

Ministry Focus Paper Approval Sheet

This Ministry Focus Paper entitled

**REVITALIZING A TRADITIONAL CHURCH IN THE SAN
FERNANDO VALLEY THROUGH CROSS-CULTURAL MINISTRY:
WITH SPECIAL REFERENCE TO THE FREE MUSIC LESSON
PROGRAM AT THE VAN NUYS UNITED METHODIST CHURCH**

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Doctor of Ministry

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Abstract

Revitalizing a Traditional Church in the San Fernando Valley through Cross-Cultural Ministry:

With Special Reference to the Free Music Lesson Program

at Van Nuys United Methodist Church

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Doctor of Ministry

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This ministry focus paper demonstrates the potential for cross-cultural ministry in the context of a changing multicultural society, including a study of how a traditional Caucasian congregation can effectively evangelize Latinos living in Van Nuys, California.

The paper presents examples of cross-cultural ministry from the Old Testament, God's cross-cultural ministry, and Paul's cross-cultural ministry, especially how Paul used their culture to evangelize Hellenistic people. Paul started house churches for Gentiles that best fit their culture and put all his efforts into nurturing local ministry coworkers.

The paper studies how four churches in Los Angeles, California, implemented Paul's style of cross-cultural ministry in their churches. It discusses the demographic change in the San Fernando Valley, specifically the shift from a Caucasian majority to a Latino majority, which caused Van Nuys United Methodist Church (UMC) to deteriorate. The situation that led to implementation of Paul's cross-cultural style of ministry, the current progress and fruit, and the ministry methods are described. The study examines the churches' work to present similarities with the biblical examples and the needs for improvement.

This paper includes interviews and survey questionnaires of the local residents and students of Van Nuys UMC's Free Music Lesson Program that prove the effectiveness of Paul's cross-cultural ministry in this contemporary church. In addition, it describes the healing that has occurred among students while learning to play musical instruments. It also explains how to train local ministry workers, which was one of Paul's methods of cross-cultural ministry.

Finally, this ministry focus paper concludes by presenting challenging future developments and plans

that effectively utilize Paul's cross-cultural ministry in Van Nuys UMC. This study is an attempt to meet the needs of churches and pastors who want to begin cross-cultural ministry in their specific cultural contexts, offering guidelines for successful cross-cultural ministry.

Theological Mentors: Jin Ki Hwang, Ph D

Euiwan Cho, PhD

Dedication

This ministry focus paper is dedicated to my wife who supported me with patience and kindness without a murmur of complaint, and to all whom I know in the Lord who have dedicated their lives for the glory of God in love and the spreading of His gospel.

Acknowledgements

I thank God for His protection and guidance in my life. And I also thank my church members for supporting me to successfully serve Van Nuys United Methodist Church as a pastor of the English Congregation.

I give my deepest gratitude to Professor Jin Hwang for encouraging and supporting me as a teacher, spiritual mentor, and thoughtful older brother.

First of all, I thank God, whom I have been blessed by and thankful to for accepting this undeserving person's efforts; my wife, whom I have been walking with in hope and darkness through her patience, sincerity and love; to my parents, whom I have been strengthened by with their tearful prayers and continuous trust; and Rev. Kyung Hwan Oh and his wife whom have been praying and supporting my ministry in many ways.

I give thanks to all who have been supporting and encouraging me with their prayers and assistances. I swear that I will dedicate my whole life to God, to carry out my mission work in evangelizing to people.

April, 2013. Dae Il Choi

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Chapter I

Introduction

1. The Purpose and Significance of the Study

Church stagnancy has been an issue throughout the United States. Many believers are abandoning their faith and leaving their churches. Dr. David Olson's research published in 2008 shows that about 3,200 churches in America closed each year in the 1990s and then about 3,700 a year in the 2000s;¹ As a result, American churches are in great danger. They will surely cease to exist if they fail to come up with effective solutions to combat these decreasing numbers of attendance.

The situation is not much different with churches in Southern California. Many churches in Southern California are losing their congregants although they have a huge potential for growth. Southern California is often referred to as a 'melting pot' of ethnicities and cultures because of the diverse ethnic groups living together. It is not difficult to find different ethnic groups even within a local church, ranging from elementary to young adult groups. Many churches now have interracial families among their congregations.

The ethnic and cultural diversity can represent a wonderful opportunity for the churches in Southern California to expand their range of ministerial work. In other words, the churches can and should reach out to members of those racial groups who are already attending church or still unchurched with their unique backgrounds, upbringings, and environments.

What is the true meaning of church growth? Revival does not mean a growth by an influx of migrant

¹ David T. Olson, *The American Church In Crisis* (Missouri: Grand Rapids, 2008), 15.

church members. One can observe that many members who leave their current churches often switch to other churches with either younger pastors or more attractive programs, and those new churches may experience rapid growth in their congregation. However, such cases cannot be categorized as reflecting genuine revival. An increase in membership does not point to a revival. True revival lies in a ministry's capacity to evangelize those who are unaware to Jesus' love. If believers assist those who are in need of assistance in this trek back to the church, ministries will then begin to experience tangible growth and spiritual revival.

Many churches dream of growth and revival. In regards to those improvements, Donald McGavran states:

Most Christians I know are dead serious about their churches. Where they are growing, people are excited and anxious to do their part to keep things moving for the glory of God. Where they are declining, people want to know the reasons why and what they can do about it.²

In order to revitalize a stagnant traditional church, one should be able to address the problems at hand; only then can he/she plan a strategy to counter such difficulties.

Van Nuys United Methodist Church, located in the City of Van Nuys, California, has over one hundred years of history. When I first came to this church as an English Congregation Pastor, there were only about 25-30 members, most of whom were elderly attending Sunday worship services. I was shocked at the church's physical and spiritual stagnancy. There was no weekly ministerial work other than Sunday worship services.

The purpose of Van Nuys UMC was limited to the bare survival of the ministry. The elderly congregation and financial problems were making it difficult to strive for evangelistic outreach. The church only tended to its current members and weekly Sunday worship services.

Lyle Schaller describes such situations:

² Peter C. Wagner, *Your church can grow* (Georgia: Mercer University Press, 1986), 14.

Frequently the members of congregations see themselves as small, weak, unattractive, powerless, and frustrated with a limited future. That self-image often creates a self-perpetuating cycle that produces policies and decisions that inhibit the potential outreach. Their priorities are survival and institutional maintenance, not evangelism.³

If a church loses its spiritual integrity and purpose and merely focuses on maintaining the status quo thus neglecting revival, then it will eventually run into a serious problem. I think that many churches in the U.S following this route will meet the same fate as that of churches in Europe. The members of Van Nuys UMC have served through worship services and programs for a long time as God's children. It is without a doubt that they genuinely love the church. However, they all concurred that without any improvements, the church cannot survive this destitution. I clearly stated that the church needed a program for revival when I began my ministry at Van Nuys UMC. Having realized the need for change, the congregation decided to support me in launching new ministerial efforts.

As I observed the church's stagnation with regards to the surrounding regional environment, I recognized that cross-cultural ministry would be the most effective way for bringing a revival. The demographics of the region surrounding the church is represented by a predominantly Latino population comprised of a 90% residential ratio, with the rest of the makeup compromised of African Americans and Asians.⁴ The makeup of a variety of ethnicities prompted me to turn my attention to cross-cultural ministry as the means to revitalize my congregation.

A majority of churches take part in international missions and tribal missions. These undertakings are certainly an expansion of God's kingdom. However, many churches misunderstand international missions as being the only essential means of evangelizing, and they hold this method to be legitimate and effective which leads to the neglect of the people in their own community.⁵

I realized that the most effective way to bring about revival in Van Nuys UMC was to reach out to the

³ Lyle E. Schaller, *Growing Plans* (Nashville: Abingdon Press, 1984), 20.

⁴ David W. Fleming, *San Fernando Valley Almanac* (LA: Los Angeles City, 2000), 60, 160.

⁵ Ebbie C. Smith, *Balanced Church Growth* (Nashville: Broadman Press, 1984), 149.

community around it. Focusing on cross-cultural ministry, I began to provide free music lessons to the community. This program has continued for over a year and there are about 30 students currently enrolled in the program and the effectiveness of this program is starting to show.

Donald McGavran has noted on the successes of the music programs of Redwood Chapel in Castro Valley, CA. He states that churches with new musical groups including new neighbors will constantly experience church growth.⁶

Every week, the students perform their music during Sunday worship service. Parents and families attend the service as well. Through this program, we have the opportunity to invite many people to our church. After each weekly service, there are many applications submitted for this program. I believe that our congregation gets younger every week because of this program.

I believe that cross-cultural ministry is one of the most effective ways that Van Nuys UMC can reach out and to share the gospel with the community. The church must now focus on reaching out to the community and revise its strategy, targeting a wider group of people. This ministry focus paper aims to reevaluate the effectiveness of Van Nuys UMC's methods to evangelize and introduce the gospel to its surrounding communities.

2. Methodology

First, I will use demographical analysis to study the cultural climate changes of Van Nuys city (Chapter II).

Second, I will take historical, critical and theological approaches to the Biblical texts to present the Biblical principles of cross-cultural ministry. Passages from both the Old and New Testament are selected based on their emphasis on the cross-cultural aspects of ministry (Chapter III).

Third, I will present case studies based on homepages and interviews (Chapter IV).

⁶ Peter C. Wagner, 22.

Fourth, I will evaluate the effectiveness of the Free Music Lesson Program through surveys taken by the prospective and enrolled students in 2012 (Chapter V).

3. Outline

In chapter II, I will write about the history and regional characteristics of Van Nuys based on an analysis of its demographics.

In chapter III, I will detail the Biblical passages that support this cross-cultural ministry.

In chapter IV, I will present case studies on the cross-cultural ministries of four other churches in Southern California, including their successful evangelism methods and their effects of revival. I will also suggest the improvements for each church for a more effective cross-cultural ministry.

In Chapter V, I will write about the function of music in cross-cultural ministry. I will also present the result of the surveys. Lastly, I will discuss the Free Music Lesson Program of my church with both aspects of advantages and improvements.

Chapter II

The Crisis of Van Nuys UMC and the Need for Cross-Cultural Ministry

I. Demographic Setting of San Fernando Valley, LA⁷

The change in Van Nuys' ethnicity makeup is similar to that of San Fernando Valley. The San Fernando Valley, which includes the city of Van Nuys is a part of Los Angeles County. By the year 2000, approximately 1.6 million people were living in the San Fernando Valley. It has 27 communities, including the city of Van Nuys, and about a third of Los Angeles County's population lives there.

The San Fernando Valley was first settled by Spanish missionaries in 1797, when they built the Mission San Fernando Rey. Before the missionaries' settlement, there were already two Native American tribes living there, the Tongva and Chuman tribe. There were about 5000 Native Americans living in that area before the missionaries built their mission. However, new diseases, intermarriages, and violent conflicts slowly reduced the Native American population. The reduction in population caused the Native American culture to slowly disappear.

The development of railroads in 1870s and 1880s brought Caucasians to settle in the San Fernando Valley. Similar to the Spanish missionaries, the Caucasian population mostly consisted of farmers, so they began to build farms, ranches, and other agricultural settlements. They planted vast wheat fields and smaller ranches, but the new inhabitants also built homes.⁸ The economy of the San Fernando Valley began to

⁷ I used the data of the following homepage, <http://digital-library.csun.edu/cdm/search/searchterm/the%20history%20of%20San%20Fernando%20Valley/order/nosort> [assessed May 9, 2013].

⁸ Lawrence C. Jorgensen, *Secularization of the Valley* (LA: Los Angeles City, 1986), 81-86.

flourish, and communities like Burbank, Chatsworth, Pacoima, and San Fernando were established.

There were 3,000 residents living in the Valley at the time when it became a part of the city of Los Angeles in 1911. The majority of the San Fernando Valley was populated by middle class Caucasians. Soon, the population grew to over 21,000 and two decades, it was later up to 112,000. Also, at this time, the manufacturing businesses and entertainment industry had spread to the Valley.

After WWII, the San Fernando Valley was completely transformed from agriculture farms and ranches to an industrialized city. There were more houses built to accommodate the population increase, and suburbs were established as a result. The people living in the Valley were enjoying economic prosperity and the American Dream. Due to technology development and the aerospace industry, industrial parks and manufacturing plants rose up where cattle ranches and wheat farms once stood

The San Fernando Valley's population peaked at 400,000 in the 1940's. The Valley's ethnicity make-up was still dominated by Caucasians, despite the change in the ethnicity make-up of the city of Los Angeles. However, the growth of the economy of the Valley demanded more workers; therefore, immigrant workers began to enter the Valley for jobs. Then, in the 1970's ethnic minority populations saw a significant increase in communities in the Valley such as Panorama City, Canoga Park, and Van Nuys.. This change in the cities' ethnicity make-up prompted some Caucasians to move out of the Valley to the north and towards Ventura County.

The Latino population of the San Fernando Valley increased by 43%, due to the Caucasian residents' departure. Furthermore, there was an increase of 63.9% of the Latino population in the city of Van Nuys. Many immigrants came to Van Nuys because of the appeal of the middle class lifestyle. Job opportunities and the hope of owning a house brought many people to Van Nuys. According to an analysis by a California State University, Northridge economist Shirley Svorny, "The Valley boasts a sizable concentration of manufacturing employment and firms, ranging from high-technology electronics to garments."⁹

The change from a Caucasian to a Latino population in the San Fernando Valley also changed the

⁹ <http://publicpolicy.pepperdine.edu/davenport-institute/content/reports/changing-face.pdf> [accessed May 9, 2013].

ethnicity make-up of the city of Van Nuys. The main factor in the increase of Latino immigrant workers to Van Nuys was the city's economic opportunities. Many immigrants moved to Van Nuys with the hope of prosperity, as a result, the Latino population increased by 60 percent.

2. History of Van Nuys UMC¹⁰

When Van Nuys became a city of the San Fernando Valley in 1911, a rich rancher owned this area.¹¹ He decided that there should be a church in the city. To choose a recipient of his land for the construction, he hosted a big barbeque dinner and whichever congregation brought the most members to the barbeque would receive the title to a plot of land. Methodists and Presbyterians both brought many members. The Presbyterians had the largest number of members and were granted land on Friar Street. The Methodists were so close to winning that the rancher decided to give them a plot of land also. Their land was on the Northeast corner of Tyrone and Erwin Streets.

During the summer of 1911, 30 Methodists met in a storefront in Van Nuys with Rev. F.D. Mathers from the Lankershim (North Hollywood) Methodist church at 3 p.m. and started Sunday school. In November 1911, the congregation changed the time of the service to 11 a.m. with F.D. Barnes as the pastor until May 1912 when the Conference accepted them as the Methodist Episcopal Church of Van Nuys and appointed C.C. Hartzler as the first officially appointed pastor. The article of incorporation states that as of the date of October 15, 1912 the state of California recognized the church as the First Methodist Episcopal Church of Van Nuys.

The first Methodist Episcopal Church of Van Nuys (now called Van Nuys United Methodist Church) became 100 years old as of October 14, 2012. Van Nuys UMC had experienced great growth by serving the community and its people.

¹⁰ The early history of the Van Nuys UMC is well documented in a booklet published internally in 1978. Accordingly, what follows is primarily based on this document although I rephrased the wording here and there.

¹¹ <http://www.thenuys.com/>

The Van Nuys UMC has been serving the community in many ways since it was established. In 1913, Boy Scout Troop 1 was organized and sponsored by the Van Nuys UMC. It was the first Boy Scout Troop west of the Mississippi River. In 1915, Van Nuys was annexed by Los Angeles. The church was closed for four months due to the national influenza epidemic. However, the church, Boy Scout members, and government officials all worked together to help the community by providing the things that they needed in their lives.

On March 13, 1928, the second greatest disaster in California's history struck when the San Francisquito Canyon Dam broke bringing a wall of water 50 miles to the ocean. The Boy Scout Troop #1 helped dig through rubble and locate bodies. All members of the Van Nuys UMC helped individuals whose entire families were killed. October 29, 1929 (Black Friday) started the "Great Depression" years. The church women helped with the school lunch program during the Depression. This began a period in which the church helped people who were evicted from their homes.

In 1940, the "Women's Society of Christian Service" was created as a result of the merging of the "Home Missionary Society" and "The Ladies Aid Society."

In 1954, Van Nuys UMC bought four lots on Sylvan Ave and Tyrone Ave. August 19, 1957 marked an important date in the life of the church because they built a new sanctuary and offices. The church installed unique stained glass windows made by Judson of Pasadena. Even now, students from an adult school in Van Nuys visit my church once a month to study the unique stained glass windows in the sanctuary.

In 1958, Van Nuys UMC had 1,265 members. There were 170 new members in one year, over 100 choir members in the youth group and 78 in the Channel Choir. When England gave Malaysia their independence, a Christian family, Mr. and Mrs. Wilford Lovell Garth, and their two daughters, fearing the Islamic government, immigrated to Van Nuys. The church members sponsored and helped them establish a home until they were able to provide for themselves.

The church members found out that the African American community wanted to open a literacy program for non-readers. The church then began to provide a literacy class for the community which still continues today. In 1986, Van Nuys UMC opened a Care Cottage to aid homeless women and children. In

January 17, 1994, there was an earthquake in Northridge, California. After the destruction, the church members helped the victims. One family found a beautiful piano that was undamaged and gladly donated it to the church.¹² These examples show that through God's blessings of opportunities, the church has been diligently serving God and its fellow Christians since the beginning of this ministry.

3. The Church Crisis

When I initially began to serve at Van Nuys United Methodist Church, I found out that this congregation used to boast of nearly 600 members in the 1970's and 1980's. The ethnicity makeup of the ministry was predominantly Caucasian. However, to my surprise, there were only 25 active Caucasian members. The perplexity of the situation and my curiosity led me to make inquiries about the cause for this quandary.

This same congregational stagnation is evident in many other churches throughout the U.S. David Olson claimed, based on his research on 200,000 churches in United States, that approximately 3,500 – 4,000 churches close their doors each year. Half of all churches did not add a single new member through conversion growth in any given year. According to Olson, the American Church loses approximately 2,765,000 people each year due to nominalism and secularism.¹³

The dismal record of churches and denominations in the United States in recent years indicate decline in both membership and attendance since the 1960s.¹⁴ Olson states that Christianity in America is in danger and many Christians, especially young adults, leave their faith and church.¹⁵

Christianity will lose its spiritual influence on humanity as more churches close and as members continue to turn away from God, if Christians fail to achieve an appropriate remedy for this stagnation.

¹² Church document made on Oct, 2002 for 90th Anniversary Service

¹³ Olson, 15.

¹⁴ <http://www.usatoday.com/story/news/nation/2012/10/08/nones-protestant-religion-pew/1618445/>

¹⁵ Olson, 17.

I believe, there are two important issues that need to be addressed properly since they have a huge impact on an individuals' decision to attend Van Nuys UMC.

First, the demographic shift and ethnic relevance of the region surrounding my church has affected its congregation. Forty years ago, Van Nuys population was mainly Caucasian.¹⁶ However, when Latinos gradually migrated into the city and its bordering communities, the Caucasian community began to leave the Van Nuys area. Among them were members of Van Nuys UMC. Some members left the church to move in with their children while several others moved to different communities to fulfill their own desires. For those who continued to attend Van Nuys UMC, their passion for the church diminished over time due to the health issues. Still there were others who transferred to United Methodist Churches in their new communities that they had moved to.

