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A STRATEGY FOR DEVELOPING TEAM-BASED OUTREACH MINISTRY
THROUGH SABBATH SCHOOL ACTION UNITS

Written by

JAESUNG YOON

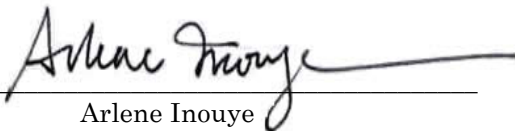
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requirements for the degree of

Doctor of Ministry

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Date Received: October 30, 2013

A STRATEGY FOR DEVELOPING TEAM-BASED OUTREACH MINISTRY
THROUGH SABBATH SCHOOL ACTION UNITS

A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
JAESUNG YOON
FEBRUARY 2013

ABSTRACT

A Strategy for Developing Team-Based Outreach Ministry Through Sabbath School Action Units

Jaesung Yoon

Doctor of Ministry

School of Theology, Fuller Theological Seminary

2013

The goal of this doctoral project is to move the church from an inward to an outward focus by utilizing ministry teams called Sabbath School Action Units as the primary vehicles for local outreach; these teams will do ministry under the leadership of the lay leaders who are coached by pastoral staff members. The purpose of this study is to involve all church members in God's mission, using their spiritual gifts through the team ministry.

This doctoral project consists of three parts. The first part will examine the ministry context, which includes both the needs of the community and the capacity of the church to meet the needs. The felt needs of the people in the community are various, including cultural issues like language barriers and a generation gap; family issues such as divorce and parenting; physical and mental health problems such as loneliness and addiction, financial instability; and issues regarding legal status. The second part seeks to establish the biblical and theological foundation of "team ministry," which is one of the most effective ways of ministry for the church. The third part deals with the specific strategies for implementation of the team ministry. The discussion will include how to clarify the ministry vision, how to select and train team leaders, how to recruit team members, and how to conduct outreach ministry.

Because the transition from an inward to an outward focused church takes considerable time, patience and persistence are needed for both leaders and team members. A pilot project will be operated before extending the team ministry to the whole congregation. For more effective transition, ministry team-centered church governance will be suggested instead of committee-based church governance.

Theological Mentor: Kurt Fredrickson, PhD

Words: 277

To my father late Donggi Yoon and my mother Jungja Kim Yoon,
who always encouraged me to pursue what God wanted me to do

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INTRODUCTION

On September 20, 1984, Mr. and Mrs. Hong and their two little sons boarded a plane at Seoul international airport, bound to Los Angeles with an inflated American dream. Leaving Korea was a great challenge for them, because Mr. Hong had to resign the position of board director of one of the well known construction companies in Korea. They started to run a small beauty supply shop at the Avalon indoor swapmeet in Koreatown, which is in the heart of Los Angeles. They worked very hard day and night, and their shop began to prosper.

However, the Los Angeles riots took place in the Koreatown area on April 29, 1992, and thousands of Koreans' houses and businesses were burned down by rioters, including Mr. and Mrs. Hong's shop. They could not believe that their cherished dream had burned into ash overnight. To make them more miserable, Mr. Hong was diagnosed with stomach cancer two years later, which was likely due in part to the tragedy he had experienced. Two thirds of his stomach was taken out in surgery. He had to have another surgery for liver cancer and lung cancer two years later. His suffering did not stop there. He was diagnosed with esophagus cancer and skin cancer the next year. Finally, Mr. Hong passed away in 2002, leaving behind his family and a shattered dream.¹ The Hong family's story speaks for the shattered dream and unhealed wounds of many Koreans living in Koreatown in Los Angeles.

Tens of thousands of Koreans in Koreatown in Los Angeles lost their homes and work places as a result of the riots, and were disheartened by such unexpected damage.

¹ Soonja Hong, "April 29th LA Pokdong hu Jaetdumi wiae dasi seoda" ["Standing up again on top of the ash after the April 29th LA Riots"] in *Saigu Pokdong 10 Junyun Ginyum Baekseo* [*The April 29th Los Angeles Riot White Paper*] (Los Angeles: April 29th Association, 2002), 67-70.

After the riots, America became a hell rather than a paradise for those Korean immigrants who believed that America was the country of their dreams. However, they could not take time to grieve their losses. They had to fight for survival. Community and church leaders in Koreatown appealed to the Korean government and other Korean communities in America to support them. Churches sought opportunities to reconcile with neighboring communities, especially with the African-American community.² In this way, the Koreatown that was crumbled by the riots began to rebuild. Even though twenty years have passed since the Los Angeles riots, many wounds still need to be healed among the people in the community. These individuals, the people of Koreatown, comprise the community surrounding Los Angeles Central Korean Church, and they are the main target group for the ministry of this project.

Determining the main target group is one of the most important steps for the outreach ministry of the church. In his book, *Understanding Church Growth*, Donald McGavran emphasizes that people should not be required to cross racial, linguistic, or class barriers in order to become Christians.³ He introduces what he refers to as “the homogeneous unit principle,”⁴ which is applicable for local church outreach as well as for world mission. Similarly, in *ChurchNext*, Eddie Gibbs also stresses, “Messengers of the gospel are called to immerse themselves in the host culture rather than endeavoring to

² Sunjoo Lee, *Saigu Pokdong 10 Junyun Ginyum Baekseo [The April 29th Los Angeles Riot White Paper]* (Los Angeles: April 29th Association, 2002), 131-133. Lee references an interview with Hyunseung Yang for this information.

³ Donald A. McGavran, *Understanding Church Growth*, 3rd ed. (Grand Rapids: Eerdmans, 1990), 163.

⁴ McGavran defines the “homogeneous unit principle” as a group of people who have ethnic, linguistic, social, educational, or vocational similarities, in which they enjoy a common bond of unity, while simultaneously feeling different from others. *Ibid.*, x.

extract those who respond from their own culture.”⁵ With this guidance in mind, the target group of Los Angeles Central Korean Adventist Church will be Korean people in Koreatown in Los Angeles, who share the same culture and the same geographical area as church members.

According to Lifeline Los Angeles, a non-profit organization that offers free telephone counseling for Koreans in Los Angeles, the primary reason for anguish among today’s Korean people in Los Angeles is loneliness.⁶ There are many other needs among Korean people in Los Angeles, including overcoming language barriers, obtaining legal status, solving marriage issues, finding help with parenting issues, resolving personal relationship issues, experiencing healing for physical and mental health problems, healing from addiction, and finding satisfaction regarding spiritual needs. Financial suffering due to the national economic decline is another need among Korean people, as many of them are engaged in commercial businesses. The challenge to survive as minorities in society is not easy.

Even though the state, the city, the Korean chamber of commerce, the Korean consulate in Los Angeles, and many other organizations have their roles in meeting the needs of the people in Koreatown, certainly the Korean churches have a place in meeting their needs both felt needs and spiritual needs. Over one hundred years ago, Ellen G. White described the purpose of the Church: “The church is God’s appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to

⁵ Eddie Gibbs, *ChurchNext: Quantum Changes in How We Do Ministry* (Downers Grove, IL: InterVarsity Press, 2000), 39-40.

⁶ Jung Kyun Kim, “The Top Anguish of Koreans Is Loneliness: Statistic from Lifeline LA,” *koreadaily.com*, November, 21, 2012, http://www.koreadaily.com/news/read.asp?art_id=1139626 (accessed November 21, 2012).

the world.”⁷ God’s expectation for the Church is very lofty, for the Church has been appointed to work toward the salvation of the human race.

By the providence of God, Los Angeles Central Korean Church began to form in the early 1960s, when some Korean Adventist nurses and students began to gather together at White Memorial Adventist Hospital Church. The fact that they could meet others who spoke the same language in a foreign country was exciting. As the number of Koreans grew, they began to meet separately in the church, and the group finally bought a church building in 1971. During the next ten years (1971-1981), the church showed a 222 percent growth rate. The church showed a 22 percent growth rate during the following ten years (1982-1991) and a 10 percent growth rate during the next decade (1992-2001). However, during the last ten years (2002-2011), the church declined by 38 percent in membership.⁸

Although there are several reasons for that decline, which will be discussed in Chapter 2, Senior Pastor Jinyong Park has focused on the need for the church to connect more deeply with its community. At the fiftieth anniversary celebration of the church in 2012, Pastor Park stated, “The church needs to have more focus on outreach along with fellowship. The fiftieth anniversary [will be] the turning point from a fellowship-oriented

⁷ Ellen G. White, *The Acts of the Apostles: In the Proclamation of the Gospel of Jesus Christ* (Hagerstown, MD: Review and Herald Publishing Association, 1898), 9.

⁸ Los Angeles Central Korean Adventist Church, *Proclaim the Year of the Lord’s Favor: the Footsteps of 50 Years of LA Central Korean Church* (Los Angeles: Los Angeles Central Korean Adventist Church, 2012), 84.

church to mission-oriented one.”⁹ And Pastor Park was not the only person with such an aspiration for the church. By the decision of the fiftieth anniversary committee, which included pastoral staff as well as lay leaders, the church planned various kinds of community services for the people in Koreatown throughout the year. The results and responses from the community were tremendous.

Jesus modeled the ministry of meeting needs, a model that the church is to follow. By following Jesus’ way of ministry, a church accomplishes the Great Commission. White precisely described how Jesus gave an example to all who would follow him: “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’”¹⁰ Jesus mingled with people, desired their good, showed sympathy to them, ministered to their needs, and won their confidence. Meeting people’s needs is one of the best ways to reach them. Therefore, Los Angeles Central Korean Adventist Church needs to follow Jesus’ example of focusing on meeting the needs of those in the community around the church.

This project will repeatedly reinforce the concept that the church should move from its inward focus to an outward focus. It will suggest a strategy for how the church can reach out beyond its walls and meet the needs of the people. This project was born out of a consideration of how the church can follow the original method of Jesus for

⁹ Jinyong Park, “Chingyoaeseo Sungyoro” [“From Fellowship to Outreach”], in *Proclaim the Year of the Lord’s Favor: The Footsteps of 50 Years of LA Central Korean Church* (Los Angeles: Los Angeles Central Korean Church of Seventh-day Adventist, 2012), 3.

¹⁰ Ellen G. White, *The Ministry of Healing* (Hagerstown, MD: Review and Herald Publishing Association, 1905), 143.

reaching people. The church that is isolated from the world is no longer functioning as a church, just as a ship docked at its port may be safe, but it does not function as a ship. The ship that is navigating may be in great danger, but it does function as a ship. Without connection with the community, the church cannot function as a church.

One of the best ways for a church to minister to its community is team ministry. E. Stanley Ott, in his book, *Transform Your Church with Ministry Teams*, writes, “Whatever sort of ministry you undertake—whether it be a ministry to an entire congregation or any ministry of worship, teaching, fellowship, or outreach—you will be most effective if you do it with a ministry team.”¹¹ Because the Church is the body of Christ, the most natural and effective way of doing church is as a body, that is, in team-based ministry.

The Sabbath School Action Units, which are currently Bible study classes for adults, can function as the basic structure for ministry team. Presently, the Sabbath School Action Units function only as Bible study classes, so they need to be transformed into ministry-oriented groups. More radically, the church itself needs to be changed into a church *of* ministry teams, not a church *with* ministry teams. Restructuring is essential to becoming an effectively functioning ministry-based church. The ultimate goal of this restructuring process is to move the church from an inward focus to an outward focus, and by this transition it is hoped that the congregation will minister to the people in the community.

This project will be divided into three parts. Part One will examine the ministry context, including the community, the church, and the ministry of the church for the

¹¹ E. Stanley Ott, *Transform Your Church with Ministry Teams* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2004), 7.

community. Special consideration will be given to a demographic analysis identifying significant needs of the community and the ministry challenges the church is facing. This section will also discuss the church's advantages in resources, and its relationship with the community both in the past and the present. At this point, the church has already spent two years attempting to meet the needs of the community through ministry teams of the Sabbath School Action Units; therefore, many lay leaders and team members understand the basic concept of team-based ministry.

Part Two will establish the theological foundation of team-based ministry by reviewing some significant books on the topic and by studying the biblical texts on ecclesiology. The tremendous expansion of the early Church will be examined, and the Apostle Paul's analogy of the Church to the body of Christ will be studied in order to understand the true nature of the church. The strengths and the weaknesses of Adventist ecclesiology will be examined as they relate to community outreach. Special attention will be given to spiritual gifts in team ministry. Finally, careful consideration will be given to sequential evangelism as the pattern of Jesus' way of meeting the needs of the people, from their immediate needs to their ultimate needs.

Part Three will focus on the implementation of this project. The pilot project for the team-based ministry and the leadership training will be discussed. Special attention will be given to the project's timeline, ministry components, human resources, and logistics. This section will also provide the assessment tools required to actualize the new ministry initiative.

As mentioned above, meeting the needs of the people in the community by the efforts of ministry teams is crucial for a strong connection between the church and the

community. For this reason, understanding the community, the context of the ministry of the church, is critical. Chapter 1 will present the history of the community surrounding the church, and it will discuss their current needs, both physical and spiritual.

PART ONE
MINISTRY CONTEXT

CHAPTER 1

COMMUNITY CONTEXT OF KOREATOWN IN LOS ANGELES

Acts 1:8 describes the boundaries of the ministry for the Jerusalem church. The church had three geographical areas for witness: Jerusalem, all Judea and Samaria, and the ends of the earth. McGavran explains that the greater the cultural difference, the more difficult the evangelism.¹ The Church must go as far as the ends of the earth ultimately, but the first target group is Jerusalem, followed by Judea and Samaria. The Jerusalem for Los Angeles Central Korean Adventist Church is Koreatown, which is located three miles west of the church. Therefore, before discussing the ministry of the church, it is essential to understand the surrounding community and its needs.

Brief History and Demographics of Koreatown in Los Angeles

Koreatown represents a unique people group which is comprised of people who share cultural, social, and circumstantial common denominators. This section will identify the needs of this community by way of discussing the history of Koreatown's formation, the sorrowful experience of the Los Angeles riots, and the process of

¹ McGavran, *Understanding Church Growth*, 47-51. McGavran uses the evangelistic typology that distinguishes between E-0, E-1, E-2, and E-3 evangelism, which was originally created by Ralph D. Winter. See Ralph D. Winter, "The Highest Priority: Cross-cultural Evangelism" in *Let the Earth Hear His Voice*, ed. J. D. Douglas (Minneapolis: World Wide Publications, 1975), 213-241.

restoration. This section will also discuss the recent growth and expansion of the community.

The Formation of Koreatown in Los Angeles

Korean immigrants brought strong religious roots with them to America.

Throughout the five thousand years of the country's history, Korean people have suffered a great deal from many invasions by the surrounding nations. In the midst of suffering, Koreans have realized the weakness and the wickedness of human nature, and the general collective response has been to trust in gods. As a result, Shamanism prospered among Korean people in the early ages of Korean history. When Christianity was introduced in Korea two centuries ago, many people shifted their faith from Shamanism, Buddhism, or Confucianism to the true God of the Bible. Christianity in Korea has prospered greatly during the last century.²

Today, Korea is the nation with the second highest number of missionaries sent out (after the United States, which is the first). And when comparing the number of missionaries in proportion to the population, Korea sends more missionaries than any

² Seokun Yoo, in his wide study of postdiluvian geneology in Genesis 10, insists that from the two sons of Eber, Peleg and Joktan, the earth was divided. He summarizes that Peleg became the father of Israel, while Joktan moved to the far east and became the father of Korea. He emphasizes that "God appointed Jewish [people] as His chosen people to prepare Jesus' first coming at the location of west end of Asia continent. Likewise He appointed Korean people as His chosen people to perform important role to prepare Jesus' second coming at the location of east end of the continent." Cited from Seokun Yoo, *Another Nation-Alirang Nation: A Biblical and Historical Research on Geneology in Genesis* (Seoul: Jerusalem Publications, 2005), 157-161.

other country in the world.³ Some of the largest churches in the world are in Korea. Korean people build the church first wherever they immigrate.

The history of Korean immigration to America goes back to the late nineteenth century. According the mutual protection treaty between Korea and America in 1876, the Korean government sent to the United States the envoy extraordinaire, Min Yeong Ik, with a retinue, including reformists Hong Yeong Sik and Seo Kwang Bom, where they were kindly received by president Chester Arthur and his administration.⁴ According to some documents, there were a few Korean workers among Chinese workers for coast-to-coast transcontinental railroad construction. However, Korean immigration to the U. S. in full scale began in January 1903 when the S. S. Gaelic, the first immigration ship, carried about one hundred Korean workers to Hawaii for labor on the sugar plantations.

The adversity that the workers had to tolerate included not only physical hardship but loneliness as well. There were many unmarried men among the workers, and “picture brides” came to the U. S. from Korea to marry these men. “Picture brides” were Korean women who agreed to marry Korean men in Hawaii, based upon their seeing photos of each other. The U. S. government gave the right of permanent residence to these picture brides.⁵

In 1910, Korea went under the rule of Japan, so America became a base for the independence movement. Many fighters for national independence, including Ahn Chang

³ Jingoo Lee, “Modern Christianity and Religious Power,” in *What Is the Problem of Religious Power in Modern Society?* ed. Association of Christian Professors in Korea (Seoul: Dongyeon Publishing, 2008), 151.

⁴ The Committee for the Korean Centennial Pictorial Book of the North America, *Rainbow over the Pacific* (Los Angeles: The Christian Herald U.S.A., 2006), 25.

⁵ *Ibid.*, 87.

Ho, came overseas to America for their security and planning for the future of the nation. Soon after gaining independence in 1945, the Korean war began in 1950. A great number of United Nations soldiers shed their blood for the freedom and peace of Korea. After the Korean war, the number of people who chose immigration increased rapidly. Los Angeles was a gateway for these immigrants. As the Korean population increased in current the Koreatown area, Tom Bradley, mayor of Los Angeles, approved an official city sign calling the area “Koreatown” in 1981.⁶ For immigrants, America was a country of dreams, and Koreatown in Los Angeles was a dream community where the residents could feel the breath of their homeland.

Los Angeles Riots in 1992 in Koreatown

Of the one hundred years of Korean immigration history, the most tragic incident for the Korean immigrant community was the Los Angeles riots on April 29, 1992. Many Korean people lost everything overnight, including their cherished dreams and property, into which they had poured out so much of themselves. The riots were precipitated by the African-Americans community’s dissatisfaction regarding the verdict given to the policemen of the Los Angeles Police Department in the case of the Rodney King beating.

On Sunday, March 3, 1991, shortly after midnight, ten policemen of the Foothill area units stopped the car of Rodney G. King, and King was beaten by members of the police. This action was videotaped by George Holliday, an amateur photographer, and released to the public. The Rodney King incident was at the top of the news programs,

⁶ Joonmoon Kim, “To Get the Official City Sign—Koreatown,” in *Planting Korea in the Land of America: The Challenge and Success of the Early Immigrants in LA Koreatown* (Seoul: Root Publisher, 2002), 88-93.

talk shows, and practically every other media agenda for the next several days.⁷ Many viewers interpreted the beating of King as an act of brutality and racism.⁸ Among viewers of the tape who were polled, 92 percent believed that excessive force was used against Rodney King.⁹ As people who watched the video became enraged, District Attorney Ira Reiner said that he would seek indictments from a grand jury.¹⁰ The grand jury charged four policemen who were directly engaged in the beating. During March 1992, the trial proceeded, and the verdict declared that all policemen were guiltless, except that one, Laurence Michael Powell, was guilty on one of the assault charges.¹¹ The African-American community was vehemently opposed to the verdict. After the verdict was released, angry African-Americans took group action on April 29, 1992. In an act of retaliation, rioters threw petrol bombs into stores, offices, and buildings around the town.

There are many interpretations when it comes to defining the cause of the riots. Chanhee Kim, professor at Claremont School of Theology, asserts that the core issues involve the dissention between blacks and whites as well as the structural evil which creates the gap between the rich and the poor.¹² However, in the media, the tension

⁷ Robert L. Vernon, *L.A. Justice* (Colorado Springs, CO: Focus on the Family Publishing, 1993), 31-32, 48.

⁸ Darnell M. Hunt, *Screening the Los Angeles 'Riots': Race, Seeing, and Resistance* (Cambridge University Press, 1996), 2.

⁹ Douglas O. Linder, "The Trials of Los Angeles Police Officers' in Connection with the Beating of Rodney King" (2001), University of Missouri, Kansas City School of Law, <http://law2.umkc.edu/faculty/projects/ftrials/lapd/lapdaccount.html> (accessed January 25, 2013).

¹⁰ Ibid.

¹¹ Ibid.

¹² Chanhee Kim, "Sungshujeok Gwanjum esuh bon Hanin Sahwe wa Saigu LA Pokdong" ["Korean-American Society and the April 29th Riots from the Perspective of the Bible"], in Lee, *Saigu Pokdong 10 Junyun Ginyum Baekseo [The April 29th Los Angeles Riot White Paper]*, 150-52.

between blacks and Koreans was highlighted during coverage of the riots.¹³ The fact that Koreatown is located directly between the black community and the white community magnified the damage to Korean people. A black community resides in South Central, directly south of Koreatown, and white people reside in Beverly Hills, directly northwest of Koreatown. Even though the riots affected other ethnic groups as well as Koreans, Koreans experienced the most damage. A total of 2,800 Korean businesses were burned down, while 262 Chinese business, 25 Philippino businesses, and 10 Japanese businesses were burned down. The amount of property damage was 750 million dollars, 58 people were killed, 2,383 people were wounded, and 10,000 people lost their jobs.¹⁴ It was a catastrophe not only for the Korean community, but for all people in the United States.

After the Los Angeles riots, many Korean immigrants returned to Korea. Kim writes, “Because most of the Koreans in Koreatown immigrated after 1970, they did not have deep roots in their new environment. So even a small storm could cause them to be uprooted and wander away.”¹⁵ Without deep roots, and with little hope or capital to begin again, many Korean immigrants abandoned their American dream.

Building a New Community

The Korean immigrants who remained had to face the loss of their businesses as well as their dreams. The Korean churches in Koreatown gave messages of encouragement, and they helped heal the wounds. The churches became the channels

¹³ Ibid., 157.

¹⁴ Lee, *Saigu Pokdong 10 Junyun Ginyum Baekseo* [*The April 29th Los Angeles Riot White Paper*], 33-34.

¹⁵ Kim, “Sungshujeok Gwanjum esuh bon Hanin Sahwe wa Saigu LA Pokdong” [“Korean-American Society and the April 29th Riots from the Perspective of the Bible”], 156.

between the supporters and the sufferers. A large amount money was gathered from the Korean churches, and Korean people around the world to help those who lost businesses, and the businesses that had burned down were started again.¹⁶

The year 2012 marked the twentieth anniversary of the Los Angeles. Korean churches and other institutions had various programs for remembrance of the riots and for the unity among the diverse ethnic groups. An article on the U. Y. Kim 33 Blog listed several of these events. The Korean Churches for Community Development (hereafter, KCCD) held a conference for Korean and African-American leaders. A documentary movie, *Crash of Color*, screened at the local theater, and an African-American choir named the “Crenshaw Elite Choir” sang songs titled, “Hand in Hand” and “God the Almighty” in Korean. Mayor Antonio Villaraigosa gave a speech of encouragement and hope. A special exhibition was held at the Museum of Tolerance, and thousands of people marched from Glory Church of the Lord to city hall, holding banners with phrases like, “We Are One.”¹⁷

As the wound is healing, Koreatown is regaining vigor, and the Korean population is gradually growing. According to the U. S. census in 2010, Koreans in the city of Los Angeles number 108,282.¹⁸ However, many people estimate that the real

¹⁶ April 29th Association, *April 29th Los Angeles Riot: White Paper* (Los Angeles: April 29th Association, 2002), 133-133.

¹⁷ U. Y. Kim, “Events for 20th Anniversary of the 1992 Los Angeles Riots,” The U. Y. Kim 33 Blog, entry posted May 3, 2012, <http://blog.naver.com/PostView.nhn?blogId=uykim33&logNo=100157241839> (accessed October 8, 2012).

¹⁸ U. S. Bureau of Census, “Korean Ethnic Group” under “Population in Los Angeles City, California,” <http://factfinder2.census.gov> (accessed October 1, 2012).

number of Koreans in Los Angeles is higher than that, due to the fact that immigrants do not always report for a census.

Gradual Expanding of Koreatown

The Koreatown located in the center of metropolitan Los Angeles is the largest Koreatown in the United States. Currently Koreatown almost covers six zip code areas:

90004, 90005, 90006, 90010, 90020, and 90029, and it is expanding gradually.

Koreatown expands even to Little Tokyo, which once had been the center of Japanese commerce. Just like the rebuilding of Korea after the Korean War, Koreatown was rebuilt in a relatively short time after the riots. As the town recovers, the wound also needs to heal. Here the Church can play an important role, as there are many felt needs among the people in the community in the midst of this recovery process.

Community of Cultural Conflict

The Korean community in Los Angeles experiences unique struggles due to their situation as an immigrant community. These struggles are related to culture shock and language barriers, legal status, family problems, and a generation gap between older and younger Korean-Americans. Each of these will be discussed in this section.

Culture Shock and Language Barriers

Immigrants face culture shock because the new environment is unfamiliar to them. Culture shock may cause emotional sicknesses, like homesickness, and sometimes even physical or psychological illnesses. Sometimes for those who are experiencing culture shock, meeting new people causes them fear. The language barrier is one element of

culture shock. For people who cannot express freely what they have in mind, stress is a natural result. Again, this was my personal experience, and the experience of other immigrants with whom I have spoken.

The Korean people in Koreatown have an urgent need for help in terms of the language barrier. One of the reasons that Koreans learn English very slowly is the word order. The Korean word order differs from the word order in English. In Korean, the verb comes at the end of the sentence, while in English it comes at the beginning of the sentence. For example, the English sentence, “I go to the post office to get stamps,” would be said in Korean, “I stamps to get post office to go.”

According to the U. S. Census in 2010, only 11.3 percent of Koreans in Koreatown speak English at home, while 88.7 percent of them speak Korean at home.¹⁹ The census data also notes that 60.8 percent of them speak English less than “very well.”²⁰ Eui-Young Yu, professor of California State University, Los Angeles, points out that 51 percent of the second generation among Korean immigrants speak English only, while only 6 percent of their parents speak English only.²¹

Although many Korean people really want to learn English, they are afraid to learn it from native speakers. They often do not understand what the teacher explains. If

¹⁹ U. S. Census Bureau, “Language Use at Home” under “Korean Ethnicity in Los Angeles city, California,” <http://factfinder2.census.gov> (accessed October 1, 2012).

²⁰ Ibid.

²¹ Eui-Young Yu, *Korean People in America* (Los Angeles: The Korea Times, USA, 1992), 28.

they learn English from teachers who can speak Korean as well as English, they may learn it more easily.²²

Undocumented Immigrants

According to U. S. Census in 2010, the Korean population in Koreatown is 108,282, but the real number would be greatly increased because there are many Koreans living in Los Angeles who are undocumented immigrants. It is almost impossible to grasp the actual number of undocumented immigrants. There are many different reasons why people stay illegally. Often, a family disposed of all their possessions in Korea comes to the U. S. with a certain VISA. However, if their application for a permanent residence certificate is rejected, they are in trouble. In many cases they choose to stay in the U. S., and they work in a difficult situation to survive. They often work more but are paid less. Churches can help these people in various ways. They need emotional and spiritual help as well as legal and financial help. If the Church does not have enough financial or human resources, organizing a referral network for them would be greatly helpful.

Family Issues

One of the rising issues in the Korean community in Los Angeles is related to family problems. Family issues are not limited to the Korean community, as they are on the rise in all of American society. According to the U. S. Census in 2010, about half of the Korean adults in Koreatown are married, a third have never been married, and

²² Hanna Park, "A Way of English Learning that I've Experienced" The Banana Blog, entry posted March 10, 2012, <http://blog.daum.net/yc-forever/13> (accessed October 15, 2012).

roughly 16 percent are either widowed, divorced, or separated.²³ These figures roughly match those of the general population of the U. S., with the exception that divorce among Koreans in Koreatown is slightly lower than the U. S. average.²⁴

Ministries are needed for these individuals who are widowed, separated, and divorced, as well as for those who are married. Because the percentage of those never married is very high, the Church must pay special attention to this population as well. Seminars for couples, parents, the divorced, and the widowed are needed. And special care is needed for the 34 percent of the population who are living alone. Such information reveals what kinds of needs exist in the Korean community in Los Angeles.

Generation Gap between Older and Younger Generations

In any society, there is a gap between the older and younger generations. However, in the community of immigrants this gap is much more serious than in other communities. The first generation of Korean immigrants had difficulty finding time for their children because they had to fight for survival in unfamiliar circumstances. Yu explains that even when these first-generation immigrant parents had time to talk their children, they were overly authoritative.²⁵ As a result, the parents have had a hard time finding any cultural common ground with their children.

Second-generation Korean immigrants have many nicknames. They are called “*Korean-American*,” “*Kmerican*,” or “*Banana*” because their skin is “yellow” but their

²³ U. S. Census Bureau, “Marital Status among the Population Fifteen Years Old and Older,” under “Los Angeles: Korean ethnicity,” <http://factfinder2.census.gov> (accessed October 1, 2012).

²⁴ The U. S. average of married is 48.3%; widowed, 6.0%; divorced, 11.0%; separated, 2.2%; and never married 32.5%. See U. S. Census Bureau, “Marital Status among the Population Fifteen Years Old and Older,” under “U. S. Average,” <http://factfinder2.census.gov> (accessed October 1, 2012).

²⁵ Yu, *Korean People in America*, 29.

way of thinking is white (American). They were born in America and raised in American culture, so they do not understand much about their parents' way of thinking. For example, in his book, *The Mindset of Koreans*, Kyutae Yi explains that one significant cultural value of Koreans is that the community supersedes the individual.²⁶ In the Korean mindset, individuals always exist in community, and without community individuals cannot exist. This prioritization is exemplified by the fact that Koreans write their state or province first when giving their postal address, and write their name last. Second-generation children, who generally follow the Western mindset of valuing the individual more highly than the community, are often at odds with their parents related to this difference. Korean culture puts a higher priority on the community than on the individual. Sometimes their high regard for relationships is misunderstood as intruding on a person's privacy. For this reason there can be a cultural gap between Koreans and those living in a Western culture, including their own children.

