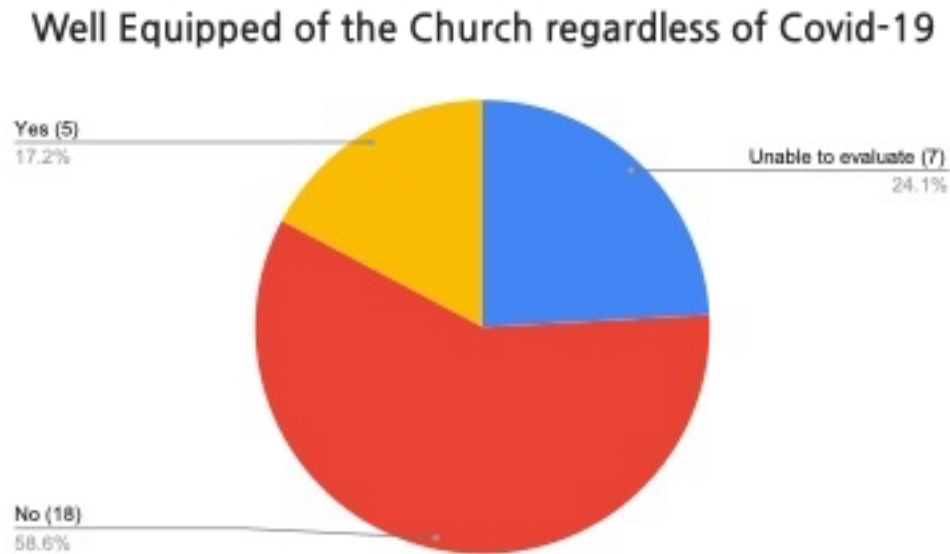


Figure 4

When asked about the church's five ministries and how it was affected by the Covid-19 pandemic, most of the churches answered negatively. As shown in Figure 4, 58.6% or 18 churches, have answered negative. 17.2% or 5 churches have answered positive while 7 churches have answered that they were unable to evaluate. This result showed that regardless of the Covid-19 pandemic, many churches that are under the "Kosin" denomination on the east coast are not educating their laypersons to worship, communion, education, evangelism, and service.

2.3. What is the financial condition of the church you are serving compared to before the Covid-19 pandemic situation?

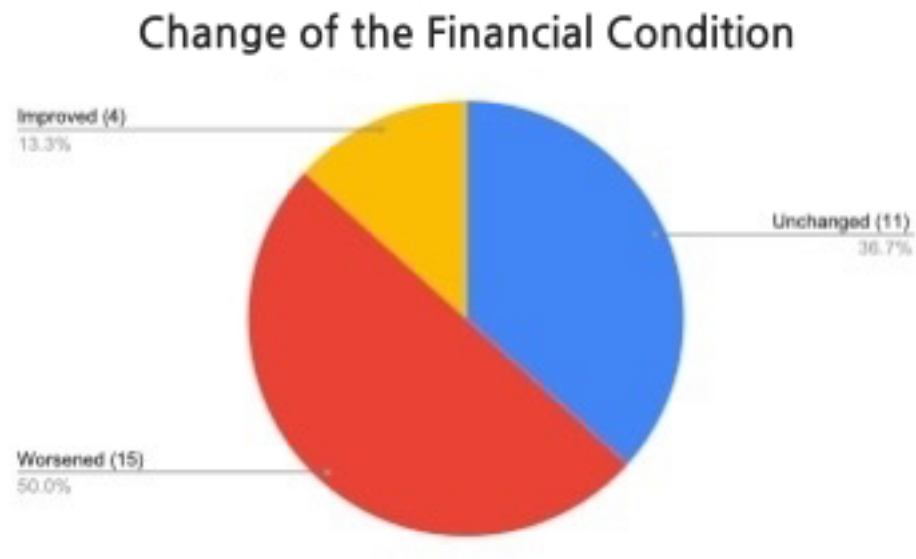


Figure 5

To measure the health of the church, one of the biggest factors to look at is the church's financial situation. Figure 5 was made to show the financial situation of the churches prior to the Covid-19 pandemic and during the Covid-19 pandemic. It shows that 36.7% or 11 churches did not change in terms of finance; 50% or 15 churches said that it worsened; and 13.5% or 4 churches answered that they improved in a financial situation during the time of the pandemic.

Through this survey, the researcher was able to determine that 50% of the churches struggled financially due to the Covid-19 pandemic. But since there were churches, whose financial situation improved, it will be something that researchers will have to investigate.

3. Analysis of Questions about Worship

3.1. Do you think there is a change in the attitudes and state of mind of the congregation attending the worship service when compared to services offered before the Covid-19 pandemic?

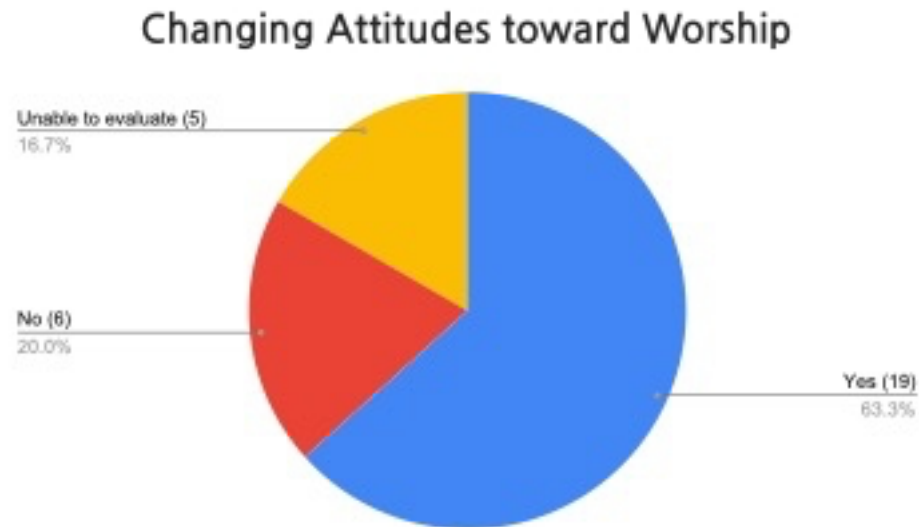


Figure 6

Figure 6 shows us that ministers and pastors can sense that there is a change in attitude and state of mind amongst the congregation when they were attending service prior to the Covid-19 pandemic and during the pandemic: 63.3% or 19 pastors have said that the attitude and state of mind of the congregation changed during the time of the pandemic, while 20% or 6 pastors had said that it did not change.

This survey result allows the research worker to determine that during the Covid-19 pandemic, the attitude and state of mind of the congregation has changed. This change shows that churches have become "unhealthy" through the Covid-19 pandemic because there are more negatives than positives compare to pre-Covid-19, which are changing in an ungodly attitude to worship and a lack of commitment.

3.2. How has the congregation attendance rate (on-site + online) for worship offered during the Covid-19 pandemic compared to the attendance before the Covid-19 pandemic?

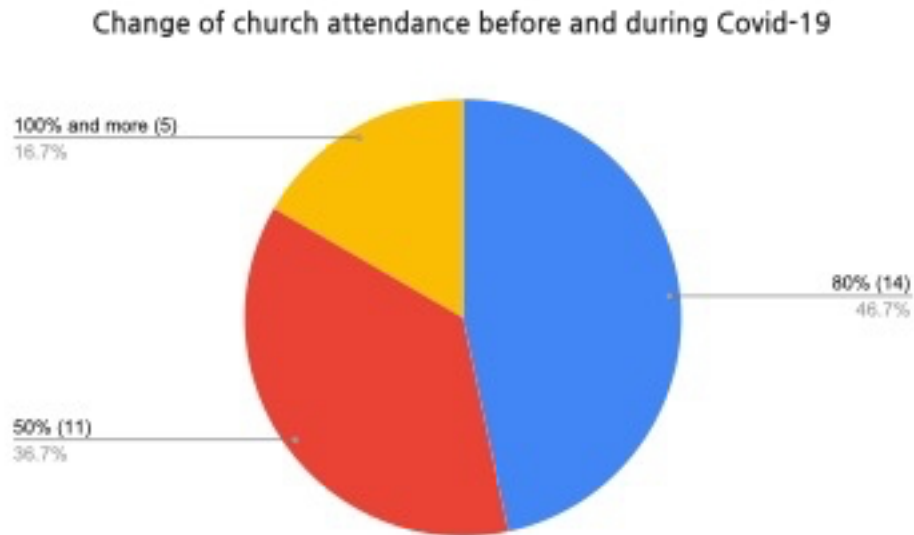


Figure 7

The purpose of this survey was to see the number of laypersons taking part in the worship before the Covid-19 pandemic to during the pandemic. 46.7% or 14 churches have said that roughly 80% of the church comes to church, on-site, or worships at home online. But 36.7% or 11 churches have said that it has dropped to 50% of the whole congregation. Surprisingly, 16.7% or 5 churches have reported that the number of congregations has increased during the time of the Covid-19.

Based on this survey, the researcher can conclude that 25 churches out of the 30 participating churches or 83.4% of the churches experienced loss of congregation. Therefore, it can be concluded that the Covid-19 pandemic did have an impact on the number of people coming to church or worshipping at home online.

4. Analysis of Questions about Fellowship

4.1. Do you think the laypeople in your church had more personal fellowship with God before or during the Covid-19 pandemic?