Second, the aging congregation naturally dwindled through death and medical conditions that prevented them from participating in the ministry. The few remaining elderly members continued to attend the church because they refused to sell their homes and relocate. The congregation still had one hundred members about 20 years ago. However, most of them now have passed away or have moved in with their children due to old age and an inability to maintain their health.

Those members were physically sluggish and lacked energy. Some of them had moved into nursing homes at their children's requests. When I started ministering to this congregation, I was oblivious to the magnitude of this issue. Eventually, a few members shared their concern for this ministry's survival. They realized that change and revival were essential to the sustainability of the congregation.

Lyle E. Schaller states in his book *Growing Plans* that most churches fail to succeed simply because they never really plan to.¹⁷ I concur with this notion. A church that fails to venture into risk will ultimately experience stagnation.

I shared the issue of church stagnation with my church members. I presented the problems of the current system such as a traditional worship style that doesn't attract young people, and the lack of church

¹⁶ Fleming, 160.

¹⁷ Schaller, 61.

activities during the week. I also shared my future vision and urged that the church needed a change to bring revival. My church members agreed with my proposal and decided to follow my attempts for the church's revival.

I then proceeded to examine my church's worship style for Sunday services and weekly activities. After examination, I noticed two problems. First, the worship featured an out-dated traditional worship style. Contemporary Christian music that would appeal to younger members was not incorporated. Also, even though there was a band leading worship, they only sang traditional hymns and did not use the drum set. From time to time, a few younger newcomers would attend a service but they failed to attend another service.

It was palpable that this congregation's outdated style of worship was unappealing to the members of younger generations.

The second major problem I observed was that the church lacked outreach activities and community service. During the week, the church was literally drenched in silence. Even though the choir gathered at church for practice, it was only once every other week. A church should be active throughout the week with prayer meetings, Bible studies, praise practices and so on. Without holding any events for the church to grow, it is bound to fade away from existence.

Despite the myriad of churches experiencing similar problems, many other churches seem to defy this trend and successfully grow their congregation. It is important to observe how these churches implement and sustain their growth.

Thus I began to pray for God's wisdom to bring revival to Van Nuys UMC. With God's grace, the church is entering into a new chapter of growth and revival. In the subsequent chapter, I will present the program that will help Van Nuys UMC to overcome the current situation.

4. The Need for Cross-Cultural Ministry

Once I took a short walk around my church, and was astonished to find that the nearby community was densely populated by Latinos. After some research on the internet, I discovered that the Latino population

dominates in Van Nuys and its surrounding areas.¹⁸ I encountered Latino children playing soccer or riding skateboards from time to time. It was at this moment that my desire to evangelize this group of people by teaching music to them was born.

While in South Korea, I served God as a Christian musician. My interest in serving God through music came from my father. His musical talents were best shown when playing the harmonica and the Korean traditional flute. Under my father's influence, I took lessons to learn to play musical instruments such as guitar, drums and keyboard at age 14. In addition to learning to play musical instruments, I also took up vocal lessons from a great teacher. Soon after I had graduated from high school, I auditioned to join a professional praise team. My career as a Christian musician started out on a good note. I had a chance to appear on a Korean Christian Radio program a few times and perform some songs as well.

I feel very blessed and honored that God has expanded my abilities in the musical realm. When I resided in Indonesia as a missionary, I taught music lessons to the local children of the town that I served, teaching them how to play guitar, drums, and even the keyboard. In my instruction, I only utilized Christian worship songs so that the children would lay songs that praised God. Even through exhaustion and fatigue, I would always find enough strength to teach the children with their musical instruments to praise God.

I later served as a youth pastor at Grace Korean UMC in Glendale, CA. While I ministered to their youth group, I taught music to the youth in the community as well. This was my first teaching experience with second generation Koreans and Latinos in America.

In the span of three years, I taught music lessons to approximately 150 students. With this program, I evangelized many young adults in the community.

From the previous successes at the Grace Korean UMC, I planned to extend the music program to Van Nuys UMC. Before the start of the project, I prayed to God for about three months because I had to confirm that this program was not out of my own will but out of God's. Then I began to search around in Van Nuys

¹⁸ <http://articles.latimes.com/2002/mar/31/local/me-spanish31> [accessed May 25, 2013].

for other music schools. There were not any notable music schools in the community. I speculated that the Latinos in the area did not have the economical means to enroll in music programs.

Then, I presented my Free Music Lesson Program to the church council at a meeting. However, as I proposed my project to the church council, they expressed concerns for the maintenance of church property and the liability of children. They even informed me that there previously was a Latino associate pastor who had failed to evangelize the Latinos in the community five years ago. However, Robert H. Shuller states in his book that pastors need to emphasize faith, hope, vision, love and joy rather than fear of failure and disappointment.¹⁹

Due to these failed attempts in the past, the council members initially doubted the effectiveness and practicality of the program. Despite the lack of support, I continued to press on for the project. As they saw my passion and enthusiasm for the Free Music Lesson Program, they eventually confided in me and approved it.

After the approval won at the council meeting, I immediately started to prepare the Free Music Lesson Program. I thought of ways to inform the community about this program. Then I decided to use the geographical advantage of the church's location. Even though the church is located in a residential area, the proximity of the main street of Van Nuys Blvd and the county courthouse across the street saw foot traffic of about 500 – 700 people daily. Also there are many children playing on the streets near their houses. Because of this ideal location, I ordered a sizable banner and displayed it on the wall of the church. In addition, I placed an advertisement in a Latino weekly newspaper.

Currently the Free Music Lesson Program includes 30 students, most of whom are Latinos. Through this program, Van Nuys UMC has been revitalized and has experienced a revival, as students of the Free Music Lesson Program have brought their families to the special performances on Sundays.

¹⁹ Robert H. Schuller, *Your Church Has Real Possibilities* (CA: Real Books Division, 1975), 37.

Chapter III

The Biblical Passages concerning Cross-Cultural Ministry

Human culture is included under God's creation. Culture nourishes human lives, and it is difficult for humans to exist without culture. After the fall of humanity, God demonstrated the proof of purpose for salvation by manifesting Himself unto human cultures, and he led the history of human recovery through cultures. Jesus was able to spread the gospel to people by interacting with them and embedding himself in human culture. Paul, the apostle for the Gentiles, also assimilated himself with Gentile cultures, and he spread the gospel by trying to address each culture's needs. God gave Christians his commandment of spreading the gospel, and he still wants Christians today to use culture as a means to spread the gospel just as Jesus and Paul did. In what follows I will discuss the biblical foundation of cross-cultural ministry.

1. God's Creation and Cultural Mandate

1) Cultural Mandate

Humankind was unique among all of God's creation. Only human beings were created in the "image of God" (Gen 1:27, NIV²⁰). God created Adam and Eve, the first man and woman in his "likeness" (Gen 1:26), and he assigned roles and functions to them (Gen 1:28). It was after God had finished all things and had assigned their roles and functions that the whole created order was declared to be "very good" (Gen 1:31).

The unique roles assigned to humankind were to "subdue" the earth and to "rule over" all other living

²⁰ NIV(New International Version) Bible was used for this ministry focus paper.

creatures (Gen 1:28). Humanity was commissioned to serve as God's "vice regent" over creation. Humankind was given the freedom to organize, beautify and care for God's creation according to its own determination and will. God provided a very basic framework for human culture but left it to humankind to develop the specific elements of culture as divinely commissioned managers of creation. Furthermore, the production of human culture was a function of the *Imago Dei* in humankind. As humanity acted according to their very nature, they developed human culture. Human beings acted in the likeness of God – filling, ruling, exercising creativity, relating, delighting in creation and resting (Gen 1-2). Human culture was a by-product of the character of God's image-bearers. God ordered humans to produce human culture in fulness (Gen 1:28).²¹

2) The Fall and Human Culture

God had told Adam and Eve that when they ate from the forbidden tree, they would "die" (Gen 1:17). This warning of death contained a double meaning. First, it meant that they would be separated from God. This happened immediately upon their transgression of God's command. The evidence of this separation is portrayed in the broken relationship between God and the first human couple (Gen 3:8-12) and their banishment from Eden (Gen 3:23). Prior to the Fall, humankind was right with God, that is, they were "righteous." After the Fall, humans were no longer right with God, that is, they became "unrighteous." After the Fall, Adam and Eve also became subject to physical death (Gen 3:19). Death became the universal experience of humanity beginning with the Fall (Gen 4-5; Rom 5:12).

Another tragic distortion occurred at the Fall. The very nature of human beings changed. Previously God's created world including humanity was by nature "very good" (Gen 1:31). After the Fall, evil became an inherent dimension of human nature (Eph 2:1-3). Their immediate, outward and sinful behaviors indicated their inward fallen character. These consequent experiential symptoms included fear, shame, guilt, and relational deterioration. Their very hearts became corrupted (Gen 3:8-13).

²¹ David Burnett, *God's Mission: Healing the Nations* (Kent, England: Send the Light Books, 1986), 26.

The Bible demonstrates, however, that humankind still retained the "*Imago Dei*", the image of God (Gen 9:6, James 3:9). After the Fall, this image was distorted but was not totally lost. Humankind retained a moral sense of good and evil (Rom 2:15). However, even this "conscience" was rendered corrupt and fallible. They also retained the capacity to understand God's divine nature in His creation (Rom 1:19-20).

Thus the nature of humankind at the Fall became a mixture of good and evil. Their consequent actions became morally mixed. As they exercised their capacities to think, make decisions, be creative, subdue the earth and rule over creation, the resultant human culture became a mixed product of good and evil.

In the Garden of Eden, Satan sought to separate human beings from God. Satan sought to cast doubt upon God's revelation (Gen 3:1). He replaced the truth of God with lies (Gen 3:4). Satan slandered the character of God, accusing him of unworthy motives (Gen 3:5). Satan's motive was to tempt human beings to sin and thereby cause separation between humankind and its holy Creator. Not only does Satan seek to distort the nature of human beings, but he also seeks to twist their God-intended roles. As vice regent, humankind was to function under the authority of God. Satan encouraged man to disobey and thereby rebel against God's authority. In their rebellion, human beings rejected their God-assigned role and set themselves up as the ultimate authority.²²

Satan also seeks to oppose the divinely-revealed patterns for human culture. Just as Satan tempted Eve to act contrary to God's authoritative standard of behavior in the Garden of Eden (Gen 2:17), so he continues to tempt humankind to live in sinful thoughts and behaviors. As people submit to these temptations, disobedient ways of living become the accepted behaviors in human cultures. In some cultures, polygamy and homosexual relationships are accepted instead of the singular divine pattern of monogamous, heterosexual marriage (Gen 2:24). Humankind's divine role of multiplying and giving life is distorted as humans act to take life (e.g. murder, abortion, human sacrifice). Thus Satan influences human culture to promote ways contrary to the righteous standards of divinely revealed patterns for society. Even though Satan brought sins into the world and polluted human culture, God still gave the same command that he had given

²² <http://bible.org/seriespage/fall-man-god%E2%80%99s-perfect-plan> [accessed May 29, 2013].

to Adam and Eve, and to Noah and his children for producing human culture in its fullness (Gen 9:1,7). God gives this same command to today's Christians as well.²³

3) The Diversity of Human Culture

The Tower of Babel was indeed a divine judgment upon humankind. In pride, humans banded together and built a monument to themselves. In disobedience and rebellion, they refused to spread out over all the earth. In one act of judgment, God thwarted their prideful effort to build the Tower and at the same time God caused them to disperse (Gen 11:1, 4). Thus the judgment of the Tower of Babel was God's way of forcing humankind to do what they had been commanded to do earlier, to spread out over all the earth.

Human cultures would exist under dual rulership: under the ultimate authority of God and under the delegated authority of humankind. By the disobedience of the people through the Tower of Babel, humans were spread out all over the world (Gen 11:8,9). God gave the mission of reaching out to people of other countries cross-culturally and spreading the gospel to them (Isaiah 49:6).²⁴

4) God's Redemptive Plan for Humans after the Fall

After Adam and Eve sinned, one might expect that a holy God would either immediately judge rebellious humanity with total annihilation or completely separate himself from the fallen creation. The Biblical account demonstrates that God neither destroyed nor abandoned human beings and creation. Rather God continued to be involved with humanity.²⁵

The scriptures reveal not only that God is holy but also that he is loving. Immediately after Adam's disobedience, God came seeking after Adam and Eve. He called out to them who were in hiding. He engaged

²³ Stephen A. Grunlan, Marvin K. Mayers, *Cultural Anthropology* (MI: Grand Rapids, 1988), 35.

²⁴ <http://darowmillerandfriends.com/2009/11/02/the-cultural-mandate-and-the-great-commission> [accessed May 29, 2013].

²⁵ Darwo L. Miller, *LifeWork: A Biblical Theology for What You Do Every Day* (Washington: YWAM Publishing, 2009), 45.

them in a dialogue. In his holiness and justice, he pronounced judgment upon them, but even before pronouncing judgment, he announced that ultimate victory would be given to humanity over the author of sin himself. In the midst of judgment, God announced hope. The hope was Jesus (Gen 3:15).

God drove Adam and Eve out of the Garden of Eden. This indicates a disruption in the relationship between God and humanity, but it should not be understood as a total separation. God's primary motive was to graciously prevent Adam and Eve from eating from the tree of life thus eternally preserving their earthly lives in their fallen state (Gen 3:22,24). Outside of the garden, God continued to relate to the fallen humankind. He enabled Adam and Eve to conceive children (Gen 4:1, 25). God was worshipped by the first family (Gen 4:26).

As God promised in Genesis 3:15 to crush Satan and its offspring, He finally sent His Son, Jesus to earth. God always had a redemptive plan of saving humanity through Jesus Christ. The work of Jesus Christ provides all that is necessary for the restoration of humankind (Heb 10:14). While ministering on earth, Jesus completely carried out God's plan of redemption. Jesus wanted his disciples to constantly carry out God's will of saving people, even after he ascended to heaven. So Jesus gave the Great Commission to his disciples, so that they would spread the gospel to all the people in the world by crossing nations, languages and cultures (Matt 28:18-20).

The Great Commission passage contain various emphases regarding God's redemptive purposes. God's plan for redemption is to be implemented within each people group on earth (Matt 28:18-20). Each individual culture people-group must receive God's special revelation (Rom 10:14-15).

In the gospel of Luke, God's redemptive purpose is stressed: 'repentance and forgiveness of sins will be preached in his name to all nations' (Luke 24:47). Other passages emphasize God's kingdom purpose: "this Gospel of the kingdom will be preached in the whole world as a testimony to all nations" (Matt 24:14). Still others include both redemptive (evangelistic) and kingdom (discipleship) purposes (Matt 28:18-20; Rev 5:9). In all of these texts, however, God's purposes are to be pursued in terms of all "nations" or people-groups. Jesus' disciples were given the Great Commission, so that they would go and spread the gospel to 'all people' in other countries with different cultures. The Great Commission contains both God's plan of

redemption and cross-cultural ministry. The disciples to whom Jesus gave the Great Commission were all from one people-group culture, the Jews. Christ commanded them to go to other people groups of different cultures with the gospel.²⁶

In order to fulfill the redemptive plan, God chose Paul, a Jew immersed in Hellenistic culture, to be the cross cultural messengers other groups throughout the Mediterranean region. Paul talks about God's redemptive plan in Romans 10:14-15. He states that people-groups that have the gospel must send messengers to cultural groups who do not have the gospel so that they have the opportunity to hear and believe it.²⁷

God still chooses people and sends them to accomplish His redemptive plan. Christians received God's command to work hard for the fulfillment of God's redemptive plan. Christ's messengers are to go to other countries and communicate the gospel cross-culturally.²⁸

2. God, the Cross Cultural Communicator²⁹

Incarnation is one of the foundational Christian doctrines. God became a human in order to fulfil his plan to save humans (John 1:14). He came down to earth and experienced human culture. God became the cross-cultural communicator through this incarnation. Some Christians have questions related to this idea of incarnation. The most often asked questions are, 'What are some effects of the incarnation?'; 'What does it mean for God to become a human?'; 'How did God carry out His plan to live among humans?'; 'How did He become a human?'; 'How does the incarnation serve as an example for humans to evangelize others?'

The first important aspect of incarnation is that Jesus fully expressed being a human. Luke 2:7 says that

²⁶ Duane H. Elmer, *Cross-Cultural Connection* (IL: InterVarsity Press, 2002), 45.

²⁷ Charles H. Cosgrove, *Cross-Cultural Paul: Journeys to Others, Journeys to Ourselves* (MI: Eerdmans Publishing, 2005), 12.

²⁸ Elmer, 52.

²⁹ Marvin K. Mayers, *Ministering Cross-Culturally* (MI: Baker Academic, 2003), 15-25.

He was born as Mary's child, wrapped in swaddling clothes, and placed in a manger. This means that God did not come as an adult, a wise man, a king, or as part of a privileged and elite social class. Jesus came as a baby into a lower class family in a land that was under the rule of another nation. The second important fact of the incarnation is that Jesus had to learn everything about life, just like every other human. He did not become a human with the complete ability to speak the language or with a full awareness of culture. He was just an ordinary child, and He had to learn how to speak the language from His human parents. He learned how to play with and from His peers: He learned how to become a carpenter from Joseph, and he studied the Scriptures and learned how to worship in the same way as other children did.³⁰ Luke 2:46 says that Mary and Joseph found Jesus in the temple listening to the teachers of the law and asking them questions. This is significant in that the Son of God was in the temple to learn, listen, and ask questions.

The fact that Jesus was a learner is not as well appreciated as His other characteristics, and is often misunderstood or used in an inappropriate manner. Jesus had to spend 30 years leading up to his time of ministry to learn human languages, cultures, and lifestyles. During that time He became aware of everyone's struggles and problems within their families. He lived alongside people as a learner and a companion. He learned to read the Scripture at a local synogogue and became so knowledgeable in it that people called Him "rabbi." Also He worshipped with other people, observed holidays such as the Passover, and joined celebrations held at the synogogue. In this way, He familiarized Himself with humans and called Himself the Son of Man. Luke 2:52 says that He gained favor not only with God, but also with other humans.

This brings us to the fact that Jesus was fully human as well as fully God. Paul tells us in Philippians 2:6-7 that Jesus took "the very nature of a servant, being made in human likeness." This means that Jesus was a human from top to bottom. He often called Himself the Son of Man and related to humans around Him. Furthermore, Jesus was not only fully human, but he was also a Jew. The Samaritan woman pointed out that Jesus was a Jew in John 4. Other people including His disciples and Jewish leaders also pointed out to remind Him that He was a Jew, pressuring Him to conform to Jewish cultural traditions such as observing the

³⁰ Elmer, 46.

Sabbath, partaking in ritual washings, and shunning “unclean” people. At His crucifixion, Pilate hung over his cross, a wooden sign saying, “King of the Jews”

In addition, Paul says in Philippians 2:6-7 that Jesus was “in very nature God.” Even in the likeness of a human, Jesus was still fully God at the same time. In other words, Jesus was fully God and fully human. So Jesus’ incarnation resulted in God becoming human and being assimilated into human culture. Jesus lived alongside humans and was surrounded by human culture. Jesus was aware of people’s struggles and sufferings. As a result, He spoke of God’s kingdom, healed those who were sick, and comforted those in pain to give people the much needed hope.

3. Paul’s Cross-Cultural Ministry

1) The Early Churches and Paul’s Understanding of Circumcision for Gentile Evangelism

Before Jesus’ ascension, He gave the Great Commission to His disciples. The disciples obeyed his command and devoted their lives to spreading the gospel.