For Korean parents and children living in the U. S., the difference between their worldviews is cause for much conflict. Eventually, they can become alienated from each other. The Church can help both groups by offering workshops and seminars to help them have deeper understanding of cross-cultural issues, and to encourage and support effective communication between them. Such understanding and communication would alleviate the tension caused by the generation gap. Korean churches also need to consider how to approach the two generations differently, since each is truly unique.

Korean Community in Financial Crisis

²⁶ Kyutae Yi, *Hankookineui Euishikgujo [The Mindset of Koreans]*, vol. 1 (Seoul: Shinwon Culture Publications, 1983), 84-87.

Another reality for the Korean community in Los Angeles is that many people are experiencing financial crisis. Many Korean immigrants are struggling to achieve and maintain financial stability. Financial instability causes a great deal of tension between husbands and wives in the Korean immigrant community. Addiction to drugs, gambling, and alcohol are growing issues caused by the financial instability among Korean immigrants.²⁷

Struggle for Financial Stability

Financial instability is one of the most serious and common causes of the suffering that immigrants often face. Especially in this time when the job market is unstable, the suffering is often even more severe. According to the U. S. Census in 2010, the median household income or median family income of Koreans in Los Angeles is much lower than the U. S. average. The median household income for Koreans in Los Angeles is \$35,765, while the U. S. average is \$50,046.²⁸ The median family income for Koreans in Los Angeles is 45,848, while the U. S. average is \$60,609.²⁹ There is also a discrepancy between Koreans in Los Angeles and the national average in terms of home ownership. The U. S. Census in 2010 indicated that 22.8 percent of Koreans in Los Angeles are homeowners, while 65.4 percent is the national average.³⁰ The financial

²⁷ Jinwoo Cho, "Gyungjewigi Bubugaldeung Chokbal" ["Economic crisis causes tension between husbands and wives in the Korean community"], July 19, 2012, <http://ny.koreatimes.com/article/741086> (accessed November 1, 2012).

²⁸ U. S. Census Bureau, "Median Household Income" under "Los Angeles: Korean Ethnicity" and "U.S average," <http://factfinder2.census.gov> (accessed October 1, 2012).

²⁹ Ibid. "Median Family Income" under "Los Angeles: Korean Ethnicity" and "U.S. average," <http://factfinder2.census.gov> (accessed October 1, 2012).

crisis of Koreans in Los Angeles is a difficult problem for churches to address, due to its scope, but this felt need is a significant one to consider as this project seeks to connect Los Angeles Central Korean Adventist Church to its neighborhood. One idea is for the church to offer financial management seminars, sharing critical information with those who are in need.

Another statistic that reveals the fact that Koreans are struggling relates to health insurance coverage: 37.6 percent of Koreans in Los Angeles do not have health insurance coverage.³¹ Due to the insufficiency of health insurance coverage, many Koreans cannot go to the hospital when they are sick. If they are not seriously sick, they do not even think of going to the hospital. Instead, they go to the drug store and buy cheap painkillers, or they simply bear the pain. Churches can address this issue and can create ministries for those who are in this situation in the community.

It is important to remember that these statistics provide information on only those who participated in the census. It is not difficult to imagine how the situation would be worse if the undocumented immigrants were included. Clearly Koreans in Los Angeles are struggling in terms of finances, and special ministries are needed for them.

Addiction Problems in the Korean Immigrant Community

According to the Korean American Mission Center for Addiction Recovery (hereafter, KAMCAR), addiction problems among Koreans have increased gradually. President of KAMCAR, Haewang Lee, who has been committed to the Korean addiction

³⁰ Ibid. The total number of Korean-occupied housing units in Los Angeles is 47,343.

³¹ Ibid. According to the statistics, among Koreans in Los Angeles, 41.9 percent have private health insurance, 22.9 percent have public coverage, and 37.6 percent have no health insurance coverage.

recovery ministry for fourteen years, emphasizes that prevention is much better than recovery, but there are high possibilities of recovery in any case.³² There are various kinds of addictions: alcohol, nicotine, shopping, eating, shoplifting, internet, video games, cybersex, gambling, and drugs, among others. According to counseling cases by KAMCAR, there are specific kinds of addictions in which Koreans tend to indulge. Drug addiction is the most common kind, which comprises 56 percent of all counseling cases. Gambling, internet games, alcohol, and shoplifting are the next most common types of addiction, in order of their frequency.³³ Addiction slowly devastates the addicted individuals and their families. Churches and recovery centers can join together for special ministries toward prevention and recovery from addiction.

The Church as the Center of Culture in the Community

According to the research done by Joongang Daily and Korean American Economy Development in 2006, 65% of Korean population in Southern California is Protestant, 14% is Catholic, 6% is Buddhist, and 13% is atheist.³⁴ Korean churches have been cultural centers of the Koreatown community since the time of its establishment one hundred years ago. As of 2009, there were 309 Korean Protestant churches in the city of

³² Korean American Mission Center for Addiction Recovery, "Counseling Cases for Koreans in Los Angeles," http://www.irecovery.org/new/bynote/view.asp?tbl=notice01&brd_idx=1664 (accessed November 1, 2012).

³³ Ibid. From January to June 2012, the percentages of counseling cases at KAMCAR were as follows: drugs, 56%; gambling, 17%; game, 14%; alcohol, 11%; shoplifting, 2%. One notable fact is that males have more tendency to addiction than females.

³⁴ Daum Jishik, "Hanin Euishigeun Irutta"(The way of thinking among the Koreans in Southern California)http://k.daum.net/qna/openknowledge/view.html?category_id=QND&qid=33eTC&q=%ED%95%9C%EC%9D%B8%20LA%20%EA%B8%B0%EB%8F%85%EA%B5%90%EC%9D%B8&srchid=NK533eTC (accessed January 28, 2013)

Los Angeles.³⁵ Neighborhood churches have run the Korean schools, held music concerts for the community, led the centennial festival of Korean immigration, and arranged the reconciliation meetings for Koreans and African-Americans.³⁶ There are many non-church organizations seeking to meet the needs of the community as well, including the Korean-American Chamber of Commerce in Los Angeles, the Korean Association in Los Angeles, the Korean Health Information Center, and the Korean Youth and Community Center, among others. It will be helpful for Los Angeles Central Korean Adventist Church to consider how to partner with some of these organizations in order to meet the needs of the community together.

The Community's Disappointment with the Church

People inside and outside of the church are disappointed when they see the churches at same level of ethics and morality as the world. For example, a large Korean church in Los Angeles had internal disputes because of the invitation of a new pastor recently. Some church members demonstrated during the Easter worship service, and the Los Angeles Police Department dispatched some police officers to the church to deal with the conflict. Eventually the church divided into two. As the news spread to the community, many people were disappointed with the church.³⁷ Good deeds of the Church are learned about slowly, but scandals within the Church spread quickly and widely.

³⁵ *Christian Today*, "Korean American Church Status," May 20, 2009, http://christiantoday.us/sub_read.html?uid=15360 (accessed January 29, 2013).

³⁶ The Committee for the Korean Centennial Pictorial Book of the North America, *Rainbow over the Pacific*, vol. 3 (Los Angeles: The Christian Herald U.S.A., 2006), 86, 135, 148, 159-167.

³⁷ Jin Sung, "Dongyang Sungyo Gyohwoi Ddo Ggolbulgyeon Bunjaeng" [Oriental Mission Church Internal Conflict Again,] May 20, 2012, <http://www.sundayjournalusa.com/article.php?id=17037> (accessed November 10, 2012).

When a local church does not concern itself with the felt needs of the community, the people in the community will not be interested in the church. If the church is sensitive to the needs of the people in the community, people in the community will be more likely to view the church as a credible and upstanding institution.

The Community's Expectation for the Church

The Church should be the advocate for the weak and the underprivileged. The Church can give people hope and draw people towards the meaning of life. Many Koreans in downtown Los Angeles still remember that the Church encouraged them and provided real help for them when they lost everything in the Los Angeles riots.³⁸ Los Angeles Central Korean Adventist Church needs to consider what the people of the community need from the church.

Summary and Conclusions

As this chapter has discussed, there are many felt needs in the Korean community in Los Angeles. In various ways, the Church can meet the community's needs, including dealing with culture shock and language obstacles, addressing the generation gap and other family problems, assuaging the worry caused by one's illegal status and unfair treatment in the workplace, and caring for those struggling with loneliness, addiction, and poverty. The Church needs to come close to the community to mingle with the people in it, to show sympathy for them, to serve their needs, and to gain their confidence. People will open their hearts to the Church to address their spiritual needs when they feel that the

³⁸ This information has been gathered during personal conversations with Korean people in Koreatown and with the members of Los Angeles Central Korean Adventist Church in preparation for this project. The conversations took place between 2011 and 2012.

Church shows genuine compassion for them. Billy Hornsby, in his book, *The Attractional Church*, graciously explains the significance of showing compassion for hurting people: “Demonstrating compassion for hurting people is as close to the heart of Christ as you can get. When a culture of compassion for the needy permeates the local church, the light of God will shine in their hearts. Jesus’ passion was and is to relieve the pain of people who suffer.”³⁹

In the parable of the sheep and the goats (Mt 25:31-46), Jesus emphasizes that the best ministry the Church can engage in is the ministry of love. Each ministry in the parable is practical and realistic: feeding the hungry, giving drink to the thirsty, inviting strangers, clothing those who need clothes, looking after the sick, and so on. When believers engage in this ministry of love, the people of the community may realize that the Church is absolutely necessary for them. The Church exists to continue the ministry that Jesus had been doing on earth, and only by following Jesus’ method will the Church have success in ministry. Chapter 2 will build on the understanding of the Korean community in Los Angeles presented here and will consider what kinds of advantages and disadvantages Los Angeles Central Korean Adventist Church has in terms of outreach ministry for the community.

³⁹ Billy Hornsby, *The Attractional Church: Growth through a Refreshing, Relational, and Relevant Church Experience* (New York: Faith Words, 2011), 140.

CHAPTER 2

MINISTRY CONTEXT OF LOS ANGELES CENTRAL KOREAN ADVENTIST CHURCH

The Church, as the body of Christ, exists to continue the work that he was doing on earth. Reggie McNeal, in his book, *Missional Renaissance: Changing the Scorecard for the Church*, writes, “The missional church is the people of God participating with God in His redemptive mission in the world.”¹ This is exactly what Jesus had commanded to his disciples and the Church. By accomplishing the mission, the Church may glorify the Lord Jesus Christ and bless the world. As the result, the people who are blessed by the ministry of the Church will recognize God’s heart for the world.

When churches talk about ministry, three elements should be considered: text(mission), context, and congregation.² The text refers to biblical principles; the context refers to the needs of the community; and the congregation refers to the agency with resources. It is where these three circles meet that ministry takes place (see figure 2.1).

¹ Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the Church* (San Francisco: Jossey-Bass, 2009), 24.

² Craig Van Gelder, ed., *The Missional Church in Context: Helping Congregations Develop Contextual Ministry* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2007), 33-43.

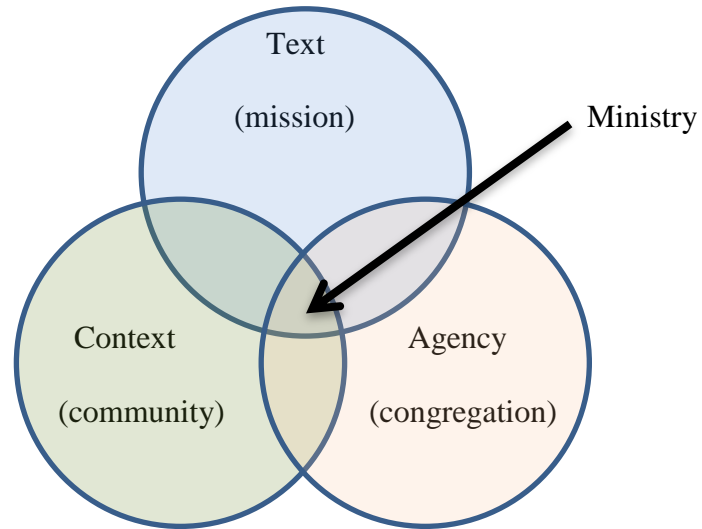


Figure 2.1. The Point Where Ministry Takes Place

Craig Van Gelder, in this book, *The Missional Church in Context: Helping Congregations Develop Contextual Ministry*, expresses this idea a little differently. He points out that there is an intricate relationship between the three realities of congregation, mission, and context.³ Correct understanding of the relationship between them is crucial. If the needs of the community are urgent and the resources of the church are abundant, but the principles of the Bible do not recommend the ministry, then the ministry should be given up. If the principles of the Bible recommend the ministry and the needs of the community are urgent, but the resources of the church are deficient, the church needs to pray. If the principles of the Bible recommend the ministry and the resources of the

³ Ibid., 44.

church are abundant, but the needs of the community are not so urgent, the church needs to wait until the needs of the community become urgent.

Among these three elements, the area in which most churches show their lack of understanding is in relation to the needs of the community. If the church misunderstands the needs of the community, the effectiveness of the ministry will be decreased. There are two kinds of needs in the community: the first is an “immediate need” (or “felt need”), and the second is an “ultimate need” (or “spiritual need”). Before meeting the spiritual needs of a community, a local church should try to meet the felt needs first. People will eventually listen to the gospel when their felt needs are met. Hungry people want bread before they desire the Bread of Life.

This chapter will examine how Los Angeles Central Korean Adventist Church understands its ministry in terms of the text, the context, and the congregation. The histories of both the church itself and the Seventh-day Adventist denomination will be summarized. The demographics of the church will be considered, and the ministry challenge currently faced by the church will be presented.

A Brief History of the Los Angeles Central Korean Adventist Church

In *LA Central Korean Church Baljachwi 50 Nyun*, Dr. Samyong Lee observes a unique tradition of building churches for Koreans.⁴ Lee explains that Koreans build a church first wherever they immigrate around the world. In this way, the church becomes a cultural center for them. This practice distinguished Korean immigrants in America

⁴ Samyong Lee, “An Observation on the Past, Present and Future of the Korean Adventist Church in America,” *LA Central Korean Church Baljachwi 50 Nyun [Footprint of 50 Years at LA Central Korean Church]* (Los Angeles: Subdivision of Publication of 50th Anniversary of LA Central Korean Church, 2012), 37-45.

from other Asian immigrants, particularly the Chinese and Japanese, who immigrated earlier. As a new immigration law passed in 1965, the number of Korean immigrants increased rapidly, and churches were built wherever they went.⁵

Although Korean immigration to America began in 1903 when many Koreans went to Hawaii as workers for the sugar plantations, a major boom in Korean immigration to America occurred in 1960. After the Korean War, Korea was going through a hard time. Many Koreans who were already overseas as students or nurses rushed to America. According to Younglin Lee, a Korean-American Adventist historian who is a contributor to the book, *LA Central Korean Church Baljachwi 50 Nyun*, many Korean workers at White Memorial Hospital in Los Angeles began to meet at the hospital church in the early 1960s.⁶ In 1962, a Korean group gathered separately in the faculty room in the basement, and in 1965, the group moved to the amphitheater, which was called Thomason Hall. In 1970, the church was organized and moved to its current location.⁷ In this way, Los Angeles Central Korean Adventist Church, the first Korean Adventist church in America, was born. Today there are 132 Korean Adventist churches in America. Four of those churches were directly planted by Los Angeles Central Korean Adventist Church.

At this point in its history, Los Angeles Central Korean Adventist Church must seek to connect more deeply with the community that surrounds it in Koreatown. The

⁵ Ibid.

⁶ Younglin Lee, "Looking at 50 Years of History of LA Central Korean Church," in *LA Central Korean Church Baljachwi 50 Nyun [Footprint of 50 Years at LA Central Korean Church]*, ed. Youngjin Kim (Los Angeles: Subdivision of Publication of 50th Anniversary of Los Angeles Central Korean Adventist Church, 2012), 56-66.

⁷ Ibid.

church currently runs a Korean language school for children, and it has held health fairs and health seminars for the community from time to time. But certainly the church has not “mingled” enough with the community. Russell C. Burrill, in his book, *How to Grow an Adventist Church: Fulfilling the Mission of Jesus*, contends, “You cannot meet the needs of the people you are seeking to save unless you mingle with them and get acquainted with them.”⁸ He continues, “Jesus was a great mingler. . . . The members are salt and must permeate the community.”⁹ Without mingling with the community, the church cannot fulfill the commandments of loving God and loving neighbor.

Eddie Gibbs, in his insightful book, *ChurchNext*, discusses the “strategic inflection point”¹⁰ of a local church. He writes, “The configuration of the S-curve does not allow for a plateaued, continuing existence. In times of seismic change you will either tumble into a steep declining curve from which it is extremely difficult to recover, or you will begin another upward trajectory.”¹¹ Los Angeles Central Korean Adventist Church is poised at this point, and overcoming such a “strategic inflection point” requires extraordinary effort. To avoid the “steep declining curve,” the church needs to mingle and meet the needs in the community. Once a church has lost momentum, it is much more difficult to regain it.

⁸ Russell C. Burrill, *How to Grow an Adventist Church: Fulfilling the Mission of Jesus* (Fallbrook, CA: Hart Research Center, 2009), 50.

⁹ Ibid.

¹⁰ Eddie Gibbs, *ChurchNext: Quantum Changes in How We Do Ministry*, 14.

¹¹ Ibid.

Heritage of the Seventh-day Adventist Church

The Seventh-day Adventist Church is characterized by several unique qualities. These include: an adherence to the Bible as the ultimate authority on faith; profound hope in the second coming of Jesus; a commitment to outreach, both in one's local community and in the world; a strong emphasis on the sanctified life of a believer; and a focus on adult education in the form of Sabbath School. Each of these qualities will be presented briefly in this section.

The Bible as the Ultimate Authority of Faith and Practice

Los Angeles Central Korean Adventist Church inherited much of its heritage from the Seventh-day Adventist Church. First is the doctrine of *sola Scriptura*, which indicates a belief that the Bible alone is the foundation of faith. In the denominational publication titled, *Seventh-day Adventists Believe . . . : A Biblical Exposition of Fundamental Doctrines*, the following is stated:

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Pet. 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.)¹²

The Seventh-day Adventist Church cherishes the invaluable heritage of *sola Scriptura*. Because God still speaks today through his written word, the Bible, the

¹² Ministerial Association of General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe . . . : A Biblical Exposition of Fundamental Doctrines* (Washington, D.C.: The General Conference of Seventh-day Adventists, 2005), 11.

Adventist Church has kept the tradition of Bible study through Sabbath School, which covers all age groups. Ellen G. White, one of the founders of the Church, gives the following admonition to Sabbath School teachers: “Leave the impression upon the mind that the Bible, and the Bible alone, is our rule of faith, and that the sayings and doings of men are not to be a criterion for our doctrines or actions.”¹³

Great Hope in the Second Coming of Jesus

Another characteristic that Los Angeles Central Korean Adventist Church has inherited from the Seventh-day Adventist Church is the great hope of Christ’s second coming. The twenty-fifth doctrine of the Church, as stated in *Seventh-day Adventists Believe*, reads as follows:

The second coming of Christ is the blessed hope of the church—the grand climax of the gospel. The Savior’s coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected and, together with the righteous living, will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ’s coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14; Rev. 1:7; Matt. 24:43, 44; 1Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess. 5:1-6.)¹⁴

For Adventists, Jesus’s second coming always has been a great motivation for “world mission.” In Matthew 24:14 Jesus told his disciples that “this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.”

To see Jesus the Savior soon, they wanted to hasten the day by accomplishing the Great

¹³ Ellen G. White, *Counsels on Sabbath School Work* (Hagerstown, MD: Review and Herald Publishing Association, 1938), 84.

¹⁴ Ministerial Association of General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe*, 371.

Commission. In his DMin dissertation, titled, “Recovering an Adventist Approach to the Life and Mission of the Local Church,” Burrill explains how the concepts of “world mission” relate to the second coming of Christ:

The Adventist mission has been nurtured as much by Matthew 24:14 as by the Great Commission. The church has not ignored the Great Commission, but its rationale for fulfillment the Great Commission, as well as its motivation, has been the fulfillment of Matthew 24:14: “And the gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.”¹⁵

Christ’s second coming is closely tied with his first coming. The denominational publication, *Seventh-day Adventists Believe*, states, “If Christ had not come the first time and won a decisive victory over sin and Satan (Col. 2:15), then we would have no reason to believe that He will eventually come to end Satan’s dominion of this world and to restore it to its original perfection.”¹⁶ Therefore Christ’s first coming confirms the second coming, and the second coming complete the first coming. The present time is “in between,” and there are important tasks for believers to accomplish during this stage. These tasks are described in the parable of the talents in Matthew 25: every believer must use his or her talents for the benefit of the Lord. Gibbs writes, “In one sense the motive of the shortness of the time remaining before the Lord’s return was easier to proclaim in the first century when Christians believe that the Lord would return at any moment.”¹⁷ Likewise, the urgency of the second coming of Jesus ought to hasten believers in the

¹⁵ Russell C. Burrill, “Recovering an Adventist Approach to the Life and Mission of the Local Church” (DMin diss., Fuller Theological Seminary, 1997), 57.

¹⁶ Ministerial Association of General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe*, 373-374.

¹⁷ Gibbs, *ChurchNext*, 63.

twenty-first century to proclaim the gospel to all peoples. The second coming of Jesus is dependent upon how quickly believers preach the gospel to all nations.

Emphasis on World Mission

From the early stage of the denomination, the Seventh-day Adventist Church focused on world mission. With John N. Andrews at the forefront, many missionaries paved the way in countries where people had not yet heard the gospel. *Seventh-day Adventists Believe* reported the following statistics in 2005:

In warning us of that day, Christ did not say that it would come when all the world is converted, but that the “gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come” (Matt. 24:14). . . . Seventh-day Adventists, with a membership that represents about 700 languages and 1,000 dialects, are proclaiming the gospel in 204 countries. Almost 93 percent of these members live outside of North America. A total of 347 languages and dialects are used in publications—and 882 languages and dialects are used in both publications and oral work.¹⁸

The Adventist Church believes that the three angels’ message in Revelation 14:6-13, as the last warning to the world, should be delivered to all nations before Jesus’ second coming. This message is about the everlasting gospel to be preached to those who live on the earth—to every nation, tribe, language, and people.

Emphasis on the Importance of Living a Sanctified Life

The local church is a faith community in which the members confess Jesus Christ as their Savior and Lord. If a believer does not accept Jesus as his or her Savior, it is impossible to serve him as the Lord. On the other hand, if he or she, after accepting Jesus as the Savior, does not serve Jesus as the Lord, his or her faith is not maturing. Along

¹⁸ Ministerial Association of General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe*, 381.

with the doctrine of justification, the doctrine of sanctification is important for Christian faith.

The fact that those who are born again are to live Christ-like lives has significant meaning in a believer's daily life. For Christians, it is very necessary to pursue ceaselessly the sanctified life, rather than to simply stop at the stage of justification. Justification takes place when a believer decides to surrender his or her own will to God's sovereignty. In the course of submission, the believer may experience the grace of God, and the experience of abiding in the kingdom of grace. To those, the kingdom of glory will be granted.

In explaining of the parables in Matthew 25 in his book, *Revolution in the Church: Unleashing the Awesome Power of Lay Ministry*, Burrill discusses the importance of making preparations for Jesus' coming:

The parable of the virgins stresses our need for oil of the Holy Spirit in order to be ready for the coming of Christ. The parable of the talents reveals that God, through the Holy Spirit, is the dispenser of the gifts or talents that enable His people to work for Him.

When Christians receive the Holy Spirit, they utilize the gifts that the Holy Spirit gives them. The point of these parables is that the watching time is not to be spent in idle waiting, but in diligent working. Thus the parable of the virgins teaches personal preparation for the Advent, while the parable of the talents indicates that there is a work to be done to prepare others for the Advent. The virgins point to the inward spiritual life of the faithful; the talents describe their external activity.¹⁹

Sanctification bridges the gap between justification and glorification. It covers the Christian life between "the already and the not yet." The author of Hebrews writes, "Without holiness no one will see the Lord" (Heb. 12:14). Emphasizing the sanctified life

¹⁹ Russell C. Burrill, *Revolution in the Church: Unleashing the Awesome Power of Lay Ministry* (Fallbrook, CA: Hart Research Center, 1993), 62.

is another characteristic that Los Angeles Central Korean Adventist Church has inherited from the Seventh-day Adventist Church.

Sabbath School as a Christian Education System for All Ages

Before the first Sabbath School opened in Rochester, New York in 1853, the textbook for use in the school was written by James White in 1852. This nineteen-chapter textbook was written to meet the desire for the Bible study among the early Adventists.²⁰

Sabbath School is basically a Bible school. The Sabbath School provides the opportunities for Bible study for every age group, from toddlers to seniors. Ellen White gives the following admonition to the workers of Sabbath School: “There are sacred responsibilities entrusted to Sabbath School workers, and the Sabbath School should be the place where, through a living connection with God, men and women, youth and children, may be so fitted up that they shall be a strength and blessing to the church.”²¹

After 160 years of Sabbath School, the program has proven to be a blessing for the Church, as it has given generations of church members a solid foundation for their faith, grounded in the Word of God.

In *The Sabbath School Handbook for the Sabbath School Officers and Teachers*, published by the denomination, the four-fold purpose of Sabbath School is delineated as follows: Bible study, fellowship, community outreach, and world mission.²² Traditionally, Bible study is the major task of the school. However, in this project, the Sabbath School

²⁰ Sabbath School and Personal Ministry Department, *The Sabbath School Handbook for the Sabbath School Officers and Teachers* (Washington D. C.: The General Conference of Seventh-day Adventists, 2003), 14.

²¹ White, *Counsels on Sabbath School Work*, 11.

²²*The Sabbath School Handbook for the Sabbath School Officers and Teachers*, 10.

will provide an important structure for team ministry. The leaders of the new ministry teams will recruit members for their teams from the Sabbath School classes. In this way, the Sabbath School will provide the people for the team-based ministry, and in turn, the ministry teams will help to fulfill the purposes of the Sabbath School in that the members will be applying their Bible study knowledge by engaging in local outreach.

Demographics of the Congregation

As Los Angeles Central Korean Adventist Church seeks to accomplish the Great Commission, various elements that affect the relationships between the church and the community need to be considered. In spite of its great heritage, Los Angeles Central Korean Adventist Church is becoming alienated from the community. This alienation is likely due to a combination of historical, denominational, geographical, demographical, and socio-economical factors. Two of these, the age of the church members and the geographic location of the church, will be discussed briefly in this section.

Age of the Congregation

First of all, the age of the church members is certainly a factor causing alienation from the community. The average age of the congregation at Los Angeles Central Korean Adventist Church is 60.0 years of age,²³ while the average age of Koreans in Los Angeles

²³ Church Records and Album of Los Angeles Central Korean Adventist Church, September 22, 2012. The average age given here is that of the Korean ministry of the church only, and does not include the English ministry.

is 39.6 years of age.²⁴ Table 2.1 shows the statistics of age group in comparing with the age group of Koreans in Los Angeles.

Table 2-1 Comparison of the average age

Years	LA Central Korean Church ²⁵	Koreans in Los Angeles ²⁶
0-14	1.8%	10.4%
15-24	3.1%	11.6%
25-44	7.1%	35.5%
45-64	43.4%	26.0%
65-84	38.9%	14.6%
85 -	5.7%	2.0%
Average	60.0 yrs	39.6 yrs

Gibbs points out the seriousness of the age gap between the church and the community:

Congregations whose average member is over fifty years of age are especially vulnerable, bearing in mind that the average American is in his or her mid-thirties. . . . Although traditional settings are becoming increasingly rare, traditional mindsets still prevail in many churches of all denominations, whether liberal or evangelical, mainline or independent. This is because the church is an inherently conservative institution, and the average age of people who attend mainline churches is twenty years older than the general population.²⁷

His apprehension could be applied directly to the situation of Los Angeles Central Korean Adventist Church.

²⁴ U. S. Census Bureau, “Average Age of Koreans in the City of Los Angeles,” <http://factfinder2.census.gov> (accessed October 1, 2012).

²⁵ Church Records and Album of Los Angeles Central Korean Adventist Church, September 22, 2012. Total numbers of people included in the statistics are 226.

²⁶ U. S. Census Bureau, “Average Age of Koreans in the City of Los Angeles.”

²⁷ Gibbs, *ChurchNext*, 16.

It is important to note, while discussing the age of the congregation, that Los Angeles Central Korean Adventist Church is actually comprised of two congregations: a Korean-speaking ministry and an English-speaking ministry. Notably, the Korean-speaking ministry group is quite old, while the English-speaking ministry group is quite young (see table 2.2). The two groups essentially function as two separate churches, even though there are joint worship services every quarter. Each group has its own pastors, congregation, and mission. The English-speaking group, which consists primarily of members under twenty-five years of age, focuses on outreach to young English-speaking people in downtown Los Angeles. However, the Korean-speaking group, which is the group discussed in this project, focuses on outreach to Korean-speaking people in Koreatown. One of the problems is that there is still big age gap between the church members and the Korean people in Koreatown.

Table 2.2. Demographics of Los Angeles Central Korean Adventist Church

Age Group	Korean Ministry Group	English Ministry Group
1-14	4 (1.8%)	17 (19.1%)
15-24	7 (3.1%)	58 (65.2%)
25-44	16 (7.1%)	8 (9.0%)
45-64	98 (43.4%)	6 (6.7%)
65-84	88 (38.9%)	0 (0%)
85-	13 (5.7%)	0 (0%)
Total	226	89

Geographical Distance between the Church and the Community

Physical distance between a church and the surrounding community sometimes affects the ministry of the church. When a church is too far from the community, the accessibility decreases, which affects the ministry of the church. Los Angeles Central Korean Adventist Church is located three miles east of Koreatown in Los Angeles. Newcomers sometimes comment that they had a hard time finding the church. However, because many church members live in Koreatown, and three miles is a relatively short distance, the distance between the church and the Korean community is not such a serious problem. The church needs to develop an easy-to-follow map for the newcomers though.