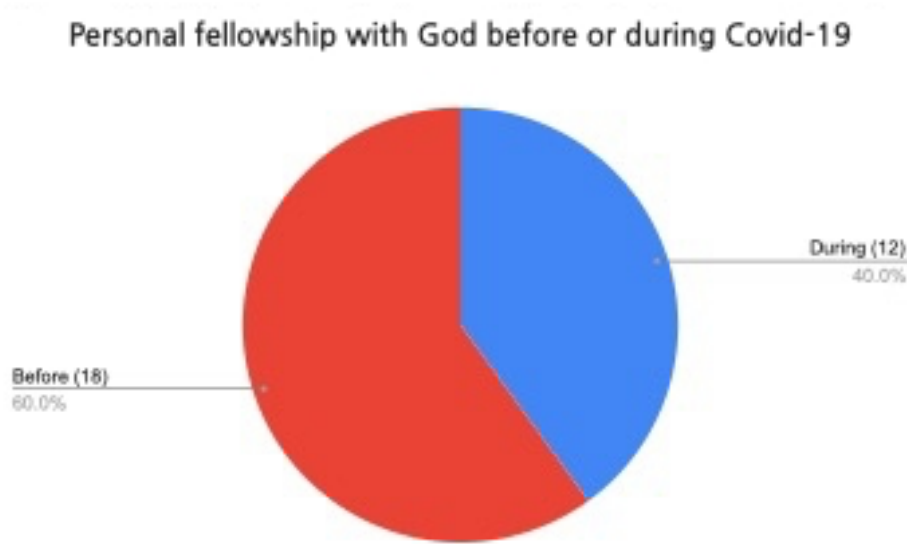


Figure 8

Fellowship can be described as the relationship between God and laypeople, but also a relationship between laypeople with other laypeople. When asked about the quality of fellowship, 60% or 18 pastors have answered that ever since the Covid-19 pandemic, the quality of the fellowship has decreased; while 49% or 12 pastors have replied that fellowship with God has increased during the time of the pandemic.

The researcher can conclude that compared to before the pandemic, fellowship with God has decreased amongst laypeople. But we can also see that a large portion of laypeople has also increased the quality of fellowship with God which is a positive sign.

4.2. What do you think was the best way laypeople could have fellowship with God before and during Covid-19?

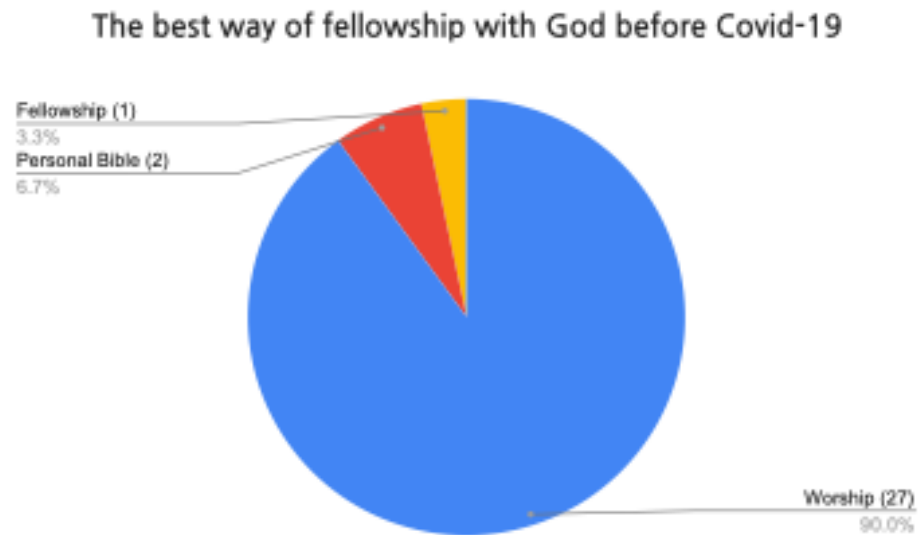


Figure 9

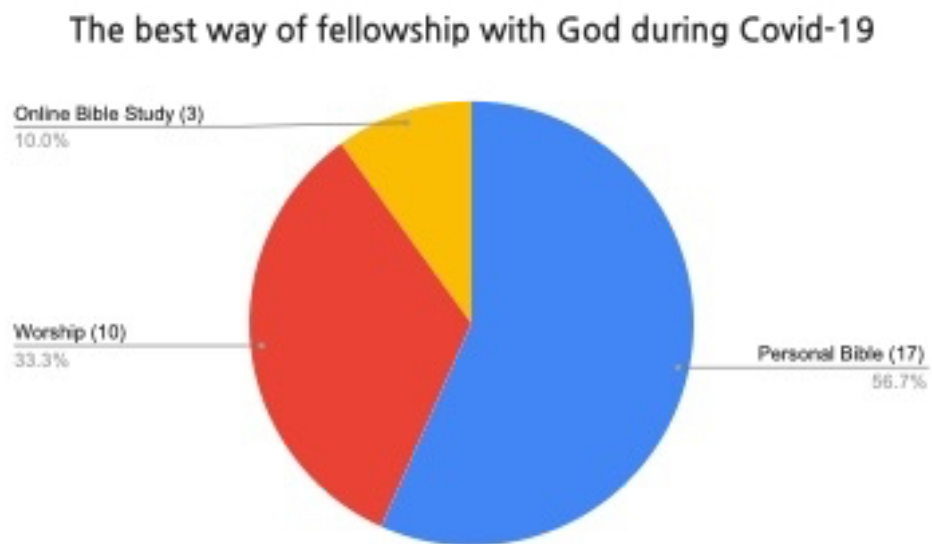


Figure 10

Figure 9 shows how laypeople interacted with God, or had fellowship with God, before the pandemic: 90% or 27 churches had reported that they had fellowship with God through worship. But Figure 10 shows us that because on-site worship became harder due to the pandemic, it gave us a different result compared to Figure 9.

Figure 10 tells us that 33.3% or 10 people said that they have fellowship by gathering and worshipping together; 56.7% or 17 people have said that they have fellowship through personal Bible meditation, i.e., quiet time, reading the bible, etc.; and 3 people said that they had fellowship with God through online Bible study which was not prevalent before the pandemic.

This survey result leads the researcher to conclude that the pandemic is changing how people have fellowship with God from worship to personal bible meditation.

5. Analysis of Questions about Education

5.1. Has your church had an educational program to make laypeople disciples of Jesus during the Covid-19 pandemic?

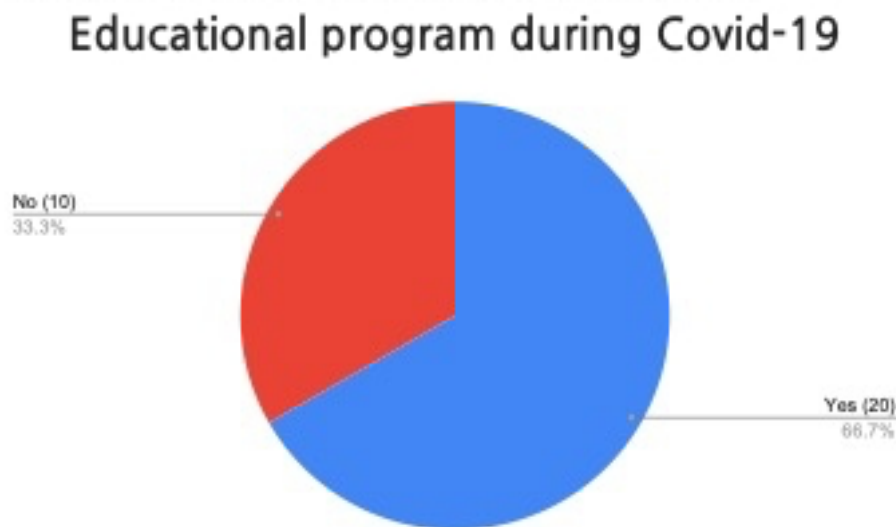


Figure 11

The purpose of this survey was to ask how churches are carrying out the education of teaching laypeople to be disciples of Jesus. 66.7% or 20 pastors have answered that even though there was a pandemic, they continued to carry out the education. Compared to this, 33.3% or 10 pastors replied that they have stopped.

These responses inspired the researcher in that many churches, even though it is difficult to have on-site worship, continued to educate their laypeople toward becoming disciples of Jesus. And the researcher was able to carefully conclude that even though churches are faced with hardship, they will continue to educate their laypeople to become disciples of Jesus.

5.2. If your church has had an education program during the Covid-19 situation, what is the education method?

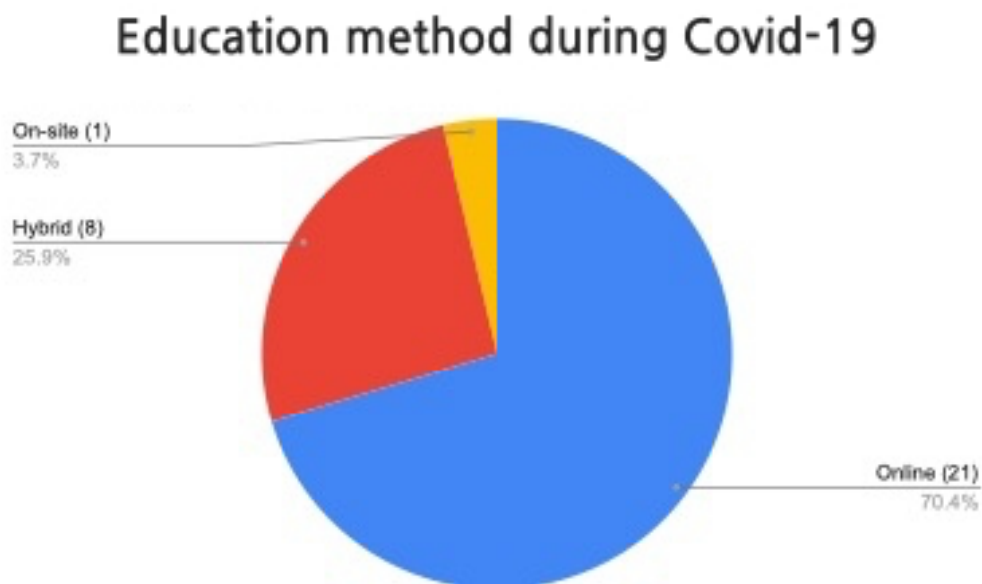


Figure 12

When asked about the tools and methods that pastors use to educate laypeople, 70.4% or 21 pastors have replied that they do it online, and 25.9% or 8 pastors have replied that they use a hybrid method of mixing both, on-site and online.