In the process of early church formation, an unexpected thing occurred to Paul and Jesus’ disciples in the mission field; it was the mandating Jewish traditions along with the gospel to all churches in Gentile regions, including the one in Jerusalem. Therefore it is necessary to study how the cultural collisions affected the traditions of Jewish Christians, especially the law of circumcision. It is also important to study how the Jewish traditions affected Gentile mission. We also need to study the conflicts between some Jewish Christians from the Jerusalem Church to which the 12 disciples belonged and the churches in the Gentile regions of the Hellenistic culture.

(1) The Early Church and Gentile Evangelism

Jesus’ disciples focused on spreading the gospel after experiencing the Holy Spirit at Pentecost incident. There was a recording of “God-fearing Jews,” the Diaspora Jews who stayed in Jerusalem at the time. Jesus’ disciples began to evangelize the gospel to Jews and Gentiles in their corresponding languages. The early

church's missionary work started out in this manner, and they continued to expand their mission work from this point (Acts 2:41, 47).

As the early church's method of sharing the gospel characterized by Gentile missionary works, Apostle Peter's encounter with Cornelius, an Italian, marked a meaningful incident. Through Cornelius' request for a meeting and guidance from the voice of the Holy Spirit, Peter came to visit Cornelius' house. However, Peter knew that his visit to Cornelius was against the Jewish purity law. As he stated to Jewish leaders; "it is against our law for a Jew to associate with or visit a Gentile" (Acts 10:28). Here, we come to know that the leaders of the Jerusalem church were not happy with Peter since his meeting with Cornelius was considered to be an abomination by the Jews.

The disciples believed that the gospel was only for the Jews. Peter explained that his meeting with Cornelius happened by the guidance of the Holy Spirit. Hearing his testimony, the Jews began to accept this notion by responding "So then, even to Gentiles God has granted repentance that leads to life" (Acts 11:18). Through the event of Cornelius, the disciples began to believe that the door of the gospel was opened to the Gentiles. At that time, there was no command for Gentiles to keep the Jewish tradition and the Law to be saved. But a little later a group of people called Judaizers began to claim that Gentiles who wanted to join God's community must also be circumcised and keep both the Kosher Law and observe the Jewish Holy Days. They brought tensions and arguments into the Gentile churches, including the Church at Galatia, which was ministered to Paul and Barnabas.

(2) Circumcision in Hellenistic Culture

Israel and its neighboring countries were unified under the reign of the Roman Empire and the Hellenistic culture. The Hellenistic culture was a combination of culture and religion that was characterized by the Roman political lifestyle.

Early churches were both positively and negatively affected by the Roman rule and the Hellenistic

culture. One positive impact was the Bible translation called the Septuagint.³¹ The Septuagint allowed for both the Diaspora Jews, who had lost their own language, and Gentiles with the Hellenistic culture, to read the Bible. A second positive impact were the roads paved by the Romans which provided safe travel for early Christians to preach the gospel over all regions in the Roman Empire.³² However, there was a danger of “religious unification,” as “Syncretism was popularized at the time, and Jewish Christians,” who only worshipped one God, were seen as anti-Hellenistic and anti-political.³³

Syncretistic, Hellenistic culture that pursued unification was bound to collide with separatism-oriented Judaism. People of Hellenistic culture were provoked to hostility by those of Jewish culture because of Jewish separatism. The concept of circumcision from the Law was at the heart of this hostility towards Jewish culture.

However, people of Hellenistic culture viewed circumcision as perverse and appalling. Circumcision was judged as unnatural because it was weakened of men’s vigor and was even seen as a form of castration. To the eyes of the Hellenists circumcision was a brutal symbol of Jewish nationalistic and societal resistance.³⁴ From this cultural point of view, circumcision was a great hindrance to the spread of the Gospel among the Gentiles.

(3) Jesus’ Attitude toward the Jewish Law and Gentile Mission

Although Jesus did not teach about circumcision itself, he showed a quite remarkable attitude toward the Jewish Law given through Moses at the exodus. On the one hand, he taught his disciples to observe the Law thoroughly (e.g. Matt 5:17-20). But on the other hand, he himself frequently disregarded the Law, particularly the purity law and the law of Sabbath during his public ministry (Mark 2:18-3:6).

Jesus’ ambivalent attitude toward the Law is also evident in his encounter with the Samaritan woman,

³¹ Justo L. Gonzalez, *The Story of Christianity* (New York: Harper Collins Publishers, 2010), 27.

³² Gonzalez, p. 29.

³³ Gonzalez, p. 29.

³⁴ Geoffrey W. Bromiley, *Theological Dictionary of the New Testament* (Grand Rapids: Jordan Press, 1985), 621.

recorded in John 4:1-26. Though the Jews thought negatively of the Samaritan woman and refused to associate with her (John 4:9), Jesus had valiantly approached the Samaritan woman to speak to her about eternal life and the place of worship. From this encounter with the Samaritan woman, countless Samaritans began to believe in Jesus (John 4:39). Moreover, Jesus spent two days with the Samaritans at their request (John 4:40), violating the Laws of Moses by doing so. This incident challenged people who believed that their salvation was gained from obeying the Law of Moses. According to Jesus, our relationship with God the Father was more important than the observance of the Law or the place of our worship. For Jesus, salvation was for the Samaritans (who were considered outsiders), as well as for the Jewish people in Judea and Galilee. It took a while until Jesus' disciples understood His attitude toward the Law and Gentiles and learned how to relate it to their Gentile mission.

(4) Paul and Gentile Evangelism

Throughout his Christian journey, Paul considered himself an apostle for the Gentiles. He believed that God set him apart from birth and called him to preach His Son, Jesus, among the Gentiles (Gal 1:16-17). He also believed that God ordered Peter to preach the gospel to the Jews and him to preach the gospel to the Gentiles (Gal 2:7-8). He strongly believed that the gospel should be spread not only to the Jews but also to the Gentiles (Ro 1:16). He had a strong conviction that all people, the Jews, the Gentiles, slaves, free, males and females were all one in Christ Jesus and that they all needed to be saved by receiving the gospel. This faith and theology was the reason why Paul emphasized his ministry for the Gentiles of the Hellenistic culture.

Paul was born in Tarsus, the capital city of the Roman province of Cilicia. Tarsus was also one of the centers of Hellenistic culture in the first century. It is very likely that Paul was well-versed in Jewish tradition, educated in the Law and refined in Greek culture. Guntham Bornkamm observed that the principles of Greek education were greatly reflected in Paul's values and thoughts;³⁵ such Hellenistic background must have contributed to his ministry for the Gentiles in the Hellenistic cities of the Roman empire.

³⁵ Bornkamm. 38.

However, Paul encountered problems during his mission for the Gentiles. While initially the gospel was introduced to the Gentiles in the context of Jewish tradition and Laws, the Gentiles had a difficult time accepting some of the conditions of those Jewish traditions. The law of circumcision became a controversial issue among the Gentiles who wanted to be converted to Christianity. This issue of circumcision was the center of all problems in Paul's mission for Gentiles.

Paul was fully aware that the concept of circumcision was significant to the Jews. He was not opposed to this belief, but he argued that requiring circumcision to the Gentiles as a condition for salvation was contradicting the gospel. Paul opposed to forcing the Gentiles to be circumcised not because they did not like it but because it had nothing to do with God's salvation in Jesus Christ.

He believed that this issue had to be resolved for his mission work for the Gentiles. Paul, who knew both the Law and the way of Hellenistic culture well, convinced that forcing of circumcision on those who were receiving the gospel, was not an essential part of the gospel. Paul emphasized faith in Jesus as the basis for the gospel. He believed that nothing could replace faith in Jesus and his work on the cross for salvation. Paul considered circumcision to be a hindrance to genuine salvation for the Gentiles. Paul considered circumcision to be a theological issue. With this stance, Paul opened his heart toward the Gentiles for evangelism and decided not to force them to be circumcised.

However, the leaders of the Jerusalem church who were deeply rooted in Jewish traditions were worried that Paul was not adhering to the Law in his evangelizing of the Gentiles. They believed that Paul denied the Law of Moses.

Paul came to know that the leaders of the Jerusalem church were not happy with his ministry. He also realized that this circumcision issue would become a serious problem with the leaders of Jerusalem church. As a result, Paul and Barnabas went to Jerusalem to resolve this issue. At the meeting, Paul presented the essence of the gospel and his mission for the Gentiles to the leaders of Jerusalem church. His presentation gained the leaders' acceptance of his ministry for the Gentiles. We witness that there were mutual acknowledgement and understandings of differences about evangelism between Paul and the Jerusalem church.

Even though the council of the Jerusalem church approved Paul's Gentile mission, several individuals remained opposed to Paul's ministry. They went to the Galatian church and told the members of the church that Paul had the wrong idea about circumcision. They also taught the function of circumcision in salvation so that eventually, the church members were circumcised and began to oppose Paul as well. When Paul heard this, he said in Galatians 3:1, "You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified."

Paul didn't urge or force the Gentiles to be circumcised. Rather, he emphasized the essence of the gospel, the message that salvation was gained by believing in Jesus' life, death and resurrection. Paul evangelized people within Hellenistic culture with great success. Through these examples, we can identify Paul practicing the cross-cultural ministry. Paul's rebuttal against the concept of circumcision can be modeled for evangelizing in today's varying mission fields that focus on the essence of the gospel, and can provide insight into different mission strategies.

2) Paul's Mission Strategies for Gentile Evangelism

(1) Paul's Mission Strategies for Gentile Evangelism

In Acts 9:20, we find that Paul began preaching the gospel at synagogues after his conversion. This proves that Paul wanted to build a continual relationship between early churches and synagogues in the context of spreading the gospel. The Jews, including the 12 disciples, still considered synagogues to be important places. Diaspora Jews and some Gentiles who believed in God, attended synagogue meetings. In synagogues throughout the Roman empire, people were taught the Law of Moses and Jewish traditions.

Gentile Christians had difficulty fully associating with synagogues because they were urged to obey the Law of Moses and Jewish traditions. Therefore, they sought to find new locations for them to worship and congregate. Paul, understanding their needs, used home churches to overcome the hindrance of synagogue-oriented gatherings.

a. Synagogues and Churches

The Diasporas Jews built synagogues wherever they resided, and their lives were centered around synagogues. There were 150 synagogues built in all regions of the Roman Empire in the first century AD.³⁶ Scattered Jewish Christians gathered to pray and learn about Jewish laws in these synagogues. Early churches also used synagogues for mission activities of Christ's Gospel. Even Paul, a former persecutor of Christians, preached at a synagogue after he had been converted (Acts 9:19).³⁷ As such, people who received the gospel began to meet at synagogues as well.

Whenever Paul traveled to a new city, he would first preach the gospel at the city's synagogue. However, Paul was often barred from spreading the gospel by the Diaspora Jews who strictly upheld Jewish traditions. On the other hand, there were Gentiles who desired conversion in synagogues. Some Gentiles of the upper socioeconomic class would make sizable donations to synagogues as well. These elites also served as mediators between the Diaspora Jews and the government authorities. As a result, Gentile elites were granted access to the synagogues. However, these Gentiles had a hard time dealing with Jewish traditions as they didn't agree with all their customs.³⁸ Paul was a big influence on these Gentiles who wanted to convert. Paul asserted that there was no need for abiding by the Jewish laws as a condition for accepting the gospel. Paul believed that receiving the gospel was more important than registering in a synagogue. Therefore, Paul planned new places for the Gentiles to worship God.

The Greek term "ekklesia" was used to describe the church at that time, and it literally translates to "assembly" or "gathering."³⁹ Also, this Greek term meant Christian community, God's church, Christ's church, and the Lord's church. This concept was formed before Paul's time.

Paul planted a church, a new form of synagogue, where Gentiles were no longer limited by traditional Jewish forms of worship or buildings.

³⁶ Geoffrey W. Bromiley, *Theological dictionary of the New Testament* (Michigan: Jordan Press, 1985), 1230.

³⁷ Bromiley, 1233.

³⁸ In-Kyu Hong, *Paul and Paul's home churches*, Article, <http://blog.daum.net/haejin64/1136>

³⁹ Bromiley, 455.

b. Home Churches

“Church in house (*he ekklesia kat' oikon*)” is an expression from Paul’s letters that substantiates the fact that first century churches were home churches. The expression, “a church in house” (*he ekklesia kat' oikon*), is a combination of two terms “*oikos*” and “*ekklesia*.” This expression appears 4 times in Paul’s letters, and it truly portrays the historical credibility.⁴⁰

People who confessed Jesus as their Savior opened their homes for places of gathering for the church. The Greek term “*oikos*” can mean a household, house or family.⁴¹ Families were considered the most basic component of cities and countries in the Roman Empire. When the country could not take care of its citizens, the family would take on that responsibility. Patriarchal families held significant power and independence on legal, societal, and religious matters. Homes provided a place for growth with protection from outside interference.

People of the middle to upper socioeconomic class or middle class provided their homes as meeting places for Christians. These locations served as home churches.⁴²

House churches' inner structures were related to that of households'. In Hellenistic cultures, families included not only immediate family members, but also slaves, emancipated slaves, hired laborers, business partners, tenants, clients and other associates. The owner of the house assumed the responsibility of leading a home church. Since females enjoyed more freedom inside the house, they were able to nurture their potential within home churches. Even though slaves were considered property, they received unprecedented treatment from Christian slave owners. Christians welcomed all home church visitors, even slaves, with hospitality regardless of their social status. Naturally, home churches became popular among people of the middle class, and provided an effective path for spreading the gospel.

It is evident that early home churches were composed of people from different social classes. This

⁴⁰ Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody: Hendrickson, 2004), 120-121.

⁴¹ Bromiley, 759.

⁴² In Kyu Hong, *Paul and Paul's Home Churches*, Article, <http://blog.daum.net/heajin64/1136>

phenomenon was not unusual in ancient societies, and it influenced Christianity's continuous development and expansion.⁴³

Due to the positive influence of homes, early churches set them as bases for missions and dwellings for missionaries. The Diaspora Jews also considered homes as an important place for religious growth. The Corinthian church was one of the best described churches established by Paul. When Paul came to the city of Corinth, he met a Christian couple named Aquila and Priscilla. Paul spread the gospel as he stayed in the couple's home while making tents. A second example of a home church is the home of Titus Justus. Paul, Silas, and Timothy focused on gospel mission works while staying at Titus's home. It can be assumed that the home churches were the home of Priscilla and Aquila in the city of Ephesus (Ro 16:5), the home of Gaius (Ro 16:23; 1 Co 1:14), the home of a synagogue ruler by the name of Crispus (Ac 18:8; 1 Co 1:14), the home of Stephanas (1 Co 1:16; 16:15-16), the home of Philemon (Phm 1:2), the home of Nympha (Col 4:15), and the home of Paul (1 Ti 3:4, 5, 12; 5:4).

As such, early churches were a network for gatherings that centered around individual homes; early churches took on the appearance of gatherings at homes; the form of churches mentioned in the New Testament are home churches. Early churches were established by God-fearing Gentiles and Jewish converts who had previously attended synagogues. The Antioch church to which Paul also ministered was originally comprised of Jewish Christians. Even though the people of the Antioch church initially belonged to Jewish synagogues, they gradually seceded from the synagogues and began to spread the gospel to the Gentiles (Ac 11:19-20). Frank Viola states that "the Apostles' teachings fit the environment of individual homes and small groups." Mutual participation, works related to spiritual gifts, fellowship that creates communities, group meals, and freedom can be effectively carried out through home churches.⁴⁴

Roger W. Gehring says that Paul was able to experience great success in his cross-cultural ministry through the concept of home churches because it was the best way to spread the gospel to the Gentiles of

⁴³ <https://www.ministrymagazine.org/archive/2008/04/new-testament-house-churches.html>

⁴⁴ Frank Viola, *Rethinking the Wineskin* (Florida: Present Testimony Ministry, 2001), 36.

Hellenistic culture.⁴⁵

(2) Team Ministry

Through Paul's Epistle, we discover that Paul had many coworkers. SeungHo Lee says that Paul chose a strategy while working with his coworkers, and it was very unique in that it was barely heard of in the early Christian mission history. He continues to say that Paul saw great success of his Gentile mission works through his team ministry.⁴⁶

a. Paul's Ministry in Corinth

During Paul's second mission trip, Paul wanted to spread the gospel to Asia but God did not allow him (Ac 16:6-10). It was not that God didn't want Paul to reach these people for Christ; Paul simply obeyed God's order and he stayed in Corinth, which was one of the darkest cities in the world at that time. Perhaps the idea crossed Paul's mind that he could not handle his Gentile mission work by himself. Paul decided to raise up a team for the Gentile mission with people who knew the Hellenistic cultural context well. This team central approach marked a truly dramatic shift in Paul's methodology for Gentile mission.⁴⁷

In obedience to God's command, Paul stayed in Corinth for a year and six months. He began to teach the word of God among the people (Ac 18:9-11).

b. Paul and His Disciples

While in Corinth, he evangelized Aquila and Priscilla who knew both Jewish tradition and Hellenistic culture well. They helped Paul with the Gentile mission. These new leaders were used by God not only in Corinth, but also in Syria (Ac 18:18), Rome (Ro 16:3), and Ephesus (Ac 18:19-28; 1 Co. 16:19, 2 Ti.

⁴⁵ Roger W. Gehring, *House Churches and Mission* (Peabody, MA: Hendrickson Publishers, 2004), 220.

⁴⁶ Seung Ho Lee, *Paul's Mission and His theology* (Seoul: Korean Christianity Press, 2009), 153.

⁴⁷ Scott Wallis, *Apostolic Team Ministry* (Illinois: Lighthouse Publications, 2003), 18.

4:19)

Another example of a leader whom Paul raised up for Gentile mission work was Stephanas. He was Paul's coworker for the gospel while in Corinth. Paul writes of him that, "I did baptize also the household of Stephanas" (1 Co 1 :16). Paul had invested a year and a half in Stephanas' development (Acts 18:11). A year and a half was a considerable amount of time to invest since his previous missionary trip as a whole lasted only a year. Apparently his time was well invested. Through Paul's hard work, Stephanas and his household were among the first converts of Paul's ministry in Corinth. Paul experienced great fruit of his mission work there. Stephanas and his household became Paul's great supporters. He was eventually called into ministry at Corinth as a leader. Paul described his support in 1 Co 16:15-18, "Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), that you also be in subjection to such men and to everyone who helps in the work and labors. And I rejoice over the coming of Stephanas and Fortunatus and Achaicus; because they have supplied what was lacking on your part. For they have refreshed my spirit and yours. Therefore acknowledge such men."

Stephanas, Fortunatus and Achaicus fully supported Paul's mission work. We find that Fortunatus and Achaicus were sent out from Corinth to minister to others as well (1 Co 16:17-18).

Timothy was one of Paul's companions, and he was loved and valued most by Paul. Paul cherished Timothy and called him 'my true son in faith' (1 Ti 1:2), 'my dear son' (2 Ti 1:2), and 'my son whom I love' (1 Co 4:17). We can assume that Paul took in Timothy as his first disciple because as Timothy was accustomed to both Jewish and Greek cultures, he would be great assistance to him in his ministry.⁴⁸ Timothy was born with a Greek father and a Jewish mother. Paul describes Timothy, saying, "I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also" (2 Ti 1:5). Since mothers were in charge of their children's education in Jewish traditions, Timothy was knowledgeable in the Bible as his mother educated him on religion (2 Ti 3:15),

⁴⁸ Wallis, 135.

as well as Jewish culture and traditions.