The Challenges of the Church in Ministry

Los Angeles Central Korean Adventist Church faces many challenges in ministry, beyond the two already mentioned as they relate to church demographics and geographic location. One challenge for the church is that it currently focuses too much on nurturing its members rather than reaching out to those outside the church. A second challenge is that the congregation depends heavily on its pastors to perform the tasks of the church. A third challenge is that the church is isolated culturally from the community that surrounds it.

Focusing on Nurture and Neglecting Outreach

Mark Finley, one of the greatest evangelists in the Seventy-day Adventist Church, warns, “One of modern Adventism’s greatest dangers is to focus inward rather than

outward, thus stifling the God-given desire to share His love with others.”²⁸ In this vein, Burrill also cautions, “The great danger churches face as they mature is to spend time tending the aquarium of the saints rather than becoming fishers of men. Yet strangely, the more time they spend nurturing the saints, the weaker the saints become.”²⁹ Burrill also insists that the Church today appears more like a babysitting operation than a missionary organization.³⁰ He fears that nurture has replaced outreach as the Church’s primary function. Yet in spite of all the nurturing efforts, the Church appears in feeble spiritual health. This same kind of imbalance is perceived at Los Angeles Central Korean Adventist Church.

The Church needs to maintain balance between nurture and outreach. Even if all members of a church are involved in ministry, the church will not grow if the ministries are nurturing ministries. Finley asserts, “When a church becomes ingrown, focusing its time and energy³⁰ upon itself, it fails its highest calling.”³¹ The Church needs to reestablish its identity of reaching out to the lost.

In *How to Grow an Adventist Church*, Burrill describes eight terminal illnesses afflicting churches. One of the critical diseases is “*Koinonitis*,” which he describes in the following statement: “When this disease afflicts the church, the focus is all on internal relationships within the church. In a certain sense the church has become a social club where the members enjoy each other’s company, but there is no concern to reach out to

²⁸ Mark Finley, *Padded Pews or Open Doors* (Boise, ID: Pacific Press Publication Association, 1988), 8-9.

²⁹ Burrill, *Revolution in the Church*, 50.

³⁰ Burrill, “Recovering an Adventist Approach,” 76-77.

³¹ Finley, *Padded Pews or Open Doors*, 9.

new people and bring them to Jesus.”³² Burrill insists that the preaching and teaching of the early Church was probably directed more to unreached people than to church members, when one considers its cultural and missional orientation.³³ Reggie McNeal, in his book, *Missional Renaissance*, contends, “The target of God’s redemptive love is the world, not the church.”³⁴ If the Church today wants to follow the model of the early Church, then it needs to move out of its comfort zone and move from an inward focus to an outward focus.

Ministry opportunities can be found when the Church concerns itself with the needs of the community. Burrill also writes, “The New Testament evangelistic strategy was clearly one that centered on the development of community, yet it was not nurtural; it was evangelistic.”³⁵ Therefore the Church’s view of its relationship to the world must be changed. Thom S. Rainer and Eric Geiger, in their book, *Simple Church*, write, “Often in churches with rich history, change is the most difficult. People see no reason to change.”³⁶ However, the words of Hornsby should be noted: “Wisdom is knowing what to change, knowledge is knowing how to change, and courage is being willing to change.”³⁷ Los Angeles Central Korean Adventist Church needs to engage the

³² Burrill, *How to Grow an Adventist Church*, 42.

³³ Burrill, “Recovering an Adventist Approach,” 97.

³⁴ Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the Church* (San Francisco: Jossey-Bass, 2009), 44.

³⁵ *Ibid.*, 150.

³⁶ Thom S. Rainer and Eric Geiger, *Simple Church: Returning to God’s Process for Making Disciples* (Nashville: B & H Publishers, 2006), 92-93.

³⁷ Hornsby, *The Attractional Church*, 153.

community beyond its walls. It must shift from an internal to an external focus in its ministry.

Heavy Dependence on the Pastors for Ministry

Another challenge for Los Angeles Central Korean Adventist Church in ministry is the congregation's dependence on its pastors. The Apostle Peter declares, "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Pt 2:9). Scripture does not support the idea that there are two classes of Christians: clergy and laity. Burrill clearly explains the reason why God appointed the priests in the history of Old and New Testaments: "It would seem that it was God's original purpose to establish Israel as a nation of priests, but their rebellion at Sinai evidently resulted in His using a secondary plan whereby the children of Levi were appointed the priests of the nations. In the New Testament, Christ again seeks to establish a church where the priests are not a privileged class, but where all the people have full access to God."³⁸

The Seventh-day Adventist Church, in its early stages, developed a church structure that bears considerable resemblance to the early Church model, in which lay people led the church, and they did not depend on pastors for leadership.³⁹ For the first sixty years in the history of the Seventh-day Adventist Church, pastors were not assigned to particular churches, but rather they were primarily itinerant evangelists. However, at

³⁸ Burrill, "Recovering an Adventist Approach," 80.

³⁹ Ibid., 184.

the beginning of the 1920s, each Adventist pastor was given regular care of a district of churches, while he or she was still expected to perform an evangelistic function as well.⁴⁰

Unfortunately, there are several problems with the pastor-led model of church. The first problem is one of pastoral exhaustion and burnout. In their book, *The Missional Leader*, Alan Roxburgh and Fred Romanuk warn that “the *sola pastora* model of leadership is killing pastors; more often than not it leads to terrible discouragement and loneliness and creates a deep sense of personal failure.”⁴¹ Unfortunately, however, most churches do not seek a solution to the problem, and the pastors experience serious burnout.

A second problem is ineffectiveness. Pastor-centered ministry might be effective at first, without the involvement of laity, but Dale E. Galloway, in his book, *Building Teams in Ministry*, insists that pastor-centered ministry proves to be ineffective as time passes by. He writes, “Nearly everything God calls a church to do can be achieved with increased effectiveness through lay involvement in small groups. That includes a long list of desirable accomplishments like service, accountability, spiritual friendship, acceptance, Bible study, pastoral care, and learning better how to apply faith to life.”⁴² Therefore, for the sake of the effectiveness of the ministry, it is absolutely necessary that leadership be shared with members of the church. In his book, *The Reconstruction of the Church*, E. Stanley Jones writes, “If the laity lead, they will produce leaders. . . . If the church is

⁴⁰ Ibid., 206-208.

⁴¹ Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping your Church to Reach a Changing World* (San Francisco: Jossey-Bass, 2006), 190.

⁴² Dale E. Galloway, *Building Teams in Ministry* (Kansas City, KS: Beacon Hill Press, 2000), 11-12.

pastor-centered, then the output will be rhetoric; if it is lay-centered, the output will be action. And there will be meaningful discussion around the action.”⁴³ The problem of the pastor-centered church and the issue of sharing the responsibility with the laity will be discussed in Chapter 5 specifically.

A third problem with pastor-led churches is that the laity is robbed of the joy of service. Galloway explains, “If you are not helping laity use their spiritual gifts, you are robbing them of the joy of service.”⁴⁴ The laity should have the opportunity to lead, to care for others, and to evangelize. When a pastor takes on all of these tasks alone, he or she is effectively disempowering the congregation.

The concept of lay involvement in ministry is not only applicable to caring ministry, but also to soul-winning ministry. Galloway uses the metaphor of shepherds and sheep to explain this reality: “Shepherds do not produce sheep; sheep produce other sheep.”⁴⁵ This analogy makes clear that the job of pastors is to care for the sheep, but not to produce them.

With all of this in mind, pastors must become trainers and equippers. Burrill writes, “What happens when the pastor becomes the trainer and the equipper and the members fulfill their role by becoming involved in ministry in harmony with their spiritual gifts? There are two results: first, the growth of the church in numbers, and

⁴³ E. Stanley Jones, *The Reconstruction of the Church –on What Pattern?* (Nashville: Abingdon Press, 1970), 109.

⁴⁴ Galloway, *Building Teams in Ministry*, 22.

⁴⁵ *Ibid.*, 17.

second, a growth of individuals in spiritual maturity.”⁴⁶ These results are a natural outcome when a church follows the biblical method.

During the last two years, Los Angeles Central Korean Adventist Church has attempted to move the leadership focus from being pastor-centered to being lay-centered. To some extent, the lay members of the church have shown interest in and ownership of this concept. This is certainly one of the biggest challenges the church currently faces, and this shift will be made possible by the team ministry on which this project focuses.

Isolation from the Culture and the Community

A final challenge for Los Angeles Central Korean Adventist Church in ministry is to become more integrated with the surrounding community. To win the confidence of the people in the community, the church needs to establish a dynamic mutual relationship with the residents of Koreatown. This relationship does not lead the church to be either absorbed into the culture or separated from it. The church should not mirror the culture in order to reach it.⁴⁷ Like a ship in the sea, the church must be on the water, but not be in the water. Burrill states, “The ghetto mentality has consumed the church of today. The result is a church that is very content to ‘play church’ while Rome burns. . . . With this divorce between the work of the world and the work of the church, the Christian has little impact on the outside world.”⁴⁸ To have impact on the culture and the community, the church needs to have a dynamic relationship with the world.

⁴⁶ Burrill, *Revolution in the Church*, 58.

⁴⁷ Rainer and Geiger, *Simple Church*, 15.

⁴⁸ Burrill, “Recovering an Adventist Approach,” 36.

For the Church, it is important to learn how to connect the church and the culture of the surrounding community, for failure to make this connection will stifle the growth of God's Church. The content of the gospel cannot be changed, but the style of communicating the gospel can be changed. Burrill uses the Apostle Paul as a positive example: "Clearly Paul's strategy was to make the gospel culturally relevant to every group he attempted to reach. Paul did not compromise what he believed to be basic Christianity merely to reach people, but he definitely understood those parts that were culturally neutral and therefore adapted his presentations to meet the minds of people in the culture where they currently lived."⁴⁹

An incarnational attitude is needed in ministry. Eddie Gibbs, in his book, *I Believe in Church Growth*, writes, "The biblical perspective of divine revelation is of God who speaks at specific times addressing himself to particular situations. He uses language and imagery which communicate most precisely the truths he wishes to convey to an audience, a solitary individual, a group, a nation, or a number of nations."⁵⁰ Los Angeles Central Korean Adventist Church needs to establish incarnational ministries within the culture and the community.

Most evangelical churches, including Los Angeles Central Korean Adventist Church, have practiced a "message-oriented" model, rather than a "receptor-oriented" model. Gibbs explains these terms:

Effective communication of the gospel depends not only upon a thorough understanding of the content of the message, but also on an ability to relate that

⁴⁹ Ibid., 41.

⁵⁰ Eddie Gibbs, *I Believe in Church Growth* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1981), 95.

message to the contemporary situation. Most Christian communicators have been more message than receptor-oriented. They have not been sufficiently sensitive to the fact that the message received may differ substantially from that which they imagined they had delivered.⁵¹

A “message-oriented” model has not been an effective way of communication of the gospel. Christian communicators need to understand the culture in which the people who will hear the message from them. They need to be more receptor-oriented. To be more effective communicators, believers need to be familiar with the culture where the receptors of the message are living in. In that sense, it is important for believers to build strong relationships with the people in the community.

If a church does not have a dynamic relationship with its community, it cannot deliver the gospel to the community effectively. If the church loses its relevance within the community, slowly separation begins between the church and the community. Los Angeles Central Korean Adventist Church certainly needs to have more points of connection with the people in the community.

Summary and Conclusions

Los Angeles Central Korean Adventist Church celebrated its fiftieth anniversary in September 2012. During the first twenty years, the church grew remarkably, but during the last decade the church has simply maintained the status quo in its membership. One of the most serious problems is the loss of impact on the community. To recover its connection with the community, the church needs to move from an inward to an outward focus. This project suggests that the best way to do this is by recruiting members of the adult Sabbath School classes to serve on ministry teams. Lay leaders need to be trained

⁵¹ Ibid., 84.

for team ministry; at the same time the pastor's role should transition from one of caregiver to that of leader-trainer. In Part Two, theological reflection will be presented as it relates to team-based ministry.

CHAPTER 3

LITERATURE REVIEW

In the process of this project, several resources have provided guidance and instruction. In this chapter, a few selected works will be evaluated in light of the project thesis. The contribution of each work to the topic of moving the church from an inward to an outward focus by team ministry will be identified, and the areas of weakness will also be delineated.

Images of the Church in the New Testament, by Paul S. Minear

Among several metaphors and analogies for the Church in the Bible, the body of Christ seems to be the most significant image of the Church. In that image, the unity in diversity and diversity in unity can be explained most precisely. Paul S. Minear's classic book on ecclesiology, *Images of the Church in the New Testament*, provides a comprehensive study of nearly one hundred metaphors or analogies for the Church throughout the New Testament.¹ His work gives a solid foundation for the concept of team ministry in this project.

¹ Paul S. Minear, *Images of the Church in the New Testament* (Louisville, KY: Westminster John Knox Press, 2004).

Along with the minor images of the Church, such as “the salt of the earth”(Mt 5:13),² “a letter from Christ”(2 Cor 3:2-3),³ “a vineyard”(Mt 21:28-41; Mk 12:1-9; Lk 20:9-16),⁴ “the bride of Christ”(Eph 5:22-32),⁵ and “ambassadors” (2 Cor 5:18-21),⁶ Minear investigates four major images of the Church: “the people of God,” “the new creation,” “the fellowship in faith,” and “the body of Christ.” At the conclusion of his study, Minear put all of the images together. He concludes, “Through all the analogies the New Testament writers were speaking of a single reality, a single realm of activity, a single magnitude.”⁷ Minear emphasizes that the images point to a realm in which God, Jesus Christ, and the Spirit are at work. He asserts, “The study of images, therefore, reinforces the conviction that the reality of the church is everywhere anchored in the reality of God, the Holy Spirit, Jesus Christ.”⁸

Even though the explicit use of the term “body of Christ” is limited to some sixteen verses in 1 Corinthians 12 (verses 12-27), chapters 12 to 14 are generally viewed as a single unit. This cluster of ideas appears again in an abbreviated form in Romans 12. This analogy of the body of Christ demonstrates the dynamic interdependence of all the

² Ibid., 29-31.

³ Ibid., 31-32.

⁴ Ibid., 43-44.

⁵ Ibid., 54-56.

⁶ Ibid., 63.

⁷ Ibid., 222.

⁸ Ibid., 223.

gifts in the Church.⁹ Minear writes, “All gifts and services must be regarded as essential to the one body. In fact the more lowly forms of service had properly received from God the greater honor.”¹⁰ Here the author derives a valuable insight: that “the one body means absolute solidarity in suffering and glory.”¹¹

The most valuable contribution of Minear’s work is the concept of the unity in plurality of the Trinity. The Trinity is the archetype of community; it is the first small group or ministry team. Minear writes, “The image of the body articulated the reality of unity in the plurality of suffering and glory, and attributed both unity and plurality to the service of Jesus, the work of God, and the gifts of the Spirit in the new age.”¹² The idea of team ministry in the Church is strongly supported by this theological basis.

As mentioned before, the whole of Chapters 12 to 14 of 1 Corinthians is a single unit, so the interpretation of any one sentence must be congenial to the whole unit. The gift of love depicted in Chapter 13 was given with every other gift and was superior to them all (cf. 1 Cor 12:31). No other spiritual gift profited anyone if its exercise had been divorced from love.¹³ This is because the gift of love is the primary means for enhancing the interdependence of the body’s members. Even though Minear did not use the term “team ministry,” the implication of teamwork between the Trinity and among the believers is apparent.

⁹ Ibid., 191.

¹⁰ Ibid., 192.

¹¹ Ibid.

¹² Ibid., 192-193.

¹³ Ibid., 193.

“Recovering an Adventist Approach to the Life and Mission of the Local Church,”
by Russell Burrill

The New Testament Church was built on the foundation of the Great Commission. The Church, as the body of Christ, was committed to continuing what Jesus was doing on earth, and the early Church was successful in accomplishing the mission the Lord Jesus commissioned. Because the Seventh-day Adventist Church followed the model of the early Church during the first several decades of its existence, the Church has continued its explosive growth throughout the twentieth century, averaging a growth rate of 7 percent per year, resulting in over fifteen million members by the end of 2006.¹⁴ Burrill notes an important point, though, in his dissertation titled, “Recovering an Adventist Approach to the Life and Mission of the Local Church”: “As one examines the growth of the Adventist Church, one quickly discovers an unequal growth of the church. The third world is exploding with growth rates of 10 to 15 percent per year, while North America, Europe, and Australia (Westernized nations) are growing at less than 2 percent per year.”¹⁵ In his dissertation, Burrill reveals how the Church diverged from following the early Church model, and he considers how the Church can return to it again.

When thousands of new believers came into the early Church at Pentecost, there was not a large enough building to accommodate them all. They did not meet in one place. Burrill writes, “Evidently the three thousand were immediately divided into small groups where they were nurtured and nourished by the hundred and twenty.”¹⁶ Even though they continued to meet together in the temple courts, their primary meeting places

¹⁴ Burrill, “Recovering an Adventist Approach,” 1.

¹⁵ Ibid.

¹⁶ Ibid., 131.

to break bread with glad and sincere hearts were their homes (cf. Acts 2:46). Without a doubt, the early Church grew in a strong small group setting.

Like the early Church, the early Seventh-day Adventist Church grew in a small group setting because of the influence of the Methodist Church. Burrill explains, “The Methodism that shaped the thinking of the early Adventist pioneers such as Ellen White, who came out of Methodism at this time, would have been the Methodism of the ‘class meeting,’ where there were definite relational implications and accountability for their life in Christ.”¹⁷ The early Adventists developed the “social meeting,” which is borrowed from the idea of “class meeting” of the Methodists.¹⁸ It is not difficult to speculate that the growth of the early Adventist Seventh-day Church was due to the “social meeting.”

In the early days of the Seventh-day Adventist Church, the pastor’s primary role was not caregiving, but church planting. However, from the 1920s the role of pastors began to change. The churches began to request that pastors be assigned to particular congregations.¹⁹ The members of the churches began to expect the pastors to provide pastoral care duties, such as visiting the sick or house-bound, providing grief counseling, and the like. They began to depend on the pastors rather than each other. Finally, the Church left the model of the early Church, in which there existed intimate interpersonal relationships among members because they cared for each other in times of need.

The Seventh-day Adventist Church needs to follow again the model of the early Church. The Church must shift its paradigm from being a pastor-dependent church to

¹⁷ Ibid., 181.

¹⁸ Ibid., 218.

¹⁹ Ibid., 206-207.

being a laity-centered one, from being a fellowship-oriented church to being an outreach-oriented one, and from being the pastor-caring church to being a mutually caring one. Burrill, in his dissertation, provides a motivation for a big paradigm shift from a Middle Ages church model, where the role of clergy had degenerated from its evangelistic function to one of power and control, to an early Church model.²⁰ Unfortunately, however, Burrill did not address the necessity of structural change in the Church. If the Church, as the body of Christ, wants to be most effective, it is essential to change the structure of the church so that it is a church *of* small groups rather than simply a church *with* small groups.

Missional Renaissance, by Reggie McNeal

McNeal's book, *Missional Renaissance: Changing the Scorecard for the Church*, focuses on paradigm shifts that must take place within a local church in order for it to be a "missional" church, that is, one that is focused outwardly rather than inwardly.²¹ Those shifts take place in three main areas: "from internal to external in terms of ministry focus, from program development to people development in terms of core activity, and from church-based to kingdom-based in terms of leadership agenda."²² McNeal's insight contributes significantly to the topic of this project. Without paradigm shifts, it is difficult for change to happen, and churches are forced to remain as they are.

McNeal begins by explaining the reason for the Church's existence in the world:

"A missional church is a church that is shaped by participating in God's mission, which is

²⁰ Ibid., 164.

²¹ McNeal, *Missional Renaissance*, 6-7.

²² Ibid., xvi.

to set things right in a broken, sinful world, to redeem it, and to restore it to what God has always intended for the world.”²³ As the body of Christ, the Church is granted a tremendous privilege to participate in God’s mission. However, if the Church focuses only inward without having concern for anyone outside of it, the reason for its existence may be lost. McNeal writes, “The missional church engages the community beyond its walls because it believes that is why the church exists.”²⁴ Such a conviction must be the foundation of every ministry in the Church, because why the ministry is being done is more important than what kind of ministry is being done.

McNeal points out that, in the process of paradigm shifting, the Church needs to focus on the target of God’s redemptive love, which is the world, not the Church.²⁵ Focusing on the community and its needs is a critical point in the paradigm shift from being an inwardly focused church to being an outwardly focused one. McNeal suggests that local churches develop and publish a list of community needs, not just church jobs that need to be filled.²⁶ He insists that churches need to begin church planning with the community calendar in hand.²⁷ When a church concerns itself with the community first and puts the needs of the community on its list of things to do, the worldview of the church members will change. The paradigm shift is all about the viewpoint shift of the

²³ Ibid., 21.

²⁴ Ibid., 6.

²⁵ Ibid., 44.

²⁶ Ibid., 76.

²⁷ Ibid., 78.

church members. When the church meets the needs of the community, indeed the church will become a blessing to the community.

Another aspect of paradigm shifting is the development of people resources. McNeal compares the development of programs with the development of people. He demonstrates the difference between the churches focusing on these two different elements: “In the program-driven church, you begin with programs and look for people to make them happen. In a people development-driven culture, you begin with people and then use established programs or whatever else it takes to help them grow.”²⁸ In the churches that are focused on programs, people are only a means to perform the program, but in the churches that are focused on people, programs are a means to help people grow.

The last point McNeal makes is related to shifting from church-based to kingdom-based leadership. He discusses the important position of the pastor in this paradigm shift. He writes, “Clergy are in a perfect position to serve as missional strategists, brokering ministry services between congregations and the community they are in.”²⁹ Pastors, as leading subjects of the paradigm shift, should orchestrate all these changes. Pastors need to become catalysts of these changes.

McNeal’s insights regarding paradigm shifts for churches have significantly informed this project. His ideas provide a perfect perspective for accomplishing the goal of the strategy, that is, moving the church from an inward to an outward focus by means of team ministry. Ministry teams are an excellent channel for focusing on the community and meeting its needs, for providing church members opportunities for ministry that

²⁸ Ibid., 99.

²⁹ Ibid., 151.

match their passions and gifts, and ultimately for extending the kingdom of God. These paradigm shifts are necessary for any church interested in becoming more missional.

ChurchNext: Quantum Changes in How We Do Ministry, by Eddie Gibbs

In his book, *Church Next: Quantum Changes in How We Do Ministry*, Gibbs explores the paradigm shifts that must take place in order to pave the way for the next generation's Church. Gibbs explains that the Church in the twenty-first century could easily drift away in the variety of cultures that currently co-exist, including traditionalism, modernism, and postmodernism. Therefore the Church must bear in mind the mission that is commissioned to the Church by the Lord Jesus Christ.

Gibbs points out that the churches with old traditions or with members whose average age is fifty and above are very vulnerable in the cultural cataclysm. Most mainline churches declined during the last couple of decades because they did not recognize or respond properly to the drastic changes.³⁰ Because Los Angeles Central Korean Adventist Church has members who have been at the church throughout its fifty-year history, and whose average age is sixty years of age, it can be very vulnerable in the stream of cultural changes. The church may follow the natural course of decline unless it attempts to shift the paradigm, especially in terms of the structure of the church and its relationship with the community.

Before Gibbs discusses the structural issues and other aspects of paradigm shifts, he warns of the danger of a "market-driven" approach to mission. Although focusing on the needs of the people is correct, the needs of the people cannot be the goal of mission.

³⁰ Gibbs, *ChurchNext*, 15-18.

He insists that “market-driven” thinking turns the gospel message into a means for personal fulfillment.³¹ And yet, the more serious problem with market-driven thinking is that “when meeting the needs of individuals is made the determining factor, then there is a serious danger that the message itself will become distorted and edited down in the interest of relevance and immediacy.”³² Therefore, churches must be careful not to be concerned only with people’s immediate needs, but also with their ultimate, or spiritual, needs. Gibbs explains, “The gospel is more concerned with people’s holiness than their happiness. The goal of salvation is not just that we will be forgiven but that we will grow in spiritual stature to become more and more like Jesus, and we should be available to God for him to continue his purposes in the world, working through us by his Spirit.”³³ With this well-balanced idea, Gibbs made very significant contribution to the topic of this project.

Gibbs alludes to the urgent need for structural change in the Church of the next generation. He writes, “Hierarchies are by their very nature monolithic. They were developed in the Industrial Age to produce a range of standard products with speed, efficiency and quality maintenance. They have proven too sluggish and unimaginative in the high-tech information age, or Quantum Age.”³⁴ A hierarchical structure is often too remote from the grassroots movements within it; in the case of a church, sometimes a church’s leadership is too remote from what small groups within the church are doing or

³¹ Ibid., 44.

³² Ibid., 45.

³³ Ibid., 48.

³⁴ Ibid., 89.

what they desire to do. To remedy this, churches need to create semi-independent units within the congregation.³⁵ The church structured around ministry teams, which are not overly controlled by the church board or committee, would be the the ideal structure for the next generation's church.

Gibbs suggests that ministry in the Church of the next generation will move from attracting a crowd to seeking the lost. The Church needs to be changed in its orientation from a centripetal to a centrifugal dynamic.³⁶ First of all, the Church must go into the world in accordance with the command of Jesus. Gibbs describes the manner in which believers should “mingle” with the world in terms of “contextualization.” He explains, “The choice facing the church is not between assimilation and isolation. It must see beyond that dilemma, moving toward a position of critical contextualization.” At this critical transition point in the Church's history, this wisdom is much needed. As Jesus instructed his disciples to “be as shrewd as snakes and as innocent as doves” (Mt 10:16b), the Church should wisely determine how best to approach the ever-changing world.

Biblical Foundations of Small Group Ministry, by Gareth W. Icenogle

Gareth Icenogle's book, *Biblical Foundations for Small Group Ministry*, is an exhaustive book on small group ministry. Supported by both the Old and New Testament, this book provides a solid foundation for the concept of team ministry suggested in this project. By providing “Small Group Ministry Implication” at the end of each chapter, the book offers practical applications for small group ministries as well as very sound

³⁵ Ibid., 82.

³⁶ Ibid., 172.

theological insights. The author's definition of a small group is "a face-to-face gathering of a few (three to twenty) persons to be, to share and to act for the betterment of one another and the wider good of others."³⁷ Icenogle also adds that in such groups God is the subject, and the groups are a vehicle for humanity to carry out God's will in everyday life.³⁸

There are three major parts in the book: small groups before, during, and after Jesus' life on earth. The first part deals with Old Testament foundations for small group ministry. The second part explores the small groups created by Jesus as gospel foundations for small group ministry. Finally, the third part of the book examines the Church as multiple groups of apostolic foundations for small group ministry.

Icenogle asserts that God is existing in community. Humanity, created in God's image, is called to live and mature within small faith communities. Icenogle contends that in the creation story, small groups are seen as microcosms of God's creation community.³⁹ However, in the story of Cain and Abel, it is displayed that all human groups and relationships can be destructive. Icenogle explains, "If two brothers can be divided, any human grouping can be divided and destroyed. All human groups exists in a state of intergroup and intragroup brokenness."⁴⁰

Jesus wanted to draw humanity into divine community and to recover the eternal intimate relationship with God and between humanity, which God intended at creation.

³⁷ Gareth Weldon Icenogle, *Biblical Foundation for Small Group Ministry: An Integrational Approach* (Downers Grove, IL: InterVarsity Press, 1994), 14.

³⁸ *Ibid.*, 14, 23-25.

³⁹ *Ibid.*, 20.

⁴⁰ *Ibid.*, 30.

Jesus himself formed a small group of twelve and created a community with them. Icenogle writes, “Jesus worked in groups of two or more (Mark 1:16-17), although his most frequently noted group was the Twelve. Jesus’ mission was to demonstrate the nearness of God to alienated humanity. To do this He formed small group communities.”⁴¹ Jesus wanted his disciples to participate in the eternal community of God.

The Emmaus Road is a great post-resurrection model of a small group. It is the accomplishment of the promise of Jesus that “where two or three come together in my name, there am I with them” (Mt 18:20). Icenogle writes, “The smallest common denominator for small group ministry is where two people share life together around their personal faith experience with Christ, their reflections on Scripture, and their breaking of bread.”⁴² As an extension of Jesus’ disciples, the *ecclesia* (that is, “the Church”) functions as the earthly reflection of divine community of the Father, the Son, and the Holy Spirit.

After a detailed analysis of small groups both in the Old and New Testament, Icenogle suggests that groups should be ministry teams.⁴³ Because humanity was created to serve creation, to serve one another, and to serve God, the *ecclesia* as small groups should be ministry teams. A small group should become an intimate community first before it becomes a ministry team. The church needs to follow Jesus’ model, as he spent considerable time with his disciples as a community, and then he sent them out for

⁴¹ Ibid., 118.

⁴² Ibid., 244.

⁴³ Ibid., 336.

ministry. Icenogle writes, “Where there is no community, there is no ministry. Where there is no ministry, there is no community.”⁴⁴ Therefore, building relationships and accomplishing mission go together. Icenogle adds, “Isolated individuals cannot grow spiritually. Spirit demands community. Persons grow when they are in relationship with God and with one another.”⁴⁵ The Church is called to bring people into the community that God intended in his creation of humanity.

Transform Your Church with Ministry Teams, by E. Stanley Ott

The Church is the faith community of ministry for the world. The thesis of E. Stanley Ott’s book, *Transform Your Church with Ministry Teams*, is that the most effective ministry will be done by ministry teams that are utilizing the spiritual gifts of team members. Ott defines a ministry team as follows: “A ministry team is . . . the marriage of small-group life [discipleship and fellowship] and committee function [ministry].”⁴⁶ Ott elaborates on this idea of the triple advantage of team-based ministry:

Jesus always initiated the triple extension movement of ministry-team life. He focused on discipleship, instructing his followers both when he taught the Word to large gatherings and when he discussed the Word with them alone. He focused on fellowship, sharing meals with them, going on retreats with them, being a friend to them. And he focused on ministry, inviting them to participate in whatever he was doing at the time.⁴⁷

⁴⁴ Ibid., 105.