The researcher was able to conclude that even with the pandemic and struggles, pastors were able to adapt very well and quickly to continuously educate their laypeople. And because of this education, even through difficult times, churches were able to stay strong.

6. Analysis of Questions about Evangelism (Mission)

6.1. Has there been any training program related to evangelism in your church during Covid-19?

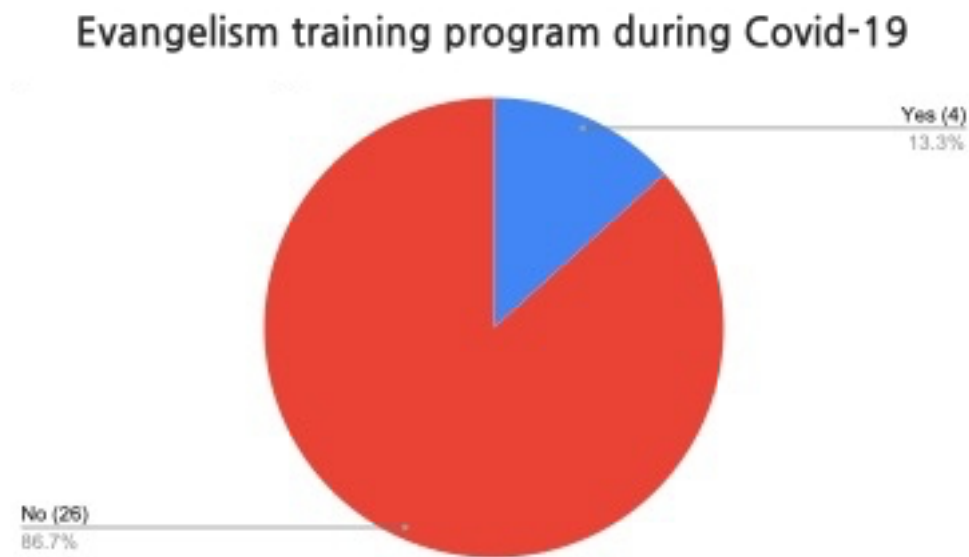


Figure 13

Although not shown in Figure 13, when asked about the program they use to evangelize, 26.7% or 8 churches had replied that they are educating their laypeople to evangelize. But Figure

13 shows that only 13.3% or 4 churches had evangelism programs. 86.7% of the churches show that they do not have a such program.

The researcher was able to conclude that many churches do not have any evangelism programs. Furthermore, a researcher was able to find that the Covid-19 pandemic has halved the churches that have the evangelism program. Therefore, researchers can conclude that Covid-19 has had an impact on evangelism programs.

6.2. During Covid-19, have there been any new members who have been evangelized by your church and attended?

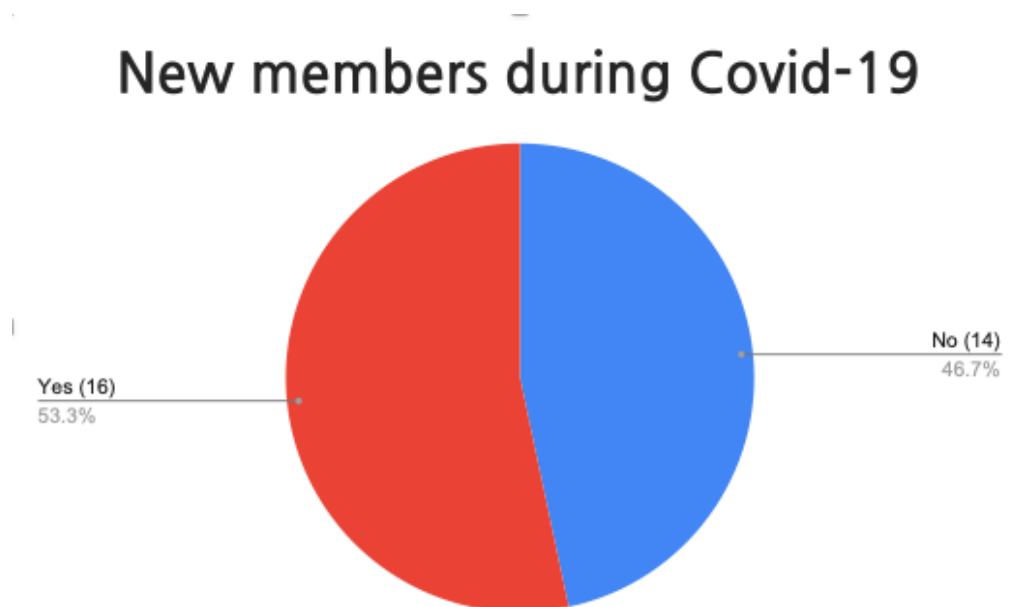


Figure 14

Although many churches do not have evangelism programs, when asked about increasing members through evangelism, the answers were unexpected. 53.3% or 16 churches answered that they had new members during the time of the pandemic while 46.7% or 14 churches have replied that they did not.

It is hard to understand how, with such little evangelism programs, that many churches had new members coming to church. So how can this happen? The researcher was able to conclude that laypeople were educated through evangelism programs before the pandemic. And even after the education has stopped due to the pandemic, laypeople who were educated for evangelism continued to evangelize the gospel, despite it being difficult during the Pandemic. This is the reason behind how churches that have stopped evangelism programs were able to gain new members in their church during the Covid-19 pandemic.

7. Analysis of Questions about Service

7.1. In what type of areas was the church primarily dedicated to service before Covid-19(Figure 15) and in what type of areas has the church been primarily dedicated to service during Covid-19(Figure 16)?

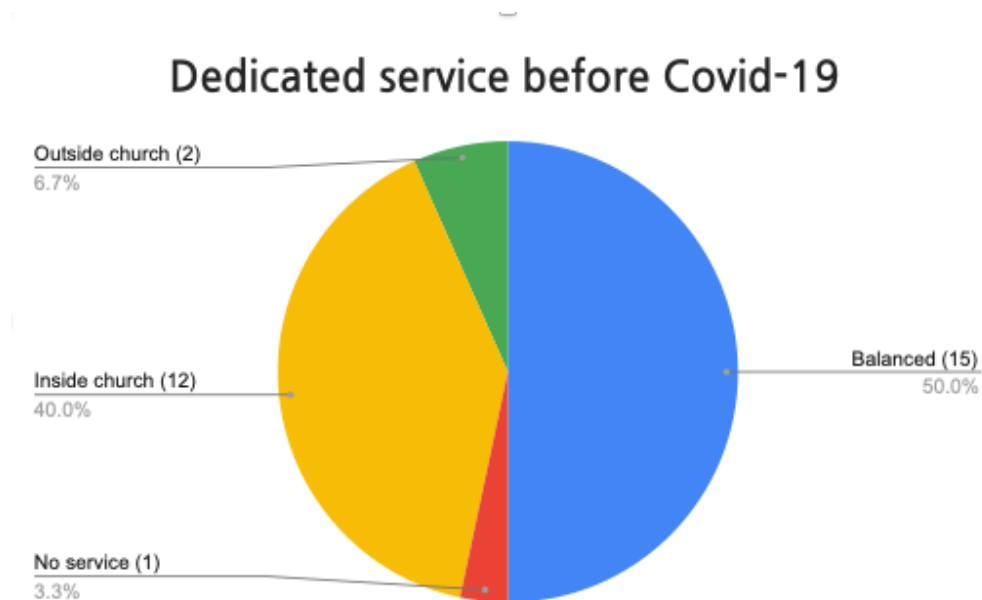


Figure 15

Dedicated service during Covid-19

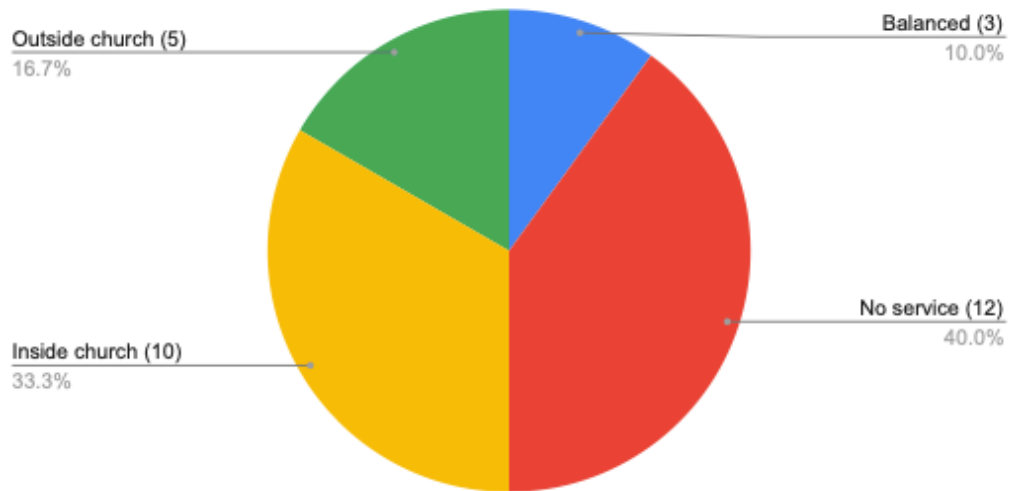


Figure 16

This survey is regarding the church primarily dedicated to service before and during the Covid-19 pandemic. As shown in Figure 15, 50% or 15 churches replied that before the pandemic, they served inside and outside of the church. Furthermore, 40% or 12 churches only served inside the church.