Paul encountered Timothy on his first mission trip to the city of Lystra, and Timothy had converted to Christianity on this trip. Paul met Timothy again on his second mission trip in which Paul circumcised him. Paul journeyed with him until he was put in Roman prison. However, Shortly after he was released from prison, Paul sent Timothy as a minister to the Ephesus church in order to resolve the church's problems. Paul considered Timothy to be an adequate person to help solve the problems of the Ephesus church. Although Timothy was ably ministering to the Ephesus church on his own, Paul continued to attentively address the church's problems and taught Timothy step by step to resolve those problems. Paul also instructed on Timothy's personal life as he hoped that Timothy would grow to become God's faithful servant.

Beside the leaders mentioned, there were many other coworkers of Paul, such as Erastus of Corinth (Ac 19 :22; Ro 16:23; 2 Ti. 4:20) , Fortunatus and Achaicus of Corinth (1 Co 16:17-18), Crispus of Corinth (Ac 18:8; 1 Co 1:14), Tertius of Corinth (Ro 16:22), Sosthenes of Ephesus (Ac 18:17), Sopater of Berea (Ac 20:4), Secundus of Thessalonica (Ac 20:4), Aristarchus of Thessalonica (Ac 20:4; 27:2), and Epaphroditus, Clement and Syzygus of Philippi (Php 2:25; 4:3).

Most people who worked together with Paul were accustomed to Hellenistic culture. Paul selected these people to be trained, sent them out to other regions in order to build new churches, and serve the people of those churches. However, Paul continued to exchange letters to encourage and teach the people he sent.

How could one man effectively reach the entire Asian region in just two to three years without ever visiting the areas? It was possible because Paul effectively raised leaders who grew up in Hellenistic culture for the harvest and cooperated with them for Gentile evangelism. There is no other explanation for such a prolific expansion of the Kingdom of God. Paul describes his gratitude to his coworkers at Philippi: "I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now" (Php 1:3-5). Through these verses, we come to know that Paul could not succeed his Gentile mission work without his coworkers' help. If Paul had attempted to do it all by himself, he would not have seen this great success.

4. Conclusion

Human culture was God's idea; it was part of His original plan for mankind. Jesus Christ is the cornerstone of God's restoration plan. God showed us the standard for cross-cultural ministry through Jesus.

Jesus came down to earth as a helpless infant. He studied human language, culture, and lifestyles. He helped his parents with work and learned how to make money for a living. Jesus met all kinds of people and taught the words of God to them. He had gone to Samaria by crossing the border and spread the gospel to a Samaritan woman of a different culture. Before his ascension, Jesus ordered His disciples to be witnesses of all nations with differing cultures. Jesus ordered his disciples to spread the gospel by crossing cultural barriers.

Paul, who was called to be an apostle to the Gentiles, thoroughly understood people of Hellenistic culture. He fought against Jewish tradition and laws so that the Gentiles could accept Jesus without compromising the gospel. For a successful Gentile mission, he used home churches where he could easily teach and spread the gospel. He raised ordinary people who grew up in the Hellenistic culture to be his coworkers and worked with them as a team. Paul's cross-cultural ministry was successful, and it is exemplary as a model for today's missions.

God calls today's Christians to cross-cultural ministry. We, Christ's followers are God's agents for His earthly implementation. Cross-cultural ministry is an appropriate method of spreading the gospel to suit the needs of multicultural societies that are always changing.

Chapter IV

The Research of the Cross-Cultural Ministry of Four Churches nearby in Los Angeles

This chapter outlines cross-cultural ministry as implemented within different cultures today. The four selected churches are located in L.A., and they are all engaged in cross-cultural ministries. Also this chapter describes each church's cross-cultural ministry and the needs for improvement.

1. Hope United Methodist Church: Mentor- Tutoring Program

1) Introduction

Hope UMC has been suffering stagnation because the majority of its congregation is Caucasian. The church members realized that the only way to bring about God's revival to their church was to embrace their community's people. Pastor Ryu, a youth group pastor of Hope UMC who wanted to bring about revival to his church began to research the community of his church and the city, Torrance. He came to know that Torrance is a popular city which boasted greater academic achievement than nearby cities. The South, West, Peninsula high schools in the South Bay took pride in relatively higher API than schools in other cities. He also found out that there were many students of minority ethnic backgrounds.⁴⁹

The data of the U.S census shows that Torrance, California consists of high demographic concentrations of Asians, Middle-Easterns, and other minority groups. It also shows that the Asian population

⁴⁹ <http://school-ratings.com/cities/Torrance.html> [accessed May 9, 2013].

of Torrance is 28.61%, which is much higher than the 9.99% of L.A.⁵⁰ Therefore, tutoring the children of various immigrant backgrounds in this region will witness similar response as those levels of enthusiasm a missionary evangelizing to Native Americans would see.

The abundance of minority immigrants from Asian countries including China, India, and Korea, who value education very much especially explains why academic excellence is emphasized in this area. However, studies revealed that despite their parents' expectations of scholastic success, children often fail to adjust to the education system and fall short of meeting their parents' academic expectations.⁵¹

According to John Obgu, who examined trends in academic achievements among minority ethnic students, the parents' emphasis on quality education for their children stems from the desire to avoid any chances of their children experiencing discrimination and living destitute lives.

Immigrant minorities believe that the inequality they are facing is temporary and that their situation will improve over time. In this framework, immigrant minorities focus their effort toward education to improve their conditions.

This pressure to succeed can negatively influence students' psychological wellbeings. Many Korean adolescents feel that they have no freedom in their daily lives. Also, numerous Korean students complain of all the obligations of afterschool programs and their lack of free time.⁵²

Pastor Ryu learned that many Asian students who had just immigrated to America were struggling with issues related to difficulties in adjusting to American culture and their studies. He learned that the major causes for these students' hardships were their parents' high expectations for academic achievement and punishment for their failures to reach these expectations. He found frustration and disappointment in these

⁵⁰ <http://torrance.areaconnect.com/statistics.htm> [accessed May 9, 2013].

⁵¹ W. M. Hurh, *The Korean Americans* (New York: Greenwood Press, 1998), 32.

⁵² Heeseung Choi,, and Barbara L. Dancy, *Korean American Adolescents' and Their Parents' Perceptions of Acculturative Stress*, *Journal of Child and Adolescent Psychiatric Nursing*, Volume 22, (Issue published online: 5th Nov, 2009), 207.

students. He decided to help these students by tutoring math and English. He believed that a tutoring program for the community's young students could be a great tool for bringing revival to his church.

2) The Mentor-tutoring program⁵³

Hope UMC avoided employing traditional ways of evangelism that were universally utilized: individual evangelism, home visits, or revival meetings which were ineffective in the societal context of the U.S. Pastor Ryu believed that the mentor-tutoring program would be the best program that his church could use to reach out to the community. He also believed that his experience in teaching math to many students would be beneficial to managing the program well.

Pastor Ryu majored in mathematics at a college in South Korea. While attending Fuller Seminary to obtain a M.Div degree, Pastor Ryu began tutoring students in math in order to financially support himself. God provided him with an opportunity to interact with many students of different cultures and backgrounds. From his interactions with them on a personal level, pastor Ryu learned to gradually but surely love non-believing students. In addition, Pastor Ryu continuously spoke of Christ's love and the gospel while tutoring them.

A relationship with one of his students of Chinese background, who was rooted firmly in Buddhism, opened an opportunity for Pastor Ryu to discover the effectiveness of evangelizing through meaningful and close relationships with nonbelievers. A direct approach to the gospel would have been counter-productive as this particular student had been deeply embedded in the Buddhist culture. In order to change an individual's religious practice, a positive change in one's attitude, beliefs, and values is required. Contrasted to Apostle Paul's instantaneous conversion, meaningful changes in belief happen gradually in most situations. Pastor Ryu tried to develop his relationship with this Chinese student as a mentor and friend without mentioning Christianity. Through the relationship with this Chinese student, pastor Ryu was able to successfully evangelize him.

⁵³ The following explanations and statements are described in an interview with pastor's Ryu, the director of mentor-tutor program and the resources of its program. <http://www.youtube.com/watch?v=4tktdcMDylo> [accessed May 9, 2013].

Hope UMC aims to facilitate the discovery of God's love for its students by helping to meet for their academic needs through the Tutoring Program. This church reaches out to the adolescents in the region, especially nonbelievers, with tutoring and mentoring programs which feature constant personal interactions. In doing so, Hope UMC attempts to enhance scholastic success while applying the gospel to the student's lives.

Pastor Ryu said in an interview that the idea for his church's tutoring outreach program was inspired by the New York High School Homework Helper Program.⁵⁴ The Helper Program was established in New York to assist high school students from a lower class or minority backgrounds who had low grades and showed participation in educational activities.⁵⁵

Hope UMC's Tutoring Program's purposes for its activities are listed below. First, by tutoring in the subjects of mathematics and English, minority ethnic students' English and math skills are reinforced in addition to the materials learned at schools. Also, the tutors assist the students in punctually completing school assignments and encourage them to actively participate in other education related activities. As a result, the students' frequency of assignment completions and engaging in class activities increased with approvals from both the parents and the school teachers. The students are encouraged to have more involvement with the program since the positive effects of the tutoring program are apparent from their improvements in their schools.

When Pastor Ryu counseled his students, he often found out that his students struggled with discrimination from their teachers and Caucasian classmates at school. He says that the students who participate in the tutoring program see themselves as subjects of discrimination from some of the teachers and Caucasian peers at school. This causes the students to associate themselves with other students who are also discriminated against or of an underprivileged background. In the students' minds, assimilating into a society

⁵⁴ M. Anne Powell, M.S.W, *Academic Tutoring and Mentoring: A Literature Review* (Calif: California Research Bureau, 1997), 16.

⁵⁵ Cloward, Howard D. *Studies in Tutoring*, *The Journal of Experimental Education* 36, No. 1 (LA: Peer Review Integrity, fall 1967), 14-25.

that is led by Caucasians is a difficult task. However, Pastor Ryu was pleased to discover that his students would never give up their hopes of living in this particular society as equal members.

The second, the main objective of the program is in assisting the students' problems of discrimination and developmental impediments, such as language and identity hardships, that manifest in an immigrant culture. One of the benefits of the Mentor-Tutor program is its method of helping students overcome the negative preconception of discrimination by employing compassionate Caucasian tutors who are deeply invested in the students' development. These tutors do not forcibly indoctrinate American culture onto the students in the program. Rather, the tutors aim to help the students understand that commonalities do exist between cultures by sharing their similar aspects with one another. For example, the tutors would discuss with their students about their experiences and values as a Korean by applying some of the similar principles to their own cultures. With these open minded approaches, the American and Korean tutors encourage positive perception of American culture and revitalize the students' confidence to make relationships with other Americans.

3) The Aim of the Mentor-Tutors Program

The Mentor-Tutor program is held every Wednesday and Friday afternoon for 2 hours. Six tutors advise students in middle and high school with prayers and spiritual support while helping them with their studies as well. The program operates out of Hope UMC in Torrance, California. Currently this program instructs 15-21 students in English, mathematics, biology, chemistry, and homework help specifically for 6th graders.

Although this program is for both Christian and non-Christian students, there is a cap to the class size of 1-3 students per session. The program favors accepting students who suffer from economic instability or come from an unstable family background, and those that need not only academic assistance but also emotional support. The details and purpose of the mentor-tutor program are as follows.⁵⁶

⁵⁶ *The Manual of Hope UMC Mentor-Tutoring Program*, 2011.

(1) The Program Must Improve the Students' Grades and Learning Ability

Improving students' grades is one of the main goals of this program. This objective also helps students to accomplish their goals of achieving successful immigrant lives. The tutors help their students understand the material taught at school, and they encourage students to get involved in school activities. In order to do this, the tutors must put effort and time into teaching their students to achieve this goal. The tutors must build relationships with the students as well as come up with new ways to help their students understand the material learned at school.

(2) The Program Aids the Students' Spiritual Growth and Development

The students and tutors are able to form closer relationships as they struggle together to improve the students' performances at schools. In addition, the tutors strengthen their bonds with their students by sharing life visions and goals and by sympathizing with each other. The tutors are able to help their students solve their life problems by suggesting ways to build up self esteem and by helping them look at the world with a positive view. This aspect of the program brings the tutors and students closer together, and the tutors play an influential role in the students' lives.

(3) The Program Cultivates Spiritual Growth

The tutors are constantly praying for the wellbeing of their students' academic, emotional, and spiritual lives. This program also guides students to live a healthy Christian life by influencing the students' spiritual lives. Tutors help their students to look at their lives through the lens of the powerful gospel.

a. Methods for Christian Students

As the tutors instruct the Christian students, they not only pass on knowledge but also strive to form spiritual fellowship with their students. Through fellowship with their students, the tutors can nurture each student's potential and dreams in the context of Christianity. When they earn their students' trust and respect, the tutors become their spiritual mentors and also bear the fruits of discipleship.

b. Methods for Non-Christian Students

The tutoring program's staff does not force religious practices on any of the non-Christian students. However, they hope and pray for their students to ask them the reason for their hopeful mindset and about the gospel. Only then can the staff introduce Christ with a proper degree of gentleness and respect (1 Peter 3:15). When it comes to evangelizing, they need to proceed wisely and actively. Through the opportunities that God gives them, tutors can directly share the gospel to students. In doing so, they provide student with the nourishment of the gospel to be used in the future. The staff believes that God is constantly reaching out to the nonbelievers in the program. Also, through their prayers, kindness, and their teachings, God touches the hearts of non-believing students. Evangelism methods like the Summer Program, which will be mentioned later, can continue to broaden the spiritual horizons of non-Christian students through fellowship with Christian peers and positive spiritual influence, which can open their hearts to the gospel.

4) The Current State of the Mentor-Tutor Program

Currently the Mentor-Tutor program instructs around 20 students with 7 tutors as staff. When the program started, there was only 1 tutor and 2 Caucasian middle school students. Even with the significant increase in the number of participants since its beginning, the program serves no more than 3 students per class. This limitation on the size of each class means that many students remain outside of this program and are still in need of what it can offer. The students that participate in this program are those who struggle economically and cannot afford private tutoring. There are also immigrants who need emotional support in settling and adjusting to the new culture. Therefore, this program offers to the community without charge and serves to succor those in hardship, and to evangelize the adolescents of minority ethnic backgrounds in a meaningful way.

5) Mentor-Tutors Impact on the Students' Grades⁵⁷

Name	Period of Participating / Subject	Grade (GPA)		Summary of how the program helped the students
		Before	After	
A	1 year / English	D (64)	C (71)	I'm thankful for being able to pass the CAHSEE exam.
B	1 year / Math	A (96)	A (98)	I was able to understand the school material in more detail. Also I was able to learn how to study better. Having someone to turn to for help really assured me.
C	6 months/Math	A (90)	A (92)	I was able to advance to take the Honors Pre-Calculus class.
D	6 months/ Math	B (85)	B (86)	I received stable source of help for my homework.
E	6 months/Math	B (88)	B (88)	I was able to understand a difficult problem through detailed explanations in many different ways.
F	1 year 6 months/ Math	A (92)	A (92)	I was glad to be able to study peacefully, knowing that I can get help when I need it.
G	1 year 6 months/ Math	B (83)	A (91)	I advanced to take Honors Algebra class.
H	5 months/ English	B(84)	B(93)	This program helped me to prepare for my TOEFL test and improve my reading skills.
I	6 months/ Chemistry	B (85)	A (91)	I raised my grade up and now my friends are envious of my high grade.
J	4 months	B (81)	B(83)	I'm gradually getting better in school. I'm a lot more confident now and I wish to continue this program.

The most meaningful fruit that this tutoring program bears is the opportunity to spiritually mentor the Christian students while academically advising them at the same time. Even though majority of the time is

⁵⁷ The following information was collected from Re. Choi for private reason. The students' real names have been changed to alphabet letter. The summary part included the exact quotation of what each of the students evaluated.

spent on tutoring their school subjects, the students still form relationships of trust and converse frequently with the tutors. Through the establishment of these relationships, tutors have more opportunities to share their testimonies and prayer topics with their students. During these spiritual exchanges of meaningful conversations, the tutors can advise their students on how to overcome difficulties and hardships by faith. By the power of the Holy Spirit, the tutors can guide their students by means of spiritual advice and intercession that nourishes their students' spirits. This facet of the program was especially helpful to those students who could not regularly attend church on Sundays due to their parents' conflicting job schedules.

6) Mentor Tutors' Summer Camp

The next section depicts a brief summary of the Mentor-Tutor's summer camp, which was held during the summer of 2011. The summer program provided a chance for students to prepare for the SAT, one of the required exams for college admission. However, the real purpose for this program was to expose the non-Christian students to a community of faith. A closer examination of the program reveals that half of the camp's scheduled activities attempted to promote Christian values and fellowship with members of Hope UMC for non-Christian students.

< 2012 Mentor Tutors' Summer Camp >

First week (July 7th, Saturday/ 8:00AM-12:30PM)

08:00 - 11:00 AM : SAT Math & English Practice (1 hour 30 min, respectively)

11:00 - 11:30 AM : Importance of Having a Dream and Vision (Rev. Erika)

11:30 - 12:30 PM : Lunch with Mentor Tutors

During the first week, Rev. Erika, who is the senior pastor at Hope UMC, will give a short message about healthy dreams and aspirations. The message will challenge the students to think about their Creator who gave these dreams and hopes to be helpful to one another.

Second week (July 14th, Saturday/8:00AM-12:30PM)

08:00 – 11:00 AM : SAT Math & English Practice (1hour 30 min, respectively) :

11:00 – 11:30 AM: Conversation with Role models

11:30 – 12:30 Lunch and Communication with the Role models

This week will be dedicated to inviting fellow church members, who hold careers in the fields that the students are interested in, to speak as role models. The invitees will speak to them about God's presence in their lives with a short but meaningful message.

Third week (July 21st, Saturday/ 8:00AM-12:30PM)

08:00 – 11:00 AM : SAT Math & English Practice (1hour 30 min, respectively) :

11:00 – 11:30 AM: Communication with Youth Members

11:30 – 12:30: Lunch and Communication with New Friends

Students who participate in the program will spend recreational time with the youth group members of Hope UMC. This segment will provide an opportunity for the students to bond with the youth group kids and stimulate their curiosity of church activities with the youth.

7) Suggestions for Improvement

One of the things that can be improved is the duration of fellowship. Hope UMC started this mentoring program to evangelize the community's young students. However, although this program has a good reputation with the student's parents and the community, the church is not experiencing church growth through this program. The reason for this is because the tutors do not have enough time to build up intimate relationships with their students. Since most of the time is merely spent on academic tutoring, time management for the mentoring aspect needs to be carefully revised. Here, we can learn an effective way to build relationship from Paul. He met Gentiles through home churches and spent time eating with them. Paul was able to build intimate relationships with Gentiles and share the gospel with them. In this sense, fellowship time is also important for tutors and their students. So tutors need to try their best to interact with and

evangelize their students when opportunities arise.

Second, Pastor Ryu mentioned in his interview⁵⁸ that the students still hold some degree of animosity toward their families during and after the program. This stems from the instability of their lives due to uncertainties in the students' future. The church needs to properly address the issue of self-image and the value of family regarding this problem.

Third, the church needs to plan and create more challenging and creative programs for their Mentor-Tutor program as a model for other churches.

Lastly, although Hope UMC tries their best to provide a good quality mentor-tutoring program for the youth, most of the students of the program are attending their own ethnic churches because they can't find ways to mingle with Hope UMC's youth group members. Some students don't attend church at all. I believe that this is the real issue that the church needs to carefully address. I think that Hope UMC should seek to find new ways to bring the students of the mentor-tutoring program into their churches for church growth.