⁴⁵ Ibid., 281.

⁴⁶ E. Stanley Ott. *Transform Your Church with Ministry Teams* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2004), 99.

⁴⁷ Ibid., 64.

In addition to this triple advantage, team ministry provides lay leadership development,⁴⁸ continuity of leadership,⁴⁹ and mobilization of people for ministry.⁵⁰

Ott found the biblical foundation for team ministry from various accounts in the Bible. In the Trinity, the Father, Son, and Holy Spirit share a common vision for ministry. They enjoy fellowship in wonderfully loving relationships, and each member of the Trinity has a unique “task” or role in the process known as salvation history.⁵¹ Ott writes, “Jesus and the Twelve offer another excellent picture of team life. United in the purpose of following Jesus, in fellowship, and in the ministry to which He called them, each of the disciples carried out the particular tasks assigned to him by Jesus.”⁵² The Apostle Paul clearly led team-based ministries. The author of Acts provides the following account of Paul’s ministry partners: “He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia” (Acts 20:4). There are many more cases in which God’s people work as teams in the Bible. Ott continues, “Think of Moses with Aaron and Miriam. Consider David’s mighty men as a team, Elijah and Elisha as a

⁴⁸ Ibid., 11-13.

⁴⁹ Ibid., 13-14. There is discontinuity in ministry when a solo teacher of a junior class, for example, is absent and no substitute teacher is available. However, in team ministry, there is much more chance for replacement and less chance of discontinuity.

⁵⁰ Ibid., 14-16.

⁵¹ Ibid., 5.

⁵² Ibid., 5-6.

team, and Paul together with Timothy and Silvanus as a team. The encourager, Barnabas, led a team in Antioch with Simeon, Lucius, Manaen, and Saul.”⁵³

As a senior pastor of his church, Ott draws on his own experience as he presents the steps to transition to team-based ministry. His experiential insights are tremendously helpful for the implementation of this project. The seven steps to transition are simple but effectively organized.⁵⁴ First, the pastor or pastors should communicate the vision for teams throughout the congregation. They should have conversations with people, beginning with key decision-makers and moving outward in concentric circles to include more and more congregational leaders and participants. Such conversations may occur in the context of retreats, workshops, and the studying of printed materials. Second, the pastoral team should lead the congregation’s leadership board to understand and then endorse the defining practice that all new ministries will be team-based. Third, the pastoral team should model team life as both a staff and as a congregational leadership team. Fourth, the pastoral team should establish a “ministry team” to lead the transition. Fifth, the pastoral team should build twenty minutes of “small-group life” involving Bible study, sharing, and prayer into every committee or appropriate group meeting in the congregation. Sixth, on an ongoing basis, the pastoral team should bring before the congregation the teachings of Scripture and stories of people’s experiences concerning team ministry, every-member ministry, and small-group ministry. Seventh, the pastoral team should conduct ministry-team training sessions for those involved in existing

⁵³ Ott, *Transform Your Church with Ministry Teams*, 7.

⁵⁴ *Ibid.*, 37.

leadership and ministries. Finally, the pastoral team should give guidance to those who are starting new teams or transitioning existing ministries with the team-based approach.

Padded Pews or Open Doors, by Mark Finley

The goal of this doctoral project is to move Los Angeles Central Korean Adventist Church from an inward to an outward focus through ministry-based small groups under the leadership of the small group leaders. In his book, *Padded Pews or Open Doors*, Finley points out the danger of an inwardly focused church: “When a church becomes ingrown, focusing its time and energies upon itself, it fails its highest calling.”⁵⁵ Finley emphasizes the importance of having a right motivation in order for a church to change its focus. He writes, “Evangelism must be done primarily for the glory of God. . . . The foundational motive for biblical evangelism is rooted in the desire to participate with God in the redemptive process.”⁵⁶ The desire to continue Jesus’ earthly ministry in meeting people’s needs should be the greatest motivation for evangelism.

When Jesus met the needs of the people, he started with the interests in the person’s heart. He ministered to the individual’s felt needs.⁵⁷ There are biblical cases that illustrate Jesus’ person-centered principle. The person-centered principle needs to be followed by the Church as believers are the hands of Jesus on earth.

Finley classifies people’s needs into five categories: the need for peace of mind, the need for family cohesiveness and satisfaction, the need for physical well-being, the

⁵⁵ Finley, *Padded Pews or Open Doors*, 9.

⁵⁶ *Ibid.*, 14.

⁵⁷ *Ibid.*, 26.

need for economic security, and the need for a more secure future.⁵⁸ If the Church is going to make a meaningful impact on people, it must address their felt needs. As one of the best ways to address the felt needs of the people, Finley suggests “felt-need seminars,” that is, a “find a need and fill it” approach. He explains, “Felt-need seminars, designed to answer the questions people are asking, have an immense potential for transforming the local congregation into a dynamic evangelism center.”⁵⁹ Seminars on quitting smoking, stress management, health improvement, and family life, for example, meet particular needs of the people.

There are several advantages to seminar evangelism in a small group setting. The instructors of the seminar feel less intimidated because they are presenting on a subject that people want to hear about, and the participants feel more intimacy because of the small group. Because the seminars are small in size, they can be held in various settings, such as a home, office, or classroom. Thus, the cost for holding seminars is much lower than for holding a large evangelistic meeting, while the effectiveness may be higher.

Finley stresses that one very important aspect should be kept in mind in planning seminar evangelism: “Jesus approached people on the points where their interest lay. Then He moved on to their ultimate needs.”⁶⁰ Likewise, once people’s felt needs are met, their ultimate needs are to be addressed. Finley writes, “Ultimate needs lie beyond felt needs. Examples of ultimate needs include the need to have the assurance of eternal life, the need to have a worthwhile purpose for living, the need to know that my life is in the

⁵⁸ Ibid., 30-31.

⁵⁹ Ibid., 31-32.

⁶⁰ Ibid., 29.

hands of God, and the need to know that one day I will live with Him forever.”⁶¹ The ultimate goal of seminar evangelism is to lead people to encounter Jesus Christ.

Even though Finley suggested the “seminars” as the ways to meet the felt needs of the people, every kind of service and ministry to fill the needs of the people can be included in that category of “felt need evangelism.” This “felt need seminar” type evangelism may be seen as an attractional model instead of missional model, but the fundamental idea of this approach is to “go and fill the needs” of the people, and ultimately to help them encounter Jesus Christ. Therefore it should be categorized as a missional model.

Summary and Conclusions

This chapter explored how the Church, as the body of Christ, can focus on the Great Commission in relation to the ever-changing context of its community and culture. Seven books on the topics of the Church as the body of Christ, the current paradigm shift of the Church, team-based small group ministry, and sequential evangelism were reviewed to discuss why and how the paradigm of the Church in regards to mission ought to be shifted. This doctoral project will propose a strategy of team ministry through which the needs of the community can be met. In the next chapter, the advantages and disadvantages of the ecclesiology of the Seventh-day Adventist Church, to which Los Angeles Central Korean Adventist Church belongs, will be discussed in terms of effective outreach ministry.

⁶¹ Ibid., 28.

CHAPTER 4

THEOLOGY OF THE CHURCH

This chapter will provide insight into the eccleciological context of Los Angeles Central Korean Adventist Church. First, the chapter will discuss the early Church and four of its priorities. Next, the chapter will discuss the Church as the body of Christ, participating in God’s mission. The next section will present strengths and weaknesses of Adventist ecclesiology. And finally, the need for more emphasis on an “experiential” aspect of faith will be considered.

Four Aspects Emphasized by the Early Church

Neil Cole is right when he declares, “Life change does not occur in a vacuum; it happens in relationship with others. From the beginning, God has said, ‘It is not good for man to be alone.’ God designed us with a need for community.”¹ In a sense, when God had taken Eve out of Adam’s side, the real community God intended was established. Likewise when the Church, the Bride of Jesus (Eph 5:23-25, 32-33, Acts 20:28), was born at Pentecost, another real community that God intended from the beginning was established. Even though it was weak, the *ecclesia* was to exist as a new model of true

¹ Neil Cole, *Cultivating a Life for God: Multiplying Disciples through Life Transformation Groups* (Carol Stream, IL: ChurchSmart Resources, 1999), 50.

community. As Burrill points out, in this new model of community the believers are taught to depend on one another instead of on themselves.² This God-designed community, the early Church, emphasized four aspects in the life of the church: the Word and prayer, fellowship, community service, and world mission.

Emphasis on the Word and Prayer

A first emphasis in the early Church was on the Word and on prayer. The Bible depicts this newly birthed community in the following phrases: “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer” (Acts 2:42). First, the early Church was a community of the Word. The believers studied the teachings of Jesus, which they learned from the apostles. Because the New Testament was not written yet, they had only the Old Testament. As shown in the preaching of Peter (Acts 3:12-26), a major part of the apostles’ teaching appears to be the declaration of the fulfillment of Old Testament prophecies through the life and death of Jesus Christ.

One notable fact is that the study of the Word was done in small group settings. Because the believers broke bread in their homes and ate together with glad and sincere hearts (Acts 2:46b), it is probably safe to assume that teaching and prayer also occurred in such small group settings.³ Burrill agrees, stating, “The church established at Pentecost did not meet as a large group in one place. . . . In the small group setting the early church did Bible study. With few people present, it was not one-way conversation, but dialogue,

² Burrill, “Recovering an Adventist Approach,” 128.

³ Icenogle, *Biblical Foundation for Small Group Ministry*, 257.

where the believers could ask questions. While, no doubt, didactic teaching occurred, it was in a strong small group setting.”⁴

Emphasis on Fellowship

A second emphasis in the early Church was on fellowship, or *koinonia*. The word *koinonia* denotes “the unanimity and unity brought about by the Spirit.”⁵ Scripture says that “all the believers were together and had everything in common” (Acts 2:44). Burrill writes, “Theirs was a totally open society. The ‘hiddenness’ of fallen Eden had been removed, and the believers could openly share their doubts, their struggles, their problems. There was no judgmentalism, but true care for one another.”⁶ By selling their possessions and sharing them with the needy (Acts 2:45, 4:32-35), the believers demonstrated their immediate obedience to the teaching of Jesus.

Eating together is one of the best ways for groups to bond. The fellowship in the early Church was very intimate because the believers ate together in their homes every day. Randy Frazee, in *The Connecting Church: Beyond Small Groups to Authentic Community*, writes, “Although many Bible readers tend to overlook it, eating together was a significant part of the early church experience. . . . There is something vitally

⁴ Burrill, “Recovering an Adventist Approach,” 131.

⁵ J. Schattenmann, “Fellowship,” in *Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids, MI: Zondervan Publishing House, 1986), 642.

⁶ Burrill, “Recovering an Adventist Approach,” 132.

important and special about sharing a meal together.”⁷ Sharing food together was an important part of *koinonia* in the early Church.

Burrill asserts the importance of leading new believers into the *koinonia*. He writes, “The purpose of evangelism is to bring people into community. If people are brought to a knowledge of salvation and truth but are not brought into community, Christian mission has failed. . . . The church is not a building; it is not a creed; it is a fellowship. It exists for the sake of bringing other people into its fellowship.”⁸ This fellowship itself can be a form of community outreach. Burrill explains, “A caring community where members minister to each other is itself an evangelistic tool. Non-Christians seeing people who are living in a restored community, truly caring for each other, will flock to be a part of it. Such loving, caring communities are a drawing card for evangelism.”⁹

Emphasis on Community Service

A third emphasis of the early Church was caring for the needy. Acts 2:47 explains that the early Church “enjoyed the favor of all the people, and the Lord added to their number daily those who were being saved.” As the Church grew, the apostles appointed seven deacons for the responsibility of ministering to the needy. The account of Tabitha (Acts 9:36-42), who was a disciple in Joppa, shows how community service was a usual occurrence in the early Church. Tabitha was always doing good and helping the poor.

⁷ Randy Frazee, *The Connecting Church: Beyond Small Groups to Authentic Community* (Grand Rapids, MI: Zondervan, 2001), 131.

⁸ Burrill, “Recovering an Adventist Approach,” 147.

⁹ *Ibid.*, 149.

When she died, all the widows stood around her, crying and showing the robes and other clothing that Tabitha had made while she was still with them. Clearly the early Church followed the commands in the Old Testament (Ex 22:22; Prv 14:31; Is 1:17) and in the teaching of Jesus (Mt 25:31-46; Lk 14:13) in caring for the weak in society, such as widows and orphans.

Jeffrey Arnold, in his book, *Small Group Outreach: Turn Groups Inside Out*, writes, “Service evangelism is not a new idea. The early church performed service evangelism when Christians ministered in the concrete and countless ways described in the pages of the New Testament.”¹⁰ The early Church grew stronger as its members served together. The service to the community is the bridge which connects the Church and the community. God calls his followers to serve the needy in the community. The use of the term *diakonos*, which is translated as “servant” or “minister” as well as “deacon,” indicates that all Christians were called to ministry of service because they were Christians.¹¹ Everyone who belongs to Christ should be a servant to others.

Emphasis on World Mission

A fourth emphasis in the early Church was that of going into all the world with the gospel. The Church was established in order to fulfill the Great Commission, and the early Church was faithful to it. Jesus commanded, “Go and make disciples of all nations,” and the early Church called the apostles to fulfill the Great Commission. John Knox, the

¹⁰ Jeffrey Arnold, *Small Group Outreach: Turn Groups Inside Out* (Downers Grove, IL: InterVarsity Press, 1998), 96.

¹¹ Burrill, “Recovering an Adventist Approach,” 100-101.

founder of the Presbyterian Church, indicated that the apostles were basically itinerant evangelists.¹² The apostles, therefore, had taken on the role of missionary as “sent one.”

The “apostle” is also one of the offices mentioned in Ephesians 4. This office represents primarily the function of missionary. Burrill writes, “Those who served as apostles in the early church were not the primary caregivers of the believers. The early believers attempted to secure this job (of caregivers) for the earliest apostles, but they quickly removed it from their job description (Acts 6:1-4).”¹³ The apostles held an authoritative position with universal jurisdiction in the early Church. They were the pioneers of world mission. Wherever they went, they planted churches.

The Church as the Body of Christ Participating in God’s Mission

When Adam and Eve sinned in the Garden of Eden, immediately the Savior, the Seed of the woman, was promised to destroy the serpent and save human beings from the sin (Gn 3:15). “When the time had fully come, God sent His Son, born of a woman, born under law, to redeem those under law” (Gal 4:4). Jesus Himself confirmed that He was sent by God and He was doing what the Father gave Him to do (Jn 17:3-8, 25). Jesus explicitly said that as He was sent into the world by the Father, He has sent His disciples into the world (v. 18). And this sending is not for them alone, but for those who will believe in Him through their message (v. 20).

The Church is the agent of God on earth to accomplish the mission that Jesus Christ commissioned to it. It exists to participate in God’s mission to redeem human

¹² John Knox, “The Ministry in the Primitive Church,” in *The Ministry in Historical Perspectives*, ed. H. Richard Niebuhr and Daniel D. Williams (New York: Harper & Brothers, 1956), 7.

¹³ Burrill, “Recovering an Adventist Approach,” 86.

beings. McNeal stresses that “the missional church believes it is God who is on mission and that we are to join him in it.”¹⁴ And he asserts that “the people of God play an important role in the mission of God.”¹⁵ This concept of the mission of God is reinforced by many modern ecclesiologists. In his book, *Transforming Mission*, David Bosch explains,

It was here [at the Willingen Conference of the International Missionary Council in 1952] that the idea (not the exact term) *missio Dei* first surfaced clearly. Mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine of the “*missio Dei*” as God the Father sending the Son, and God the Father and the Son sending the Spirit, [is] expanding to include yet another “movement”: Father, Son, and Holy Spirit sending the church into the world.¹⁶

Craig Van Gelder, author of *The Missional Church in Context*, also testifies that “the focus is on the ‘sending’ work of God: God’s sending the Son into the world to accomplish redemption, and the Father and the Son’s sending the Spirit into the world to create the church and lead it into participation in God’s mission.”¹⁷ As the body of Christ, the Church, in its diversity and unity, is called to participate in the mission of God.

Various Parts in the Body of Christ (1 Cor 12:12-27)

Thom S. Rainer, in *The Book of Church Growth*, states that the Church, “as the body of Christ, is the extension of Christ’s ministry; the church must do the work of

¹⁴ McNeal, *The Missional Church*, 23.

¹⁵ *Ibid.*, 37.

¹⁶ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 390.

¹⁷ Craig Van Gelder, *The Missional Church in Context: Helping Congregations Develop Contextual Ministry* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2007), 29.

Christ (John 14:12).”¹⁸ That the Church is called to participate in God’s mission of human redemption testifies that God anticipates believers who have willing hearts that seek the glory of God. The analogy of the body of Christ in the New Testament depicts most vividly that how the Church can participate in the work of Christ, who is the head of the body (Eph. 4:15). When doing the work of Christ, believers must have the same spirit of Christ, who served the world with sympathy and in perfect harmony with the will of the Father.

Paul stresses the importance of unity among church members in his first letter to the Corinthians, as there were serious divisions in the Corinthian church. The church members were divided into groups of those who claimed to follow Paul, Apollos, Peter, and even Jesus. Minear writes, “That community [the church in Corinth] was being demoralized by the profusion of spiritual gifts, a profusion that was most apparent when the church gathered for worship.”¹⁹ Paul seeks to show the importance of unity by using the analogy of a body. Burrill writes,

Here Paul emphatically declares that all Christians are members of one body; they exist in community with each other. All may function differently according to their gifts, but they are mutually dependent. There is no room here for isolationist Christians. To be a Christian, according to Paul, is to be in community with other Christians. . . . In fact, in the New Testament sense, no ministry really occurs apart from the body of Christ. Paul is not calling the church to an individualistic ministry, but to a ministry of community.²⁰

Before he uses the body analogy in 1 Corinthians 12:12-27, Paul strongly emphasizes the significance of the confession of Jesus’ Lordship through the Holy Spirit.

¹⁸ Thom S. Rainer, *The Book of Church Growth* (Nashville: Broadman Press, 1993), 145.

¹⁹ Minear, *Images of the Church in the New Testament*, 190.

²⁰ Burrill, “Recovering an Adventist Approach,” 137-139.

Minear writes, “The apostle [Paul] established the inseparability of the Spirit of God from the confession of Jesus’ Lordship. No spiritual gift could have come from God if it did not support this confession, nor could this confession be affirmed apart from the instrumentality of the Spirit.”²¹ Spiritual gifts are always given upon the confession of Jesus’ Lordship.

According to Paul, interdependence and interaction between the parts are essential to the body of Christ, so the diversity in unity and unity in diversity should be respected. Minear explains, “Unity was not uniformity; it was neither the source of uniformity nor served by it. ‘There are different kinds of gifts, but the same Spirit.’ This constitutes the basic axiom to the whole argument.”²² In this unity, there is no room for the solidarities of race and class; Paul writes that there should be no distinguishing between “Jews or Greeks, slave or free” (1 Cor 12:13). In the analogy of the body, Paul reaches a climax of his argument when he states, “If one member suffers, all suffer together; if one member is honored, all rejoice with it” (12:26). The love and care that exist among the members are the primary means for enhancing the interdependence of the body’s members.²³ The Church functions best when it works together as the body of Christ in love, which Paul describes as the highest gift in chapter 13.

One United Community for Ministry (Eph 4:4-16)

Unity in the Church is critical to accomplish God’s mission. There should be unity between church members. Reiner and Geiger write, “Scripture refers to the church

²¹ Ibid.

²² Minear, *Images of the Church in the New Testament*, 190-191.

²³ Ibid., 194.

as the body of Christ. . . . When the body of Christ is working right, it is beautiful to behold. . . . When the body is not united, it is not a pretty picture. Imagine when you tried to walk, if one leg went to the right and the other to the left.”²⁴ When the unity of the Church breaks down, it is full of awkwardness.

The perfect model of oneness is the one existing in the unity of the Trinity. Ott explains,

The opening verses of Ephesians 4 talk about the sevenfold oneness that should characterize the church. Three of these unities specifically refer to the Members of the Trinity. The remaining four refer to the believers’ relationship with the Father, Son, and Holy Spirit. “There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all” (Eph 4:4-6).²⁵

Ott reaffirms that the oneness of the Church comes from the unity among the three members of the Godhead. He writes, “The Three Members of the Godhead are central to the life of the church and interwoven in it.”²⁶ The more closely a local church follows the model of unity found in the Trinity, the easier it will be for the church to accomplish the mission which is commissioned by God.

This unity binds all of the various gifts which are given to the members of the church to accomplish ministry. The church needs to be a “team,” without division, as it approaches ministry. Ott writes, “Team ministry is rooted in the idea that every member is gifted for ministry (Eph 4) and is to be invited, equipped, and sent with others to

²⁴ Rainer and Geiger, *Simple Church*, 183.

²⁵ Ott, *Transform Your Church with Ministry Teams*, 45.

²⁶ *Ibid.*, 46.

accomplish ministry.”²⁷ The term “team” has many implications for the ministry of the local church. Team spirit is one of the most essential elements for accomplishing the ministry. Ott states, “The Scriptures use many different analogies to describe church, including army, temple, flock, living stones, body, and family. Each increases our understanding and helps fill in the mental picture. If the Bible was (*sic*) written today, it would most likely add to that list the word ‘team.’”²⁸

Finley suggests that “pastors and teachers” in Ephesians 4:11 are not two distinct roles, but rather one role with dual tasks. Referencing Markus Barth’s commentary, Finley explains that because of the copulative conjunction “*kai*” the gift of shepherds (or pastors) and teachers are linked.²⁹ Galloway suggests the role of the “shepherding teacher” or “teaching shepherd,” stating, “This passage (Eph 4:11-13) means pastors have a duty to equip lay people to do their ministry so the body of Christ may be healthy and effective.”³⁰ The body of Christ is built up through the ministry done by the members of the local church.

All Christians Are “Royal Priests” (1 Pt 2:4-10)

One of the radical teachings of Martin Luther in the Reformation was the priesthood of all believers. While Luther rejected the nonbiblical doctrine of priesthood of the Catholic Church, he suggested that every man and woman is a priest of God. He

²⁷ Ibid., 30.

²⁸ Ibid., 8.

²⁹ Finley, *Padded Pews or Open Doors*, 20.

³⁰ Galloway, *Building Teams in Ministry*, 22.

further qualified that while “some” are pastors, all are ministers (Eph 4:11-12).³¹ The separation of clergy and laity is the product of the Medieval Church.³² Burrill explains, “The priesthood of all believers is the only authorized priesthood in the New Testament. Here we have the full restoration of that which Adam lost. All God’s children now have direct access to God, and all God’s children have the right to minister. That right has been fully established by Christ’s redemptive ministry.”³³

The duty of preaching the gospel was no longer to be assigned to a few priests in the church, but all believers were called “royal priests.” As royal priests, they were to declare the praises of “him who called them out of darkness into his wonderful light” (1 Pt 2:9). In addition, they were called to intercede for brothers and sisters directly as royal priests (Heb 4:16, 10:20).

Therefore, the monopolization of ministry by pastors is far from the biblical principle. The concept of the priesthood of all believers indicates that ministry is a lifestyle to be lived by all believers and is not reserved only for pastors and other leaders.³⁴ Burrill writes, “If every member is a priest, then every Christian really is a minister and therefore has a ministry to perform.”³⁵ Without exception, every member of the body of Christ is called to be a minister. Church leaders are to focus on giving opportunities and authority to other Christians for ministry.

³¹ Finley, *Padded Pews or Open Doors*, 137.

³² Ibid.

³³ Burrill, *Revolution in the Church*, 24.

³⁴ Ott, *Transform Your Church with Ministry Teams*, 21.

³⁵ Burrill, *Revolution in the Church*, 26.

Strengths and Weaknesses of Adventist Ecclesiology

To understand the ecclesiology of Los Angeles Central Korean Adventist Church, it is necessary to examine the strengths and weaknesses of the Seventh-day Adventist denomination. The strengths and weaknesses of the church and its denomination are closely linked. In essence, they are two sides of the same coin.

Intellectual Approach to the Bible versus Spiritual Experience

As described in Chapter 2, the Seventh-day Adventist Church has a great heritage of the Bible as the ultimate authority of faith and practice. The Sabbath School provides wonderful opportunities for Bible study for adult members every week. Ellen White, one of the pioneers of Seventh-day Adventist Church, gave the following advice to Sabbath School workers: “Every child of God should be intelligent in the Scriptures, and able, by tracing the fulfillment of prophecy, to show our position in this world’s history. The Bible was written for the common people as well as for scholars and is within the comprehension of all.”³⁶ This intellectual approach to the Bible is important because the Bible is the revelation of God and the incarnated truth expressed in human language, in spite of its limitations.³⁷

That said, too much emphasis on an intellectual approach can often mean that there is a lack of spiritual experience. While Bible study offers a great advantage of understanding biblical truth more deeply in one’s mind, there is a danger of neglecting the spiritual experience of personally meeting with God. In his book, *The Team: God’s*

³⁶ White, *Counsels on Sabbath School Work*, 23.

³⁷ Ministerial Association of General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe*, 15.

Vision for His Church Is Greater Than You Ever Thought Possible, Kim Allan Johnson confesses, recalling an early stage of his life as an Adventist Christian, that he fell in love with truth rather than with Christ, who is the Truth.³⁸ Effort is needed to maintain balance between intellectual knowledge and spiritual experience. One way this could occur is for the Sabbath School Bible studies to be focused more on applying the truth than obtaining knowledge. More time should also be spent building relationships among believers. Sharing personal spiritual experiences with non-believers can also be part of building relationships with them.

Need for Balance between Justification and Sanctification

The Seventh-day Adventist Church emphasizes character transformation as well as the assurance of salvation. The justification which is given to repentant sinners (Rm 3:28) is the gift of God, and is the opposite of condemnation (Rm 5:16). Romans 5:18-19 states, “Through one Man’s righteous act the free gift came to all men, resulting in justification of life. . . . By one Man’s obedience many will be made righteous.” The denomination’s publication, *Seventh-day Adventists Believe*, states, “As to the believer’s past, at the moment of justification the believer is also sanctified ‘in the name of the Lord Jesus and by the Spirit of our God’ (1 Cor 6:11). He or she becomes a ‘saint.’ At that point the new believer is redeemed and belongs fully to God.”³⁹

Seventh-day Adventists believe that repentance and justification lead to a sanctified life. *Seventh-day Adventists Believe* also states,

³⁸ Kim Allan Johnson, *The Team: God’s Vision for His Church Is Greater Than You Ever Thought Possible* (Nampa, ID: Pacific Press Publishing Association, 2007), 13.

³⁹ Ministerial Association of General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe*, 138.

True repentance and justification lead to sanctification. . . . Salvation includes living a sanctified life on the basis of what Christ accomplished at Calvary. Paul appealed to believers to live a life consecrated to ethical holiness and moral conduct (1 Thess. 4:7). To enable them to experience sanctification, God gives believers the “Spirit of holiness” (Rom. 1:4). . . . Fruit-bearing, obedience, and living in accordance with God’s will are thus essential signs of spiritual growth. The absence of fruit indicates the absence of abiding in Christ.”⁴⁰

However, the trap of overly emphasizing sanctification always exists. Because justification can be seen as an experience of the past, believers may be focusing on sanctification in the present. That kind of attitude lends to legalism. *Seventh-day Adventists Believe* also states, “Justification and sanctification are closely related, distinct but never separate.”⁴¹ To continue to live a sanctified life, the believer must experience justification continually. *Seventh-day Adventists Believe* states, “All believers who are living the Spirit-filled sanctified life (Christ-possessed) have a continuing need for daily justification (Christ-bestowed).”⁴² Because justification is the primary stipulation for sanctification, the experience of justification is the right course to experience sanctification. True character transformation cannot be expected without the experience of justification, or assurance of salvation.

Personal Ministry versus Team Ministry

Traditionally, the Seventh-day Adventist Church has emphasized personal ministry rather than team ministry. *Seventh-day Adventists Believe* states, “Believers receive a diversity of gifts, an indication that each has an individualized ministry. Yet every believer should be able to witness about his faith, sharing beliefs and telling others

⁴⁰ Ibid., 138, 139, and 160.

⁴¹ Ibid., 138.

⁴² Ibid., 144.

what God has done in his life. The purpose for which God gives each gift, no matter what it may be, is to enable its possessor to witness.”⁴³ Both personal ministry and team ministry are biblical ways of evangelism. Both cases of ministries are found in the Bible abundantly. Compared to personal ministry, team ministry, however, has been neglected in the Seventh-day Adventist Church.

In his book, *Leading Beyond the Walls*, Adam Hamilton strongly testifies to the power of team ministry as follows:

The work of Christ can never reach its true potential when individual Christians try to go it alone. Imagine the difference in impact and power of one solo Christian trying to follow Christ and change the world, worshiping, doing evangelism, and developing his or her own mission work versus an entire group of people using their combined resources and sharing their common gifts for ministry with one another. Furthermore, the Church helps turn the good intentions of individuals into action.⁴⁴

No one has all spiritual gifts, but each person has some spiritual gifts. As the body of Christ, the Church needs to be united in order to achieve maximum results. There are many advantages of team ministry, including the experience of synergy when spiritual gifts are combined, and the strength of relationships that come through teamwork.

World Mission versus Community Outreach

The urgency of Jesus’ second coming was Seventh-day Adventists’ greatest motivation for world mission. God has blessed abundantly the Seventh-day Adventist Church for over 150 years in its concentrated effort towards world mission. According to the denomination’s website, Seventh-day Adventists, with a membership that represents

⁴³ Ibid., 243.