But Figure 16 shows that the number of services has changed drastically during the time of the Covid-19 pandemic. Due to not being able to have on-site worship, 40% of the churches stopped serving in church, while 33.3% or 10 churches were able to serve in the church. The researcher can conclude that there is a drastic change due to churches having to adapt to the new conditions that we face during the pandemic. Even so, a drastic increase in 'no service' is proof that churches are not in a deep relationship with church and community to continue the service outside of the church.

8. Analysis of Questions of the predictions about the church post-Covid-19

8.1. Do you expect your church attendance to increase post-Covid-19, or do you expect it to decline?

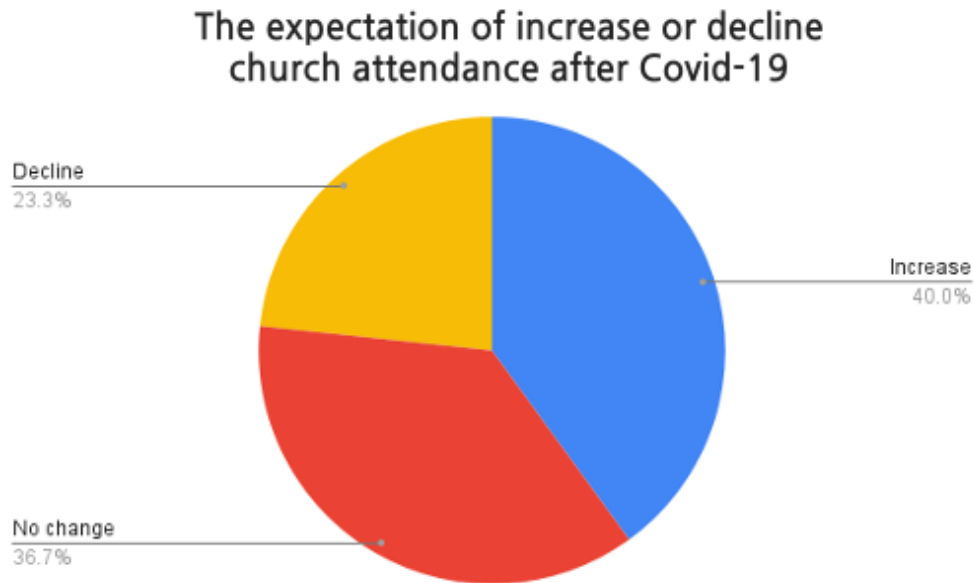


Figure 17

In response to this question about the church attendance, 40% or 12 churches were expected to be increased; 36.7% or 11 churches were expected to make little difference; and 23.3% or 7 others were expected to decrease. In other words, at least 23 churches were expected that the same or a similar number of worshipers will be attending the service after the pandemic as before the Covid-19.

This is based on the result that there were 19 churches in which the number of worship attendance increased or maintained 80% of the churches, although they were not able to worship on-site during the Covid-19 as shown in Figure 7. It seems that many churches believe that the Pandemic did not affect the number of people attending the service. However, the point to be

noted is that as many as seven churches or 23.3% predicted that the number of people attending the post-Covid-19 services will be declined to 50 percent.

8.2. Do you expect your church to become healthier post-Covid-19 through the activation of the five essential functions (ministries) of the church than before Covid-19?

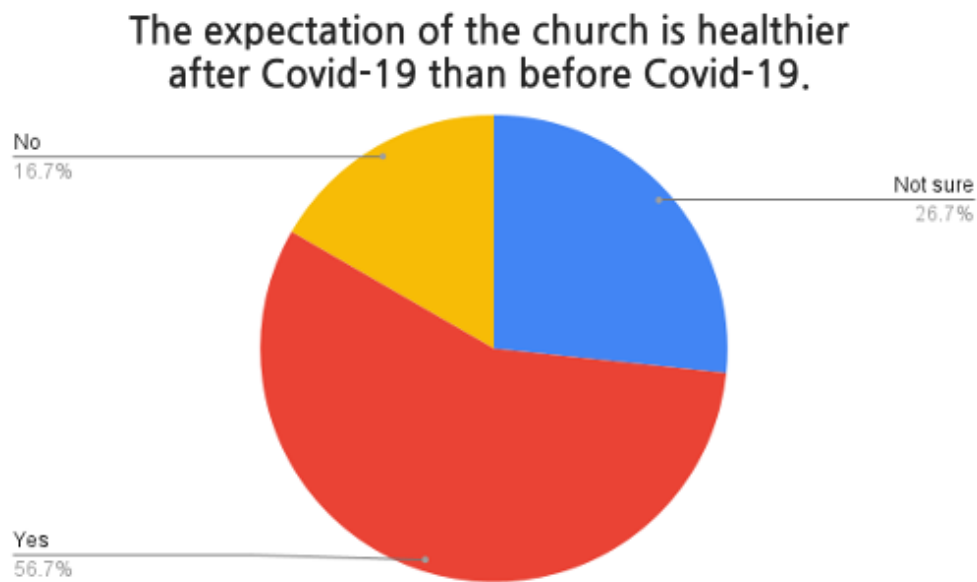


Figure 18

Based on Figure 4, 18 churches respond with negative answers to the question of whether the church was well equipped for the five functions (ministries) regardless of the Covid-19 pandemic, and five churches gave positive answers. However, pastors predicted the health of the church through five essential functions (ministries) to measure church health after Covid-19, and 17 pastors responded positively, five pastors responded negatively, and eight pastors are not sure.

Based on the results of Figure 4, the church did not provide good lay education during the pandemic, but Figure 18 shows pastors expected the church to be healthier than before after the

pandemic. It is difficult to find the reason why the pastors answered that the churches would be healthy after the pandemic despite there was not enough education during the pandemic. However, what is certain is that pastors have an optimistic opinion about the health of the church after Covid-19, compared to before Covid-19.

8.3. Does your church also think about offering both on-site and online worship services even post-Covid-19?

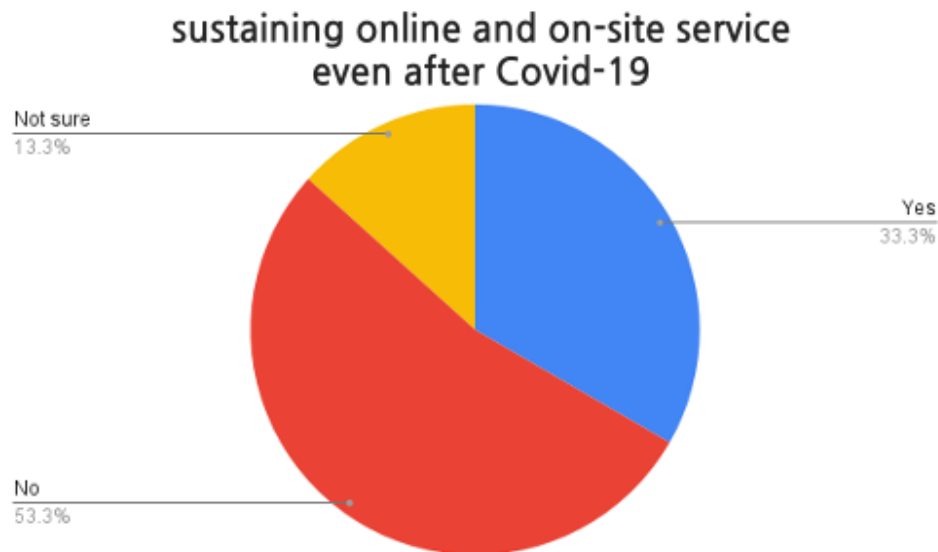


Figure 19

The Covid-19 pandemic has made many differences in our lives. The influence of Covid-19 was equally affected the churches among with the society, and the churches experienced significant changes because of it. Against its impact, churches responded appropriately by developing online worship service.

With such an active response, the churches were able to maintain and sustain its status even during the Covid-19 pandemic. However, when asked whether the churches would maintain

online worship in post-Covid-19, 53.3% or 16 churches said they would only offer on-site worship, 33.3% or 10 churches said they would adopt the Hybrid model that adopt both on-site and online worship, and 13.3% or 4 churches answered not sure.

Based on these results, it can be predicted that at least over 50% of churches will leave online worship after the Covid-19 pandemic. If the world experiences and develops many beneficial things related to our lives due to Covid-19, churches should also develop and apply their experiences during Covid-19 in a beneficial way to prepare for the post-covid-19 era. What the results show, however, is that the church is not positively developing due to Covid-19, but a regression to return to the pre-Covid-19 era despite passing Covid-19.