2. Young Nak Celebration Church (English Ministry of YNPC): Cross-Trainer Program

1) Introduction

Young Nak Presbyterian Church is located near Downtown Los Angeles and is geared towards predominantly Korean-American immigrants. The church originated in 1973 and the congregation has since grown to approximately 8,000 attendees on weekend services. Young Nak Celebration Church (English Ministry) was formed in 1999 as an independent ministry of YNPC, and has since been operating from the same campus. Both churches are affiliated with the Korean Presbyterian Church in America (KPCA). Although YNCC operates from the campus of YNPC, both churches are governed autonomously, yet interdependently, as both ministries support and work together in various aspects of church operations and ministries. For example, although the education department technically falls under YNPC, many of the

⁵⁸ It is based on the interview of Pastor Ji-Hoon Ryu.

pastors and volunteer leaders are associated with YNCC.

The Cross Trainer Program (hereinafter referred to as “CT”) was adopted by YNPC in 1999. The ministry launched with Young Nak’s initiative to reach out to local children and youth in the surrounding Lincoln Heights area and the surrounding neighborhoods, who live within a ten-mile radius of the Broadway campus. At the start of CT, the ministry was comprised of both African-Americans and Latinos; however, the student population has become predominantly Latino. The students of CT range in age from 5 to 18+ and attract “unchurched” youth into the church community through AWANA an Approved Workman Are Not Ashamed (from 2 Timothy 2:15) – inspired club format, which includes games, small groups, and Bible studies.

In 1998, Elder Lee from Young Nak began reflecting on Awana’s motto – “to reach boys and girls with the gospel of Christ and to train them to serve Christ - and asked, “What is our church doing to ‘reach out to boys and girls?’” As he began praying he realized that Young Nak Awana was not reaching out, but reaching in to the students who were already churched. That was the start of a burden in which the Lord would not allow him to ignore. He prayed about it and began dialoguing with other deacons and leaders.

Alan Roxburgh states that the purpose of God’s church is to carry out what God wants to do for the people in each community. He also states that a missional church seeks to understand what God is doing in our neighborhoods and communities.⁵⁹ However, the questions typically asked by the church refer back to the church, in order to fulfill the church’s agenda, i.e. to fill its seats or create a better-packaged worship. The *church* is not always the solution, and by creating new techniques that cater to the so-called needs of seekers, it perpetuates a cycle of connecting them to the confines of the church but not necessarily to the story of God. Therefore, the term missional should be understood first as “what it means to be God’s people” and consequently hear what God is already doing in the community and explore how the gospel affects the here and now.

Finally, Elder Lee and the leaders of Awana team made the decision to “reach out,” although they faced

⁵⁹ Roxburgh, Alan. *Missional: Joining God in the Neighborhood* (Grand Rapids: Baker Books, 2011), 26.

a lot of resistance from the church leadership. They fought through the opposition with prayer and conviction, and finally were given the opportunity to execute their hopes of reaching out to the boys and girls in the community with the gospel of Christ.

They began by going to the streets, neighborhoods, and shopping centers of Lincoln Heights. For one month, every weekend, they talked with the neighborhood people, listened to people's needs, and invited them to Young Nak for a fair. They held a one-day fair where 300 people from the community showed up: 180 parents and 120 students. That day they offered raffles, games, free food, etc. People got acquainted with each other, ate a lot of good food, and simply just hung out. At the end of the event, Elder Lee announced to all the parents and students that a weekly program would be launched, which would be known as Cross Trainers. That day 50 students signed up. Within a couple of months the ministry began averaging 80 students per week and 30 leaders.

Over the years, the program has grown a large ministry having approximately 100 students, one on-staff pastor (Pastor Steve Yu) and 24 volunteer coaches. The coaches comprise of Latino, Japanese, and Korean Americans. The members of the church understand that coaches who serve in the program have a particular heart for this type of ministry— working with under-served youths who come from broken families and gang infested environments. This program provides Latino, Korean and American food for dinner to Latino students. The coaches lead games that Latino students like so that they open their hearts quickly without feeling any objection. And the students can also learn the Korean culture through some Korean traditional games. The ministry is fully supported by both KM and EM and provides the necessary resources to sustain desired changes.

2) The Purpose of the Cross-Trainer Ministry

CT has already become a cornerstone to many of these kids, where some come only to be fed meals and escape the ongoing turmoil from their homes and neighborhoods. CT has evolved into a ministry of intentionally giving students consistent opportunities to experience constructive Christ-centered practices for everyday life. In other words, through CT's program activities – game time, Bible messages and small groups

– the leaders seek to provide a safe space where the students are free to embrace their identity and discover how God is developing them as leaders.

The leadership at CT is constantly seeking God to initiate changes that are beneficial to the life of the ministry and especially to the students. Therefore, the ministry and its leaders are ready for deep change, as they are willing to go above and beyond to bring positive reinforcement and transformation to these students' lives.

3) The Program of the Cross –Trainer Ministry

There are two different age groups: the Junior and high school students' group and the elementary school students' group. Each group gathers every two weeks. There are 12 volunteer coaches in each group and they come to church when their group students come. Each week, there are approximately 50 students and 12 volunteer coaches. Therefore, the coaches and students meet once every two weeks. The ministry is run on Wednesday evenings according to the following schedule:

Time	Activity
6:00-7:00 pm	Student pick up with church van
7:00-7:45 pm	Dinner and fellowship
7:45-8:10 pm	Message from CT pastor
8:10-8:30 pm	Small groups ⁶⁰
8:30 – 8:50 pm	Game time
8:50 – 9:00 pm	Awards
9:00 – 10:00 pm	Student drop off

⁶⁰ See the appendix for the sample of the Bible study of CT at page 125.

4) The Ministry Plan for 2012

	Jan	Feb	March	April	May	June	July	Aug	Sep	Oct	Nov	Dec
Vision	God is developing Cross Trainers into a Cornerstone through the youths of Lincoln Heights and Highland Park, a secure haven where they are free to embrace their identity and discover how God is developing them as leaders.										Worship & Prayer	
2013 Big Rocks			Ministry core: Explore what it means to be a holistic ministry- educational tutoring, vocational training, talk with existing organizations, research the community needs, begin dialogue with individuals in the community, begin conversation with education department leadership.									
			Students: Why is Jesus good news?									
			Leaders: Knowing ourselves as a People of God									
Sermon Series	How do we know the Bible is true?		What is Good News?			Why Doctrine?		Summer break		TBD		
Small Groups			What is Good News?			Why Doctrine?		Crafts and Tutoring		TBD		
Monthly General Meetings			Planning: leader's retreat			Worship & prayer			Worship & Prayer		Worship & Prayer	
Monthly Core Meetings			Fellowship and meal	Ministry vision, goals, etc.								
Special Events			Awana Olympics and BQ	Awana Olympics and BQ	Leader's Retreat					2012-2013 season starts		

Above is the Ministry Milestones Planning Grid for 2013. The Big Rocks are: 1. The ministry core; 2. Exploring different ways the students would perceive Jesus as good news; 3. Understanding what it means for the volunteer coaches to be a people of God. The purpose of the ministry core is for the few individuals to keep the ministry running towards the path where God is already working. The purpose of the second Big Rock is to understand the cultural heart language of the students for contextualization purposes. The third Big Rock is the deep change that must take place with the leaders.

The third Big Rock refers to the identity of the individuals as the People of God. This is a deep change that must constantly be at the forefront of the ministry, or else run the danger of perpetuating the cycle of producing legalistic workers who strive to earn God's delight. Identifying ourselves as the People of God, who have been chosen by God for no other reason but that he loves us, will enable us to posture ourselves to freely receive his grace and to work because we delight in his goodness.

Pastor Yu is planning to invite a worship leader to lead the corporate worship, and he is also planning to

share a brief word from Scripture that highlights this truth, as well as give the coaches an opportunity to share their joys and concerns and pray for one another.

The three sermon series in 2013 will go through the basic and fundamental teachings of the Bible. The first one titled "How do we know the Bible is true?" highlights the Bible as the authoritative word of God and offers reasons/evidence of why we can trust the Bible. The second sermon series "What is Good News?" will go through God's characteristics and why it is good news for us to have such a God. The third sermon series titled "Why Doctrine?" will go through the fundamental teachings of the Christian faith and its implications for us. All these tie in the vision for the students to embrace their identity as a child of God whom God loves and delights in. Furthermore, the small groups will utilize their time to answer questions regarding the message and ways for personal application.

The monthly general meetings will be comprised of all the volunteer coaches. As stated above, one month out of each quarter the staff will devote the meeting to worship and prayer. The other meetings will address ministry agendas and future events. The ministry agendas and future events will be formulated by the ministry core, which will also meet once a month on a separate occasion. The ministry core will begin the conversation of the future of CT as a holistic ministry and develop goal-oriented strategies, as it will continue seeking God and discern what he is already doing in the community. Furthermore, the coaches' individual growth will be developed through growing relationships with one another, which will ultimately contribute to identifying themselves as a people united by God.

5) The fruit of the Cross-Trainer ministry⁶¹

Albert Lopez is a student of CT. He is 22 years old and from Lincoln Heights. He has been attending CT for two years. Although CT is a program targeting children and youth, Albert became involved after his younger brother introduced him to the ministry. Because of the large number of kids who attend CT, the students alternate each week by age group (elementary and teens) - during teen nights the elementary

⁶¹ The fruit of CT ministry is based on the Pastor's yearly report of 2012.

students are off, and on elementary nights the teen students are off. However, Albert came out every week – on teen nights to attend as a student, and on elementary nights to attend as a helper. He was a leader in training as he demonstrated a willingness to grow and help. This went on for two years and during that time Albert became increasingly close to some of the coaches. Albert has been helping CT in many ways. Pastor Yu expects more students to serve CT like Albert does.

6) Future Plans

While Pastor Yu was facilitating a small group for CT, the students (3rd graders) were asked to memorize Psalm 19:1. Two of them were from Lincoln Heights while the other student was from La Crescenta. The two local kids could not memorize the verse even though the pastor gave them 10 minutes. The other student memorized it in less than one minute. Pastor Yu broke down the passage for the other two students, explained the meaning of the text, and had them repeat it after him. He asked them to say out loud in their own words what they thought was the meaning of the text. They could not do it. That was when he realized the students had a dire problem. Students did not understand meaning of the Bible verses.

Although CT has its best intentions laid out for the community, the ministry must reevaluate its values, visions, and common objective. If these students are not able to understand the concept of what they are reading, how can Pastor Yu expect them to put into practice the word of God? He realized that he was merely training them to build their house on sand. Would it be fair for the leaders to think they are raising disciples and teaching them to obey the things of Christ, if, first and foremost, their minds are not able to process the significance on their own? It is one thing for the ministry to contextualize the gospel to connect with the students' hearts, but it is also another for the ministry to give these students the opportunity to connect to the gospel with their minds. Pastor Yu is now planning to offer a program to students who have these problems.

7) Suggestions for Improvement

There are many distractions and challenges (internal and external) that will hinder CT from expanding, especially as they attempt to execute these risks. Immediately there are several concerns with regards to the

structure of the program, cost, liability, hired workers etc. There are some church leaders who still oppose this CT program, as mentioned in the beginning. Unquestionably there will be resistance from the elders, deacons, and even some of the pastors because YNPC didn't have as many new members from the CT as they had expected. Therefore, this kind of vision for ministry that is unconventional to a church like YNPC cannot be carried out single-handedly by the pastor, but can only be executed with the accountability and partnership of the ministry core that can together strategically cast the vision.

When Apostle Paul did his cross-cultural ministry, he raised a missionary team and worked together with them. He sent his disciples to other regions and had them establish churches there. Paul's ministry was successful due to the support of his team. In the same way, YNPC members need to throw out negative thoughts regarding CT ministry and try to fully support it. They need to find ways to improve and develop the CT ministry to be an effective method of evangelizing the community of young Latino students and producing great fruits.

Pastor Yu points out the main problem of CT. The crucial issue is that the CT students can't mingle with YNPC's youth and college group students. The main problem is that some members of YNPC have negative thoughts about the CT ministry because CT didn't help church growth at all. However, Pastor Yu believes that the youth, college and EM ministries of YNPC will experience church growth if the students of CT will build good relationships with Christ and with the people of YNPC. Pastor Yu continues striving to find ways to solve this issue.

3. First United Methodist Church of San Fernando: Food, Toy Drive & Private School

1) Introduction⁶²

The First United Methodist Church of San Fernando was established 130 years ago. It was the first Protestant congregation in the San Fernando Valley. Pastor Joseph Choi began his new ministry in this church

⁶² The following statements are based on the interview with pastor In-Sung Kim who is an associate pastor of First UMC of San Fernando Valley.

about six years ago. When he started his ministry, he discovered that the church was facing a crisis: closure seemed imminent as the congregation was in a state of rapid shrinking and aging. All his efforts for revival were futile and met with little success. Through trial and error, he was humbled and began to pray to God for ways to revitalize his church.

Then, in order to evangelize and precipitate church growth, he began to interact with the community. He tried to find the most effective means to reach out to the surrounding neighborhoods. He realized that meaningful growth and revival of this church can only come when not only the current Caucasian congregation is involved, but also the whole community as well. He ascertained that the community's majority ethnicity was Latinos.⁶³ Whether they were to serve or be served, he desired for people in the neighborhood to come to his church even during the weekdays.

2) The Food Program

Pastor Choi became concerned as to how he can get people of the community to attend his church. He felt that an outreach program to attract people of the community was essential to addressing his concerns. So Pastor Choi chose to implement a food program.

Jesus had nourished people's hunger and healed their physical ailments. People were able to experience God's kingdom because of Jesus' works. Jesus had captivated people during that time to open up their hearts and ears to hear his words.

Pastor Choi discovered the Valley Food Bank program, a nonprofit charity located in Van Nuys, CA that provides food to the needy. They arrange for individual groups to distribute grocery items including vegetables, eggs, milk, sausage, ham, canned food and other goods to the needy. The Valley Food Bank inspects all food and supplies before distribution.

The Valley Food Bank receives food donations that are near their expiration date from various produce stores as well as chain supermarkets such as Ralphs and Vons. Rather than having grocery stores discard the

⁶³ Fleming, 60,160.

food, the program distributes them to the needy. The organization is a secular nonprofit charity that does not pursue any religious agendas. The Valley Food Bank reviews each particular group for authorizing distribution beforehand.

The Valley Food Bank strictly adheres to its policy of serving people regardless of their religion or beliefs. When a church once used food as leverage to evangelize people by pressuring the recipients to attend their services or convert to Christianity as a mandate for receiving food and supplies, the Valley Food Bank stopped supporting that church by cutting off all shipments for breaching their policy.

Every month, all the groups that receive groceries and supplies from the Valley Food Bank are required to make reports detailing how many people were served. The Food Bank also requires background information and the service hours of the volunteers. With all the pertinent information about a particular food program, the Food Bank adequately appropriates the supplies after evaluating the received information. After previous instances in which some participants of the program sold the supplies for profit, the Food Bank now carefully inspects and evaluates anyone applying for the program before distribution. Initially the Food Bank only supports through basic food materials for distribution. Subsequently if the participating food pantry programs can prove their legitimacy to the Food Bank, then the amount and variety of the supplies received will be increased.

In the beginning, the Valley Food Bank increased only sent canned food to First UMC. However, as the Food Bank observed that the First UMC of San Fernando diligently served the people of this community, it began to send fresh vegetables and meats. The church now directly goes to the Valley Food Bank to pick up fresh meats and vegetables.

There were many church members who disapproved of the food program. However, after the program started, it reminded them of the value of sacrifice and serving others. They realized that a static and selfish ministry can never reach their community. Now most of the church members are enthusiastic about the project and have accepted it as their mission from God.

The majority of the congregation are of old age. Consequently the congregation members realized that they could not actively participate in the food program. Therefore, they hired Pastor In-Sung Kim for this

program. Pastor Kim directs the logistics of supplies for the food pantry program. Also he oversees the logging, stocking of all supplies, maintainance of adequate amounts of food and materials, and quality control to prevent spoilage at all times.

Additionally, the church decided to give out hot meals for lunch every Wednesdays. However, the problem was in assigning people who would distribute the food. It was impossible for the elderly members of the congregation to distribute them due to their health conditions. So pastor Choi, the senior pastor of the church, contacted the Rescue Mission Association, a group that volunteers for giving out food to the needy in the San Fernando Valley. Pastor Choi requested that they come and serve food for this program.

After careful consideration, Rescue Mission accepted Pastor Choi's proposal, and now the volunteers from Rescue Mission cook the food in the church's kitchen and distribute it to the community every Wednesday.

Some volunteers are wholly dedicated to the program by serving all day in nine hours shifts. Every Wednesday morning, the volunteers clean the dining room and set up the tables. Also the church created a work sign-up sheet on which volunteers specifically state how many hours they will serve.⁶⁴ Every Wednesday, many people in the neighborhood and community come to this church for the food. The church currently feeds approximately 737 people every month.⁶⁵

People who come to this church for food begin lining up at around 7:00 am, and often form a long line. On a first-come-first-served basis, the volunteers hand out tickets with numbers on them. When the people come through to the church kitchen, they grab a plate and receive the supplies and food from the volunteers. For disabled or handicapped people, the volunteers bring the food and supplies to them while they wait at their tables.

In the beginning, church volunteers had difficulties cooperating together because they were not trained for this type of community service. They were confused about their specific roles in the program. Also they did not fully embrace the concept of truly serving the people. This resulted in disputes and conflicts among

⁶⁴ See the appendix at page 120.

⁶⁵ See the appendix at page 121.

the volunteers. They initially needed some time to learn how to complement each other's abilities and maximize them to efficiently serve food to large crowds in a given time.

Another problem was accommodating the huge influx of people coming to receive food. Since the church dining hall can only hold 120 people, many people would wait in a line that extended to the outside of the building. This dilemma would often discourage people from waiting for food during the summer under the scorching sun. To solve this problem, the church built a tent outside to provide shade for the people waiting to be served.

Instead of directly evangelizing and forcing people to come to church, volunteers display information regarding church activities and worship on flyers next to the lines so that people can read the information to ease their boredom while waiting in line. Even if the volunteers do not assertively evangelize, people often ask about the church while they wait in line and it presents opportunities for evangelism.

When the distribution hours are over for the Wednesday luncheons, the volunteers clean the dining hall and the kitchen, and then restock the food back into the storage. Afterwards, they take inventory of all the supplies and inform Pastor Kim of any shortages that can be replenished from the next Food Bank delivery.

Valley Food Bank loads up the supplies and delivers them once every third Friday of the month. On this day, Pastor Kim and the volunteers are quite busy stocking all the supplies for that month into the church storage.

The volunteers come to church at 8:30 in the morning to clean and organize the storage in order to store the supplies that come around noon. For this task, Church volunteers, staff, students and faculty join to assist with every aspect of the food program. They stock all the food systematically, track by listings and organize tools in the store. The elderly church members handle organization of the food while younger volunteers help with manual labor.

3) The Toy Drive

Pastor Kim also directs the church's Toy Drive program. The church collects toys that are still packaged and brand new throughout the year. There were approximately a thousand people who gathered for

the Toy Drive last Christmas. Pastor Choi was touched by the success of the program and shed tears of joy seeing all the children receiving new toys.

At first, the pastor wasn't fully enthusiastic about serving this ministry, as it was situated in the outskirts of town. He perceived it as an insignificant and unnecessary step toward church growth. However, through this Toy Drive, Pastor Choi realized its importance as people's perspectives of the church changed for the better and it attracted many helping hands.