⁴⁴ Adam Hamilton, *Leading Beyond the Walls: Developing Congregations with a Heart for the Unchurched* (Nashville: Abingdon Press, 2002), 24-25.

about 921 languages and 1,000 dialects, are proclaiming the gospel in 209 countries (as of June 30, 2011).⁴⁵ *Seventh-day Adventists Believe* also reports, “Almost 93 percent of [the denomination’s] members live outside of North America.”⁴⁶

However, there are still many people groups or subcultural groups around the world that remain unreached. Burrill suggests the following list of unreached people: non-Christians, nominal Christians, those unhappy with the institutional Church, postmodernists, atheists and agnostics, and New Age believers, among others.⁴⁷ Such individuals live next door to church members, or they work in the same workplace. Roy C. Naden, in his book, *Your Sabbath School Come Alive*, suggests that the Church can reach out through the Sabbath School into the community around the church, which is a vital part of God’s plan for the Sabbath School.⁴⁸ This very idea is the crux of this doctoral project’s strategy.

The Need to Emphasize the “Experiential” Aspect of Faith

Strengths and weaknesses of Seventh-day Adventist ecclesiology lead to the need to emphasize the “experiential” aspect of faith. Roland Allen, in his book, *The Spontaneous Expansion of the Church*, writes,

In the Bible the preaching of Christ is not so purely intellectual, the apprehension of Christian doctrine is not so purely intellectual. What Christ asks of His disciples is not so much exposition of doctrine about Him as witness to His power.

⁴⁵ Adventist.org, “World Church Facts and Figures,” <http://www.adventist.org/world-church/facts-and-figures/index.html> (accessed December 10, 2012).

⁴⁶ Ministerial Association of General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe*, 381.

⁴⁷ Burrill, *How to Grow an Adventist Church*, 11-14.

⁴⁸ Roy C. Naden, *Your Sabbath School Come Alive* (Washington, D. C.: The Sabbath School Department of the General Conference of Seventh-day Adventists, 1982), 35.

Now witness to His power can be given by the most illiterate if he has had experience of it. It does not require long training for a man to say: “whereas I was blind now I see,” even though he may be compelled when asked: “what sayest thou of Him?” to answer: “I know not.”⁴⁹

In addition, the focus on world mission, which is supported financially by church members, needs to be balanced with a focus on local outreach. This doctoral project will suggest two ideas for combatting the ecclesiological weaknesses of the Seventh-day Adventist Church: the first is to apply the spiritual gifts of individuals in team ministry, and the second is to employ those teams in ministry to the local community.

Applying the Spiritual Gifts of Individuals in Team Ministry

As discussed in the study of 1 Corinthians 12 and Ephesians 4, spiritual gifts are the essential resources the Church can utilize to participate in and accomplish the mission of God. God bestows upon each believer spiritual gifts to participate and accomplish the mission of God. The concept that ministry occurs in and through the community of Christ’s body is crucial. The spiritual gifts of individual members can be used at their highest level of effectiveness when individuals are in teams, as human beings are created to be in community. The members of the team can grow together spiritually by utilizing their spiritual gifts in team-based ministry.

In his parable of the talents (Mt 25:14-30), Jesus strongly emphasizes that neglecting the use of one’s talents results in one being an unfaithful and wicked servant. As the people of God wait for the second coming of the Lord, they need to pour out what they are given. In their book, *Unlocking Your Giftedness*, Robert Clinton and Richard

⁴⁹ Roland Allen, *The Spontaneous Expansion of the Church* (Eugene, OR: Wipf and Stock Publishers, 1962), 53.

Clinton affirm that “ministry flows out of being.”⁵⁰ All natural ability, all developed skills, and all spiritual gifts are the ingredients of one’s being. By applying all of one’s being in team ministry, the believer can ultimately participate in accomplishing the mission of God.

Engaging Ministry Teams in Local Ministry

If a local Adventist church wants to move from the stage of intellectual satisfaction through Bible study to the realm of spiritual experience, its members should not only apply their spiritual gifts in ministry teams, but they should also focus on using those spiritual gifts for the benefit of the community. To be successful in this attempt, individual members need to have a servant’s attitude, and by doing so they can willingly take risks by going into the community around them.

Jesus, when he was on earth, served people where they were. In the same manner, the local church, as the body of Christ, should serve the people in the community with the same spirit in a different context. Hamilton writes, “The church is the vehicle of God’s saving and transforming work in the world.”⁵¹ When the people in the community find their needs met through the services of the church, they will praise God because of the “good deeds” of his children (Mt 5:16). Also, church members may simultaneously experience personal spiritual growth.

⁵⁰ J. Robert Clinton and Richard W. Clinton, *Unlocking Your Giftedness: What Leaders Need to Know to Develop Themselves and Others* (Altadena, CA: Barnabas Publishers, 1993), 343.

⁵¹ Hamilton, *Leading Beyond the Walls*, 24.

Summary and Conclusions

This chapter discussed the strengths of Adventist ecclesiology in regards to the concept of “the body of Christ.” Ecclesiological weaknesses of the church were also examined in light of creating an ethos of outreach. This chapter gave special attention to the Church’s need for more emphasis on an experiential aspect in church life and mission. The next chapter will discuss the theology of team ministry as it relates to meeting the needs of the community. By meeting the needs of the community through ministry teams, church members may participate in the mission of God and experience his power and grace.

CHAPTER 5

THE THEOLOGY OF TEAM MINISTRY TO MEET THE NEEDS OF THE COMMUNITY

Various examples may be found in the Bible of the body of Christ ministering to the community in teams. The Trinity—the Father, the Son, and the Holy Spirit—worked together for the creation of the world and the work of salvation of humankind. In the Old Testament, especially in the account of creation, the name of God, *Elohim*, appears in plural form, but it takes a singular verb.¹ In the account of the creation of human beings, God explicitly is denoted in plural form (Gn 1:26).

In the New Testament, when Jesus the Son of God was baptized in the Jordan river, the Father emerged as a voice from heaven, and the Holy Spirit descended like a dove upon him (Mt 3:16). Likewise, on the mountain of transfiguration, the Father (as a voice) and the Holy Spirit (as a cloud) were together with the Son. Therefore, the Trinity God worked together for the mission of creation and salvation.

Because the Church is called to participate in the the mission of God, the Church needs to follow the example of God’s team ministry to accomplish the mission. This

¹ A. J. Maclean, “God,” in *Hastings Dictionary of the Bible*, ed. James Hastings (Peabody, MA: Hendrickson Publishers, 1989), 299-302.

chapter will provide a theological foundation for team ministry in the structure of a small faith community. In light of the ecclesiological foundation discussed in Chapter 4, how the local church can meet the needs of its community through team ministry will be discussed in this chapter. Felt-need sequence evangelism,² which can be defined as a gradual meeting of the needs of the people in the community, from their immediate needs to their ultimate need, will be introduced.

The Three Persons of God Working Together as a Team

About the concept of oneness of the Trinity, Burrill writes, “The biblical God is never presented to us as a single entity, but a plurality that is *one*. We do not understand the *oneness* of God apart from the *plurality* of that oneness.”³ Cole also expresses this concept: “Even the Godhead exists in a community of three.”⁴ Not only does the Trinity God exist in a community, but the members of the Trinity also work together in their ministry, that is, the work of the creation of the world and the work of salvation for humankind.

The Work of Creation in the Old Testament

It is not difficult to imagine that the Trinity God worked cooperatively in the work of creation. Obviously, there was harmonious cooperation in that grand project of creation, especially in shaping human beings. While the Spirit is hovering, God tells the Son, “Let us make man in our image, in our likeness”(Gn 1:26). Likeness is not only

² Mark Finley, *Padded Pews or Open Doors*, 32.

³ Burrill, “Recovering an Adventist Approach,” 114.

⁴ Cole, *Cultivating a Life for God*, 52.

about reflecting God's glory but it implies that humans also function in community. Icenogle, in his exhaustive book on small group ministry, draws a profound concept from the creation account: "It may be overly dramatic to say that God lives as 'small group,' but the church has historically described God as Trinity, three persons in one. In any case, the creation account presents both divinity and humanity as 'communities' of being and action."⁵ The origin of team ministry can be found on the very first page of the Bible.

One of the most significant implications of the fact that human beings are created in God's image and likeness is that human beings are created as relational beings, and that by working in teams they will be most effective. Gilbert Bilezikian, in his book, *Community 101*, points out the significance of the creation of human community: "Since God is Trinity, he is plurality in oneness. Therefore, the creation in his image required the creation of a plurality of persons. God's supreme achievement was not the creation of a solitary man, but the creation of human community."⁶ Dick Iverson, in his book, *Team Ministry*, takes this concept to a more specific level: "God has ordained that a man have a wife, or a woman have a husband. . . . As a team they function as a family unit. It seems reasonable that if God ordained a team ministry in the small family unit where decision making involves only a small number of people, then . . . he would ordain team ministry in the house of God."⁷ Therefore, God is the originator of team ministry.

⁵ Icenogle, *Biblical Foundation for Small Group Ministry*, 21.

⁶ Gilbert Bilezikian, *Community 101: Reclaiming the Local Church as Community of Oneness* (Grand Rapids, MI: Zondervan Publishing House, 1997), 19.

⁷ Dick Iverson, *Team Ministry: Putting Together a Team that Makes Churches Grow* (Portland, OR: City Bible Publishing, 1984), 22-23.

In this light, the Sabbath provides a special opportunity for the relationships in the community or team. Icenogle quotes theologian Karl Barth, who states, “The goal of Creation, and at the same time the beginning of everything that follows, is the event of God’s Sabbath freedom, Sabbath rest and Sabbath joy, in which [humanity] too has been summoned to participate.”⁸ The Sabbath, therefore, was designed for reaffirming the relationship between God and humankind, and between fellow human beings.

The Church is established as a community that reflects the relational being of the Trinity and their ministry, which is clearly presented in the work of creation of the world. Johnson explains, “Because the Godhead is a ‘Tri-unity,’ they have chosen to create a plural entity called the church to represent them. Just as one flower cannot be a bouquet; just as one note cannot be a symphony; so it is that no one person can reveal the Trinity. . . . The church is also like a wonderful diamond, with each of us as one of the many sparkling facets that together reflect the Father, Son, the Holy Spirit.”⁹ Through this harmony and unity of the Church, God wants to recover the very nature of what God created humanity to be.

The Work of Salvation in the New Testament

Team ministry of God appears in the work of salvation in the New Testament as well as in the work of creation in the Old Testament. In the New Testament, especially in the Gospels, it is not difficult to see examples of the unity of the Trinity for the redemption of humanity. In his book, *Leading the Team-Based Church*, George Cladis

⁸ Karl Barth, as quoted in Icenogle, *Biblical Foundation for Small Group Ministry*, 23.

⁹ Johnson, *The Team*, 43.

writes, “The fellowship of God—the Father, the Son, and the Spirit—is wrapped up in loving purpose to redeem and restore.”¹⁰ Ott also explains, “The members of the Trinity share a common vision for ministry. They enjoy fellowship in wonderfully loving relationships. And each member of the Trinity has a unique ‘task’ or role in the process known as salvation history.”¹¹ Directly or indirectly the manifestation of the Trinity appears in the life and death of Jesus Christ: in his birth (Mt 1:18-25; Lk 1:35), in his baptism (Mt 3:16, 17; Mk 1:9-11; Lk 3:21, 22), in his transfiguration (Mt 17:5-8; Mk 9:7, 8; Lk 9:34-36), and at the cross (Mt 27:45, 46; Lk 23:44-46).

The utmost purpose of redemption is to recover humanity to the healthy community that it was originally designed to be. Johnson explains that Jesus viewed the Church as the agency of that recovery:

On Thursday night of the passion week, Jesus and His disciples were on the way to Gethsemane. He taught along the way, urging the twelve to love one another as He had loved them (see John 15:12). Suddenly Jesus stopped and turned His eyes toward heavens, He spoke to His Father. “I do not pray for these alone, but also for those who will believe in Me through their word.” (John 17:20). The focus of Christ’s petition was not only His disciples but the church down through time, including us today.¹²

The Church should be a community where the people of God can experience real community as intended by God. Furthermore, the Church should be a place where alienated people in the community may taste the loving fellowship that God designed.

¹⁰ George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey-Bass, 1999), 12.

¹¹ Ott, *Transform Your Church with Ministry Teams*, 5.

¹² Johnson, *The Team*, 44.

Small Groups as the Units of Team Ministry

Icenogle asserts, “Small groups are microcosms of God’s creation community.”¹³ Small groups are the units for team ministry. Ott affirms this concept when he writes, “Indeed, ministry-team life and small-group life are inseparable.”¹⁴ Burrill also agrees when he discusses the small group activities in the early years of the Seventh-day Adventist movement: “The small group itself was to be a ministering unit.”¹⁵ Small groups are to be the units for team ministry. Furthermore, ministry teams reflect the community God intends to create among humankind.

Although most scholars agree that “people stick to a church when they get involved in a small group,”¹⁶ they suggest different ideas in terms of the size of the small groups. For instance, Carl George, in his book, *Nine Keys to Effective Small Group Leadership*, suggests that approximately ten members is the ideal number,¹⁷ while Icenogle proposes a group of between three and twenty persons when he defines a small group.¹⁸ However, since the purposes of the proposed project small groups are fellowship, discipleship, and ministry, the size of the group should not be too big nor too small. If the group is too big the fellowship will be hindered, and if it is too small the ministry will be

¹³ Icenogle, *Biblical Foundation for Small Group Ministry*, 20-21.

¹⁴ Ott, *Transform Your Church with Ministry Teams*, 10.

¹⁵ Burrill, “Recovering an Adventist Approach,” 240.

¹⁶ Rainer and Geiger, *Simple Church*, 153.

¹⁷ Carl F. George, *Nine Keys to Effective Small Group Leadership* (Mansfield, PA: Kingdom Publishing, 1997), 209.

¹⁸ Icenogle, *Biblical Foundation for Small Group Ministry*, 14.

obstructed. The group must be small enough for fellowship and big enough for ministry. A group of four to eight people will be suggested for the strategy of this doctoral project.

Moses's Practice of Forming Small Groups

Moses's practice of forming small groups is one of the outstanding cases in the Old Testament. Burrill points out that until Jethro came, Moses had practiced the pyramid style of leadership with which he had grown up in Egypt.¹⁹ The concentrated authority on top often produces the abuse of the power, and the failure of the single leader on top can bring devastating results to the whole group.

Jethro's appearance was the starting point of the reformation of the pyramid structure, which was far from the ideal community that God intended in his creation. Icenogle writes, "Moses' father-in-law, Jethro, 'the priest of Midian,' was God's coach sent to help Moses devise a structure of ministry and leadership development strategy that would reflect the character and nature of God."²⁰ When Jethro suggested the concept of shared leadership (see Ex 18), Moses, a humble man (Nm 12:3), accepted the suggestion and restructured the leadership system. In the new model of leadership, officials presided over smaller groups of people. The smallest groups were comprised of approximately ten people. Then there were officials overseeing larger groups as well, such as groups of fifty, groups of one hundred, and groups of one thousand, according to the leaders' capabilities.

¹⁹ Burrill, "Recovering an Adventist Approach," 120. Burrill also writes, "The pyramid style of leadership sees one person at the top. Everyone under the top supports the one at the top. Each one underneath is trying to get to the top, so they are constantly seeking to overthrow the one on top. As a result, all decisions are made from the top down. Power is concentrated at the top of the pyramid." Burrill, "Recovering an Adventist Approach," 120.

²⁰ Icenogle, *Biblical Foundation for Small Group Ministry*, 96.

This new model of leadership structure adopted by the Israelites was not permanently maintained. Israel's apostasy occurred when they copied the nations around them and, contrary to God's purpose, developed the office of king to rule over them. God's plan for his people is community, and a diffusing of power from the hands of the few to the hands of the many.²¹ Fortunately, Jesus re-established the type of community which God intended at creation.

Jesus' Practice of Calling a Small Group of People for Ministry

Jesus called small groups of people in order to recover the harmonious community God intended in creation. Burrill writes, "Jesus did not simply select the Twelve and develop them so that they could individually perform ministry. Most of His time was spent in attempting to develop community among them."²² Ott explains the different small groups of people that Jesus gathered on various occasions: "Jesus Christ led several teams including the twelve apostles, the 'inner three' (Peter, James, and John), 'the seventy-two' (Luke 10:17), 'the women' (Mary Magdalene, Johanna, and Susanna), and a family: Mary, Martha, and Lazarus."²³ Jesus wanted those groups to be communities that could grow in interdependent fellowship and cooperate with one another for ministry. To emphasize the community that he desired to create, Jesus used

²¹ Burrill, "Recovering an Adventist Approach," 122.

²² Ibid., 124.

²³ Ott, *Transform Your Church with Ministry Teams*, 6.

family terms to describe the relationships they were to have with each other. They were to call each other “brother” and “sister” (Mt 12:46-50).²⁴

The small group was Jesus’ primary ministry strategy. Ellen White explains, “None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one’s strength supplementing the other’s weakness. . . . It was the Saviour’s purpose that the messengers of the gospel should be associated in this way.”²⁵ Jesus wanted to establish an authentic community among the disciples. This original community that Jesus himself created among his disciples is the model of community that the Church should follow. Ott adds, “United in the purpose of following Jesus, in fellowship, and in the ministry to which he called them, each of the disciples carried out the particular tasks assigned to him by Jesus.”²⁶ Jesus understood the significant implication of the small group setting for ministry. In the small group Jesus established with his disciples, fellowship, discipleship, and ministry comprised the triple purpose.

After Jesus’ resurrection, the small group was the main type of community for gatherings of disciples. Icenogle writes, “The Emmaus road is a postresurrection paradigm of life together with Jesus. The smallest common denominator for small group ministry is where two people share life together around their personal faith experience

²⁴ Burrill, “Recovering an Adventist Approach,” 124.

²⁵ Ellen G. White, *The Desires of Ages* (Mountain View, CA: Pacific Press Publishing Association, 1940), 350.

²⁶ Ott, *Transform Your Church with Ministry Teams*, 5-6.

with Christ, their reflection on Scripture, and their breaking of bread.”²⁷ Following the pattern of community they had learned from Jesus, the disciples led the early Church as a collection of small group communities in which they developed fellowship and ministry. Icenogle explains, “During New Testament times, the people of God continued to meet together in small groups called ‘*ecclesia*’ (gatherings or churches). These small groups define the nature and purpose of the larger church, that is, multiple gatherings of small groups of people around the person of Jesus Christ, in the presence of the Spirit, in humble openness and vulnerability to God as loving Father-Parent.”²⁸

Paul’s Team Ministry with Small Groups of People

As the great apostle for the Gentiles, Paul did not perform his ministry alone. He clearly led team-based ministry. In his book, *Church Staff Handbook: How to Build an Effective Ministry Team*, Harold J. Westing writes, “Often we conceive of Paul as an individualist until we reflect on all of his partners in ministry. Thirteen different teams are mentioned relating to his life and work, and twenty-two other teams are referred to in the New Testament.”²⁹ Paul traveled and worked with many co-workers as seen in Acts 20:4, which states, “He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia.” The full list of names found in the whole chapter of Romans 16 indicates that Paul has many fellow workers in the church.

²⁷ Icenogle, *Biblical Foundation for Small Group Ministry*, 244.

²⁸ *Ibid.*, 14.

²⁹ Harold J. Westing, *Church Staff Handbook: How to Build an Effective Ministry Team* (Grand Rapids, MI: Kregel Publications, 1985), 23.

Paul called his fellow workers “royal yokefellows” (Phil 4:3). Ott writes, “Yokefellows are ‘teammates’ pulling a common load in service to Christ—a great picture of a ministry team.”³⁰ Paul’s ministry was obviously a team ministry.

Paul seemed to understand the benefits of team ministry in which each teammate utilizes his or her own spiritual gifts at the highest level. Ott writes, “United in Christian faith and committed to spreading the gospel, each one of them served in a specific role, using his or her particular gifts while encouraging the others in the faith.”³¹ Where there are teams, there are more effective ministries. Team ministry is the biblical way of ministry when it comes to fulfilling the purpose of the Church.

Advantages of Team Ministry

The Bible admonishes, “Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken” (Eccl 4:11-12). Johnson writes, “The word *team* conveys almost universal images of togetherness, mutual support, and blending of talents and abilities to become something together that is much greater than any of us could be alone.”³² This togetherness is necessary, not just for the effectiveness of the ministry but for the creation of authentic community as well. Both the effectiveness of the ministry and the creation of authentic community are critical in team-

³⁰ Ott, *Transform Your Church with Ministry Teams*, 6.

³¹ Ibid.

³² Johnson, *The Team*, 9.

based ministry. Ott also adds, “Whatever sort of ministry you undertake—whether it be a ministry to an entire congregation or any ministry of worship, teaching, fellowship, or outreach—you will be most effective if you do it with a ministry team.”³³ Team spirit brings harmony among the team members and heightens the effectiveness of the ministry.

Teamwork usually brings synergy, while individual effort tends to bring burnout. In their book, *Reframing Organizations*, Lee Bolman and Terrence Deal write, “In the field of group endeavor, you will see incredible events in which the group performs far beyond the sum of its individual talents. It happens in the symphony, in the ballet, in the theater, in sports, and equally in business.”³⁴ Many secular organizations understand that working in teams maximizes efficiency. Bolman and Deal add, “Much of the work in large organizations is now done in groups or teams. When these units work well, they elevate the performance of ordinary individuals to extraordinary heights.”³⁵

Ott, in his insightful book, *Transform Your Church with Ministry Teams*, introduces four major advantages of ministry teams. He claims that ministry teams foster friendships among their members and grow them into disciples, and together they pursue a common vision with incredible passion.³⁶ Those four advantages in team ministry are: 1) disciple making through weekly Bible study; 2) fellowship through interdependent relationship among members; 3) expanding leadership opportunities for lay people; and 4) accomplishing the unique goal of the ministry team.

³³ Ott, *Transform Your Church with Ministry Teams*, 7.

³⁴ Lee G. Bolman and Terrence E. Deal, *Reframing Organizations: Artistry, Choice, and Leadership* (San Francisco: Jossey-Bass, 2003), 287.

³⁵ *Ibid.*, 95.

³⁶ *Ibid.*, ix-x.

Disciple-making through Weekly Bible Study

The first advantage of team ministry is that disciple-making can be possible through team ministry. A healthy church begins with a healthy disciple who makes more healthy disciples. As Jesus commanded in the Great Commission, disciple-making is the foundational vision for the Church, yet it is interesting how few churches truly have disciple-making as a core vision.³⁷ To become true disciples of Jesus, people need to be taught what he has commanded and obey it. In this way, discipleship and the Word of God are inseparable.

In his book, *The Shape of Faith to Come*, Brad Waggoner writes, “God intends a radically different lifestyle for His followers, and this regenerate lifestyle is inherently observable.”³⁸ This kind of transformed life can be achieved only through communion with God and his Word. Waggoner adds, “Learning biblical truth is the core of transformation.”³⁹ Cole observes the mechanism of spiritual transformation. He explains that the first discipline necessary for a disciple to grow into usefulness is the confession of sin. The second discipline needed to be useful to the Master is the regular intake of Scripture. By confessing sin, one exhales bad air, and by reading and meditating on Scripture, one inhales good air.⁴⁰ Cole also laments, “Unfortunately, in most of our churches today we have made the Bible something to be studied or interpreted rather than

³⁷ Robert E. Logan, *Beyond Church Growth: Action Plans for Developing a Dynamic Church* (Grand Rapids, MI: Baker Book House Company, 1989), 30.

³⁸ Brad J. Waggoner, *The Shape of Faith to Come: Spiritual Formation and the Future of Discipleship* (Nashville: B & H Publishing Group, 2008), 11.

³⁹ *Ibid.*, 58.

⁴⁰ Cole, *Cultivating a Life for God*, 45-48.

something to be simply read, admired and obeyed.”⁴¹ Bible study should be done for transformation of one’s heart, not for knowledge in one’s head.

The study of the Bible should be focused more on application than discussion alone; the Word must be experienced, not just understood. Steve Ogne and Tim Roehl, in their book, *TransforMissional Coaching*, assert, “Teams create an environment for synergy and shared learning. Ideas and discoveries are shared because people work together rather than independently. New ideas are generated through a group process.”⁴² This team model of sharing makes it possible for Bible study to create life-changing opportunities, while the classroom model of teaching delivers information only. When team members share their lives as well as insights from Bible study, they can build relationships in which they encourage and pray for one another.

Fellowship through Interdependent Relationships among Members

A ministry team fosters a Christian fellowship experience (*koinonia*) as well as the discipleship of its members. The experience of authentic *koinonia* is one of the purposes God intends for his people. Westing writes, “Genuine *koinonia* is the basic root that ties the body together.”⁴³ Ott emphasizes that the ministry team’s movement toward fellowship deepens as it pursues its movements upward in discipleship.⁴⁴ Therefore, fellowship and discipleship are complementary elements in ministry teams. In *The*

⁴¹ Ibid., 100.

⁴² Steve Ogne and Tim Roehl, *TransforMissional Coaching: Empowering Leaders in a Coaching Ministry World* (Nashville: B & H Publishing Group, 2008), 234.

⁴³ Westing, *Church Staff Handbook*, 137.

⁴⁴ Ott, *Transform Your Church with Ministry Teams*, 117.

Connecting Church, Randy Frazee explains, “The small group is an appropriate vessel for people to experience the necessary depth of intimacy required for transformation.”⁴⁵

As mentioned above, the size of the ministry team is important for the depth of intimacy. The bigger the size of the team, the weaker the intimacy among the members. If the ministry team is small enough, the members can experience the depth in discipleship and fellowship because in such a face-to-face small group setting, no one can be anonymous. Early Seventh-day Adventists had small groups called “social meetings,” which focused more on fellowship than doctrine.⁴⁶ They could develop intimacy among members through these small groups.

One of the most powerful instruments to build a deep level of fellowship and trust is confession. James admonishes, “Confess your sins to one another, and pray for one another, so that you may be healed” (Jas 5:16). Patrick Lencioni, in his book, *The Five Dysfunctions of a Team*, comments on the importance of trust within a team: “Teams that lack trust waste inordinate amounts of time and energy managing their behaviors and interactions within the group. They tend to dread team meetings, and are reluctant to take risks in asking for or offering assistance to others.”⁴⁷ Practicing transparency and openness is crucial when a team wants to experience authentic *koinonia*.

⁴⁵ Randy Frazee, *The Connecting Church: Beyond Small Groups to Authentic Community* (Grand Rapids, MI: Zondervan, 2001), 20-21.

⁴⁶ Burrill, “Recovering an Adventist Approach,” 226.

⁴⁷ Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002), 196.

Max De Pree, in his inspiring book, *Leadership Is an Art*, states that a sense of belonging requires vulnerability and risk-taking in relationships with one another.⁴⁸ In *The Search to Belong*, Joseph Myers writes even more convincingly about openness within a group: “In intimate space, we share *naked* experiences, feelings, and thoughts. Very few relationships are intimate. Intimate relationships are those in which another person knows the *naked truth* about us and yet the two of us are *not shamed*.”⁴⁹ Therefore, an environment that does not criticize vulnerability is important when a team wishes to build authentic intimacy.

Early Seventh-day Adventists experienced deep intimacy through the social meeting. Because they were willing to take risks, they enjoyed intimacy within the group. Burrill writes, “Clearly it [the social meeting] was a time of sharing one’s life in Christ. Testimonies were freely offered. Sins were confessed and pardon freely granted. There seemed to be an openness in these meetings that hardly seems possible in today’s individual society.”⁵⁰ James White, writing in 1868 about the social meeting, describes them as follows:

Social meetings were marked with great solemnity. Sins were confessed with tears, and there was a general breaking down before God, and strong pleadings for pardon, and a fitness to meet the Lord at his coming. And the humble disciples of the Lord did not seek his face in vain. Before that meeting closed, hundreds testified with tears of joy that they had sought the Lord and found him, and had tasted the sweets of sins forgiven.⁵¹

⁴⁸ Max De Pree, *Leadership Is an Art* (New York: Doubleday, 1987), 61.

⁴⁹ Joseph R. Myers, *The Search to Belong: Rethinking Intimacy, Community, and Small Groups* (Grand Rapids, MI: Zondervan, 2003), 50.

⁵⁰ Burrill, “Recovering an Adventist Approach,” 221.

⁵¹ James White, *Life Incidents*, vol. 1 (Battle Creek, MI: Steam Press of Seventh-day Adventist Publishing Association, 1868), 167.

Such intimate relationships among members of the group provided an environment for the interdependent community in which members took care of one another. On the basis of such strong fellowship, the Church can move toward its mission goals.

Accomplishing the Unique Goal of the Ministry Team

Another advantage of team ministry is the driving force of a team to accomplish the desired goal. Burrill writes, “The small group must be a place of evangelistic activity. Small groups that only nurture themselves and fail to reach out to others will die. Navel-gazing groups are dysfunctional.”⁵² All ministry teams must be mission-oriented. Each team should have its unique ministry goals, and each member must recognize the vision and goals of the team. Burrill strongly states, “When the church has lost its reason for existence, it may become a social club, but it is not the church of Jesus Christ. Only a church vigorously engaged in the process of disciple-making can lay claim to being the church which Jesus founded for the express purpose of making disciples.”⁵³ When ministry becomes the focal point of the Church, finally, the mission granted by Jesus Christ can be accomplished. It is possible, when the ministry teams are faithful to accomplish the unique mission of the teams.

The accomplishment of the mission cannot be done by planning itself. The mission is accomplished when team members go out and serve in accordance with the unique goals of the team. Ministry does not occur just in the Church; more often it occurs in the world. Burrill writes, “The members must begin to see that their ministry for Christ

⁵² Burrill, “Recovering an Adventist Approach,” 149.

⁵³ *Ibid.*, 34.

might occur on Monday morning at the office rather than on Sabbath morning at church.”⁵⁴ Rex Edwards, in his book, *Every Believer a Minister*, shares a significant perception: “The doctrine of the priesthood of all believers indicates that for the Christian the *climax* is what is done in the world during the week! What happens on Sabbath is to prepare him for this ministry in the world during the week.”⁵⁵ Meeting during the week is essential for the success of team ministry. To accomplish their task most effectively, team members should share a strong connection with one another. Cladis writes, “Teams are made up of people who are diverse in skill and temperament. Each member contributes skill and knowledge for the benefit of the group’s goal.”⁵⁶ Team ministry is advantageous, not only for the local church as a whole but also for individual team members.