8.4. What kind of method will your church adopt to educate members post-Covid-19?

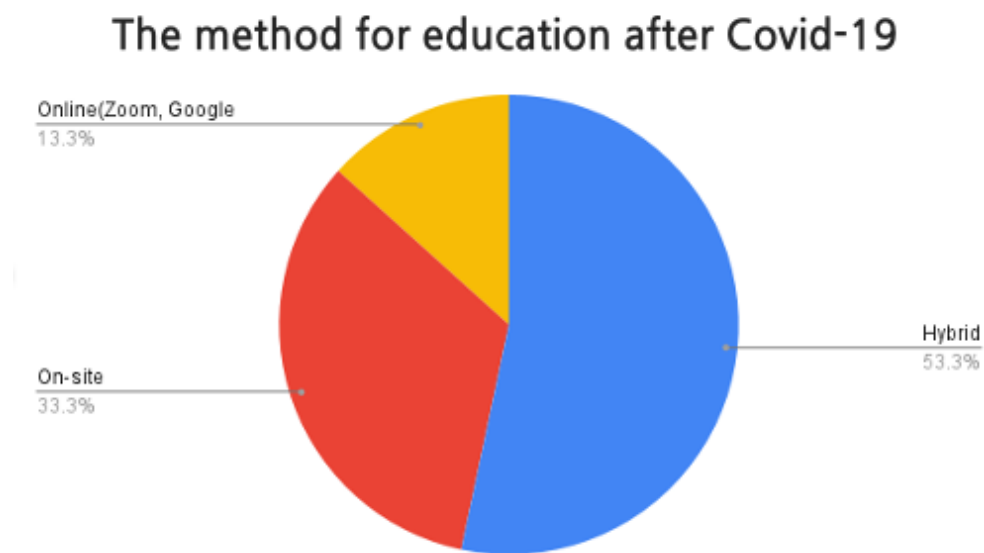


Figure 20

As of Figure 11, even with the Covid-19 situation, 66.7% or 20 churches have never stopped online church education. In the post-Covid-19, 53.3% or 16 churches of which predicted

that they would adopt the hybrid model, 33.3% or 10 churches would use on-site education, and 13.3% or 4 churches will sustain online education.

This may be a bit of a contradiction to the answer in 8.3. As for worship, 16 churches predict on on-site worship rather than hybrid or online worship, but in the aspect of education, it is predicted that about 20 churches will adopt hybrid or online for education.

8.5. What area of service should your church devote itself to post-Covid-19?

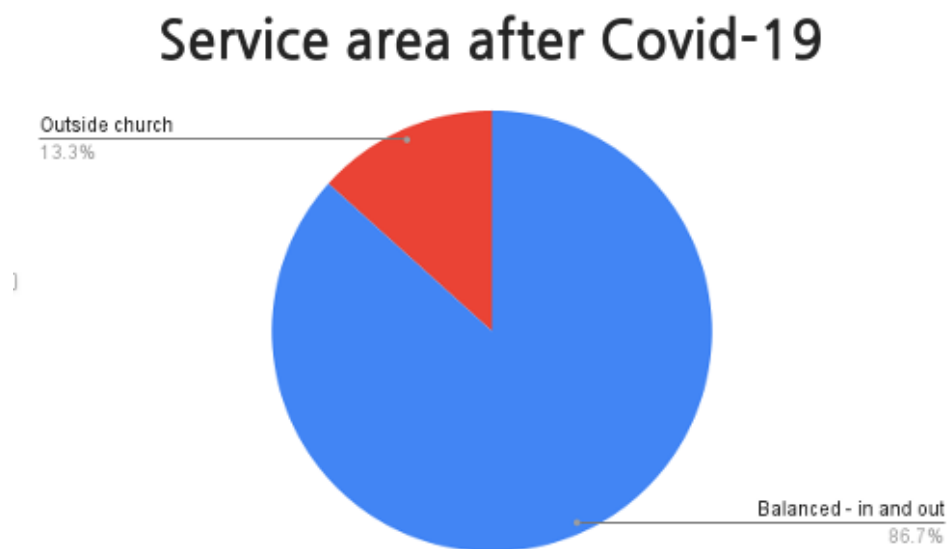


Figure 21

Based on Figure 16, under the Covid-19 situation, 40% or 12 churches were no longer serve inside and outside of the church, and 33.3% or 10 churches only serve inside the church. But where do the pastors predict the area of service of churches the post-Covid-19?

It was predicted that 86.7% or 26 churches of the total would serve both inside and outside of the church with balance, and 13.3% or 4 churches would have to focus on serving outside of the church.

This clearly differs from the area of service before or during Covid-19; it is an advanced or improvement part for the church. The reason why conclude like this is because the church has experienced the importance of serving the local community while going through the corona rather than before it, and after the Covid-19 era, it is predicted to make a balanced devotion to the ministry inside and outside the church. The difficulty of the times called the Covid-19 pandemic seems to have created an opportunity for the church to open their mind and serve the world further than before the pandemic.

Chapter 5: Summary, and Conclusion

In *A Study of History*, British historian Arnold Toynbee (1889-1975) analyzes the rise and fall of civilizations with the framework of "challenge and response." Considering the growth and decline of civilization is an inevitable process of the living organism, Toynbee insists that "Man achieves civilization, not as a result of superior biological endowment or geographical environment, but as a response to a challenge in a situation of special difficulty which rouses him to make a hitherto unprecedented effort."¹²² His opinion is manifested in the famous hypothesis that "the growth of civilization is achieved by a successful response to continuing challenges." And he insisted that civilizations only prosper when it responds properly to a challenge, but if it fails to respond, it will decline.

Toynbee's term, "challenge and response," gives a good insight into how churches can grow into places of development, not failure, during and after the Covid-19 pandemic era. Recently, the whole human race faced a huge challenge called the Covid-19 pandemic. As a result, there has been a lot of confusion in society, and the word about "new-normal," and a new culture is occurring. Among these situations, the church also suffers, and most of all, the rapid decline in the number of church attendance. The world in which the church should exist the post-Covid-19 era will be a different world system comparing to pre-Covid-19.

Therefore, the church should recognize and accept that their ministry can no longer return to the pre-Covid-19 situation. Therefore, all churches should be aware that it has been challenged by Covid-19, and as a result, churches should agree and recognize that they are presented at the crossroads of growth or decline, and that churches should prepare for an appropriate response to the post-Covid-19 era.

¹²² Arnold J. Toynbee, *"A Study of History"* Vol 1, (New York, NY: Oxford University Press, 1974), 570.

Based on Toynbee's hypothesis, it is necessary to think about how Korean immigrant churches in America in the post-Covid-19 era must respond to the challenges of post-Covid-19, so that they could grow healthy and prosper. Based on the answers of the questionnaire, the researcher determines the situation and problems of Korean immigrant churches in the U.S. during the pandemic, and to conclude the thesis by looking for better ways to respond to post-Covid-19.

Furthermore, while acknowledging the importance of following Toynbee's hypothesis and viewpoints, the believers must not forget that there is another way of grace beyond human effort. The means of that grace is God and God's working for his people. Therefore, the Christian needs to respond to all challenges through not only their efforts but also the method of God's grace, and in doing so, the best results will be obtained. King Solomon says in Prov 19:21, "Many are the plans in a man's heart, but it is the LORD's purpose that prevails." and "In his heart a man plans his course, but the LORD determines his steps." (Prov 16:9) These verses made the believers realize that this is the truth through the lives of many ancestors of our faith. Joseph confessed to his brothers that he experienced God's good guidance because he believed and responded to God's will in the midst of all difficulties (Gen 45:5; 50:20). Also, in the midst of hardships that even Job could not understand, he sought God's help and kept standing in the place of faith, saying, "But he knows the way that I take; When he has tested me, I will come forth as gold" (Job 23:10). With God's help, Job overcame his difficulties.

Therefore, all Christians must labor and strive for the problems at hand. However, the believers must not forget that faith in God who is working beyond that, and dependence on God is also necessary.

Summary

1. Worship

First, to prepare for an appropriate response to the post-Covid-19, churches acknowledge the challenge of Covid in the realm of the church's worship. The change of worship means a change in the form of worship, not a change in the central content of praising and worshipping God, which is the core content of worship. In other words, the contents are the same, but the shape of the bowl needs to be changed appropriately according to the situation. In his book, *Leading a post-Covid Church*, Thom S. Rainer, the President of Lifeway Research, insists a change in worship:

You and your church must be open to radical change. We were largely ineffective in the way we did church before the pandemic. Many of our congregations today are mostly irrelevant. Incremental change won't get it done. We must seek God's new paradigms and pursue them relentlessly.¹²³

As Thom Rainer says, the post-Covid-19 church needs to find and pursue a new paradigm given by God, and the first place in the church that needs a paradigm shift is the methods of worship. If the church does not respond to its way of worship in the face of the current situation, it can be predicted that the church would face difficulties in the post-Covid-19 era including the decline in church membership or church closing.

For a proper worship paradigm shift, the church should adopt and develop a hybrid model that maintains online worship that developed during the Covid-19 era while simultaneously conducting in-person worship. However, this does not just mean a model that integrates online worship and in-person worship. Beyond simple integration, the hybrid model should be appropriately developed and applied according to the situation of local church and the

¹²³ Thom S. Rainer, *Leading a Post-Covid Church: A pastor's guide to ministry challenges & opportunities*, (Church Answers, 2020), 30.

surrounding social environment. Pastor Byung Sam Kim, in his book, *All Line Church*, insists that the model of church worship should be prepared for the post-Covid-19 era. So, he suggests that:

Post-Covid-19 era will be a completely different pastoral environment than before the Covid pandemic, it's pointless to decide whether online or offline in these situations. Online will be much more strongly demanded than before Covid-19 across church ministries. However, online without offline basis is just an illusion.¹²⁴

He argues in his book, *All Line Church* that the world that churches face post-Covid-19 will experience more tremendous changes than the church experienced prior to Covid-19. Therefore, he insists that it is inevitable that local churches should actively respond to the challenge of Covid-19 and church worship should adopt a newly developed hybrid model for that response.