Even though the church has a small and aged congregation, it collects around a thousand unused toys each year. A lot of the toys are bought on Black Friday, a month before December, when they are relatively cheaper due to sales discounts. Instead of gathering for a Christmas fellowship, the congregation spends the day distributing toys to children in the community. Through this Toy Drive, the church evangelizes and shares the gospel to the community's children. A majority of the people who come to the Toy Drive are Latinos.

The church also logs volunteer information on all those participating in the Toy Drive. There is also a timetable for logging in the volunteers' work hours. The Toy Drive provides a board for people to sign up for receiving Sunday service bulletins and other information regarding the church. The church makes flyers with information about the church written in Spanish and hands them out during the Toy Drive.

The church evaluates both the food program and the Toy Drive for improvements every year to reach out to people and to serve them effectively. The purpose of these outreach programs is to help people and expose them to opportunities for receiving Christ.

4) The Fruit of the Food Bank and Toy Drive Ministry

First, the community began to see about the church in a positive light. Every month, about 750 people come to church for the food program, and from that group one or two households visit the subsequent Sunday service. Even though their attendance is not always consistent, people are still being exposed to God through the food program. Elisha Omri urges that churches do good works for their communities to show the power of the gospel. He says that the actions of goodness and the charity of the program speaks louder than just

reading Scripture over a megaphone to evangelize to others.⁶⁶ Pastor Choi often hears about the good reputation of the church outreach programs from the community. People who come for the food program acknowledge the importance of church in sustaining the community's needs. Also, it reminds them that churches can provide not only spiritual but also physical relief to people in need. They are very grateful for the food program and regard the church as one of the most important aspects of their lives.

Secondly, the food and Toy Drive programs brought a revival to the church's schools. The First United Methodist Church of San Fernando also runs a pre-school and elementary school named Glenoaks Preschool and Elementary School. When Pastor Choi was appointed as senior pastor to this church, the schools were financially struggling to the point of closure. The biggest problem was the lack of students attending the schools. The church stood at a crossroad of closing down or continuing them.

Pastor Choi decided to try everything to revive the school with the school board members' and teachers' support. However, the unexpected occurred and suddenly more students gradually began to enroll and attend the school. Pastor Choi believes that the food program and Toy Drive allowed for this sudden increase of student attendance to occur. People began to perceive the church in a positive manner as it served the community through various ways. When this church became a role model for community service, people began to enroll in the church private schools. The schools set their tuition at half the rate compared of other private schools. Also the schools are well known in the community due to its numerous scholarship opportunities for the students. Also the students' parents volunteer to serve in the food program because of the schools' financial benefits. The parents come every third Friday of the month to help unload the truck and stock the food in the storage. Most of the student volunteers only serve from 2:30 to 4:30 as the program is in conflict with their school schedules in the morning. The student volunteers present an opportunity for education and experience of community service through this program.

⁶⁶ Elisha Omri, *Moral Ambition: Mobilization and Social Outreach in Evangelical Megachurches*, (LA: University of California Press, 2011), 23.

5) Suggestions for Improvement

First, the food program and Toy Drive ministries are directed by Pastors Joseph Choi and In-Sung Kim. They wish for more participation from the congregation but it is unlikely due to the ailing condition of the elderly members. Also the same people volunteer for the programs every week. So the church is desperately in a need of new volunteers. With regard to these issues, Pastors Choi and Kim are searching for a remedy.

Whenever Apostle Paul went out, he trained people to be leaders. It's important that churches train laity people and have them involved in church activities. The First UMC of San Fernando Valley should train students' parents to be leaders or volunteers for the food program if the church's aged members can't fill those positions. I believe that the students' parents will soon become involved with more church activities as they work for the food pantry program. I believe that when churches have their laity members work with their ministers, they will see the fruit of their work.

Second, revival in the adult congregation is lacking. Through the community service program, the church saw growth in the schools and in the Youth Group. However the adult age group saw little to no positive changes. More attempts and studies for reviving the adult age group are needed.

4. Redeemer Baptist Church: Food Program, Music Lesson Scholarship Program and Free Car Wash Program⁶⁷

1) Introduction

Redeemer Baptist Church was established in 1995 by Pastor Robert DeFrance Jr with 25 members. The church is located in South L.A in California and the major population is African-Americans.⁶⁸ Many people in the community are impoverished, roaming around and begging on the streets. The crime rate in this area is relatively high. Three cultures coexist in this community: African-American, Asian and Latino cultures.

⁶⁷ All the information and data are based on the interview with Mr. Jr. Thurman and church report for the council meeting of December, 2012.

⁶⁸ <http://blackdemographics.com/cities-2/los-angeles> [accessed May 9, 2013].

The Redeemer Baptist Church, realizing there are a lot more unemployed residents in the area than any other community, desired to help them as well as share the gospel. So the church started the food ministry to provide a place for fellowship without any barriers. The Redeemer Baptist Church began its food program in July of 2009.

Unlike other churches in the neighborhood, the Redeemer Baptist Church did not force God's word to the needy as a condition for receiving food.

By contrast, Trinity Church nearby Redeemer Baptist Church is also offering a food program for the people of the community. This church's program involves a 20 minute Bible study required for receiving clothes. However, the Redeemer Baptist Church does not attempt to forcibly instill the gospel upon the people. Instead, it offers information about its Sunday worship, Bible study, prayer requests, and other church activities to the recipients, which gives them a sense of choice.

The food distribution involves light meals such as turkey sandwiches, snacks, soft drinks, etc. On special occasions, such as Christmas, Easter and Thanksgiving, Redeemer Baptist holds a cookout to celebrate with the needy. This cookout is prepared to reach out to the community, especially because it is held on holidays, and it gives an opportunity to connect with the neighborhood on a personal level.

Mr. Jr Thurman is currently responsible for grocery shopping for the food program's supplies from Costco, Ralphs, and Smart & Final. He shops for the necessary supplies on Tuesdays and stocks them for preparation on the following day, when his church holds a Bible study. On Thursdays at 10:30AM, the preparation group, comprised of about 5 people, packages the provisions into meals. Also in order to avoid exhaustion or labor overload, there's another group to alternate with for serving the program. Pastor DeFrance accompanies the group and assists in the arrangements alongside other deacons of the church. The preparation itself is structured with divisions of labor; one person might lay out all the bread while the other lays out the ham and cheese and so on.

While the program prepares 100 lunches every Thursday, Redeemer Baptist Church also separately prepares lunches specifically for children. Out of the 100 lunches in total, 30 of them would be made to suit children's needs. Children receive Capri-Suns, and the adults receive water bottles or sodas. Every Friday, the

program's preparation begins at 8:00am and the doors are opened for distribution at 10:00am.

The program also makes accommodations to suit people with disabilities or physical ailments. One of the regular recipients, named Ronnie, is suffering from diabetes. In order to circumvent this physical hindrance, Mr. Thurman and his Friday distribution group hand Ronnie a peanut-butter cracker instead of a cookie. This program allows for the church to make relationships with the recipients on a personal level. Some of the recipients come to receive the food from a long distance away. One of the recipients travels by 3 different buses in order to receive the food. Another recipient is homeless and she is often seen pushing her cart to and from the church; in turn the church provides her with two lunches and extra loaves of bread. There are other special cases which requires specific accommodations so the distribution group sets them aside for the recipients with specific needs.

2) Music Program

The surrounding community began to view Redeemer Baptist Church in a more positive light since the church's food ministry was started. Redeemer Baptist Church began to help musically talented children from impoverished background to receive music lessons. The church members select young students to support their music lessons with a \$1,500 scholarship per student. After 1 year of learning music, the scholarship recipients attend Redeemer Baptist Church's music concert to perform. Students who received scholarships invite their parents and relatives to attend their performances, as they have a time of fellowship and share meals with the church members after their performances. There were some families that began attending church through this music scholarship program.

3) Free Car Wash

The church's food program challenged the younger church members in the youth and college groups. They decided to serve the community through a free car wash program once every two months. The members of the youth and college groups provide hot dogs or hamburgers to people while they wait for their cars to be washed. They also hand out flyers containing information about the food program and the church's

worship services.

4) The Fruit of the Food Program

Ronald Colter, one of the members, who assists with the program with Mr. Thurman, used to be a drug addict and recipient of the food distribution. One day, Mr. Colter decided to change his life because through the program he was exposed to the truth that Jesus had died for his sins. So Mr. Thurman helped Mr. Colter to enroll in a rehabilitation clinic and Narcotics Anonymous. Now Mr. Colter helps out with the shopping, stocking, preparation, and distribution of the food.

Mr. Osteen, who is Pastor Joel Osteen's first cousin and a recovering drug addict, was also recruited to this program after an encounter at Mr. Colter's weekly Narcotics Anonymous meetings.

When the church gained new members through this program, other members who couldn't help during the week due to their work schedules would willingly serve during the holidays. Some of the church members who were not regular participants of the food program brought cooked meals for the needy from time to time. In one instance, one of the oldest members in the congregation, at the age of 91, brought briskets, macaroni and cheese, baked chicken, and other home cooked food one Friday during the preparation hour. The food program has had a positive impact on the congregation overall. Though unintended, this program evangelized several younger members to revitalize an elderly-male-majority congregation. Also to another extent, handfuls of homeless and past drug addicts, such as Mr. Colter, attend the Sunday services with unwavering commitment.

The music scholarship students' parents registered to attend Redeemer Baptist Church, and the students help out with the church's worship ministry. This program has positively influenced the community, including many students who received music lesson scholarships. The food program and music scholarship program inspired and challenged the Redeemer Baptist Church's youth and young adult group to serve the community as well. They serve the community's people through free car wash events, and having received positive feedback from the community, they have improved the church's public image.

5) Suggestions for Improvement

First, the Redeemer Baptist Church doesn't force people to attend their worship services or Bible studies. The church members expect that the people who receive their luncheons would voluntarily come and join their church programs. Here, we need to think about the original mission of the church. Churches are not primarily charity organizations. Churches have missions to bring nonbelievers into their churches and have them worship God and experience the joy of salvation. Churches need to try their best to accomplish this mission.

When Paul spread the gospel to the Gentiles, he did his best so that the Gentiles would not feel any pressure to obey the Law of Moses and Jewish traditions. However, Paul always sought to have people repent of their sins and receive Jesus as their Savior. It was his core work for the gospel. Jesus fed people and healed the sick. But his core work was to spread the gospel. Jesus fed and healed people for the sake of evangelizing them. The core work of Jesus and Paul was to spread the gospel. When churches utilize cross-cultural ministry, they should remember their priority of evangelizing people at all times.

Redeemer Baptist Church needs to find ways to bring more people into their church through their food program. The church also needs to provide some opportunities for those who do not join the volunteer work during the week due to their weekly occupations. The church should create a signup sheet so that people can sign up to help with the preparation for the luncheon during the day or night time.

Even though Redeemer Baptist Church provides scholarship for music lessons, it does not individually check or specifically manage the growth and development of its scholarship recipients. Redeemer Baptist Church simply funds the scholarship, and invites the scholarship recipients only for its music concert after one year without any spiritual care. This may be an inefficient way to spread the gospel. Redeemer Baptist Church should devise a program that can provide spiritual training for their scholarship recipients. In doing so, not only will the students learn musical skills, but they also will grow spiritually in Jesus.

5. Conclusion

Southern California is characterized by its unique cultural environment. There are numerous immigrants of minority ethnic background, and most of them are Latinos. Since Southern California is at the center of a multi-cultural context, its residents can enjoy different cultures in streets, restaurants and other public places that exhibit culture. Southern California's multi-cultural characteristic provides an opportunity for spreading the gospel to the people in the community. The four churches that were previously discussed in this chapter are located within Southern California, so they attempt to reach out to the community through their cross-cultural ministries that minister to people of other cultures.

The first church is the Torrance United Methodist Church. Pastor Ji-hoon Ryu, along with other volunteers from his church, tutor math for free to children of Asian immigrant background while serving as a youth group pastor. Pastor Ryu also mentors these students who have difficulties adjusting to the American culture. As he tutors in math, he also guides his students to be spiritually and mentally fit. Though this community service program is popular, Torrance United Methodist Church has yet to bear significant fruit. Since Torrance UMC is a Caucasian oriented congregation, students of the Mentor-Tutoring program either already have been attending different churches or do not choose to attend church. Pastor Ryu must actively devise a solution for this issue. Pastor Ryu must remember how Paul formed close intimate relationships with church members to engage in successful cross-cultural ministry through home churches. Similarly, Pastor Ryu must also form closer relationships with the students of the Mentor-Tutoring program. Opportunities for fellowship between Torrance UMC's youth group and the students of the Mentor-Tutoring program are also needed.

The second church is the Young Nak Celebration Church. It operates a program called the Cross-Trainer, which gathers Latino children in its community every Wednesday to provide dinners, games and Bible study for the kids; around 100 children participate in this program on a weekly basis. The CT program has been operating for 12 years as a well established program. Despite the CT program's community service efforts, one flaw is that the program bears little fruit. Also, Pastor Steven Yu needs to improve the volunteering

system because the Korean congregation of Young Nak Presbyterian church holds negative views of the CT program: the pastor should clarify the purpose of the Cross-Trainer program and request cooperation from the Korean congregation. In addition, Pastor Yu must remember the successful cooperative ministry of Paul and his companions, and educate his congregation on the concept of cooperative ministry.

The third church is the First United Methodist Church of San Fernando Valley. This church has a Caucasian majority congregation that is slowly decreasing in number. Though a kindergarten and elementary school operate in the church, they were on the verge of closure due to financial difficulties. Pastor Joseph Choi overcame these crises by embracing the nearby Latino residents. The church was able to lead people to attend the church through the Food Pantry program. Also, its church members annually gave out over 1000 Christmas toys to children living in its community. Latino residents in the community felt a deep sense of gratitude for these programs. Also the schools experienced an increased enrollment due to the church's community service programs which improved their public image. This church's successful outreach programs serve as a model for other UMC's. Also a substantial number of Latino students registered to the church's youth group, raising the number of members to 60 students in the youth group. However, the adult group bears little fruit. Currently the adult group only consists of elderly members, and only the designated few serve the church's Food-Pantry program. The church must put more effort into overcoming these problems. Pastor Choi must spiritually train his congregation just as Paul trained his congregation to become leaders. Also Pastor Choi could devise cultural programs or events to attract more of the nearby Latino residents.

The fourth church is the Redeemer Baptist Church. The church is located in South L.A., and its community is culturally diverse as it is comprised of African Americans, Asians, and Latinos. Since Redeemer Baptist Church's community is an underprivileged one, the church began to serve its community through a food ministry, which distributed food to people every Friday. Some people registered to attend Redeemer Baptist Church as a result of its food program. Redeemer Baptist Church also provides a \$1,500 scholarship for music lessons to five students of the community every year. Those selected students are invited to perform in front of Redeemer Baptist Church's congregation during the church's music concert.

There were some families that registered to attend Redeemer Baptist Church as a result of these scholarships. However, this program is problematic as it does not care for the scholarship recipients after giving them scholarships. The program lacks any follow-up with the students. The scholarship program for music lessons needs its own set of specific rules and procedures. Also the director of Redeemer Baptist Church's music scholarship program should meet the scholarship recipients at least once a week to examine the recipients' progress in learning to play the musical instruments. As Paul taught the Bible to his students to plant leaders in Ephesus, the director of the music scholarship program should also open a Bible study program for the scholarship recipients' spiritual growth. Furthermore, the church needs to train its own congregation since only few selected people volunteer for its food program.

The four churches described above have been practicing cross-cultural ministry. Hope United Methodist Church, with a Caucasian majority congregation, is serving young Asian students who have recently immigrated to America. The church is helping them adjust to their lives in America by tutoring in math and English and developing relationships. Both Young-Nak Celebration Church and Young-Nak Presbyterian Church are churches with Korean cultural backgrounds. However, these churches are currently serving the poor Latino children of their communities with food, games and Bible studies. First United Methodist Church of San Fernando with a Caucasian majority congregation is serving poor Latinos in its community. The church has been a Caucasian oriented church for 130 years and has been experiencing church stagnation, and was gradually dying. The church decided to serve the Latino people to bring revival to the church. The church members are feeding 750 people every month, and they are giving away 1000 toys to the community's children every year. Redeemer Baptist Church has an African American majority congregation. The church is serving poor African Americans, Latinos and Asian by providing food for them. The church also supports some musically talented children with \$1,500 scholarship every year.

These four churches are diligently reaching out to their community's people of different cultures and faithfully serving them with Jesus' loving heart. These churches have strong points for approaching their communities in order to bring revival to their churches. It is good that they study about their communities' people and choose the subjects of evangelism. This approach helps people to meet their current needs.

However, these churches don't bear much fruit even though they work hard. These churches should check on what they should improve and revise and strengthen the weak parts of their ministries. Despite the downsides, these churches still have great potential for revival because they are constantly approaching their communities. They will see and bear good fruit, if they constantly improve their programs and revise their strategies according to the situations that they face.

Chapter V

The Cross-Cultural Ministry of Van Nuys UMC : Free Music Lessons

This chapter will introduce Van Nuys UMC's cross-cultural Free Music Lesson program. The previous chapter described the cross-cultural Ministries of four churches. Even though these four churches worked hard to bring different cultures of their communities into their churches through cross-cultural ministry, they didn't bear as much fruits as they expected. In contrast to the four churches, Van Nuys UMC and its Caucasian congregation is approaching the Latino community with regard to Latino culture in an effective way, and the church is constantly experiencing church revival. This chapter will discuss how Van Nuys UMC overcame its stagnation through the Free Music Lesson Program and bring God's revival to the church. For this purpose, the evangelistic impact of music on people of different cultures will be discussed. Second, the influence of the Free Music Lesson on nearby residents through survey questionnaires will be discussed, and the changing public image of Van Nuys UMC in its efforts of community service (the Music Lesson Program) will also be discussed. Lastly, improvements for more church growth will be discussed.

1. The Role of Church Music in Cross-Cultural Ministry

Music plays a pivotal role in spreading the gospel to people of different cultures. With the exception of Redeemer Baptist, the previously mentioned churches had not effectively employed music as a means to evangelism. Pastor David Choi, the pastor of the English speaking congregation, believed that music could be used as a tool for a positive evangelism outcome, and thus utilized the free music lesson program as a mean of evangelism. The content below records the function and role of music in evangelizing the community

surrounding Van Nuys UMC.

1) The Role of Music in Evangelism

Christianity's evangelism usually focuses on spreading the word of God to His people. The Bible is the core of Christianity because it is the collection of God's words. However, there are limitations to spreading the gospel solely relying on a linguistic approach. Bible education only taught verbally or through writings may be perceived by non-Christians not amount to anything more than a boring lecture, thereby evaporating any initial interest. Especially in a mission field, where the missionary and the locals do not speak the same language, relying solely on linguistic methods for evangelism is limiting and ineffective. There is a need for presenting the gospel's content differently, in a way that will bring about positive interest.

Music includes melody, rhythm, chords, timbre, and other essential components that combine together as a structured form to express thoughts in an emotional form.⁶⁹ Also, music can be effectively and universally applied to various fields to attain specific achievements. God gifted humans with music to appease the soul, defeat the forces of evil, and bring pious joy to other humans.⁷⁰ Since music can be used to surmount time and culture, churches utilize music with regards to its positive characteristics.

Compared to purely verbal evangelism methods, church music, which praises God through singing hymns or playing instruments, would be very effective in the mission field.

2) The Function of Church Music

The first role of church-music is worshipping God. Martin Luther paved the way for the congregation to actually understand and be more involved in worship. He translated Greek and Latin hymns into German,

⁶⁹ R. F. Unkefer, *Music Therapy in the Treatment of Adults with Mental Disorders: Theoretical Bases and Clinical Interventions* (New Hampshire: Barcelona Publishers, 2005), 41.