Expanding Leadership Opportunities for Lay Members

Providing opportunities for lay leadership is another advantage of team ministry. Because all believers are ministers, they can participate in the mission of God in accordance with their own spiritual gifts. Rainer states, “It is not enough to affirm the biblical principle of lay ministry; there must be means by which such equipping and ministry can take place.”⁵⁷ Ministry opportunities should not be limited to clergy. Each ministry team needs a leader; therefore, without lay involvement, team ministry could not be implemented. There are plenty of opportunities for lay leadership in team ministry.

⁵⁴ Burrill, *Revolution in the Church*, 90.

⁵⁵ Rex D. Edwards, *Every Believer a Minister* (Boise, ID: Pacific Press Publishing Association, 1979), 114.

⁵⁶ Cladis, *Leading the Team-Based Church*, 91.

⁵⁷ Rainer, *The Book of Church Growth*, 196-197.

Small ministry teams provide a perfect environment for lay members to practice leadership. Because there are only a few people in a small group, lay leaders, even without professional training, will likely find it a more comfortable setting in which to lead. Leaders are not just born, but made, and it is important to give chances for leadership practice. Ott writes, “It’s a simple but powerful truth; we learn to lead by leading.”⁵⁸ There is no substitute for this. People need to begin to lead, and in this way they can learn more about leadership. Ott adds, “It is difficult to lead well from a distance. Face-to-face connections are important for successful long-term leadership. Followers need to be able to touch and see and feel their leaders.”⁵⁹ In this sense, ministry teams are appropriate means for developing lay leadership.

Empowerment is another starting point of lay leadership development. Lay leaders should be taught how to empower others to lead as well. “Moses not only had to be the right kind of leader, but he had to be able to empower a whole new generation of leaders out of a motley group of people who had been slaves for four hundred years.”⁶⁰ Accepting the advice of his father-in-law, Moses shared the load of leadership with many leaders in diverse levels of groups.

Sequential Evangelism as a Pattern for Meeting the Needs of the Community

As mentioned above, ministry teams provide one of the most effective vehicles to accomplish the mission of meeting the needs of people in the community. Even though there are various needs among the people, the needs can be classified in two types: felt

⁵⁸ Ott, *Transform Your Church with Ministry Teams*, 69.

⁵⁹ *Ibid.*, 67.

⁶⁰ Icenogle, *Biblical Foundation for Small Group Ministry*, 94.

needs and ultimate needs. Sequential evangelism is a way to approach one's community by addressing people's felt needs, with the hope of building trust, developing friendships, and breaking down prejudices; once trust is established, the hope is to introduce Jesus Christ to these new friends. Finley, in his excellent book on sequential evangelism, describes the difference between felt needs and ultimate needs:

Felt needs differ from ultimate needs. A felt need is a need that a person perceives he has—for example, the need to quit smoking, the need to lose weight, the need to improve his marriage, the need to discipline his children, the need for better self-esteem, the need for a more secure future, or the need for greater economic security.

Ultimate needs lie beyond felt needs. Examples of ultimate needs include the need to have the assurance of eternal life, the need to have a worthwhile purpose for living, the need to know that my life is in the hand of God, and the need to know that one day I will live with Him forever.⁶¹

In a similar line of thinking, Richard Peace, in his classic book, *Conversion in the New Testament*, asserts that growth-oriented evangelism means focusing on life issues, helping people through them in specific ways, and doing so in ways that reveal the spiritual dimension of the problem.⁶² In terms of types of life issues people generally face, Peace classifies them into five different categories: relational issues, developmental issues, life problems, developing a healthy lifestyle, and addictive behavior. He expands on each category:

There are other *relational issues* that could form the basis for outreach groups, such as marriage enrichment or renewal, divorce recovery, parenting preschoolers, single parenting, blended family issues, coping with aging parents, and dealing with out-of-control children. *Developmental issues* are of concern to people and can be addressed helpfully in a spiritual context. These include such topics as dealing with midlife, coping with an empty nest, parenting adolescents, and facing retirement. Coping with *life problems* is yet another fruitful area of inquiry. The

⁶¹ Finley, *Padded Pews or Open Doors*, 28.

⁶² Richard V. Peace, *Conversion in the New Testament: Paul and the Twelve* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1999), 336.

sorts of life problems that can be addressed include such things as unemployment or underemployment, raising learning-disabled children, recovery from failure, dealing with infertility, living with depression, coping with illness, dealing with grief and loss, and cancer recovery. *Developing a healthy lifestyle* can be addressed. This includes such issues as forming healthy eating patterns, engaging in a weight-loss or exercise program, and learning about stress management. *Addictive behavior* of all sorts is fair game for church-based programs, given the fact that the twelve-step program is a thinly restated version of the dynamics of transformation found in the New Testament.⁶³

This long list provides good examples of the needs of people today. If the church has the resources to meet the needs, that is exactly where the ministries take place. However, those ministries can be done in various ways, including counseling, seminars, workshops, training sessions, referring to experts, or direct help and services. It is so important for the church which is inward focused to move outward, because such ministry opportunities help the church focus on the needs of the people.

Jesus Met People's Needs Sequentially

Jesus himself focused on people and their needs, and he met people's needs sequentially. That was the secret of the success of his ministry. Finley writes, "Jesus could win men and women to Himself because He was other-oriented rather than self-oriented."⁶⁴ John 1:38 records four words spoken by Jesus that communicate one of Christ's basic evangelistic philosophies: "What do you seek?" Finley writes, "He always began where the individual was. He started with the interests in the person's heart. He

⁶³ Ibid., 337-338.

⁶⁴ Finley, *Padded Pews or Open Doors*, 28.

ministered to the individual's felt needs."⁶⁵ Meeting felt needs was Jesus' typical means of approaching people for evangelism.

Finley explains that there are five stories told in John 2-6 that illustrate how Jesus tried to meet the needs of the people: "Jesus met the *social need* of the host of the wedding feast at Cana. He spoke directly to the *spiritual need* of Nicodemus. He met the *emotional needs* of a woman who had low self-esteem. And He met the physical needs of both the man at the pool of Bethesda and the 5,000 on the hillside in Galilee. How perceptive Jesus was! He focused His ministry on individuals and their needs."⁶⁶ Jesus' way of meeting the needs of people, beginning with their felt needs and moving on to their ultimate needs, stands as an example of sequential evangelism. Finley also writes, "Jesus approached people on the points where their interest lay. Then He moved on to their ultimate needs."⁶⁷ Ellen White very precisely describes the sequence that Jesus practiced in meeting the needs of the people: "Christ's method alone will give true success in reaching the people. The Savior mingled among men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow me.'"⁶⁸ Jesus graciously met not only the needs that the people professed, but also the needs that were hidden in their hearts.

⁶⁵ Ibid., 26.

⁶⁶ Ibid., 28.

⁶⁷ Ibid., 29.

⁶⁸ Ellen G. White, *The Ministry of Healing* (Hagerstown, MD: Review and Herald Publishing Association, 1905), 143.

The Church Should Follow Jesus' Example

The community that Jesus formed with the twelve disciples did not exist for fellowship only. It was a ministry community, designed to serve the people outside of the circle. Any Christian community that neglects the needs of those outside of it—both physical and spiritual needs—is no different from a social club. If the Church, as the hands, feet, and voice of Jesus, meets the needs of the people, it will have great impact on the community. Finley asserts, “As a local congregation equips its members to serve the community in Christ’s name, meeting the need of secular people, addressing the questions they are asking, the church will grow significantly.”⁶⁹

Peace compares the strengths and weaknesses of encounter evangelism—which delivers the gospel message directly—and sequential evangelism⁷⁰—which focuses on the felt needs of the people. He proposes sequential evangelism as a greater method. Encounter evangelism has a negative reputation both inside and outside of the Church, and a different approach is needed in order to change this negative perception of evangelism. Both styles of evangelism have the strong support of the Bible, but the Church should seriously consider sequential evangelism for people who react negatively to the idea of encounter evangelism.⁷¹

What the Church should do in terms of evangelism will be determined by the needs of the people whom the Church seeks to reach. Peace writes, “Outreach is tailored to a particular group of people. It is this targeting that makes process evangelism so

⁶⁹ Finley, *Padded Pews or Open Doors*, 31.

⁷⁰ Peace’s term for *sequential evangelism* is *process evangelism*, but this paper will use the term *sequential evangelism* for the sake of continuity.

⁷¹ Peace, *Conversion in the New Testament*, 307.

powerful. This means, of course, that activities which connect with one group may miss (or even turn off) a second group of people.”⁷² Therefore, the local church needs to analyze the needs of the people whom it seeks to reach. If the church wants to make a meaningful influence in its community, it is critical that the church first determine how it can be a blessing to the community.

Summary and Conclusions

The Trinity God worked together in the work of the creation of the world and the work of the salvation of humankind. As God himself worked as a team, the Church ought to follow this pattern. This chapter provided a theological foundation for team ministry in the structure of a small faith community. In light of the ecclesiological foundation discussed in Chapter 4, this chapter discussed meeting the needs of the community through team ministry. Sequential evangelism, which can be defined as a gradual meeting of the needs of the people in the community, from their immediate needs to their ultimate needs, was introduced as a model of meeting people’s needs. In Part Three, the ministry strategy for moving the church from an inward to an outward focus through ministry teams called Sabbath School Action Units will be discussed.

⁷² Ibid., 331.

PART THREE
MINISTRY STRATEGY

CHAPTER 6

GOALS AND PLANS

Chapter 6 will develop a ministry plan to introduce team-based outreach ministry at Los Angeles Central Korean Adventist Church. This ministry plan will be based upon the ministry context described in Part One and the theological reflections on the Church and team ministry in Part Two. The church is the faith community appointed to accomplish the mission of God on earth, working in team spirit, to meet the needs of the people around it. To make this mission possible, there should be a paradigm shift in the church. This chapter will describe how the church can move from an inward to an outward focus, and from pastor-dependent to lay-initiated ministries. It will describe the details of the strategy, such as how to select and train leaders, how to form ministry teams, and how to meet the needs of the community through sequential evangelism led by the ministry teams. Finally, the chapter will discuss the target population and leadership, beginning with the pilot project with carefully selected ministry teams and extending to the entire congregation.

Theological Implications of Team Ministry

Ministering alone is not a biblical idea. God the Father, the Son, and the Holy Spirit worked together in the work of creation and the work of redemption. Westing writes, “It is not biblical to think of ministering alone. The New Testament is the history of men and women working side by side in ministry.”¹ The Church today would do well to follow the example of the early Church. Kim Allan Johnson, in his *Spiritual Body Building Manual*, writes, “It is often the case in churches that too few people are doing too much work. There are individuals who will consistently over-commit but never complain because it is the work of the Lord. The potential for frustration and eventual burnout are high. It is very important that people not be overloaded.”² A church’s ministry should be shared with others as much as possible through team ministry.

There is an absolute need to form teams in churches of large or small size. Westing writes, “Current church growth studies indicate that churches that start with a large group have a much better chance of growing than those that are started with one dedicated individual or couple. Groups attract more people than individuals do.”³ Team ministry has advantages, not only in attracting people, but also in encouraging team members. This section will consider the theological implications of team ministry.

¹ Westing, *Church Staff Handbook*, 13.

² Kim Allan Johnson, *Spiritual Body Building Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1997), 93.

³ Westing, *Church Staff Handbook*, 25.

Two Ways of Running Church: Committee-based or Ministry Team-based

What kind of governing structure a church has is important because it significantly affects its ministry. Iverson explains, “Whoever controls the government of the church controls the whole spectrum of the church life, including its ministry. It is important because the ministry of the church is so closely related to church government.”⁴ Neil Cole, in his profound and practical book, *Organic Church*, compared the two types of skeletal systems in nature to explain the difference between the two types of governing structures in the church:

The body of Christ should have an endoskeleton that can grow with the body to meet its needs as it develops. The main purpose of the exoskeleton is protection, while the main reason for the endoskeleton is support and strengthening of the organism. Most churches today, more concerned with protection than expansion, have sought shelter in an exoskeleton structure. . . . The structure should not be seen, yet the results of it should be evident throughout the body. Organization must be secondary to life and must exist to help support the organic life of the body.⁵

The exoskeleton structure is comparable to the traditional committee-based hierarchical structure, because its structural rigidity is underscored more than its flexibility, and its purpose is to control the ministries rather than support them. Cole points out the weaknesses of the traditional committee-based hierarchical structure of church governance this way: “This form of structure has a direct line of command from the top down and is rigid and inflexible. It has limited capacity for expansion and influence.”⁶ Ott notes the fact that a movement toward team-based ministry has already started within

⁴ Iverson, *Team Ministry*, 13.

⁵ Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco, CA: Jossey-Bass, 2005), 125.

⁶ *Ibid.*, 126.

the Church: “Congregations are moving from committee-based, status-quo organizations to team-based ministry, from leadership that is primarily concerned with task accomplishment to leadership that develops its people as well as pursues its vision.”⁷

Certainly, there are some advantages to the committee-based structure. Ogden explains the purposes of committees: “A committee is a group of people who get together to answer two questions: What should we do? And who can we get to do it?”⁸ The leaders of a committee-based structure often favor retaining control, maintaining the status quo, and micro-managing, and they prefer to develop decision-making strategies rather than disciple-making strategies.⁹

Compared to a committee-based church, a ministry team-based church has all of the advantages of committees as well as the benefits of small groups, such as fellowship (*koinonia*) and discipleship among the members. In fact, one of the simplest and most complete ways to describe a ministry team is as the marriage of small group life and committee function.¹⁰ Committees are task-oriented, while small groups are relationship-oriented. Ministry teams are task-oriented and relationship-oriented at the same time.

Having a team-based structure in the local church has other advantages as well. One of these is giving some level of authority to each team to direct itself. Michael Foss, in his chapter, “Empowering Leaders for Ministry,” writes, “How many people have enough patience to wait three months to get approval for a creative idea? Or how many

⁷ Ott, *Transform Your Church with Ministry Teams*, 1.

⁸ Ogden, *Transforming Discipleship*, 122.

⁹ Ott, *Transform Your Church with Ministry Teams*, 25.

¹⁰ *Ibid.*, 99.

no's does a person experience in the process? A system is needed that says yes to good ideas."¹¹ Gibbs agrees, insisting that the hierarchical structure is not necessary in the Information Age, because that kind of structure is insensitive when it comes to answering the requests of members.¹² A team-based structure not only offers authority to each team, but also the freedom to experiment. Because a team-based structure controls less and gives more freedom to experiment, it encourages participation and the creativity of the members.

The church does not exist for structure, but structure exists for the church. Effectiveness of the structure should be considered first when a church adopts its structure. Hornsby writes, "Church structures are never an end in themselves but only a means to an end. The most important criterion for forms and structures in the church is that they fulfill their purpose."¹³ Rainer and Geiger suggest that a church needs to have as simple a structure as possible for the best performance.¹⁴ As Ott states, the triple purposes of the church—discipleship, fellowship, and ministry¹⁵—must be kept in mind in running the church.

The early Church adopted a team-based church structure, but the Church today has diverged from that structure. Evangelism in first-century Christianity was always done by a community, and most of the community was *oikos*, that is, part of the same

¹¹ Michael W. Foss, "Empowering Leaders for Ministry: Leading Chance for Increased Effectiveness," in *Building Teams in Ministry*, ed. Dale Galloway (Kansas City, KS: Beacon Hill Press, 2000), 34.

¹² Gibbs, *ChurchNext*, 129.

¹³ Hornsby, *The Attractional Church*, 142.

¹⁴ Rainer and Geiger, *Simple Church*, 204.

¹⁵ Ott, *Transform Your Church with Ministry Teams*, 64.

household.¹⁶ Likewise, the Seventh-day Adventist Church, in its early history, by the influence of pioneers from the Methodist Church, adopted team-based ministry through its social meeting format, but the Seventh-day Adventist Church today has diverged from that structure. Johnson writes, “Adventists are so used to simply filling positions out of a sense of duty that they have a hard time at first getting in touch with their inner convictions.”¹⁷ The Church in general, and the Seventh-day Adventist Church in particular, needs to recover its original value of team ministry.

The Small Group: A Perfect Environment for Team Ministry

Just as babies need the right environment to grow physically, people need the right environment to grow spiritually. The small group is the best environment for people to love one another, to grow spiritually, and to accomplish the unique mission of the team.¹⁸ The ministry teams should be small enough for fellowship, discipleship, and mission accomplishment. The small group is one of the best environments for team ministry.

Authentic community in a small group is absolutely necessary for people in today’s isolated society. Isolation has become the norm for the people today. Dinner is too often a disjointed affair, with everyone eating separately. Video games, TVs, and computers mean people can happily entertain themselves.¹⁹ Both believers and nonbelievers need authentic community because people were created as relational beings.

¹⁶ Burrill, “Recovering an Adventist Approach,” 136.

¹⁷ Johnson, *Spiritual Body Building Manual*, 93.

¹⁸ Rainer and Geiger, *Simple Church*, 44, 59.

¹⁹ Johnson, *The Team*, 103.

Bill Donahue and Russ Robinson, in their book, *Building a Church of Small Groups*, write, “God chose to embed in us a distinct kind of relational DNA. God created us all with a *community gene*, an inborn, intentional, inescapable part of what it means to be human.”²⁰ People outside the Church may be attracted to Christian communities in which the members are totally interdependent upon one another. When group members show sympathy to one another in times of difficulty, just like the four friends who carried their paralyzed friend to Jesus on a mat in Luke 5:18-20, people will notice the community and may be fascinated by it.

Upon this basis of strong fellowship, team members may utilize their own spiritual gifts and participate in reaching out to the community. The ministry team may give team members an avenue through which they can fully express their abilities and initiative while at the same time retaining overall team cohesiveness and good spirit.²¹ According to Burrill, disciples are best made in relationship with other disciples, which thereby indicates that ideally, all new believers should be made a part of a small group, and all small groups should consist of both believers and nonbelievers. Involvement in the group should be seen as a part of the evangelism process.²² He also strongly asserts that new converts should be involved in some group or given some role or task in the church, and this should be done in the first six months of their membership.²³ Therefore,

²⁰ Bill Donahue and Russ Robinson, *Building a Church of Small Groups* (Grand Rapids, MI: Zondervan, 2001), 24.

²¹ Ott, *Transform Your Church with Ministry Teams*, 44.

²² Burrill, “Recovering an Adventist Approach,” 150.

²³ Burrill, *How to Grow an Adventist Church*, 82.

small groups provide great environments for both team ministry of church members and assimilation of new converts.

Utilizing the Spiritual Gifts of the Members in the Ministry Team

Team ministry also provides members a chance to utilize their spiritual gifts. God grants individual believers spiritual gifts for ministry. Burrill writes, “As a result of people being persuaded to serve the church in areas where they are not gifted, many have become disillusioned and refuse to become involved in church activities any longer. That’s why it is so crucial to have a gift-based ministry operating in the local church.”²⁴ Church leaders should help individual members find and utilize their spiritual gifts.

The existence of a great diversity of gifts implies the necessity of team ministry. Larry Gilbert, in his book, *Team Ministry*, writes, “One person does not build a church, one gift does not meet all the needs, one individual does not reach and teach a generation. We must TEAM together and complement each other instead of trying to give everyone the same gift and the same part in the task.”²⁵ In a team, diverse gifts can be used in the most effective ways. De Pree explains this well when he writes, “God has given people a great diversity of gifts. Understanding the diversity of our gifts enables us to begin taking the crucial step of trusting each other.”²⁶ Ministry teams provide a great environment for utilizing spiritual gifts in an interdependent relationship.

²⁴ Burrill, *Revolution in the Church*, 59.

²⁵ Larry Gilbert, *Team Ministry: A Guide to Spiritual Gifts and Lay Involvement* (Lynchburg, VA: Church Growth Institute, 1987), 152. It is said that the acronym for TEAM is Together Everyone Achieves More!

²⁶ De Pree, *Leadership Is an Art*, 55.

Jesus taught that believers ought to use their spiritual gifts while they are waiting for his coming. In Matthew 24:42, Jesus tells his disciples, “Therefore keep watch, because you do not know on what day your Lord will come” (Mt 24:42). Ellen White writes, “Then He showed what it means to watch for His coming. The time is to be spent, not in idle waiting, but in diligent working. This lesson He taught in the parable of the talents (Mt 25:14-30).”²⁷ Whatever one’s natural ability, developed skill, or spiritual gifts may be, all talents should be used diligently in ministry.

Bolman and Deal contend, “High-performing teams develop the right mix of expertise.”²⁸ Spiritual synergy is formed when the members of a ministry team cooperate. Cladis writes, “Collaboration is coming to the table with spiritual gifts to be used in ministry. When the gifts are freely offered for ministry, God blesses and creates the spiritual synergy resulting from the team members’ collaboration.”²⁹ Believers’ enthusiasm to use their spiritual gifts are produced in a team atmosphere, when individual members are encouraged to work for the common goals of the team.

Ministry-oriented Teams Meet the Needs of the Community

When small groups become ministry teams and meet the needs of the people in the community, they turn into holistic groups. Burrill writes, “Some churches have small groups, but they are not holistic. A holistic group focuses on meeting the needs of the people both physically, mentally, and spiritually. These groups deal with one’s whole

²⁷ Ellen G. White, *Christ’s Object Lesson* (Hagerstown, MD: Review and Herald Publishing Association, 1900), 325.

²⁸ Bolman and Deal, *Reframing Organizations*, 105.

²⁹ Cladis, *Leading the Team-Based Church*, 14.

being, not just the cognitive or mental area. They are a place where people can discuss their own personal struggles in an atmosphere of love and trust.”³⁰ Teams create powerful influences toward the community, and generate a welcoming atmosphere for the people involved.

Finley recommends seminar evangelism led by ministry teams as a means to meet the needs of people in the community. The seminars are offered sequentially for people according to their spiritual interest level. For those who are less interested in spiritual matters, felt need seminars are presented, covering such topics as quitting smoking, stress management, cooking, weight management, family life, parenting, divorce recovery, grief recovery, and story hours for children. For those whose spiritual interest levels are high, spiritual seminars are offered, such as Bible studies, studies in the Gospels, a Daniel seminar, a Revelation seminar, or a seminar on how to make Christianity real.³¹ Finley observes that “the more impersonal society becomes, the more potential small, close-knit seminars will have for making a significant impact on society.”³² These small group seminars are effective because the needs of the people are met in a friendly atmosphere.

Goals for Team-based Outreach Ministry

Based on the theology of the Church in Chapter 4 and the theology of team ministry in Chapter 5, ministry goals will focus on four areas. These are: to understand a biblical concept of team ministry, to encourage members to find and utilize the spiritual

³⁰ Burrill, *How to Grow an Adventist Church*, 61.

³¹ Finley, *Padded Pews or Open Doors*, 34-35.

³² *Ibid.*, 36.

gifts, to multiply outreach ministry teams in the church, and to meet the felt needs and ultimate needs of the community. The goals will be cognitive, affective, and behavioral.

To Understand a Biblical Concept of Team Ministry

Leaders and team members need to understand the Grand Story of God: how the Church and individuals in it are participants in his mission to redeem, reconcile, and restore the world. This is the theological context in which ministry is to be done. If church members do not understand this, they do not have a true sense of their calling and simply do evangelistic activities, which is far short of being part of a missional body of Christ.

They also need to clearly understand the biblical concept of team ministry and its advantages. This understanding is no less important than its implementation. Andy Stanley and Bill Willits, in their book, *Creating Community*, assert,

Throughout the Scriptures, the Trinity – God the Father, Son, and Spirit – is seen expressing a unique, affirming kind of relationship toward one another. They are seen enjoying one another (see Gen. 1:26), encouraging one another (see Matt. 3:17), supporting one another (see John 14:25), loving one another (see Mark 9:7), deferring to one another (see John 14:10), and glorifying one another (see John 17:1). If you get the picture that they have an ongoing mutual admiration society, you're right.³³

God exists in community, and he has called the Church to create environments where authentic community can take place.³⁴

³³ Andy Stanley and Bill Willits, *Creating Community: 5 Keys to Building a Small Group Culture* (Sisters, OR: Multnomah Publishers, 2004), 41.

³⁴ *Ibid.*, 46.

Recognizing all the advantages of team ministry, Ellen White strongly emphasized that the formation of small ministry groups is essential as a basis of Christian effort:

If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, and gaining courage and strength from the assistance of the others.³⁵

Leaders and members of the group need to understand the importance and the advantages of team ministry.

Because of its caring and encouraging environment, ministry teams give their members a non-threatening atmosphere for outreach. People are motivated to action for two reasons; either they have to or they want to. When the members of ministry teams are given opportunities to use their spiritual gifts, they want to participate in the ministry with generous hearts.³⁶

There are some opportunities for the leaders and team members at Los Angeles Central Korean Adventist Church to understand the biblical concept and advantages of team ministry. The senior pastor can explain to the congregation the biblical concept of team ministry in sermons during the weekly worship service. Weekly coaching sessions, monthly report sessions, and monthly Sabbath School staff meetings are great chances to present the concept to leaders and staff members. The leaders' training sessions twice a

³⁵ Ellen G. White, *Testimonies for the Church*, Vol. 7 (Mountain View, CA: Pacific Press, 1948), 21-22.

³⁶ Gilbert, *Team Ministry*, 45.

year and personal mentoring times throughout the year are other opportunities to educate the congregation regarding team ministry.

To Encourage Members to Find and Utilize Their Spiritual Gifts

Until most members of the church participate in the ministry with their own spiritual gifts, the church cannot fully function as the body of Christ. Gilbert contends, “Spiritual gifts are the tools for doing the work of the ministry.”³⁷ He then poses the following question to churches: “Are we getting the job done without spiritual gifts? If we are, it’s without the full power of the Holy Spirit. It’s the same as having an unsaved man do the job for us.”³⁸ The church should plan carefully to help church members find their spiritual gifts. Gilbert maintains, “The pastor’s number one resource is all of the spiritual gifts that God has given to His people.”³⁹ To help the church, the body of Christ, function well, it is essential to make the parts of the body function properly with their spiritual gifts.

Finding one’s spiritual gifts is crucial for new members as well as existing members. Burrill recommends, “As soon as people join the church and enter the discipleship process, other members should begin to help them discover their spiritual gifts and their place of ministry in the body of Christ. Obviously, the best place for this to occur is in a holistic small group.”⁴⁰ By finding and utilizing their spiritual gifts, believers move toward Christian maturity. The maturity of individual believers results in the

³⁷ Ibid., 38.

³⁸ Ibid., 36.

³⁹ Ibid., 19.

⁴⁰ Burrill, *How to Grow an Adventist Church*, 105.

growth of the church as a whole. Burrill writes, “The early New Testament church obviously succeeded in keeping spiritual gifts constantly in focus. New believers entered the church, discovered their gifts, and immediately were placed into ministry. That’s why the church grew so rapidly.”⁴¹ If a church today follows the example of the early Church, certainly something amazing will happen in it. Therefore it is the pastor’s important task to help members find their spiritual gifts. One of the best ways to help new converts to find their gifts of the Spirit is to encourage them to try out different ministries. Through those experiences, they and others will notice the amount of fruit and how they feel about what they do. When they are placed in appropriate ministry areas, pastors and church leaders need to train and coach them to utilize their gifts to the fullest extent.

In many cases, however, after members find their spiritual gifts, they are not placed in an effective ministry. Johnson writes, “If someone knows their spiritual gifts but no one is able or willing to help them discover an effective ministry, they can fall by the way.”⁴² The church must have a suitable system for placing those members who find their spiritual gifts in appropriate ministry. Sometimes it is necessary to adjust or create ministries to include members with certain special gifts. Larry Fowler, in his book, *Rock Solid Volunteers*, recommends adapting the church programs to the gifts of the members, rather than trying to fit the people into the program.⁴³

Measuring this goal of encouraging church members to find and utilize their spiritual gifts is not easy. Nevertheless, this doctoral project proposes the Team Ministry

⁴¹ Burrill, *Revolution in the Church*, 80.

⁴² Johnson, *Spiritual Body Building Manual*, 111.

⁴³ Larry Fowler, *Rock Solid Volunteers: How to Keep Your Ministry Team Engaged* (Ventura, CA: Regal, 2010), 96.

Festival as an annual event to promote and evaluate team ministry. The church may set aside a week in October for the event, preparing the next year's ministry. The existing ministry teams will have opportunities to promote their teams, and those who are not involved in any ministry teams will have opportunities to apply to a team they would like to join. The new and potential team members will have a chance to take a spiritual gifts inventory, designed to help individuals pinpoint their gifts. And those who are already involved in ministry teams will have a chance to evaluate their efficacy and fulfillment level in regards to the use of their spiritual gifts within their ministry team.

To Multiply Outreach Ministry Teams in the Church

Although the goal of multiplying outreach ministry teams is to expand to include the entire congregation, at the beginning stage it can be started with only a few healthy teams. Starting with a few healthy teams may be considered a pilot project. Only four to six teams are sufficient to start with, because that number of leaders can comprise a small group with the pastor as coach of the leaders. Because multiplying the teams will mean increasing the number of leaders, the church should ensure that trained leaders are available for future multiplication of ministry teams.

Ministry teams can be formed in a variety of ways. Ott explores the creation of ministry teams based upon four categories: a biblical mandate, needs and opportunities, life stages/situation, and interest. Table 6.1 offers suggestions for each of these categories, based upon Ott's work. And as discussed above, the areas of ministry are determined by the needs of the community and the resources of the church.

Table 6-1 New Ministry Areas

Biblical Mandate	Needs and Opportunities	Life Stage/Situation	Interests
<ul style="list-style-type: none"> . Worship . Teaching . Discipline . Fellowship . Mission . Leadership . Evangelism . Prayer support . Church planting . Praise 	<ul style="list-style-type: none"> . The sick . Divorce recovery . Grief recovery . Shut-ins . Those in need of assistance . The homeless . International hunger relief . Immigration . Financial consultation . Addiction recovery . Cancer recovery . Hospice 	<ul style="list-style-type: none"> . Adults . Children . Youth . Working men/women . Retired people . Singles . Married couples . Single parents . Mid-life . Widows/widowers . Empty nesters . Menopause 	<ul style="list-style-type: none"> . Diet . Exercise . Travel . Sports . Technology/Internet . Music and the Arts . Hobbies . Health enhancement . Stress management . Cooking . Drama

Source: Adapted from Ott, *Transform Your Church with Ministry Teams*, 55.