Why is this reaction inevitable? He insists the reason is that many people have left the church throughout the Pandemic, and if the church persists only in in-person worship after the pandemic, it is expected that those who attended worship online will also leave the church. Therefore, the decision of churches to adopt the hybrid model should be heavily considered for preparing for post-Covid-19 to prevent the outflow of people who only attended online worship. Online worship is also a way to invite people who have left the church during the pandemic, so, the church must consider advanced hybrid models in order to prepare for post-Covid-19.

Furthermore, the reason for adopting the hybrid model is that it is a way for believers to experience deeper fellowship with God. According to "The State of the Bible survey report," it states that "those who attended both in person and online are most likely to strongly agree (44%)

¹²⁴ Kim, Byung Sam. *All Line Church: We are going to All Line*, translated by Euntaik Kim, (Seoul, Korea: Duranno, 2021), 21.

that their church services increased their desire to read the Bible.”¹²⁵ In other words, as a church preparing for the post pandemic, choosing an online or in-person worship is not the issue of a bilateral choice, but it must consider adopting a developed hybrid model to promote the spiritual growth of the saints and worship attendance at the same time.

However, the problem is that referring to figure 19, among the Korean immigrant churches in the United States who participated in this survey (belonging to the Kosin denomination in the eastern region), 53.3% or 16 churches answered that they will quit the hybrid model and adopt only in-person worship, and 33.3% or 10 churches said they would continue to dedicate their worship with hybrid model. Based on these answering, it is believed that in the post-pandemic era, Korean immigrant churches in the U.S. will have to think a little more and respond carefully to the challenge of Covid-19.

Therefore, Korean immigrant churches in the U.S. who participated in this survey (belonging to the Kosin denomination in the eastern shore area) should properly respond to the development of hybrid models in preparation for the new era of post-pandemic, instead of adopting the paradigm of pre-pandemic in-person services during the remaining pandemic.

2. Fellowship

Second, for the development of fellowship, it is necessary to combine the advantages of pre-Covid-19 with those developed during Covid-19. Referring to Figures 9 and 10, before the pandemic, fellowship with God developed through community gatherings such as in-person

¹²⁵ Lisa Cooper, Jeffery Fulks, John Farquhar Plake, Alyce Youngblood, “The State of The Bible USA 2021,” *Research from American Bible Society*, 2021, https://1s712.americanbible.org/state-of-the-bible/stateofthebible/State_of_the_bible-2021.pdf. P45

worship, but because of the difficulty in face-to-face gatherings during the Covid-19 period, a fellowship with God is developed more personally by reading the Bible.

The American Bible Society released the Eleventh Annual State of the Bible report on May 11, 2021. The report shows that over 181 million Americans opened a Bible in the past year, which is significantly increased from 2020, when 169 million adults used the Bible at least occasionally. One in six U.S. adults (16%) read the Bible most days during the week, which is 12 percent increase comparing to 2020. Nearly two out of three Americans (63%) say their Bible usage is the same as last year, while around one in ten (9%) says it has decreased. However, 25% of U.S. adults reported more frequent Bible reading habit.¹²⁶

Based on this report, it is found that the church spent more time in fellowship with God through personal Bible reading than through in-person worship during Covid-19. Thus, it seems that the saints should be encouraged and challenged to continue to develop the time of Bible reading for personal fellowship with God in the post-Covid-19 era.

Obviously, in the post-Covid-19 period, unlike during the Covid-19, the same hustle and bustle as before the pandemic will enter our daily life again. Therefore, from now on, the church will have to develop methods to continue the time of personal Bible meditation in the midst of busyness during post-Covid-19. This may be accomplished through private quiet time with God but through a communal online early morning prayer meeting.

Also, in the Covid-19 era, non-face-to-face interactions has become a daily routine, so many laypersons suffered from lack of fellowship. Therefore, in post-Covid-19, it is necessary to encourage and revitalize the fellowship part between laypersons, which had been isolated due to

¹²⁶ “American Bible Society Releases 11th Annual State of the Bible Report,” *Cision PR Newswire*, May 11, 2021, <https://www.prnewswire.com/news-releases/american-bible-society-releases-11th-annual-state-of-the-bible-report-301288592.html>.

Covid-19. To combat this problem, churches encourage frequent tea-time meetings and also promote small group meetings more than ever before to develop fellowship between laypersons through volunteer activities inside and outside the church, or to study the Bible both inside and outside the church like a “Coffee Break.” And churches try to open useful seminars that can be frequently attended within the church.

Efforts to revitalize these fellowships must be discussed and prepared in the church before the post-Covid-19 era arrives, so that the church will become more vibrant in the post-Covid-19 era.

3. Education

Church education also should be adopted, developed, and established as a Hybrid model. Most of the church’s education before the pandemic was face-to-face education, and as a result, many church members were unable to attend and receive training due to time and space constraints. However, during the Covid-19, most churches switched to online education to continue their training. However, online education has overcome many of the time and space restraints caused by in-person, and as a result of adopting this method, the number of participants in education has increased compared to the past when churches relied on face-to-face education.

Thus, looking at Figure 20, according to the question about the prediction of the development and direction of church education in post-Covid-19, 66.6% or 20 churches answered that they will adopt the online education method. However, 33.3% or 10 churches wanted to return to face-to-face education again. Why do 10 churches think that way? There may be several reasons: the most important is that pastors may believe face-to-face education is more effective than online education. It can be said that in-person education is more effective in terms

of quality because it can be taught more intensively compared to online education and can be taught by looking at the direct responses of the students. However, if churches insist on face-to-face education, churches should overlook the fact that the attendance of believers who were trained by attending online will be restricted again due to time and space constraints.

In this regard, the local church should seriously consider and conclude what type of method to choose for church education after Covid-19. To create the best conclusion, churches need to emulate the ways of Jesus. Jesus went to those who had difficulty going to the temple rather than going to the temple where people were wearing holy clothes and preparing to worship before God. Jesus traveled to the wilderness, the Sea of Galilee, the roads, and neighborhoods where people who tired from their daily lives, preaching the gospel of heaven, and teaching them about the kingdom of God. This teaches us that Jesus taught the kingdom of God to all kinds of people beyond the constraints of time and space. Therefore, churches may think it is more beneficial to follow Jesus' way of education.

Regarding post-Covid-19 church education, the researcher agrees that churches should follow the face-to-face teaching method in consideration of the quality of education for intensive, special education such as discipleship training. However, to other Bible studies and education, it is believed that local churches should approach the largest number of people and select the Hybrid model, an educational method that can teach the gospel.

4. Evangelism (Mission)

Fourth, to vitalize evangelism, the church should proceed with uninterrupted evangelism training. Although evangelism and evangelism training had to be stopped due to Covid-19, the churches that grew up in this research of new families were 53.3% or 16 churches of the 30

churches that participated in the overall survey. During the pandemic, many people were afraid and reluctant to gather together because non-face-to-face communication was the norm. This is because, despite receiving the vaccine, there are still concerns about breakthrough infection. Nevertheless, it can be predicted that the reason for the attendance of new families at the church is the result of the evangelism training that the laymen received before the Covid-19 pandemic. In conclusion, because the church conducted uninterrupted evangelism training before Covid-19, new families attended in the church.

Through these answers, the researcher recognizes the necessity of evangelism training in the daily life of lay people. Therefore, after Covid-19, the church should emphasize the evangelism that has been interrupted or weakened due to the pandemic, and furthermore, through the evangelism training program, the church should become an outpost of the Gospel. Since some people are not expected to come to church again after Covid-19, the church must take the role of leading them to God through evangelism so that those people can hear the gospel and restore their lives. By doing this effort, the church will have hope for post-Covid-19 as well.

After seeing that the number of U.S. Protestant churches decreased during the pandemic, Ed Stetzer, the executive director of the Wheaton College Billy Graham Center, comments about this situation: “Church planting is slowing, and the number of closures is growing...yet, the opportunity is still before us—people are searching spiritually, and the gospel is the answer.”¹²⁷ As Ed predicts, many surveys show a higher church closures rate than church planting rates during and after Covid-19 than before, so churches are expected to decline. The reason is that people are leaving the church even though they must listen to the gospel. According to this survey, even those who leave the church still want to hear and experience the spiritual practice

¹²⁷ Aaron Earls, “Protestant Church Closures Outpace Openings in U.S.,” *Lifeway research*, May 25, 2021, <https://lifewayresearch.com/2021/05/25/protestant-church-closures-outpace-openings-in-u-s/>

and the Gospel. Therefore, to meet the needs of these people, the church will have to dedicate itself to the ministry of evangelism again, and then the church will experience revival again in the post-pandemic.

SBC congregations reported baptizing 123,160 people in 2020, a 47.76% decline from the prior year and the ninth straight year of decline. The SBC described the largest drop in a key indicator for 2020 was in baptisms, which to some extent could be explained by coronavirus closures and social-distancing restrictions.¹²⁸ This figure was the biggest decline since 1918 and 1919 influenza pandemics swept the world. As a way to overcome this situation, Ronnie Floyd, president, and CEO of the SBC Executive Committee said:

Urgency is not an option for any of us as Christ-followers. People need Jesus and they need Jesus now. Our generation of Baptists must believe and determine now that we will do whatever it takes to present the Gospel of Jesus Christ to every person in the world and to make disciples of all the nations.¹²⁹

As an appropriate response, the words of Matthew 28:19-20 must once again melt into laypersons and churches live and preach the gospel to all nations. Thus, the post-Covid-19 era is a time of despair for unprepared churches, but we believe that it could be a time to bring the joy of harvesting back to those who have prepared an appropriate response, so churches must prepare and actively respond to post-Covid-19 by spurring evangelism training.