⁷⁰ Hyo Soon Lee, *Western church music and its theological view*, Journal, 9th Journal (Pyeong Taek, S. Korea: Pyeong Taek University, 1997), 544.

which was the native language of his congregation.⁷¹ By adding spiritual goals, prayers, and contents from Scripture to the hymnal lyrics, they were able to worship God with more depth and understanding. Worship starts when God and the church congregation become one. A congregation is the subject of personal and mutual interaction with God.⁷² As a subject of that relationship, any congregation can actively praise God through music during worship.⁷³

The second function of church music is education. Issac Watts (1674-1748) wrote a hymnal that featured the book of Psalms reinterpreted within the new light of the gospel. Watts also wrote a hymnal for children and adolescents. Every week, he wrote hymns that were easy to sing, focused on a singular concept, and matched the sermon ideas during the worship. Watts' work opened a new path for church music.⁷⁴ Christianity focuses on changing lifestyle and character to match those of Jesus. Though church music instructs on musical knowledge and techniques, these are not the only ends being pursued. Church music education should be used as a mean to fulfill more meaningful goals. Thus the goal of church music is to facilitate repentance, religious education, better understanding the Scriptures, and meditation on Christ to become more like Him.⁷⁵

When church music is used as a means for evangelism, traditional and liturgical church music becomes a problem. Though hymns may be sung for worshipping God, gospel songs with lyrics that everyone can easily learn and sing are best used for evangelizing people. Church music is sometimes played with modern musical styles such as folk songs, jazz, and even rock.

Since church music lyrics contain forms of religious confessions or Biblical messages, it is a fitting tool for evangelism and mission purposes. Church music's evangelistic function is apparent when other people are influenced by the praise of an individual or a group. As stated in Psalm 22:3, "Yet you are enthroned as the

⁷¹ Sung Joo Oh, *The possibility of Christian education through music*, megazine; education church, October (Seoul, S. Korea: Presbyterian Theological Seminary, 2009), 24.

⁷² Hee Joon Chun and Taek Hee Lee, *The theory of church music* (Seoul, S. Korea: Church music printing, 1984), 21.

⁷³ Hee Joon Chun and Taek Hee Lee, 123.

⁷⁴ <http://www.wholesomewords.org/biography/bwatts.html> [accessed May 9, 2013].

⁷⁵ Sung Joo Oh, 31.

Holy One; you are the one Israel praises.” God reigns over wherever people worship and praise Him. Jung Soo Hong says that the place in which people praise God is where God presents himself and where worshippers feel His presence. The gospel can effectively be shared to people when God’s word is delivered through holy melodies and lyrical praise.

The purpose of praising God is to glorify Him, educate church members who have accepted salvation, and evangelize lost souls. These aspects of church music can make evangelism more effective.

3) Music and Mission

One factor that assisted Christianity to become the most wide-spread religion in the world⁷⁶ is the power of its music, which gave vitality and enhanced the power of missions. Music is an invaluable tool for worshipping God. When the foreign missionaries were not yet acquainted with the Korean culture and language, they used music not only to proclaim the gospel but also to educate the converts who accepted the Biblical teachings.

Carl E. Seashore claims that music is the soul’s charm, a tool that can elevate our hearts to another level, and the gateway to our imagination.⁷⁷ It is difficult for non-Christians from different cultures to accept and understand the gospel through a purely linguistic sense, which is bound by logic and rationality. Therefore, missionaries should have the means to spread the gospel effectively with church music to the people who come from different cultures.

Church music, with either established forms or varying styles, benefits those who evangelize. If there is no sense of reluctance or aversion, then one can present the gospel in a manner that others can easily comprehend by focusing on the content. Thus, a musical style that can clearly present the message of the gospel can be used for evangelism. As it is important for new Christians to respond to God’s word during their initial period of spiritual growth, so praise helps them in this process.

⁷⁶ <http://www.dailymail.co.uk/news/article-2077272/Christianity-largest-religion-world-despite-shift-away-Europe.html>

⁷⁷ Carl E. Seashore, *Psychology of music* (New York: Dover, 1967), 16.

4) Impact on Healing

Being healthy is not only defined by a lack of disease or weakness in our bodies; it is defined by a well-being of physical, mental, and social states and abilities. Our well-being is a gift from God and proof of a peaceful life. Health is considered the norm and standard, and it is sought after.⁷⁸

When healing occurs in a mission field, people experience complete freedom from their previous habits, fears and hatred that developed before meeting Christ.⁷⁹ By correctly presenting the gospel, people will accept Jesus' salvation and realize their need for God's healing.

Praise is the best medicine for healing (1 Sam 16:23). Praise helps people to appropriately respond to God (Psa 18:48, 49; 35:18; 42:4-5). Music not only restores our physical well-being, but also restores our spiritual health as well. Praise has an amazing power to free anyone's mind and spirit, and music consoles people's hearts that have been filled with burdens and anxieties.⁸⁰

Humans, who have physical bodies, worship God through praise. They feel God's presence by praising Him, and experience the restoration of their spirits, minds, and bodies. Therefore, healing through praise becomes an ideal way for complete recovery. In the mission field, healing supernaturally occurs while teaching the locals or natives how to praise God with their instruments. Healing also occurs when residents have true interaction with their instructors and indirectly experience God's love.

2. Development of the Free Music Lessons Program of Van Nuys UMC

Van Nuys UMC's Free Music Lesson Program (hereinafter referred to as FMLP) was initiated on November of 2011. The FMLP was initiated as a way to revitalize the dying, Caucasian-majority congregation by evangelizing people of the nearby community. In the span of a year, Van Nuys UMC's

⁷⁸ Geoffrey W. Bromiley, *Theological dictionary of the New Testament* (Michigan: Jordan Press, 1985), 1337.

⁷⁹ Paul Tournier, *The Healing of Persons*, translated by Kyu Chan Hwang (Seoul, S. Korea: Seoul: Voice, 1977), 264.

⁸⁰ Sang Chul Shin, *Church Music; music therapy*, Christian magazine, (Seoul, S. Korea: Seoul: Church music printing, 1979), 19.

FMLP had taught 60 people; currently the church is instructing 23 students. I am teaching guitar and keyboard classes; Daniel Park is teaching the drum class. The FMLP of Van Nuys holds classes on Thursdays, Fridays, and Saturdays from 3:30 to 7pm in the evening. Students who are enrolled can choose one of the days at their convenience, and they are taught on an individual basis.

The following table shows the class schedule and students' names.

Day	Time	Guitar	Drums	Keyboard
Thursday	3:30 – 5:00	Kali, Kiplan, Paula	Esther	Harrison
	5:00 – 7:00	Kato	Samuel	Ashley
Friday	3:30 – 5:00	Brian, Rachel, Steven, Kimberly	Ashley, Edgar	Litzy, Tom
	5:00 – 7:00	Ivan	Danny, Jonathan	Kate, Joshua
Saturday	4:00 – 5:00	Alex	Aritum	
	5:00 – 6:30	Rehearsal	Rehearsal	Rehearsal

The students learn and practice the following 12 songs during a year and have 12 performances during Sunday worship services at Van Nuys UMC. :

- 1) He's Changing Me
- 2) Lord I Lift Your Name On High
- 3) Your Grace Is Enough
- 4) Come, Now Is The Time To Worship
- 5) Forever
- 6) Everlasting God
- 7) So You Would Come
- 8) He Knows My Name
- 9) Above All

10) Open The Eyes My Heart Lord

11) Hosanna

12) I can Only Imagine

Because the church has been effectively using music for evangelism, Van Nuys UMC is currently facing a new season of church growth. The church was able to approach the community's people through its free music lesson program, which welcomed the community to come to church without any prejudice against the church. Through the FMLP, the church has new faces in every Sunday worship service. The existing church members now have a great opportunity to build good relationships in Christ with people who visit our church worship services. The following statements describe the benefits of the FMLP of Van Nuys UMC.

Van Nuys UMC is at a developing stage with its music lessons, and there are a few reasons for this. First, the music lessons are offered free of charge. Students are normally charged at least \$30 an hour of music lesson, and professionals charge students \$50 for an hour lesson. The music lessons offered at Van Nuys UMC is free of charge. This aspect of Van Nuys UMC's music lessons attracted people and gained their trust. Moreover, the community people near Van Nuys UMC are from a lower socioeconomic background. One of the local residents, who lived near Van Nuys UMC, claimed during an interview that learning to play a musical instrument is a luxury. Furthermore, this person thanked Van Nuys UMC for providing free music lessons for those Latino residents who lived nearby.

Second, the music lessons that Van Nuys UMC offers can accept new students at any time, since there are no group lessons. Van Nuys UMC provides individual private lessons which are also made to accommodate each student's learning pace. This allows for anyone to begin taking the music lessons; they can jump right into their music lessons with the basics after an interview. There is no wait list in which students wait for enrollment.

Third, the music program of Van Nuys UMC provides lessons by considering each student's skill level. Depending on their individual comprehension and technical capabilities, lessons are tailored to the specific needs of each student.

Fourth, students can improve their skills exponentially in a given time, through practice for special performances held during Van Nuys UMC's Sunday worship services. Students are compelled to constantly practice, in order to do well on their performances. In addition, teachers can record students' performances and give them a CD or DVD copy of the recordings as gifts. Then the students may recommend their friends to join Van Nuys UMC's FMLP as they show their performance recordings.

Fifth, people will naturally begin to learn about the Bible as they sing Christian gospel songs while playing musical instruments. By helping them to gradually accept the gospel, the music lessons of Van Nuys UMC aim to reduce people's reluctance toward becoming a Christian and their sense of burden from going to church. Also, students are trained to practice playing their instruments as they sing the lyrics of gospel songs. Teachers can explain the meaning behind the lyrics of different gospel songs, and they can speak about the gospel in the process. Students come to know more about God and develop faith in Jesus, as they naturally accept the gospel during their practice with musical instruments.

Joshua Cho who has been learning the keyboard at our FMLP said that he experienced his faith growing through the program. He said,

My performance brings together my family every month. It is a time where together we can grow in our faith. As my skills in playing the piano grew, my faith grew as well. I began to learn to keep my promises, where otherwise I used to make promises then forget about them or completely break them. Similarly to how I practiced playing my instrument, I began to practice acts of faith instead of simply knowing the facts.⁸¹

Experiencing God through learning to play instruments not only happens to students but also to the teachers as well. Daniel Park, who has been serving our music lesson program over 1 year shared his experience of God's grace with me. He said,

⁸¹ Joshua's learning experience. He agreed to put his statement of his learning experience in this ministry focus paper.

I assumed that the students will be able to learn faster from my demonstrations and iterated instructions of basic concepts. Without realizing that the students needed time to develop and hone their musical skills, I became impatient and frustrated. But after some time, the students made adjustments and grew accustomed to playing the drums. Also from this epiphany, I experienced God's grace because I saw myself as the struggling student in these situations. I knew that God is always trying to guide me, yet I would sometimes stray away or not understand His ways. Just as God is patient with me when I don't understand His intentions and veer off, I was motivated to be more patient with my students, just as God is always patient with me. I noticed that the difference in each student's time lapse for understanding new materials originates from their varying strengths and weaknesses. For example, some students were very adept at quickly memorizing the beat, while they lacked in consistency with the rhythm. So I needed to consider the student's aptitudes and flaws, and design different lessons to accommodate each student. By improving upon their strengths and encouraging them during their mistakes, the students were able to regain their confidence, determination, and positive attitude. Eventually students were able to overcome their individual obstacles, and begin to fully enjoy this learning experience. From this dilemma, I was able to appreciate Jesus' sacrifice even more than I did before. I understood that God created us with different strengths and weaknesses. So building an intimate relationship with God is very important for finding out what we excel in or fall short on, and ultimately discovering our true identities. "I am the way and the truth and the life. No one comes to the Father except through me" (John 4:16). This means that Jesus had to die for our sins in order for us to have a relationship with God. If it were not for Jesus being crucified on our behalf, then we would never have had the opportunity to know God and find out what we really are. Through this Free Music Lesson Program, I was able to experience God and even discover my own strengths and shortcomings. Also, from my interactions with the students, I learned that I needed more humility, patience, and sensitivity to people's strengths and weaknesses.⁸²

Sixth, an entire household can experience salvation. Students are welcome to invite their families to watch their special performances, which are held every 4 to 5 weeks. Students' families come to worship at Van Nuys UMC, and they learn about church and experience the worship atmosphere. After worship,

⁸² Daniel's teaching experience. He agreed to put his statement in this ministry focus paper.

students' families become acquainted with Van Nuys UMC's members as they participate in the coffee-time fellowship. Students' families experience warmth in this welcoming from Van Nuys UMC's members. They can seek out this church without any sense of hesitation or burden, which can lead to the eventual acceptance of Jesus as their Savior.

3. Fruit of the Free Music Lessons

1) Change in Van Nuys UMC

When I first arrived at Van Nuys UMC, my first impression was that its congregation seemed to be mainly composed of traditional Caucasians. I could not find any Latino members. Furthermore, the ELG of Van Nuys UMC was dying out. The Caucasian members were aging and passing away. Some members moved away to nursing homes that were located near their sons and daughters' homes. Over the last 2 years, 4 members moved to another area, and 4 more passed away to God's arms. The ELG of Van Nuys UMC had lost 9 members, and these departures were expected to occur continuously.

I felt a sense of despair as the pastor in charge of the ELG of Van Nuys UMC. It seemed as if the Van Nuys UMC's ELG would soon disappear.

Ironically, although Van Nuys UMC is located at the center of Van Nuys, a city mainly composed by Latinos, the church did not have any Latino members. This irony is evidence of Van Nuys UMC's failure of spread the gospel to its community. Also, this meant that the English Language Group of Van Nuys UMC solely existed for its existing congregation. This is not what God would want to see in His church.

Through FMLP of Van Nuys UMC, local residents and their children began to come and learn how to play musical instruments. Many people were interested in Van Nuys UMC's FMLP since it was free of charge, and even today, the program still continues to receive new applicants. Currently, Van Nuys UMC's ELG is comprised of 1/3 Latino members which indicates that the church is changing. Relatively young Latino families are attending Van Nuys UMC, and are living church-oriented lives. Van Nuys UMC's congregation soon became younger in its composition, and it will continue to get younger in its age make-up.

Even though Van Nuys UMC's ELG has been worshipping with themselves as the center, they began to think of those outside their circle, and welcomed new members as they joined them. Some members of the ELG of Van Nuys UMC who had never volunteered before began to volunteer by serving food during the coffee-time fellowship.

All the members of Van Nuys UMC's ELG claimed that its FMLP was the best community service project attempted in the last 100 years of the church's history. Even though some members were initially against the Van Nuys UMC's FMLP, now all members value the music lesson's benefits of revival, and express their gratitude toward the teachers.

2) Local Residents' Change of Perspective on Van Nuys UMC

Until recently, Van Nuys UMC had never tried to evangelize the Latino residents living nearby. Even though there were previous intermittent community services projects, they were only temporary. This aspect instilled a negatively charged perception of Van Nuys UMC, and the church was perceived as a restricted group accessible only to Caucasians. With this preconception of Van Nuys UMC, local Latino residents lost any interest in its activities or events.

The mother of Ashley, who is learning keyboard, stated as such:

Even though I lived near Van Nuys UMC for a long time, the church never put in any meaningful efforts into bringing in any Latinos. There was a great wall between the church and local residents. People always thought of the church building as a sightseeing object as they walked by.

As indicated above, for a long time, Van Nuys UMC did not reach out to Latino residents living nearby and it failed to embrace the community. However, people began to perceive Van Nuys UMC differently as its FMLP kicked off. The residents came to know that the church provides a good music lesson program without charging any fees and tries to faithfully serve its community. When I stand by the church entrance gate, some residents come to greet me. Even though I don't know them, they know me as a pastor who is serving the

community through free music lessons.

On Halloween night October 31st, 2012, Van Nuys UMC invited Latino residents living in its vicinity for a night of games and dinner. There were a lot of people who visited Van Nuys UMC that night. Although some were reluctant to even enter the Van Nuys UMC's parking lot before, Latino residents willingly entered the church that night, conversed with other church members and enjoyed a time of fellowship. This was great progress and a positive change for Van Nuys UMC. Having served Van Nuys UMC as a minister for over two and half years now, I discovered how God's church truly works. I realized that for a church to carry out meaningful Kingdom work, it must embrace the local residents, evangelize them with the gospel, and guide them inside the church.

4. An Analysis of the Surveys on Free Music Lesson Program

To evaluate the effectiveness of the FMLP, I conducted surveys and interviewed a few students. There were two different questionnaire surveys handed out for this research. The first questionnaire survey was conducted on 145 people, all of whom were local residents living in Van Nuys. The second questionnaire survey was conducted on 23 students enrolled in the FMLP. The surveys were distributed on December 10, 2012 and collected on December 28, 2012. Along with the questionnaires, I also held interviews to understand the people in a deeper level for evangelism purposes. I interviewed 6 students in a question-answer manner. The interviewees were students who had been registered in the FMLP for more than 6 months.

1) Survey of Un-enrolled People

(1) The Format and Content of the First Questionnaire

The questionnaire surveys, in the context of the FMLP, were designed to analyze the people, the subjects of evangelism, to better provide an effective learning experience for them. The first questionnaire surveyed

questions regarding the people's interest in musical instruments, their motivation for learning to play a musical instrument, and standard questions that addressed the possibility of attending and settling into a church. Also the questionnaire surveyed the people's perception of Van Nuys UMC in regards to its FMLP.

Table 1 - 1st Questionnaire Survey's Content

Content of the questionnaire	Number of Questions
Individual's background information	3
Interest and continual efforts in learning to play a music instrument	2
Motivation for learning to play a musical instrument.	2
Possibility of attending a Sunday worship service at Van Nuys UMC in the future	2
Individual's perception of Van Nuys UMC's Free Music Lessons Program	1

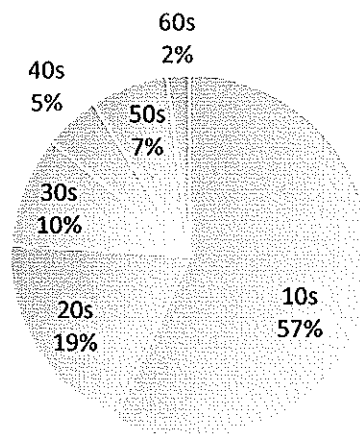
(2) People's Interests in the Free Music Lessons Program of Van Nuys UMC

As indicated by the survey's results, the fact that my church was operating the FMLP was well received by many people. On the question 'What do you think about the church offering free music classes?', 105 (68%) people out of 145 answered, "strongly agreed" and 21 (14%) people answered, "agreed" This survey indicated that 89% of the responses were strongly positive.

Also the questionnaire surveyed the age groups of all the participants. There were 82 (57%) people in their 10's, 27 (19%) people in their 20's, 15 (10%) people in their 30's, 8 (5%) people in their 40's, 10 (7%) people in their 50's, and 3 (2%) people in their 60's out of the 145 people who participated in the questionnaire surveys. This survey was conducted on people who had visited the church as well as on the

people of the community living in close proximity to the church. Many students in their teens and 20s have shown interest in the FMLP, and many Latinos have revealed that they are in favor of the program. The poor, working class demography of the church's community explains why many people of this community showed interest in the FMLP.

Chart 1 - Ages Groups



From the questionnaire survey, 90 (62%) people out of 145 identified themselves as Latinos, 33 (23%) as Asians, 13 (9%) as African-Americans and 9 (6%) as Caucasians. This research also yielded 104 (72%) students, 21 (14%) employed workers, and 30 (21%) unemployed people who took the survey.