Teams can be multiplied as quickly as leaders can be trained. Because no team can be formed without a leader, the church should have a plan for training leaders every year. Every team leader must have an assistant leader, to whom will be assigned a team when the team is reproduced in the future. It is necessary to appoint an assistant leader in the team as early as possible. One of the best ways to learn to be a leader is to help the leader. Becoming an apprentice gives the assistant leader more chance to learn for leadership in the future.

The church also needs to raise new leaders for new ministries. The Team Ministry Festival in October is a great chance to find new leaders as well as new team members. If the ministry team is very healthy, it can be doubled every twelve months or more. It means that new leaders should be ready to lead a new ministry team when it is doubled.

To Meet the Felt Needs and Ultimate Needs of the Community

Los Angeles Central Korean Adventist Church needs to understand the urgent and desperate needs of its community. Jeffrey Arnold, in his book, *Small Group Outreach*, writes, “As Christians obey Jesus’ command to give water to the thirsty, they cannot know what extended impact their gesture may produce. But God does!”⁴⁴ Because the gospel can be shared most effectively in relationships, the church needs to put more emphasis on meeting the needs of the people. Proclamational evangelism, of course, has its role, but relational evangelism through ministering to people’s felt needs has a very powerful impact in the long term.

The spiritual receptivity of people often increases during times of crisis. Finley writes, “Divorce, lay-off from jobs (*sic*), death in the family, sickness, moving from one community to another, and so forth often create spiritual receptivity.”⁴⁵ If the church focuses on those people who need urgent help, it should be easier to meet their spiritual needs because the Holy Spirit has created an openness in them.

One of the most important stages in the process of meeting people’s needs is the transitional phase, when people’s concern moves from their felt needs to their spiritual

⁴⁴ Jeffrey Arnold, *Small Group Outreach: Turn Groups Inside Out* (Downers Grove, IL: InterVarsity Press, 1998), 103.

⁴⁵ Finley, *Padded Pews or Open Doors*, 35.

needs. Once the church gains the right to address people spiritually, thoughtful care is required. The church must be careful, Burrill admonishes, that its evangelism does not degenerate into simply filling the needs of people. There comes a time when these people must be invited to begin the disciple-making process.⁴⁶

It is necessary to keep records of each ministry team's efforts. Evaluation should be completed by attendees at the end of every felt need seminar. Also, evaluations should be completed on a consistent basis by the members of the ministry teams.

The Content of the Strategy

De Pree claims that the most effective contemporary management process is participative management. Participative management guarantees that decisions will not be arbitrary, secret, or closed to questioning.⁴⁷ One of the most effective ways to encourage church members to participate in church ministry is to restructure the system from committee-based leadership to team-based leadership. The church system should be restructured with three guidelines in mind: ministries that do not line up with the ministry vision of the church should be ended; ministries that are led by a single person should be transitioned into ministries led by ministry teams; and ministries already led by ministry teams should remain as they are. The core leadership team also needs to function as a team, because they also need fellowship and discipleship. They also need to model the process of team ministry.

⁴⁶ Burrill, "Recovering an Adventist Approach," 262.

⁴⁷ De Pree, *Leadership Is an Art*, 22.

Such a transformation is more difficult in old traditional churches than in newly planted ones. Ott cautions, “A traditional congregation will most likely shift to team-based ministry via an intentional progressive transition that takes place over several years.”⁴⁸ Los Angeles Central Korean Adventist Church is a traditional church, and it will need that kind of intentional progressive transition for several years. The plan for this transition involves: clarifying the vision of the church for team ministry, selecting and training team leaders, recruiting team members for ministry, individual mentoring and group coaching for the leaders, and conducting sequential evangelism by ministry teams.

Clarifying the Vision of the Church for Team Ministry

Anne Stuckey, in her training manual for elders and deacons, emphasizes, “Vision comes from God. Unless we commit ourselves to seek God’s face earnestly, we will have a vision that is only of our own making. Prayer will not only be needed at the beginning of the process but all the way through.”⁴⁹ Henry T. Blackaby and Richard Blackaby, in their book, *Spiritual Leadership*, also write,

To the world, a good vision is an image of something that is both desirable and attainable. The difference between worldly visions and God-given visions is that God-given visions are always impossible to achieve apart from God. . . . The secular world ignores God’s will, so nonbelievers are left with one alternative—to project their own vision. Christians are called to a totally different approach. For Christians, God alone sets the agenda.⁵⁰

Clearly, the vision should come from God.

⁴⁸ Ott, *Transform Your Church with Ministry Teams*, 17.

⁴⁹ Anne Stuckey, *Training Ministry Teams: a Manual for Elders and Deacons* (Scottsdale, PA: Faith & Life Resources, 2004), 59.

⁵⁰ Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Nashville: B & H Publishing Group, 2001), 74.

In the process of setting the vision, the senior pastor, as chief leader of the church, determines how the church vision will be discerned. Either the pastor by himself or herself, the pastor with a core leadership team, or the pastor with the congregation will discern the vision. Any of the three ways is acceptable, but if the pastor includes the core leadership team in the vision-setting process, it is more likely that it will be well received when it is time to share the vision with the congregation. The most important part of the process is that the vision should eventually be held in common by the whole congregation.

Once the vision is determined, it should be shared with the congregation. Initially, sharing the vision with the key leaders in the church will be an important step. When they accept the vision they also will have ownership and accountability. Blackaby and Blackaby write, “Spiritual leaders don’t sell vision; they share what God has revealed to them and trust that the Holy Spirit will confirm that same vision in the hearts of their people.”⁵¹ When the Holy Spirit works in the vision-sharing process, the people will be excited with a sense of purpose and pride.

The vision should be shared with the congregation through all available means, including sermons, posters, newsletters, and announcements. Ott recommends specific steps to transition to team-based ministry. First, the pastor communicates the vision of team-based ministry to the congregation, starting with key decision-makers and moving outward to include more congregational leaders and participants. Such conversations may occur in the context of retreats, workshops, and the studying of printed materials. Second, the pastor needs to lead the board to understand and then endorse the defining practice that all new ministries will be team-based. Third, with the leadership team or staff, the

⁵¹ Blackaby and Blackaby, *Spiritual Leadership*, 75.

pastor needs to model team life with by including Bible study, sharing, and prayer in leadership meetings. Fourth, the pastor should establish a ministry team to lead the transition. Fifth, the pastor needs to conduct ministry team training sessions.⁵²

Selecting and Training Team Leaders

The next important step after vision setting is selecting leaders who will be the primary persons to carry out the vision in their teams. In reality, setting a vision and selecting leaders are interchangeable in order. In his carefully researched and well-written book, *Good to Great*, Jim Collins contends that great companies became great because they first “got the wrong people off the bus” before they “got the right people on the bus.” If the right people are on the bus, Collins writes, “they will be self-motivated.”⁵³ Even though getting the right people on the bus and getting the wrong people off the bus are not easy tasks, this process is crucial for the success of ministry teams.

According to Collins, once the great companies got the right people on the bus, they put them in the right seats, and put the best people on the biggest opportunities, not the biggest problems. Then they figured out where to drive the bus. Collins claims that the old adage, “People are your most important asset,” turns out to be wrong. People are not the most important asset. But the right people are.⁵⁴ Selecting the right leaders is a much better strategy than offering them good training.

⁵² Ott, *Transform Your Church with Ministry Teams*, 37.

⁵³ Jim Collins, *Good to Great: Why Some Companies Make the Leap. . . and Others Don't* (New York: HarperCollins Publishers, 2001), 74.

⁵⁴ *Ibid.*, 13, 58.

Selecting the right players to join the team does not mean that they do not need training. Although it is true that the right players determine much of the team's destiny, without specific training for the position, real success cannot be guaranteed. Stanley and Willits write, "People need to be trained around the core principles they need to know, not an endless amount of information that is nice for them to know."⁵⁵ Some information is more significant for leaders to know than other information.

It is essential for leaders to have a "leadership core" that can help them for successful team ministry. The leadership core is one or two key people who, along with the leader, guide the team. The leadership core can be the leaders' pool for future ministry leadership. The leaders need to have the leadership core from the very beginning stage of the team. Assistant leaders may come from this leadership core.

Recruiting Team Members for Ministry according to Their Passion

After selecting leaders, members must be found. Ott emphasizes the importance of finding the right members for a particular team: "Finding the right people is key to a team's success and an individual's joy in service."⁵⁶ Even though there may be many different viewpoints on the qualifications of a good member, a serving heart should be the primary requirement for the prospective team member. Ott underlines this qualification in this way: "You might think that spiritual giftedness and an interest in a particular ministry are what you most need to look for in a prospective team member. But these things, though very significant, do not constitute the primary reason to invite a

⁵⁵ Stanley and Willits, *Creating Community*, 153.

⁵⁶ *Ibid.*, 84.

person onto a team. Look first for the person with a serving heart.”⁵⁷ The twelve disciples of Jesus were humble and submissive men. Even though they did not have any skills for preaching sermons, healing the sick, or casting out demons, they were willing to follow Jesus, leaving behind everything behind they had possessed. They still had a lot of things to learn, but they had serving hearts. It is quite important to remember that Jesus did not call his disciples on the basis of who they were, but on who they would become as they grew in their faith. He saw the serving hearts in them.

Selecting team members is different from selecting leaders; the process is more flexible. New members need to be allowed to apply to be part of any team, and they ought to have a chance to experiment and explore a bit. However, one’s area of passion can be the first criterion for choosing a ministry team (see the list of potential ministry passions in Appendix B). Other factors will be considered, such as the team’s leaders, its members, geographical issues, time concerns, the age group of those involved, ethos, one’s spiritual gifts, and so forth. However, passion should be the number one value for selecting a team. Bill Hybels, Bruce Bugbee, and Don Cousins, in their book, *Network*, emphasize the importance of passion in choosing a team. They assert that passion will help people find the area to serve, and give direction and motivation to commit themselves for service.⁵⁸

The size of the team should also be considered at the time of recruiting. If there are too few members on the team, it will be difficult to accomplish the ministry. On the other hand, if there are too many people on the team, intimacy among the members will

⁵⁷ Ibid., 81.

⁵⁸ Bill Hybels, Bruce Bugbee, and Don Cousins, *Network: The Right People, in the Right Places, for the Right Reasons* (Grand Rapids, MI: Zondervan Publishing House, 1994), 56.

be more difficult to establish. For ministry teams at Los Angeles Central Korean Adventist Church, teams of four to eight members will be ideal.

Ott describes four different ways of forming groups or recruiting members.⁵⁹ First, the team or team leader can invite new members, just as Jesus called his disciples. This type of recruiting gives more power to the leader than any of the other approaches. Second, new members can be added via self-selection. This method has a great advantage for passion-based application. As with any other approach, the new members must have some time to experiment. Third, members of a ministry team can be selected by the congregation or board. This method is typically available to form the leadership team or special task force teams. Finally, new members can be placed by the Ministry Placement Team. This mobilization team works to help every participant find a place to serve. This expert team explores applicants' passion, gifts, interests, and talents for ministry, and then connects them to the appropriate ministry team or opportunity for service.

New believers ought not be excluded from team ministry. On the contrary, they are excellent resources for team ministry. Rainer and Geiger state, "New believers are often the most vocal missionaries a church has. They still know lost people. They have a fire in them that many older believers lose. New believers have not learned all the religious rules yet. They talk freely about the grace they have discovered."⁶⁰ A ministry team where members can develop intimate fellowship, authentic discipleship, and intense ministry provides a perfect environment for new believers to settle into the church.

⁵⁹ Ott, *Transform Your Church with Ministry Teams*, 79-80.

⁶⁰ Rainer and Geiger, *Simple Church*, 155.

Group Coaching and Individual Mentoring for Leaders

Coaching and mentoring leaders are the pastors' primary tasks in team ministry. Therefore the pastor, as coach and mentor, needs to ensure regular opportunities for continual training. The reason that Jesus focused on a few disciples instead of the crowd was that he wanted to train them for the great mission of evangelizing the world.

T. J. Addington, in his book, *Leading from the Sandbox*, distinguishes coaching from mentoring as follows: "If being a coach is one side of coin, being a mentor is the other. Mentors are more direct than coaches, in order to help those they lead grow and move to the next level of effectiveness. Taken together, the practices of mentors and coaches give a healthy balance to the supervisory role."⁶¹ Even though coaches and mentors are concerned with the personal, spiritual, and professional growth of the leader,⁶² coaches usually focus on group training and teaching technique, while mentors are primarily involved in guiding personal growth.

The coach's role is to continually develop the leader's skills in ministry.⁶³ Donahue and Robinson explain, "They [coaches] guide leaders toward more effective ministry, build community, share ideas, gather information about the groups, and [seek vision with] the leaders."⁶⁴ Ogne and Roehl, referencing a 2001 study on the impact of executive coaching by Manchester, Inc., mentioned that the top four words associated with coaching (from a given list) were: *supportive* (98 percent), *empowering* (82 percent),

⁶¹ T. J. Addington, *Leading from the Sandbox: How to Develop, Empower, and Release High-Impact Ministry Teams* (Colorado Springs, CO: NavPress, 2010), 162.

⁶² Ogne and Roehl, *Transforming Missional Coaching*, 27.

⁶³ Ott, *Transform Your Church with Ministry Teams*, 74.

⁶⁴ Donahue and Robinson, *Building a Church of Small Groups*, 147.

holistic (80 percent), and *inspirational* (77 percent).⁶⁵ Therefore, coaching helps leaders to improve their skills in ministry within a supportive and empowering atmosphere.

Listening is a vital aspect of the coaching role. Ogne and Roehl contend, “Great coaching begins with listening. Our perspective shifts from talking to listening, and we develop the skill of listening to others instead of trying to get them to listen to us.”⁶⁶

Robert E. Logan and Sherilyn Carlton, in their book, *Coaching 101*, propose two powerful tools for coaching: listening and asking questions. These two are the most important skills for building a strong coaching relationship.⁶⁷ Logan and Carlton write, “Powerful questions make a big difference. They can unlock doors that the best statements cannot penetrate. . . . One of the cardinal rules of coaching is ‘Ask, don’t tell.’”⁶⁸ Asking good questions is an important skill for coaches. By doing this leaders may have a chance to reflect seriously on the ministry they have done.

Meanwhile, mentoring is focusing more on personal life change. Cole expresses his conviction that the best context for life change is a community of two or three, on the basis of consistent references to two or three people throughout the Bible (Eccl 4:9-12; 1 Tm 5:19; Mt 18:15-17; Mt 18:20).⁶⁹ The bigger the group is, the more difficult it is for individuals to open their hearts in front of the group. Small communities of two or three

⁶⁵ Ogne and Roehl, *TransforMissional Coaching*, 75.

⁶⁶ *Ibid.*, 104.

⁶⁷ Robert E. Logan and Sherilyn Carlton, *Coaching 101: Discover the Power of Coaching* (St. Charles, IL: ChurchSmart Resources, 2003), 35-37, 120. Logan and Carlton suggest seven essential questions on reviewing: What’s working? What’s not working? What are you learning? What needs to change? What else needs to be done? What further training would be helpful? What’s next in our coaching relationship?

⁶⁸ *Ibid.*, 53.

⁶⁹ Cole, *Cultivating a Life for God*, 49-52.

allow the participants to share their personal sins more frankly, which can dramatically affect a person spiritually. Cole explains, “Rarely do people feel comfortable confessing their sins to a large group filled with people they don’t know. A small group, which is coed, is also not a safe enough place to share your darkest secrets. A group of two or three others of your same gender, who know and care about you and who also are sharing their own struggles, is as safe a place as one can find.”⁷⁰ This is the environment in which individual mentoring takes place. Once the leader tastes the life-changing experience in the mentoring process, that experience will be contagious to other members of the team.

Conducting Sequential Evangelism by Ministry Teams

The ministry teams need to be encouraged to extend their boundaries of fellowship and discipleship to outside of the church. Their fellowship should grow unto discipleship, and their discipleship should extend unto ministry. Disciples should become disciple-makers. Burrill writes, “The Christian who is not reproducing by creating other disciples is not really a disciple. It is impossible, then, to be a follower of Jesus and not share Jesus. Disciples must not only share, they must also make other disciples or they cannot be considered disciples themselves.”⁷¹ Burrill adds, “Relational needs that were met by community and relatives during last generations are no longer being satisfied. Many people do not have a support network, and they are starved, relationally.”⁷² Friendship evangelism through felt need seminars by ministry teams is one of the best ways to reach unchurched people today.

⁷⁰ Ibid., 51.

⁷¹ Burrill, “Recovering an Adventist Approach,” 24.

⁷² Burrill, *How to Grow an Adventist Church*, 68.

Finley writes, “Seminars specifically designed to meet felt needs create bonds of friendship, making otherwise closed minds impressionable.”⁷³ The felt need seminar offers an intimate environment for developing friendships and an atmosphere for meeting the participants’ own felt needs. Such an intimate atmosphere creates possibilities for friendship which cannot be expected in a large evangelistic meeting. Such an atmosphere encourages the people to open their eyes to their spiritual needs as well.

The felt need seminars should be sequential in order to give the unchurched participants more chances to be acquainted with church members. At the end of each seminar, the participants will be introduced to the future seminars, and they will be asked to indicate which seminars they want to attend. In this way, participants can continue to attend the seminars. Years ago, Flavil Yeakley conducted some interesting research on the differences between converts, drop-outs, and those who did not join the church but were exposed to it. According to the research, the more of these exposures a person has, the better their chance of joining the church and staying with the church. Yeakley discovered that the converts averaged 8.6 contacts, while the drop-outs had 2.2, and the non-converts had less than two contacts.⁷⁴ Consequently, the seminars become the entry points to the church. These entry points are great opportunities for church members to invite their friends to attend.⁷⁵

⁷³ Finley, *Padded Pews or Open Doors*, 29.

⁷⁴ Flavil R. Yeakley, “A Profile of the New Converts: Patterns of Dissatisfaction”; “A Profile of the New Converts: Change in Life Situation”; “Views of Evangelism”; in *The Pastor’s Church Growth Handbook*, Vol. II, ed. Win Arn (Pasadena, CA: Church Growth Press, 1982), 144.

⁷⁵ Rainer and Geiger, *Simple Church*, 146.

As a result of the increase in contacts with the church, the people's openness toward their spiritual needs will likely increase as well. Burrill illustrates the varied mindsets toward church that exist in a given community with a diagram.⁷⁶ On a scale of one to ten, the one represents a person who is extremely negative about the church. He or she is the one who sees the sign on the church, spits, and walks on the other side of the street.⁷⁷ In contrast, the ten represents a person ready to jump right into the baptistry. Everyone is somewhere on this scale in his or her relationship to church. The sequential felt need seminars seek to increase the spiritual receptivity of the people.

Seminar evangelism provides opportunities for church members to cooperate in mission accomplishment and utilize their spiritual gifts in ministry. Each team member takes a role in the seminar; these roles might include speaker, teacher, organizer, helper, record keeper, arranger, greeter, treasurer, host, technician, accompanist, prayer, or chef. Finley writes, "Felt-need sequence evangelism seminars utilize the varying gifts of the Spirit that God has put into the church to meet a variety of community needs. Loving members ministering to individual needs break down prejudices."⁷⁸ Seminar evangelism through ministry teams makes it possible for church members to participate in ministry with their own spiritual gifts.

Target Population and Leadership

The target population in this project refers to the primary group that will participate in the team ministry initiative. The target population can be viewed in three

⁷⁶ Burrill, *How to Grow an Adventist Church*, 32-33.

⁷⁷ *Ibid.*, 33.

⁷⁸ Finley, *Padded Pews or Open Doors*, 32.

separate groups in the process: 1) key individuals with leadership potential; 2) the population who will be invited to join a “pilot project,” designed to test this new ministry initiative; and 3) the entire congregation who will eventually be involved in team ministry.

Training Leaders to Accomplish the Goals of Team Ministry

Leaders are critical for the success of team ministry. Kenneth Gangel, in his book, *Team Leadership in Christian Ministry*, lists ten roles of the team leader: administrator, organizer, decision maker, group facilitator, board or committee chair, conflict manager, change agent, motivator, reproducer, and mentor.⁷⁹ Each of these roles is important and cannot be ignored.

There are many qualifications of a team leader. Among many other qualifications, the team leader has to possess Christlike character and a people-oriented attitude.

Westing cites one pastor’s explanation of this characteristic:

Don Bubna, an Oregon pastor, suggests three ways of looking at leadership. The worldly view says, “Leadership in getting things done through people your way.” A second view, which is often falsely thought of as a Christian view of leadership, suggests, “A leader gets things done through people.” That kind of leader may include others in the process. Thirdly, the genuine servant-style of leadership suggests, “A leader gets people done (mature) through things (events and programs).”⁸⁰

Blackaby and Blackaby describe this people orientation: “Spiritual leadership is moving people on to God’s agenda. . . . The spiritual leader’s task is to move people from where

⁷⁹ Kenneth O. Gangel, *Team Leadership in Christian Ministry: Using Multiple Gifts to Build a Unified Vision* (Chicago: Moody Press, 1970), 95-274.

⁸⁰ Westing, *Church Staff Handbook*, 30.

they are to where God wants them to be.”⁸¹ Spiritual team leaders do not use their team members to achieve their own goals. Gangel advocates Jesus’ leadership in the same context: “Our Lord’s ministry always centered on people; He focused on meeting their spiritual and eternal needs. But this priority did not keep Him from showing interest in temporal and physical needs as well.”⁸²

There are various methods of training leaders for ministry. Gangel suggests several methods: the coaching plan, utilization of a training consultant, apprenticeship, support leaders, visits to other ministries, workshops, conventions, cooperative training schools, regularly scheduled training classes, staff meetings, library, in-service training, and correspondence courses.⁸³ It is important to note that equipping team leaders for ministry includes both teaching and training. Ott writes, “Teaching focuses on information; training focuses on skill development. Teaching focuses on knowing; training focuses on know-how.”⁸⁴ Although training leaders takes a lot of time and energy, it is a valuable investment for future ministry.

Pilot Project for the Team Ministry and Leadership Training

This pilot project serves as a small-scale experiment of the team ministry initiative. With the goal of ultimately extending the team ministry to the entire congregation, it is crucial to start with healthy teams. In a healthy team, the leaders are well trained with serving hearts, and the members are passionate about their ministry.

⁸¹ Blackaby and Blackaby, *Spiritual Leadership*, 20.

⁸² Gangel, *Team Leadership in Christian Ministry*, 37.

⁸³ *Ibid.*, 349-351.

⁸⁴ Ott, *Transform Your Church with Ministry Teams*, 159.

With this in place, the dedicated leaders and members are together desiring to participate in the mission of God. The congregation will begin to notice the fact that team ministry is taking place. It is helpful if the leadership team of the church communicates the whole process of team ministry to the entire congregation from the beginning of the pilot project. It is necessary for the congregation to know the progression of the pilot project for their future participation in the team ministry.

The pilot project will focus on outreach ministry, as outreach is directly related to meeting people's felt needs. The specific ministries available for the pilot project are: family ministry, vegetarian cooking ministry, medical ministry, sports ministry, health education ministry, computer education ministry, finance management ministry, English language ministry, stress management ministry, ministry to help people quit smoking, and a music class for seniors, among others. As mentioned above, sequential evangelism must be continual, gradual, relational, and need-oriented.

For the pilot project, five ministry teams will be established in the church. Because each team will have one leader and five members on average, the total number of people who will be involved in the pilot project is equivalent to approximately thirty people. In these small faith communities, leaders and members will develop fellowship, discipleship, and ministry through sharing Christian experience, studying the Bible, praying for one another, and participating in God's mission for the people of the community.

As stated above, selecting team members is a critical process, and the most important criterion for selecting members is passion and gifts. Cladis underscores this concern: "The mistake many of us in leadership make is in forming teams without taking

into account individual team members' callings and burdens. How does each individual's burden relate to and inform what a team is all about? The more that team life connects their gifts and skills to the arena of their God-given burden, the more likely you are to have built an effective team for the long haul."⁸⁵ The leadership team will first advertise as a means to recruit members. If there are not enough members yet for the team, the leader may privately invite new members. This pilot project will last for six to twelve months before the official team ministry is inaugurated.

Extending Team Ministry to the Entire Congregation

Before extending team ministry to the entire congregation, leaders must carefully consider the structural transformation of the church, leadership training, and the multiplication of teams. Full installation of team ministry involves structural transformation from being a committee-based church to being a ministry team-based church. Some laypersons, particularly those who have been members of the church for more than twenty years, may resist a move to team-based ministry. They will feel a loss of accountability, a loss of their position of hierarchical authority in the church, and a loss of commitment to the denominational way of structuring a church.⁸⁶

Leadership training is a crucial issue in expanding team ministry to the entire congregation. Without ensuring a leader, a new ministry team cannot be started. Because the number of teams cannot exceed the number of leaders, leaders should be trained before multiplying the teams.

⁸⁵ Cladis, *Leading the Team-Based Church*, 98.

⁸⁶ Ott, *Transform Your Church with Ministry Teams*, 38.

There are three instances when a new team may be launched: by an existing team (or pilot team) as one of its affiliate teams, by the leadership team of the congregation, or by an individual with a dream for ministry.⁸⁷ To extend team ministry to the entire church may take a long time. Although the transition may not be as fast as anticipated, once the transition has been completed, multiplication may be accelerated. Cole writes, “Multiplication of cells will continue until you die. Without cells multiplying, the body will die. Multiplication stops when death occurs. At the same time, death occurs when multiplication stops. Both statements are true.”⁸⁸ If the members of teams double every year from the five pilot teams, it should take three years for full expansion to every member of the congregation.

Even though all five pilot teams will be outreach groups, at the point of multiplication beyond the pilot teams, other types of groups—such as nurturing groups, managing groups, and supporting groups—may be started. The teams can continue their ministries by receiving re-affirmation by the governing board every year.

Once the transition is complete, it is hoped that Los Angeles Central Korean Adventist Church will be a church focused on mission. For instance, even the monthly church board meeting will focus on reaching the lost. It will be the first item on the agenda, and most of the meeting time will be spent discussing how the church can be better equipped to fulfill the mission of Christ.⁸⁹

⁸⁷ Ibid., 31.

⁸⁸ Cole, *Organic Church*, 103.

⁸⁹ Burrill, *How to Grow an Adventist Church*, 19.

Summary and Conclusions

This chapter developed a ministry plan to introduce team-based outreach ministry in the church. It discussed how the church can move from an inward to an outward focus, from pastor-dependent ministries to lay-initiated ministries. This chapter also described the strategy to achieve the goals, such as how to select and train leaders, how to form ministry teams, and how to meet the needs of the community through sequential evangelism led by ministry teams. Finally, the chapter determined the target population and leadership, beginning with the pilot project and eventually extending to the entire congregation. The next chapter will discuss the implementation of the project. The timeline for leadership development, the pilot project, and full implementation in the congregation will be presented. Resources and additional support personnel will be discussed as well.

CHAPTER 7

IMPLEMENTATION

This chapter will describe the implementation of team ministry through Sabbath School Action Units, which will be the primary vehicle for local outreach. In this chapter, a carefully set timeline, including not only the pilot project but also the extension of team ministry to the entire congregation, will be provided. This chapter will discuss leadership development, resources, and additional support personnel. In this chapter, special attention will be given to the assessment tool and an analysis of the project.

Pilot Project Summary

Because the purpose of this project is to move the church from an inward to an outward focus by utilizing adult Sabbath School classes as the primary vehicles for team ministry of local outreach, the pilot project should be a microcosm of the full ministry plan for the future. The pilot project will be initiated by selecting five leaders who will lead each pilot outreach team. These potential leaders will be identified and will also take part in the leadership team in which team ministry will be discussed.

For six months, until the time when the pilot project will start formally, the five potential leaders and the pastor, who will serve as the coach, will experience small group

life together. As mentioned above, the appropriate number of members on a team is between two and twelve, but the group should be small enough for intimate fellowship and big enough for conducting ministry. The proper size for this purpose is about six people including the leader.

During this period of time, the leaders will have weekly meetings and one weekend retreat. At the weekly meetings, they will study, share, and pray together, and they will have workshops focused on team ministry and team leadership. The weekend retreat, which will take place after three months of weekly meetings, will be a visioning trip. During the retreat, and with the guidance of the Holy Spirit, they will find their own ministry areas according to their own passions.

Once the leaders determine their ministry areas, recruiting team members for the pilot project will be the next step. About one month will be given for recruiting team members. Various methods for promotion will be used: sermons, announcements, newsletters, bulletins, posters, and the like. The starting date and meeting place should be arranged in advance. A dedication ceremony for the leaders may provide an opportunity for commitment.

Timeline

There are many benefits to creating a timeline. Having a timeline compels people to think concretely about the amount of time needed for planning, implementation, and evaluation. A timeline also helps people to be realistic about the actual time commitment related to the new ministry initiative. It would be better to move slowly than to hurry too much. Rainer and Geiger write, “By implementing change slowly, people are given an

opportunity to adapt and grow.”¹ The general time periods suggested in this section are flexible, in that they may be altered if it is deemed necessary.

Resources to Be Developed

Resources, such as a small group activity guide, a small group covenant, and a team ministry operating manual, should be developed by June 2013. The small group activity guide should include the timeframe for the small group meeting (thirty minutes of study-share-pray), a ministry team checklist, and Bible study topics. In the team ministry operating manual, the philosophy and purpose of team ministry, the timeline for implementation, and the workshop material should be included. In the workshops, the following topics are recommended: the concept of team ministry, small faith communities, the Great Commission, the relationship between the Church and the world, ministry and the needs of the community, leadership development, forming a leadership core, leading a group Bible study, fellowship and discipleship in teams, outreach through ministry teams, analysis of the target population, structural transformation of the church, finding and utilizing spiritual gifts, an annual evangelism plan, and a plan for the multiplication of teams.