¹²⁸ Mark Wingfield, "SBC loses another 435,000 members in 2020," *Baptist News Global*, May 24, 2021, https://baptistnews.com/article/sbc-loses-another-435000-members-in-2020/#.YLb30C06-_8

¹²⁹ Carol Pipes, "Giving Increases in 2018 for SBC, Baptisms, Attendance Continue Decline," *Lifeway research*, May 23, 2019, <https://lifewayresearch.com/2019/05/23/giving-increases-in-2018-for-sbc-baptisms-attendance-continue-decline/>

5. Service

Fifth, the service ministry of the church should be a way to open the door to the world more than before the Covid pandemic and take on the role as the light and salt in the world after Covid-19. According to the survey, 50% or 15 churches answered that the church had served in a balanced way inside and outside the church before Covid-19, and 40% or 12 churches said that they served only inside the church, so it can be concluded that the pre-Covid churches considered it important to serve within the church. In contrast, 33.3% or 10 of the churches that served only inside the church during Covid-19, and 10% or 3 churches provided balanced service inside and outside the church. The researcher assumes that the service in the church also suffered because Covid-19 made it difficult for the church to meet face-to-face to serve together.

In this situation, what area of service should the church focus on after Covid-19? Referring to Figure 21, 86.7% or 26 churches answered that they would serve in a balanced way inside and outside the church, and 13.3% or 4 churches said that they would focus on service outside the church. With these results, the church will decide that 100% of the church is expected to serve outside after the Covid-19 era. Based on the answers, it is conceived that the impact of Covid-19 on the ministry of the service has turned the church's attention to the society outside the church, and made the churches realize that they should serve there.

Then, what kind of service should the church do to the society in the post-pandemic? What area of service should churches undertake? Thom Rainer proposes the following about the church's social service in his article '5 ways the post-place church will look different after Covid', an article about how the church will be different in the post-Covid-19 era.

Churches have the opportunity to be a post-place option for those in their community. Most churches have an abundance of space. Really, most churches have too much space.

The churches that are creative in the post-place world will find Great Commission ways to reach their communities by making their facilities available to them.¹³⁰

Rainer insists that the church building was built for the purpose of worship, but in the post-Covid-19 period, face-to-face worship will be weakened, so it is a waste to be used only as a building for worship. So, he suggests an alternative that the church building should be a building to serve the community during the week.

In other words, in the post-Covid-19 era, the world will change rapidly, and many people will need help, so church buildings must now open their doors to the world in order for churches to serve them in the post-pandemic world. This argument has significant meaning, among the 5 ministries of the church, in the area of church service, the church must fulfill its original mission of serving the world and the role as the light and salt in the world in order to survive in the post-Covid-19 era. Therefore, from now on, churches should pay attention to serving the world beyond the service inside the church in the realm of service. To serve the world, various programs should be developed, and above all, the church building should be shared and used through communication with local residents, and the influence of the church should be expanded by serving the community by filling the need.

¹³⁰ Thom S. Rainer, “5 Ways the post-place church will look different after COVID,” *The Christian Post*, March 2, 2021, <https://www.christianpost.com/voices/5-ways-the-post-place-church-will-look-different-after-covid.html?clickType=link-related-articles>.

6. Conclusion

As such, Covid-19 has clearly presented a great challenge to the church. As a result of Covid-19, many churches are experiencing confusion and the bitterness of decline. They also fear that they will continue to experience these kinds of circumstances in the future. However, the church should not zone this situation out or accept it without hesitation. To overcome the Covid-19 situation that challenges the church, the church should seek and implement the most appropriate response for post-Covid-19. As a result, the prepared church will lead the post-Covid-19 era.

In order to become a prepared church, the five essential ministries that make up the church must be reorganized and developed in line with the post-Covid-19 situation. To do that, churches must agree that they can no longer use the same methods that they used before Covid-19. And churches must admit that reorganization and developments are the things that put their thorough labor and energy into it. Therefore, it will be difficult to prepare for post-Covid-19. This does not mean, however, that there is no solution, as the research has shown.

Through many recent surveys, hopes for the post-COVID era and ways to overcome difficulties are suggested. Among them, Lifeway Research conducted an extensive survey titled “Pastors' Descriptions of In-person Worship Attendance”¹³¹ among 1,000 American Protestant pastors from September 1st to September 29th in 2021. Churches can find important clues to deal with Post-Covid-19. Although most Protestant churches in the United States have returned to face-to-face worship, the study found that attendance is slowly recovering, the study found.

The research says that “98% of Protestant pastors say their churches are back to meeting in person, but three-quarters say they are still below pre-pandemic attendance. While some

¹³¹ McConnell, Scott, “Complete Report of A survey of Americans Protestant Pastors,” *Lifeway Research*, <https://lifewayresearch.com/wp-content/uploads/2021/11/Pastors-Sept-2021-Attendance-Report.pdf>

churches are still below 50% of their January 2020 attendance levels, others report growing during the pandemic.” McConnell, executive director of Lifeway Research, concludes “Most small churches are still not back to pre-pandemic attendance, but far more of them are reaching this point than larger churches...It is possible small churches are aided by perceived safety of a naturally smaller gathering, differences in technology options for gathering online, or the strength of relational connections. But regardless of the reasons why, in-person worship attendance trends currently look promising for small churches.”¹³²

Therefore, churches can get a little hint on how to prepare for post-Covid-19 through this research. That is safety for gathering and the strength of the relational connection. Therefore, the church should do its best for the safety of church members, and furthermore, it can be helpful to emphasize and develop solidarity among members and continuously encourage small group gatherings in order to effectively prepare for the post-Covid-19 era.

Nevertheless, if it is a church with the vitality of God, the church must struggle for positive development, not comfort, in order to restore the health of the church in any era. Although it is impossible to apply a monolithic mode of change to churches, every church should become the light and salt of the world in preparation for the post-pandemic era by developing these five core areas of ministry to fit the local church. There is a Korean proverb that says, “The journey of a thousand miles begins with a single step.” Let's make small changes (responses) in each church and prepare wisely for the post-Covid-19 era.

In order to take this step, a church must first desire a change and recovery in the leadership. As history shows, a nation, society, group, church, and individual could only

¹³² Earls, Aaron, “Almost All Churches and Most Churchgoers Are Now Gathering in Person,” *Lifeway research*, Nov 2, 2021, <https://lifewayresearch.com/2021/11/02/almost-all-churches-and-most-churchgoers-are-now-gathering-in-person/>

overcome the crisis through good leaders who appeared in every difficult period. In the Korean church, these good leaders appeared and protected the church whenever the church was in crisis. There have been many difficulties in the history of the Korean church, such as 'Shinto Shrine Worship Movement' was compelled by Japan, Korean war, and the democratization movement, but with the courageous determination and faith of the church leaders, the Korean church is sustaining and growing in the grace of God. In particular, the Kosin denomination that responded to this survey is famous for its 'anti-Shinto Shrine Worship Movement' during the Japanese invasion. Among the many martyrs, Pastor Han, Sang-dong opposed 'the Shinto Shrine Worship Movement' and founded the Kosin denomination.

Regarding Pastor Han, Sang-dong, Dr. Hwang, Hyeon-jo in his book said, “Pastor Sang-dong Han stands tall as a spiritual leader with outstanding religious courage and indomitable fighting spirit in the unfortunate times when Joseon (old name of Korea) was occupied by Japanese colonial rule and the church suffered hardships. He was a true warrior of faith with courage and indomitable fighting spirit, who quietly endured the slander, attack, and loneliness that are common with upright leaders and walked while looking only at God. In that sense, Sang-dong Han was the model of the Korean church, like a Joshua, Daniel, and Paul.”¹³³

The secret to Pastor Sang-dong Han's martyrdom and keeping his faith until the end was 'Prayer' and 'Word.' The Kosin denomination is the denomination that succeeded its predecessors in this faith, and it is still the most conservative denomination in the Korean church, focusing on 'prayer' and 'word of God.' Although most churches around the world are experiencing difficulties due to the Covid-19 crisis, the church believes that these difficulties will be overcome by raising great leaders such as Moses, Joshua, Daniel, Paul, and Han, sang-dong.

¹³³ Hwang, Hyeon-jo. “*History and Spirit of Kosin Denomination*”, translated by Euntaik Kim, (Anaheim, CA: EU Publishing, 2021), 81.

Fred Smith, former editor-in-chief of the American Journal of Christian Leadership, cited “courage as the most important quality of a leader.”¹³⁴ The church still needs leaders with courage. That courage will be based on 'prayer' and 'word,' and through a leader with such courage, the Covid-19 crisis will become an opportunity for church maturity and growth and an opportunity to restore this world.

And, the church will now have to change the direction of worship and all ministry from the traditional on-site model to a hybrid model that blends the online model developed through Covid-19, so that the church can grow healthy in the post-Covid-19 era. There are more ministries that the church can do through the online ministry model than in the case of on-site ministry model, which is why the church should consider to develop hybrid model in the post-Covid-19 era. About the churches that have switched to the hybrid model, the Premier’s head of digital theology, Pete Phillips says,

this church without walls is a church of many faces: of choirs and music groups; of impromptu readers and people leading prayers; of those doing all age crafts; of keyworkers and Covid19 volunteers. This is a church where the housebound are welcome, the disabled can play a full part and those in care homes are included. Church with a human face, even when that is a blackboard and table at the end of the garden path. Hybrid Church is using any technology (including church building based worship) to open up the presence of God for people, to include people in the body of Christ seeking to worship God, to offer help to those in need and prayer for those in need, for the dying and the bereaved.¹³⁵

Among some research centers in America (Premier Digital ministry, Youversion for church ministry, Outreach magazine) and Some denominations (baptist, methodist, episcopal etc), and immigrant Korean megachurches in the United States (Open Door Presbyterian Church

¹³⁴ Smith, Fred. “*Learning to Lead*”, The Leadership Library Vol. 5, (Waco, TX: Word books, 1986), 19.