Selecting the Leadership Team and Training the Leaders

Selecting the leadership team is a critical piece in the implementation of team ministry. The leadership team will consist of five leaders who will serve as team leaders for the pilot project, and these five leaders will also function as consulting agents for the church’s transition to team-based ministry. Selecting this leadership team should be done

¹ Rainer and Geiger, *Simple Church*, 231.

by June 2013. This leadership team can be selected by the church board or the pastoral staff. Alternatively, the pastoral staff may do the selection and seek approval from the board.

Training of the leadership team will take six months, beginning in July 2013. The pastor as the coach will train them. The pastor and the five potential leaders will form a team of six, which is the average number of people intended for the ministry teams. Within the group setting most of the training will be done. There are two types of training sessions: weekly meetings and one weekend retreat. Two hours of weekly meetings will be spent for small group activities and workshops. Thirty minutes of study-share-pray time is designed for fellowship and discipleship. The rest of the time will be set aside for workshops, which is when the ministry itself will take place. During the workshop, participants will be encouraged to express freely their thoughts and feelings about how the ministry is going. After three months of training through weekly meetings, a weekend retreat will be scheduled at a location away from the city. This important event will be dedicated to determining the ministry areas for each leader. Each leader will examine his or her passion and spiritual gifts with prayerful consideration.

Budget, Promotion, and Recruitment of Team Members

The main areas that require expenses are weekly meetings, the weekend retreat, and general team expenses. Printed operating manuals for leaders should be ready by the first weekly meeting. Fellowship meals at weekly meetings are an essential part of the Korean culture. For the retreat, accommodations and meals also need to be part of the

budget. A draft budget needs to be passed at the 2013 year-end church board meeting before the leadership training begins.

Promotion is another important part for the success of team ministry. There are various channels for promotion, such as the weekly sermon, advertisements, bulletins, newsletters, posters, personal conversations, seminars, workshops, spiritual gifts inventory events, and counseling. The first goal of promotion is to recruit the team members for the pilot project.

Recruiting team members for the pilot project should begin right after the leaders' retreat in October 2013. Although the ideal number of members for a team is six, including the leader, flexibility should be allowed. A team of four to eight members, including the leader, is an acceptable size for team ministry. Recruitment will continue until enough members for a team are found, most likely via private invitation.

One of the components that should be considered is the passion of the prospective member. Passion indicates the areas in which the members are most likely suitable for ministry (see Appendix B for the list of potential ministry passions). After passion, the spiritual gifts of the potential members should be considered. Ott admonishes, "Pray that God will raise up people for your ministry team—individuals who love God, who care about people, [and] who are willing to use their gifts in service of the team's vision."² If the ministry should be done but the right people cannot be found to do it, God will raise them for his mission.

² Ott, *Transform Your Church with Ministry Teams*, 78.

Launching of the Pilot Project

If the leadership training is complete and the team member recruiting is done, the pilot project can be launched. Leaders will follow the same pattern of meeting that they experienced in their training by the pastor, the coach. The pilot project will be launched in January 2014, and will continue for one year. Leaders always need to remember the triple purposes of team ministry: fellowship, discipleship, and ministry.

Team covenants have to be agreed upon at the first meeting (see Appendix A). A specific ministry vision should be shared, and meeting times and places need to be set. The time commitment for the group should be determined. The regular meeting will be divided into two parts: small group life and ministry discussion. Ott admonishes, “Plan to begin your ministry-team meetings with the small-group experience, not end with it. Once members begin to talk about matters of task and program and discuss who’s going to do what, they will find it difficult to shift the conversation to Bible study, sharing, and prayer.”³ During the ministry discussion, the outreach ministry project of the team should be discussed. This may be felt need seminars, workshops, community service, or any specific project to meet the needs of the people in the community.

Evaluation and Future Ministry Projections

Gangel discusses the importance of evaluations for a new ministry initiative: “The evaluation step measures the degree of success or failure in our achievement of ministry objectives. What we learn from evaluation establishes the basis for changes in the organization which may result in reidentifying needs, re-clarifying objectives, and

³ Ibid., 103.

restructuring methods and ministries.”⁴ Evaluations need to be given at least twice during the pilot project: in the middle of the project (at the end of June 2014) and at the end of it (at end of December 2014). This final evaluation is especially essential because it directly affects the future of the ministries. Although the methods of evaluation are diverse, interview and questionnaire are the most common tools. The subjects of evaluation are the degree of meeting the needs of the people in the community, and the level of satisfaction of the members regarding the achievement of the goals of the team. In addition to having team members complete evaluations at the mid-point and the end-point, evaluation forms will also be administered to attendees at the end of every outreach activity, if possible.

Extending Team Ministry to the Entire Congregation

Based on the evaluations collected during the pilot project, the objectives and methods for the ministries can be modified. Sometimes the needs of the people in the community will change, and they need to be re-identified. Extending team ministry to the entire congregation will take approximately two or three years (starting in January 2015). Once the team ministry is extended to the entire congregation, new ministries will still need to be developed on a continual basis for new members.

The method for extending team ministry to the entire congregation is to multiply the number of ministry teams. Multiplying the ministry teams assumes that the number of leaders will increase. When new leaders are selected, it is desirable for the leaders who were part of the pilot project to be mentors to them. As a result, new ministries will

⁴ Gangel, *Team Leadership in Christian Ministry*, 373.

develop, which can address the needs of the community after they are specifically identified.

Leadership Development for Sabbath School Action Units

One of the key resources for team ministry is leaders of teams. In this section of the project, several detailed plans on leadership development are clarified, including: how potential leaders for the new ministry initiative will be identified; what the role of pastoral staff will be in this initiative; what criteria will be used for leadership selection; what the specific tasks of these new leaders will be; what training will be necessary; and who will perform the training.

Identification of Leaders: A Consensus Process with Staff and Pastors

As mentioned above, selecting leaders for the new ministry initiative can be done by the pastoral staff or the church board. However, selection by the pastoral staff is recommended, since the pastor will be the coach of the leadership training. The most important criterion for leadership selection is the character of the person and his or her walk with God. The next criterion is the passion of the prospective leader. Spiritual gifts and skills will be considered last. The main roles of the leader will be disciple-maker, fellowship facilitator, and ministry initiator. Additionally, leaders will act as consulting agents for the transition of the church to team ministry. These potential leaders need training in order to perform those important tasks.

Training Session: Led by the Pastoral Staff with the Operating Manual

Even though there will be continual group coaching and individual mentoring for leaders on a regular basis as long as team ministry continues, the first six months of the pilot project is the most important opportunity for leadership training. The pastor should commit himself to this endeavor for the long-term success of team-based ministry. The quality of the training may determine the future of the ministry. The specific topics that will be included in the training are found in the operating manual (see page 154).

Mentoring and Coaching Sessions: Leaders' Meetings Led by Pastoral Staff

The weekly training sessions for leaders will continue beyond the pilot project. These sessions will include training regarding: how to improve one's technique for interactive Bible study; how to care for team members in terms of their physical, emotional, and spiritual health; and how to lead the outreach ministry. There will also be monthly reporting sessions that leaders will attend. Each leader will report what is going on in his or her group, and the coach and other leaders may respond to the reports. This venue will provide an opportunity for mentoring and learning from each other. Logan and Carlton share helpful coaching insight through their experience: "Most people tend to get too focused on the problems and on what's not working. Instead, we encourage them to start by reminding themselves of what is working."⁵ The leaders will need encouragement at these meetings more than advice.

⁵ Logan and Carlton, *Coaching 101*, 86.

Planning Together to Meet the Needs of the Community

The monthly reporting sessions also provide opportunities for leaders to plan together how best to meet the needs of the community. All leaders are to be alert to the outreach ministries taking place at any given time, and they can share their own ideas and experiences. These monthly reporting sessions may be the primary place for consideration of new ministry areas. The leadership team can discuss how to meet the needs of the community on a broader scale. The leadership team may also suggest the direction of team ministry, make important decisions, propose new ministries, recommend new prospective leaders, and submit better structural or administrative ideas.

Each ministry team can plan together to meet the needs of the community. On the ministry team level, the plan should be detailed and specific. Whether the team's ministry is a felt need seminar, workshop, community service, or a special event for meeting the needs of the community, the plan should be very concrete and operational.

Resources

Appropriate resources to support the ministry initiative are necessary. The room for weekly training for leaders and the rooms for the five ministry teams for the pilot project should be reserved. Equipment such as an LCD projector and a portable screen are to be reserved for training sessions. A budget for weekly fellowship meals and accommodation and meals for the retreat should be approved. Finally, the operating manual should be published in booklet form by the first leaders' training session.

Facilities and Equipment: Reserving Rooms and Equipment

Rooms for leadership training and for the ministry teams need to be reserved. The leadership training will take place in the small conference room in the education building of the church every Friday evening for six months beginning in July 2013. After the completion of the leadership training, rooms for the five ministry teams involved in the pilot project will be needed on every Sabbath morning for Sabbath School Action Unit activities for one year. The password for the copy machine needs to be given to one of the leaders for convenience. The only items of equipment needed for implementation are an LCD projector and a portable screen. These should be reserved on every Friday evening for training sessions, which will continue for six months beginning in July 2013.

Budget: Weekly Training Sessions and Weekend Retreat

During the leadership training, a fellowship dinner will be offered, so the budget should include those meals. The leadership retreat for one night will involve the following expenses: accommodations, meals, refreshments, and materials. The operating manual also needs to be copied and bound, not only for the five leaders of the pilot project but also for the leaders who will join once the pilot project is completed.

Written Materials: Operating Manual

The ministry team operating manual needs to be designed in a user-friendly format. It should include the philosophy and purpose of team ministry, the timeline for implementation, and workshop material. The manual consists of twenty-five chapters. This manual will be used as a textbook for leadership training, both for the pilot project and the full implementation of team-based ministry.

The topics recommended can be divided in two parts: theory and practice. The theory section includes topics such as: God’s purpose in creation; God’s mission in redemption; the concept of team ministry; God’s intentions related to small faith communities; the Great Commission; the relationship between the Church and the world; ministry and the needs of the community; forming a leadership core; structural transformation of the church; and multiplication of teams. The practice section includes topics such as: leadership development; self-care and spiritual disciplines for the leader; leading a group Bible study; fellowship in teams; discipleship in teams; outreach through ministry teams; analysis of the target population; finding and utilizing one’s spiritual gifts; an annual evangelism plan; and assessment of the ministry.

Additional Support Personnel

With the leaders acting as primary personnel, additional support personnel will also be needed. Sabbath School staff members will serve as the managing crew for team ministry, and associate leaders will be trained to lead future ministry teams as mentioned before. This section will discuss how and when these individuals will be prepared for their assignments.

Sabbath School Staff Members as the Managing Crew

Rainer and Geiger suggest that it is often better to meet ministry needs through existing programs than by adding new programs.⁶ Burrill recommends the same concept: “How much better it is to disturb as little as possible the accustomed ways of doing things in the church. Introduce the new idea and let it exist side by side with the old. That is the

⁶ Rainer and Geiger, *Simple Church*, 210-212.

only way to transition an existing church.”⁷ In the case of Los Angeles Central Korean Adventist Church, team-based ministry will be implemented in the structure of existing adult Sabbath School classes, which are called Sabbath School Action Units.

Sabbath School staff members, both officers and department directors, currently perform the following tasks: forming Bible study classes, supervising the the teachers and students, distributing materials like Sabbath School quarterly lessons, and collecting and sending the world mission offerings. As the church moves to a team-based ministry model, the Sabbath School staff members will focus more on the ministry teams than on the Bible study classes; they will concentrate more on the management of the outreach events like felt need seminars, workshops, and community services done by ministry teams. The Sabbath School staff members will function as managing crews; they will advertise the team ministry, place new members in the ministries, keep records of team activities and statistics, and present the ministry reports to the congregation.

Assigning Associate Leaders for the Future

Ministry teams can be multiplied as often as there are new leaders ready to lead. Failure to foster new leaders is one of the worst hindrances in church growth through team ministry. George asserts that the small group is the best place for the development of lay leadership.⁸ The team leader can train associate leaders in the context of real ministry.

⁷ Burrill, “Recovering an Adventist Approach,” 294.

⁸ George, *Nine Keys to Effective Small Group Leadership*, 78.

The leadership core may be a great resource for future leaders. When a small group has at least six members, usually there is a group of about two or three within the small group who help the leader and learn from the leader. This group of two or three is known as the leadership core. Ott proposes that Peter, James, and John were the leadership core within the Twelve Apostles.⁹ He mentions the three events in the gospel of Mark in which Jesus only includes these three: when he went to the home of Jairus (Mk 5:37), when he went up the Mount of Transfiguration (Mk 9:2), and when he became distressed in the Garden of Gethsemane (Mk 14:33). Peter, James, and John were among those with whom Jesus was most fully vulnerable, the ones closest to him, and the most significant leaders of the early Church.¹⁰ As the team gets larger, there will be some people who have a more exceptional interest in the ministry. They are good candidates for future leadership. The sooner the leader is able to select associate leaders, the more time there will be for those associate leaders to be trained.

Assessment Plan

The primary tools for assessment are interviews and questionnaires. (See the assessment questionnaire for leaders and members in Appendix D, and also see the seminar or workshop assessment questionnaire for attendees in Appendix E.) Even though interviewing must not be understood as hearing the “objective truth” about the

⁹ Ott, *Transform Your Church with Ministry Teams*, 66.

¹⁰ *Ibid.*, 67.

congregation, it is a helpful method to gather diverse perspectives.¹¹ The interviews will take place at the end of the pilot project and at the end of each year after the official launching of team-based ministry to the congregation. There are three main groups who should be interviewed: leaders, members of ministry teams, and those who attended the felt need seminars, workshops, or community services. Interviewing may be done individually or in groups.

At the end of the pilot project and at the end of each year that team-based ministry is launched, questionnaires will be handed out to the same three groups of people. Additionally, the records of all efforts to meet the needs of community, the numbers who attended those felt need seminars and workshops, and the feedback from attendees will be carefully analyzed.

Summary and Conclusions

This chapter discussed the implementation of the team-based ministry called Sabbath School Action Units. According to the timeline, it takes at least three years from the beginning of the pilot project to the extension of the team ministry to the entire congregation. Because the transition from an inwardly focused church to an outwardly focused church is not easy, especially for a church that has long history and tradition, it is necessary to move slowly and steadily. Leadership development is one of the most critical elements for the success of team ministry. Once the leaders are trained, team

¹¹ Scott L. Thumma, "Methods for Congregational Study," in *Studying Congregation: A New Handbook*. ed. Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney (Nashville: Abingdon Press, 1998), 208.

ministry ought to go forward smoothly in spite of any difficulties during the transition.

Orchestrating the implementation is the task of the pastor and the leadership team.

SUMMARY AND CONCLUSION

The purpose of this project is to demonstrate how Los Angeles Central Korean Adventist Church, an older congregation with an established tradition, can move from an inward to an outward focus through team-based ministry. Such a transition is possible by remodeling the existing Bible classes into ministry teams, and by restructuring the church into ministry team-centered governance rather than committee-centered governance. While the existing Bible classes are strong in discipleship, and while the current committee-centered leadership is strong in ministry, ministry teams are simultaneously powerful in three aspects: fellowship, discipleship, and ministry. Because a ministry team functions as a small group and a committee, the church can secure a better position to accomplish its essential purposes: fellowship, discipleship, and ministry.

The transition from an inward orientation to an outward orientation does not mean that fellowship and discipleship should be sacrificed for ministry. Rather, fellowship and discipleship will be strengthened in the midst of team-based ministry. Simultaneously, ministry is maximized when fellowship and discipleship are occurring in the midst of a team setting. The real transition happens when fellowship, discipleship, and ministry happen together.

In terms of ministry, there is a multitude of felt needs and spiritual needs among the hundreds of thousands of Koreans living in downtown Los Angeles. As an immigrant community, Koreans experience culture shock and language barriers; difficulties related to legal status; health problems; family issues, such as parenting, divorce, and the generation gap; financial difficulties; and addiction problems. In addition to felt needs,

there certainly exist spiritual needs among the people in the community, whether or not they recognize them.

One of the best ways for the church to meet the needs of the community is ministry through teams. As the body of Christ, the Church works best when it labors in teams. The early Church exemplified such team ministry. Believers in the early Church met in homes as small groups, rather than in a large place with thousands of believers together. As such, they accomplished the mission of God. The early Church had four points of emphasis: focusing on the Word and prayer, enjoying fellowship, being favored by all people, and emphasizing world mission. Every member of the Church belonged to the community and participated in ministry. The Church today needs to return to this model.

In terms of returning to this ideal, the Seventh-day Adventist Church has some advantages and some disadvantages. The strong emphasis on *sola Scriptura* and biblical doctrine has given the Adventist Church intellectual faith, but this tendency has left the Church with a void in terms of spiritual experience. The experiential aspect of faith needs to be more strongly emphasized in the church. The more church members are involved in ministry and mission, the more they can participate in God's ministry to the world and see him at work firsthand. Generally speaking in the Seventh-day Adventist Church, members need more experience of having their prayers answered and a sense of God's presence in their ministry.

Traditionally the Seventh-day Adventist Church has underscored one's personal ministry over and above team ministry. However, deeper investigation of the Bible shows that there are remarkable accents on the concept of team ministry. The concept of the

Church as the body of Christ includes the fact that church members who have various spiritual gifts are to edify one another. Just as the human body needs several parts working together to accomplish a task, a single person in the Church needs to work with others to accomplish certain tasks.

Another strong emphasis the Seventh-day Adventist Church is world mission. It is an amazing fact that the Church is doing gospel work in over two hundred countries around the world. At the same time, local churches ought not neglect ministry to their own neighbors. Team-based ministry provides one of the best approaches for community outreach for a local church.

Los Angeles Central Korean Adventist Church needs to become a church *of* ministry teams, not simply a church *with* ministry teams. Team ministry is a powerful way to make the church a center of discipleship through weekly Bible study and the sharing of members' personal spiritual lives, as a center of fellowship through mutual support, and as a center of ministry through pursuing specific goals. Becoming a church of ministry teams means that the church leadership needs to transition from being committee-centered to being team-centered. As the result of this change, the church can expect members to have more opportunities for fellowship, discipleship, and ministry.

The strategy implementation will be gradual, beginning with a pilot project and eventually expanding to the entire congregation. Several steps need to take place for the pilot project phase as well as for the expansion phase. These steps include: clarifying the vision of team ministry, selecting and training the leaders, recruiting team members, group coaching and individual mentoring for the leaders, and conducting sequential

evangelism within the community. To begin with, a ministry team should be tasked with supervision of the transition from start to finish.

When Los Angeles Central Korean Adventist Church attempts to move its focus from an inward orientation to an outward direction, it may encounter rejection and threats from both inside and outside. To diminish these obstacles, it is necessary to guide the participation of the congregation, and it may take time. Even though churches with a long history have a strong tendency to resist change, it is not impossible to move from an inward to an outward focus. In the case of Los Angeles Central Korean Adventist Church, the existing Sabbath School needs to change its role from being a program that offers Bible classes to being a group of ministry teams, and the church needs to change its governance from committee-oriented administration to ministry team-centered management. By doing this, ministry teams can become classes for Bible study and discipleship, plazas for fellowship, and channels for ministry.

Ellen White precisely depicted God's intention for the Church: "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency."¹ The Church is called to carry the gospel to the world as a continuation of the ministry that Jesus performed when he was on earth. By providing service to the community and by proclaiming the gospel to the world, the Church leads people to Christ who is the Lord of salvation.

¹ White, *The Acts of the Apostles*, 9.

When the resurrected Jesus appeared to his disciples in the upper room, after showing his wounded hands and side, he said “Peace be with you! As the Father has sent me, I am sending you” (Jn 20:21). And with that he breathed on them and said, “Receive the Holy Spirit” (v. 22). This is one of the most distinct verses related to the definition of “missional church” in the Bible. As the Father has sent Jesus the Son to the world, Jesus also sent the Church to the world to continue the ministry he had been doing on earth. There is no negotiation or compromise in this commandment. The Church should obey it without any excuse. Jesus guaranteed success of the ministry by sending the Holy Spirit to be with believers as a counselor and assistant.

Jesus not only promised the Holy Spirit to be with them when they go into the world in obeying the Lord’s commandment, but also he gave his disciples an important instruction as he sent them out. They did not have to go individually, but they were to go in teams. Team ministry is the most effective system God has given to accomplish his mission.

In the near future, when the Church accomplishes the Great Commission on earth, Jesus will come again to claim his faithful servants and bring his everlasting kingdom. On that day, God’s ministry of redemption, which is done in the teamwork of the Trinity, will be complete. All of his faithful servants will join the exultation of God.

APPENDIX A

MINISTRY TEAM COVENANT AND GUIDELINES*

*Adapted from Ott, *Transform Your Church with Ministry Teams*, 168-170.

A. We are deliberate about our relationships and fellowship, honoring the covenantal agreements.

1. *Spiritual Disciplines*: Our team engages in the disciplines of the Christian faith such as Bible study, fellowship, and ministry. We pray daily for our ministry and for each other by name.

2. *Face-to-Face Relationships*: We work to know one another on a personal basis, to trust and serve one another. We work out our differences with mutual respect and love.

3. *Confidentiality*: We keep team conversation within the team. We respect the confidences of others.

4. *Communication*: We communicate directly and thoroughly. We introduce significant issues face-to-face. We use voicemail and e-mail to communicate information and affirmation but never confrontation. We resolve differences in person or on the phone. We avoid indirect communication, with the exception of passing along praise and compliments to one another.

5. *Clear Expectations*: We clarify and understand our common vision. We establish communal and individual expectations, and we communicate clearly what we intend to accomplish and when. We use weekly, monthly, and yearly conversations with the team and with the team leader to guide us.

6. *Loose-Tight Balance*: We serve with freedom and within boundaries. The team blesses our initiative (loose) while we remain committed to the defining vision and practices of the team and of our congregation (tight).

7. *Loving Loyalty*: We have the freedom to express differences of opinion within the team while supporting team decisions to those outside the team.

B. We observe important courtesies and guidelines.

1. We respect congregational leadership. We center our team ministry on the defining vision and practices of our congregation.

2. We recognize that time is as precious for others as it is for us. We begin and end our meetings on time, and we don't overtax someone's time with too large or complex an assignment.

3. We keep our promises, commitments, appointments, and agreements.
4. Our word is our bond.
5. We use the “Good Report” principle, always speaking well of one another.
6. If we are bothered by something happening on our team, we don’t complain about it to our friends. Instead we go directly to the source and seek to work it out.
7. When we make a mistake – or even if we don’t, but discover that others are ill at ease with something we have done – we seek immediate reconciliation/ restoration, and do so face-to-face if possible.
8. We seek to generate vision with those whom we lead. Where appropriate and possible, we think ahead one year – or two or three years ahead when circumstances permit.
9. We send every willing person to a specific ministry.
10. We begin new ministries only when there is a team in place.

Signature _____ Date _____

APPENDIX B

LIST OF POTENTIAL MINISTRY PASSIONS**

**Adapted from Bruce Bugbee and Don Cousins, *Network-Participant's Guide: Right People, in the Right Places, for the Right Reasons, at the Right Time*, Rev. ed. (Grand Rapids: Zondervan, 2005), 156.

Abortion	Abused Women	Addiction Recovery
AIDS	Animals	Beauty and Order
Building Esteem	Career Women	Child Care
Children	Children in Need	Church
Church Effectiveness	Church Renewal	College Students
Connecting People	Crisis Intervention	Disabled
Discipleship	Divorced	Economic
Education	Elderly	Empty Nesters
Environment	Family	Fellowship
Relational Harmony	Health Care	Helping Hurt Adults
Helping the Helpless	Homeless	Homosexuality
Hospice Care	Hospitalized	Hunger
Immature Believers	Infants	Injustice
International Ministry	Leadership Development	Literacy
Making Systems Work	Mentoring	Missions
Parents	Politics	Poor
Poverty	Prisoners	Racism
Reaching the Lost	Refugees	Single Parents
Singles	Spiritual Warfare	Technology
Teen Moms	Unemployed	Violence
Widowed	Young Marrieds	Youth

APPENDIX C

PERSONAL RESOURCES SURVEY***

***Adapted from Bugbee and Cousins, *Network-Participant's Guide*, 167.

Please go through each area, carefully marking the blanks which indicate talents or skills in which you have proven ability. In other words, indicate areas in which you have demonstrated a reasonable amount of confidence and competence. You are not making a commitment to serve in any area where you check a blank, but we would like to have this information on file in case of special needs. Be honest and fair in your self-evaluation.

Professional Services	<input type="checkbox"/> Lifeguard	Art
<input type="checkbox"/> Mental Health	<input type="checkbox"/> Counseling	<input type="checkbox"/> Layout
<input type="checkbox"/> Social Work	<input type="checkbox"/> Career Counseling	<input type="checkbox"/> Photography
<input type="checkbox"/> Financial	<input type="checkbox"/> Unemployment	<input type="checkbox"/> Graphics
<input type="checkbox"/> Dental	<input type="checkbox"/> Day Care Director	<input type="checkbox"/> Multimedia
<input type="checkbox"/> Medical	<input type="checkbox"/> Law Enforcement	<input type="checkbox"/> Mailers
<input type="checkbox"/> Chiropractic	<input type="checkbox"/> Personnel Manager	<input type="checkbox"/> Crafts
<input type="checkbox"/> Legal	<input type="checkbox"/> Public Relations	<input type="checkbox"/> Artists
<input type="checkbox"/> Accounting	<input type="checkbox"/> Advertising	<input type="checkbox"/> Banners
<input type="checkbox"/> Bookkeeping	<input type="checkbox"/> Television:_____	<input type="checkbox"/> Decorating
<input type="checkbox"/> Taxes	<input type="checkbox"/> Radio	_____
<input type="checkbox"/> Nursing	<input type="checkbox"/> Computer Programming	Teaching or Assisting
<input type="checkbox"/> Landscaping	<input type="checkbox"/> Paramedic/EMT	<input type="checkbox"/> Preschool
<input type="checkbox"/> Carpet Cleaning	<input type="checkbox"/> Systems Analyst	<input type="checkbox"/> Elementary
<input type="checkbox"/> Window Washing	<input type="checkbox"/> Journalist/Writer	<input type="checkbox"/> Junior High
<input type="checkbox"/> Engineer	_____	<input type="checkbox"/> Senior High

Single Adults (18-29)

Single Adults (30+)

Couples

Men's Group

Women's Group

Tutoring

Learning Disabled

Researcher

Aerobics

Budget Counselor

Mechanical

Copier Repair

Diesel Mechanic

Auto Mechanic

Small Engine Repair

Mower Repair

Machinist

Office Skills

Computers

Word Processing

Receptionist

Office Manager

Data Entry

Hearing Impaired (Signing) Gardening

Filing

Mail Room

Library

Transcription

Shorthand

Missions

Long Term

Short Term

Missionary

Evangelism

Theatrical

Actor/Actress

Poet

Dance

Mime

Puppets

Clowning

Audio Production

Sound/Mixing

Lighting

Set Construction

Set Design

Stagehand

Scriptwriter

Construction

General Contractor

Architect

Carpenter: General

Carpenter: Finish

Carpenter: Cabinet

Electrician

Plumbing

Heating

Air-conditioning

Painting

Papering

Masonry

Roofing

Telephones

Drywall Finishing

Concrete

Carpet Installer

Interior Design

Drafting

Working With

Handicapped

Website Maintenance

- | | | |
|---|---|---|
| <input type="checkbox"/> Incarcerated | <input type="checkbox"/> Building Maintenance | _____ |
| <input type="checkbox"/> Learning Disabilities | <input type="checkbox"/> Grounds Maintenance | Musical |
| <input type="checkbox"/> Nursing Homes/Shut-Ins | <input type="checkbox"/> Transportation | <input type="checkbox"/> Choir Director |
| <input type="checkbox"/> Hospital Visitation | <input type="checkbox"/> Snow Removal | <input type="checkbox"/> Choir |
| <input type="checkbox"/> Meals on Wheels | <input type="checkbox"/> Catering/Cooking | <input type="checkbox"/> Soloist |
| <input type="checkbox"/> Housing for Homeless | <input type="checkbox"/> Weddings | <input type="checkbox"/> Instrument |
| _____ | <input type="checkbox"/> Bookstore | <input type="checkbox"/> Composer |
| General Help | <input type="checkbox"/> Tape Duplication | <input type="checkbox"/> Arranger |
| <input type="checkbox"/> Cashier | <input type="checkbox"/> Plant Care (Indoor) | <input type="checkbox"/> Piano Tuner |
| <input type="checkbox"/> Child Care | <input type="checkbox"/> Sports Official | _____ |
| <input type="checkbox"/> Customer Service | <input type="checkbox"/> Sports Instructor | |
| <input type="checkbox"/> Food Service | <input type="checkbox"/> Website Development | |

Are there any other products, specific resources, skills, interests, talents, abilities, or unique opportunities (example: permitted access to specialized purchasing/ discounts for the church) that you would like to offer to the church? _____

I understand that this information will be made available only to responsible and appropriate staff and ministry leaders at this church.

Signature: _____ Date: _____

APPENDIX D

QUESTIONNAIRE FOR ASSESSMENT—LEADERS/MEMBERS

Circle either a 1, 2, 3, 4, or 5 depending on how strongly you agree or disagree with the statement as it relates to your ministry. A “5” means that you strongly agree, a “4” means that you agree, a “3” means that you neither agree nor disagree, a “2” means that you disagree, and a “1” means that you strongly disagree.

1. The leader performed the leadership role well. 1 2 3 4 5

Please explain: _____

2. The ministry was accomplished successfully. 1 2 3 4 5

3. The fellowship was done warmly. 1 2 3 4 5

4. There was sufficient communication between team members. 1 2 3 4 5

5. The teamwork was strong enough. 1 2 3 4 5

6. How do you evaluate the team ministry in general?

7. What specific suggestions for improvement can you offer that will help us to plan for the future?

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