¹³⁵ Phillips, Pete. “What is Hybrid Church?”, *Premier Digital*, 2021, <https://www.premierdigital.info/post/what-is-hybrid-church>.

in VA, Korean Central Presbyterian Church in VA etc), the number of churches that have already applied the hybrid model are gradually increasing, and they have shown a good example.

Nevertheless, it is unfortunate that there are no practical and academic studies on the hybrid model yet. As the demand for the hybrid model increases in the ministry field at the time of preparing for post-Covid-19, it would be good to conduct academic and practical research on the hybrid model.

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APPENDIX A

Consent

Title of the Project: Prediction on how the ministries of the church will change in post-COVID-19

Principal Investigator: Euntaik Kim, Doctoral Candidate, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be 30-70 and a senior pastor of an immigrant Korean American Presbyterian Kosin denominations churches on the East Coast in the United States. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of the study is to compare the church's five ministries(worship, fellowship, education, evangelism, service) before and during COVID-19 and to predict the ministries of the church post-COVID-19.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. Complete an electronic survey. The survey includes a total of 35 questions, consisting of 4 general questions, 24 questions about the ministries of the church, and 7 questions about predictions and prospects for the post-COVID-19 church situation. These are questions that can be answered in a total of 20 minutes.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from participating in this study.

Benefits to society include learning how to serve churches more effectively in post-COVID 19 than before.

What risks might you experience from being in this study?

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

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be recorded anonymously.
- The data will be stored on a password-locked computer and may be used for presentations on future research. After 3 years, all electronic records will be deleted.

Does the researcher have any conflicts of interest?

The researcher serves as a pastor at Gospel Korean Presbyterian Church of Washington. To limit potential or perceived conflicts the study will be anonymous, so the researcher will not know

who participated. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty. If you decide to participate, you are free to not answer any question or withdraw at any time.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Euntaik Kim. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at..... You may also contact the researcher's faculty sponsor, Thomas Cook,

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

Your Consent

By agreeing to be part of the research, please be sure that you understand what the study is about.

You may print a copy of this document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

APPENDIX B

Recruitment Document

Feb. 10. 2021

Prediction on how the ministries of the church will change in post-COVID-19

Euntaik Kim

.....
.....

Dear : Pastors who serve immigrant Korean church(Kosin presbytery) in the eastern part of the U.S.

As a student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The purpose of my research is to prepare for church ministry post-COVID-19, and I am writing to invite eligible participants to join my study.

Participants must be senior pastor at an immigrant, Korean, Presbyterian church(Kosin presbytery denomination), and must be between 30 to 70 years of age. Participants, if willing, will be asked to complete an online survey. It should take approximately 20 minutes to complete the procedures listed. Participation will be completely anonymous, and no personal, identifying information will be collected.

In order to participate, please click here ([include hyperlink to online survey](#)), complete the survey and submit it by the last day of April. Contact me at [.....](#) for more information.

A consent document is provided as the first page of the survey. The consent document contains additional information about my research. You do not need to sign and return the consent document. After you have read the consent form, please click the button to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the survey.

Sincerely,

Euntaik Kim

.....

APPENDIX C

Questionnaire Questions

1. General Questions

1) How old are you?

- ① 20~29 years old ② 30~39 years old ③ 40~49 years old ④ 50~59 years old
⑤ 60~70 years old

2) How long have you been serving your church?

- ① 1~9 years ② 10~19 years ③ more than 20 years

3) How long has your church been established?

- ① 1~9 years ② 10~19 years ③ 20 or more years

4) How many people are in your church?(including all children)

- ① fewer than 50 people ② fewer than 100 people ③ fewer than 200 people ④ more than 200 people

5) Is your church in the eastern part of the U.S.?

- ① Yes ② No

2. Questions about a Healthy Church

1) Do you think your church is growing and healthy regardless of the Covid-19 pandemic?

- ① Yes ② No ③ Unable to evaluate

2) Do you think your church is having a healthy influence in the community regardless of the Covid-19 pandemic?

- ① Yes ② No ③ Unable to evaluate

3) Do you think your church is well equipped for the five functions of the church, worship, fellowship, education, evangelism, and service regardless of the Covid-19 pandemic?

- ① Yes ② No ③ Unable to evaluate

4) What is the financial condition of the church you are serving compared to before the Covid-19 pandemic situation?

- ① Improved ② Worsened ③ Unchanged

3. Questions about Worship

1) Do you think that all of the services offered during the Covid-19 pandemic are being offered in accordance with the purpose of worship, bringing "Glory to God"?

- ① Yes ② No ③ Unable to evaluate

2) Do you think there is a change in the attitudes and state of mind of the congregation attending the worship service when compared to services offered before the Covid-19 pandemic?

- ① Yes ② No ③ Unable to evaluate

3) How has the congregations attendance rate (on-site + online) for worship offered during the Covid-19 pandemic compared to the attendance before the Covid-19 pandemic?

- ① 100% attendance ② 80% attendance ③ 50% attendance ④ less than 50% attendance

4) Do you think that the worship service (purpose, format, congregation meeting, etc.) held after the Covid-19 pandemic will be the same as before?

- ① Yes ② No ③ Unable to evaluate

4. Questions about Fellowship

1) Do you think the laypeople in your church had more personal fellowship with God before or during the Covid-19 pandemic?

- ① Before the pandemic ② During the pandemic

2) What do you think was the best way laypeople could have fellowship with God before Covid-19?

- ① Participation in Worship ② Personal Bible Meditation (Quiet Time, Reading their Bible, etc.)

③ Fellowship with other laypeople ④ Online or in-person Bible Study

3) What do you think has been the best way laypeople could have fellowship with God during Covid-19?

① Participation in Worship ② Personal Bible Meditation (Quiet Time, Reading Bible, etc.)

③ Fellowship with laypeople ④ Online or in-person Bible Study

4) What do you think was the best way for laypeople to have fellowship with other laypeople before Covid-19?

① Volunteer ② Online or in-person Bible Study ③ Tea time ④ Social Media

5) What do you think has been the best way for laypeople to have fellowship with other laypeople during Covid-19?

① Volunteer ② Online or in-person Bible Study ③ Tea time ④ Social Media

5. Questions about Education

1) Did your church have an educational program to make laypeople disciples of Jesus before the Covid-19 pandemic?

① Yes ② No

2) Has your church had an educational program to make laypeople disciples of Jesus during the Covid-19 pandemic?

① Yes ② No

3) If your church has had an education program during the Covid-19 situation, what is the education method?

① On-site education ② Online education (Zoom, Google Meet, etc.) ③ On-site and Online (hybrid)

4) Did your education program have a higher attendance rate of laypeople before or during Covid-19?

① Before the Covid-19 ② During the Covid-19

6. Questions about Evangelism(Mission)

- 1) Was there a training program related to evangelism in your church before Covid-19?
① Yes ② No
- 2) Has there been any training program related to evangelism in your church during Covid-19?
① Yes ② No
- 3) Have you encouraged the laypeople for evangelism during Covid-19?
① Yes ② No
- 4) During Covid-19, have there been any new members who have been evangelized by your church and attended?
① Yes ② No

7. Questions about Service

- 1) In what type of areas was the church primarily dedicated to service before Covid-19?
① Inside church ② Outside church
③ Balanced service inside and outside the church ④ No Service
- 2) In what type of areas has the church been primarily dedicated to service during Covid-19?
① Inside church ② Outside church
③ Balanced service inside and outside the church ④ No Service
- 3) did you serve more before or during the Covid-19 situation?
① Before the Covid-19 ② During the Covid-19 ③ No Service

8. Predictions and developmental comments about the church post-Covid-19

- 1) Do you expect your church attendance to increase post-Covid-19, or do you expect it to decline?
① Increase ② Decline ③ No Change

2) Do you expect your church to become healthier post-Covid-19 through the activation of the five essential functions of the church than before Covid-19?

- ① Yes ② No ③ Not sure

3) Does your church also think about offering both on-site and online worship services even post-Covid-19?

- ① Yes ② No ③ Not sure

4) What areas do you think need to be improved in order to further develop fellowship post-Covid-19?

- ① Volunteer opportunities ② Online or in-person Bible Study ③ Tea time ④ Social Media

5) What kind of method will your church adopt to educate members post-Covid-19?

- ① On-site education ② Online education (Zoom, Google Meet, etc.) ③ On-site and Online (hybrid)

6) Do you think the church's evangelism situation post-Covid-19 will be positive compared to before Covid-19?

- ① Yes ② No ③ Not sure

7) What area of service should your church devote itself to post-Covid-19?

- ① Inside the church ② Outside of the church
③ Balanced service inside and outside the church ④ No Service

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

March 17, 2021

Eun Taik Kim
Thomas Cook

Re: IRB Exemption - IRB-FY20-21-510 Prediction on how the ministries of the church will change in post-COVID-19

Dear Eun Taik Kim, Thomas Cook:

The Liberty University Institutional Review Board (IRB) 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 the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

Category 2.(i). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording).

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research

Research Ethics Office