Chart 2 Ethnicity

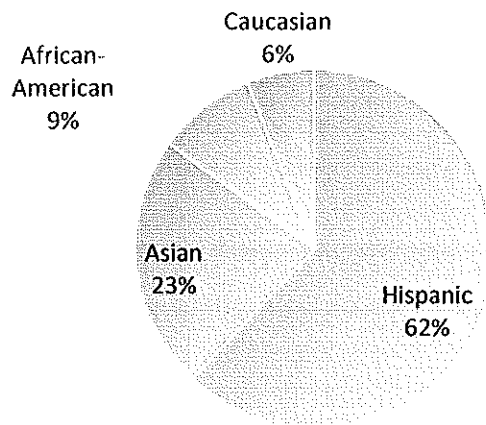
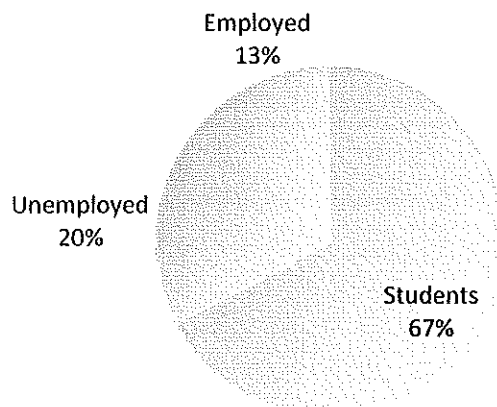


Chart 3 Current Occupation



(3) Indication of Possible Future Evangelistic Communication with People Not Enrolled in the Free Music School from the 1st Survey Questionnaires

a. Dispositions Toward Musical Instruments by Age

According to the result of the questionnaire survey, there was not much of a difference in the 61 (42%) people who wanted to learn to play the guitar and the 68 (48%) people who wanted to learn to play the drums. However from the 20's age group, 17 (63%) people out of 27 answered that they were more inclined to learn the drums. This is a significant result that describes a majority of the 20's age group.

Table 3 – Preference of Musical Instruments by Age⁸³

Musical Instrument Number of applicants Ages	Keyboard		Drums		Guitar		Tot number of applicants
	Number of applicants Ages	%	Number of applicants Ages	%	Number of applicants Ages	%	
10s	7	9	34	41	41	50	82
20s	3	11	17	63	7	26	27
30s	2	13	5	33	8	54	15
40s	1	13	2	25	5	62	8
50s	2	20	3	30	5	50	10
60s	1	33	0	0	2	67	3
Total	16	11%	61	42%	68	47%	145

⁸³ This table was created to measure the ages of the participants and their preferences of musical instruments. The each participant chose their one favorite musical instrument. See the appendix for the survey at page 129.

b. Instrument Preference by Race

Also according to the questionnaire survey's result, 90 (62%) people out of 145, who identified themselves as Latinos and African-Americans were favored to learn to play the guitar. 17 (63%) people out of 33, who identified themselves as Asians, favored learning to play the drums.

As indicated above, learning to play the drums were more favored by Asians and people in the 20's age group. However 68 (47%) people out of 145, factoring in both age group and ethnicity categories, were more inclined to learn to play the guitar.

Table 4 - Preference of Musical Instruments by Ethnicity⁸⁴

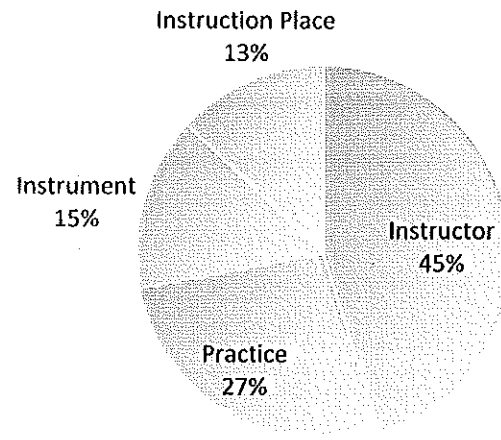
Ages \ Number of applicants	Keyboard		Drums		Guitar		Total Number of applicants
	Number of applicants	%	Number of applicants	%	Number of applicants	%	
Latino	7	9	34	41	41	50	90
Asian	3	11	17	63	7	26	33
African-American	2	13	5	33	8	54	13
Caucasian	1	13	2	25	5	62	9
Total	16	11%	61	42%	68	47%	145

c. The Most Valuable Asset in Music Class

65 (45%) people out of 145 answered "the teacher" to the question "what do you value the most when learning to play a musical instrument?" The result indicates that teachers play a pivotal role in people's learning experiences. 40 (27%) people answered "Practice," 22 (15%) answered "choosing the right instrument," and 18 (13%) valued the "place of instruction" more than others.

⁸⁴ It is designed for the future to have information when Pastor Choi and the church members reach out to certain race and age groups of the community.

Chart 4. what do you value the most when learning a musical instrument?



d. Possibility of Free Music Lessons' Students Attending Van Nuys UMC's Worship Service in the Future.

61 (65%) people out of 95 answered "strongly agree" to the idea of "possibility of serving a church after the Free Music Lessons Program." Also 48 (41%) people out of 96 answered "strongly agree" to the idea of "performing musical instruments at a church worship service on Sundays," and 27 (28%) people answered "agree." Therefore, it is important to incorporate songs learned by the students of the FMLP into worship as it attracts subjects of evangelism to attend the worship services.

Chart 5. Possibility of serving a church after the free music lesson

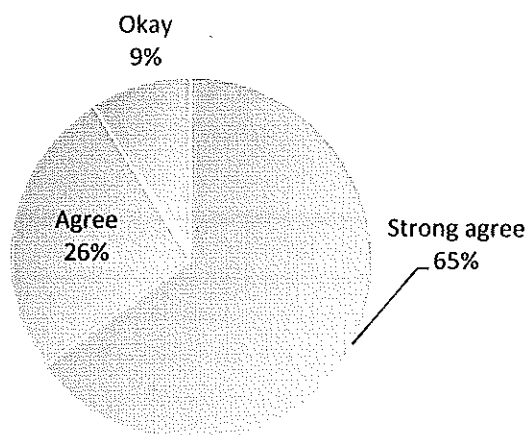
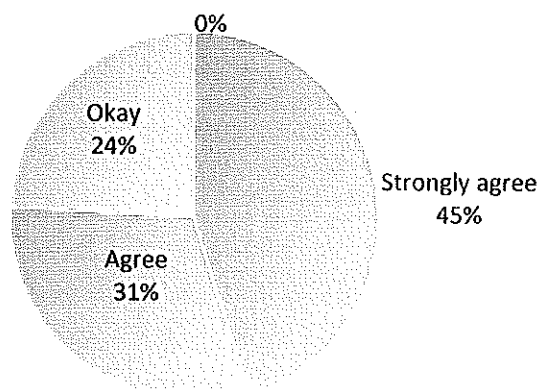


Chart 6. Opinion on the performance during worship service



2) Survey of Enrolled Students

(1) The Format and Content of the Second Questionnaire

The second questionnaire surveyed questions regarding the teachers' interactions with the students and The students' inclination to continue attending Van Nuys UMC's Sunday worship services after their special performances.

Table 2 - 2nd Questionnaire Survey's Content

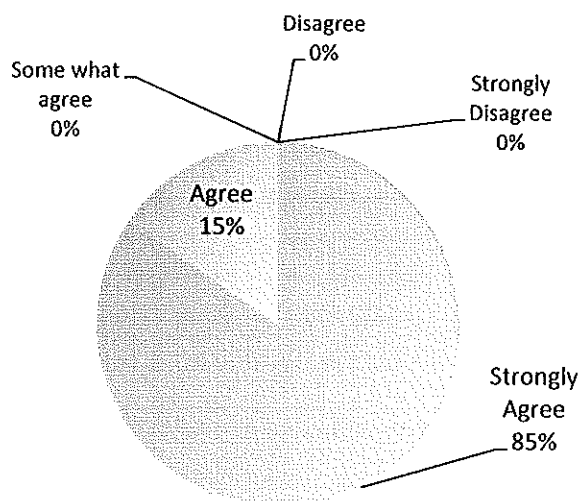
Content of the questionnaire	Number of Questions
Student's background information	3
Amount of time for practicing musical instrument	2
Students' satisfaction of the teachers and teachers' reliability	2
Satisfaction from the lessons	3
Possibility of continuously attending worship services	1
Students' perception of Van Nuys UMC's Free Music Lessons Program	1
Changes in faith and life through the Free Music Lessons Program.	2

(2) Students' Contentment with the Free Music Lessons Program

22 (96%) students out of 23 answered "strongly agree" and 1 (4%) person answered "agree" to the question, "Do you think that the instructors are teaching well?" The 2nd questionnaire survey results

indicated that students were very satisfied with the quality of the instructors' teaching methods.

Chart 7. Teacher evaluation



Dr. Harry K. Wong asserts that instructors, no matter how technically competent and musically erudite, cannot be labeled as good teachers if they ignore the emotional and intellectual capacity of their students.⁸⁵

Van Nuys UMC's FMLP enjoys the participation of competent and experienced teacher.

As chart 8 illustrates, 23 (100%) students answered "strongly agree" with the question "Do you feel that the Free Music Lessons Program offers lessons that accommodate each student's skill levels?"

Van Nuys UMC FMLP received positive evaluations from all of its students, indicating that they were very satisfied with the program.⁸⁶ There was a Korean gentleman named Samuel Kim who was enrolled in the FMLP. He is 57 years old and has been learning to play the guitar from the FMLP for 8 months. He stated in an interview:

⁸⁵ Harry K. Wong, Rosemary T. Wong, *The First Days of School: How to Be an Effective Teacher* (LA: Harry K. Wong publications, 2009), 35.

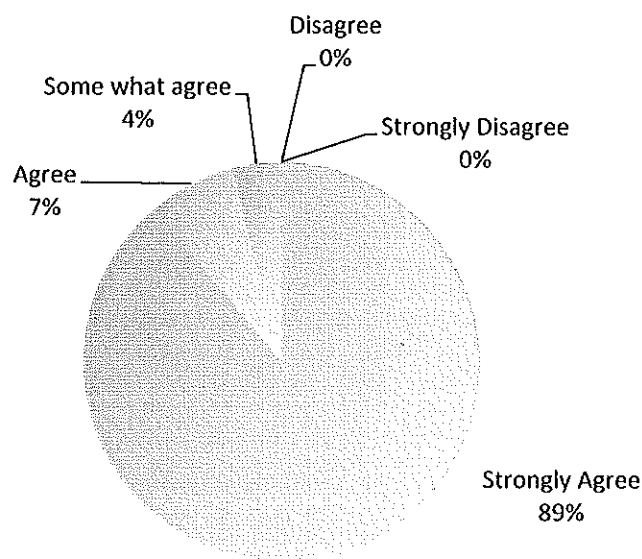
⁸⁶ All the students answered "strongly agree" to the question regarding student's satisfaction.

I tried to learn a musical instrument when I was younger, but I failed to do so twice. Even though I was receiving lessons from a guitar teacher, I eventually gave up. I'm now preparing for my retirement. Now I can play any decent songs on a guitar, and I want to thank Pastor Choi for making it easy to learn.

Samuel Kim is currently attending a Catholic church, and he is serving his small group Bible study as a praise team member with his guitar. Also, he is currently teaching other students how to play the guitar in his small group Bible study.

In the survey, 89% of the students responded that their musical skills have increased since their first class at the FMLP.

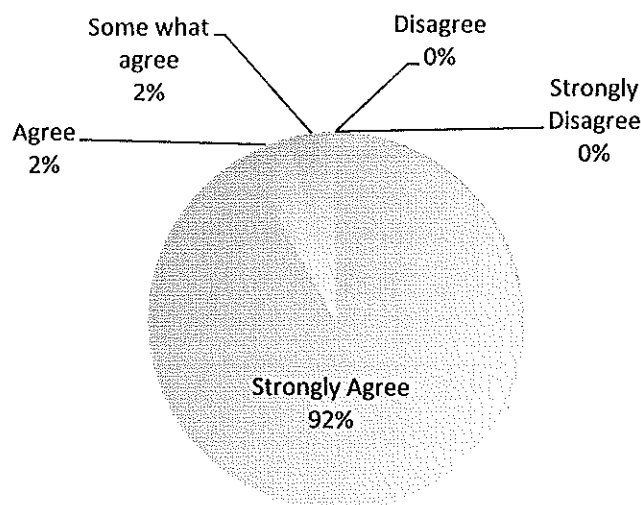
Chart 9. Do you feel that your skills have improved?



As demonstrated in chart 10, 22 (92%) students answered "strongly agree" to the question, "Are you able to read music sheets better, since the beginning of your instruction?" Also 1 (4%) student answered "agree" and 1(4%) answered "somewhat agree" to the same question. This result notes the students'

improvements on reading music sheets after enrolling in the FMLP.

Chart 10. Can you read the music sheet better than you did before



There is a 15-year-old Korean student enrolled in the Van Nuys UMC Music Lessons Program named Joshua Cho. Before enrolling in the FMLP, he never had any experience learning to play the keyboard or piano. However, he recently played the song “As the Deer” for the offering song at Van Nuys UMC’s worship service. He played all the notes correctly, and the church members loved and complimented him on his skills. Joshua stated that he wanted to keep learning to play the keyboard and eventually serve during worship services as a keyboard player.

As indicated in chart 11, students responded that they can play better compared to their first performance. 100% of the students answered “strongly agree” to the question, “Can you perform better than your first time?” Students of the FMLP highly valued the quality of the lessons and the teachers. Also, the students were satisfied at the enhancement of their skills in playing the musical instruments.

The FMLP received 100% positive answers from all the students that they were able to perform better

than their first time. There is a student named Ashley Aguerro learning to play the keyboard. She enrolled in the FMLP a year ago. She is only 9 years old, but now she plays the keyboard every Sunday for Van Nuys UMC's worship services. Also, her parents and brother attend the ELG worship service as well. Ashley was timid and had stage-fright when she first started, but she is no longer afraid. It is remarkable for a 9 year old girl to serve as a praise team member for Sunday worship services. She stated that performing on the keyboard in front of the congregation greatly improved her skills.

I was so nervous for my first performance for the Sunday worship that I couldn't get any sleep the previous night. I would see the music sheet and its chords whenever I closed my eyes, but I don't panic like that anymore. I've been performing for every Sunday worship services in the past 5 months, and it's really enjoyable and exciting for me. Now I can't wait for Sundays to arrive, so that I can praise God. ⁸⁷

Joshua Cho answered this question in the interview as stated below.

At first, I was intimidated at performing in front of a live audience. I'm sure everyone experiences a nervous stomach before performing. I remember my first time playing. I was in the corner, playing the keyboard, and was glad that I was in the corner because the people would not see me when I would mess up. However, after six months and six performances in front of a crowd, it has really helped me overcome my fear of public performance.

The teacher of the FMLP wishes that the students will want to perform more during the special song segment of the Sunday worship service, so the students will think positively of their performances.

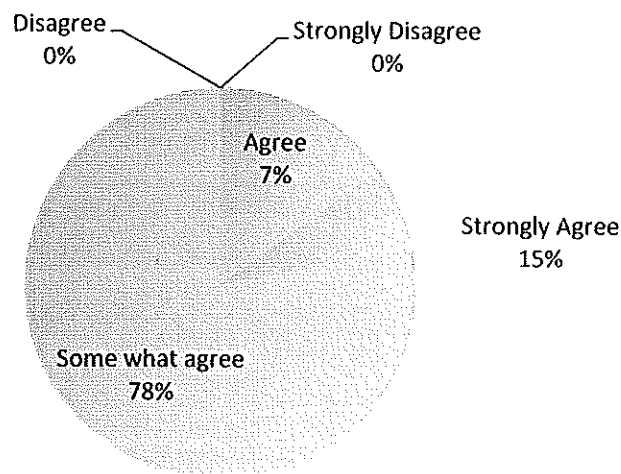
(3) Worship Service Attendance as a Result of Special Performances

As illustrated by chart 12, 3 (15%) out of 23 students answered "strongly agree" to the question, "Do you feel that you attend this church more from attending the music school?" These students now regularly

⁸⁷ Ashley's learning experience. He agreed to put his statement in this focus ministry paper.

attend Van Nuys UMC's Sunday worship services. Not only do these students perform for the special song presentation, but they also praise before the worship with the praise team. Also, the students' family members registered as part of the congregation as well.

Chart 12. Are you currently attending worship services through the free music lesson?



Perry Carter, an African-American gentleman, plays the keyboard with the Van Nuys UMC's praise team every Sunday. Everyone in his family is a Methodist including his grandmother, who is a retired Methodist pastor. Perry had attended the church that his grandmother was ministering in. His mother also served the church as a pianist. Also, Perry's brother learned to play the piano from their grandmother. However, Perry was inclined towards being more physically active: in middle school, he joined a tennis club and learned how to play tennis instead of piano. Perry moved to California about 10 years ago by himself. After moving to California, he earned a college degree in hotel management, and he has been working at hotels since then. Perry signed up for the FMLP after seeing its advertisement in March of 2012. Teachers warmly received Perry, and he devoted himself to practice both at home and at church. Now he serves Van

Nuys UMC's Sunday worship services as a pianist. Every time his 90 year old grandmother visits him from Atlanta, Perry brings her along to Sunday worship service. In one of the conversations with the music teacher, Perry's grandmother said:

Thank you for teaching Perry to play the piano. I told him to learn it when he was little, but he would just run away every time. Everyone in my family plays the piano except for Perry. Also, I was worried because Perry is not married yet even though he's 40, and because he doesn't have a family either. More importantly, I was worried about Perry not attending a church. However, I was proud of him after I saw him play the piano today. I'm very thankful that you taught Perry how to play the piano.

There is a couple, Gary and Kato Clement, who registered for Van Nuys UMC's ELG through their enrollment in the FMLP. The wife is Latino, and the husband is a Caucasian soldier. Kato had been working as a lawyer in Mexico before immigrating to the U.S 20 years ago. Now she works as a teacher instructing in history and science. She began taking guitar lessons at Van Nuys UMC, and soon she was able to perform for the second Sunday worship service. She expressed her gratitude for the church's outreach and service to the community. Although she does not perform on Sundays anymore, she regularly attends the worship services. She registered as a church member, and her husband joined the church's choir group. They expressed their gratitude to God for helping them discover Van Nuys UMC through the FMLP.

As demonstrated by chart 12, for the question to the response, "Are you currently attending worship services through the free music lesson?" 2(7%) students answered "agree" and 18 (78%) answered "somewhat agree." Students who answered "somewhat agree" have been attending Van Nuys UMC's Sunday worship services, and playing their instruments for the special performances every 4-5 weeks. On Sunday worship services that have the special performances, families of the performing students attend the service, and they have fellowship with the church members afterward. As a result of the FMLP, its students not only frequently come to Van Nuys UMC for lessons, but also they attend its Sunday worship services. As indicated by chart 17, students were satisfied with the FMLP, as they learned how to play musical instruments

and were able to attend Sunday worship services. These students have regularly attended the FMLP for the past 4-6 months. Learning to play musical instruments, being able to attend Sunday worship services, and forming friendly relationships with other students are the appeals of the FMLP.

The result of the question: “Do you enjoy the Free Music Lessons?,” shows that all 23 students enjoyed the FMLP. Some students and their parents have directly stated to the teacher that this program must continue, and that it must not stop midway. The following is from an interview with Ashley’s mother.

I am deeply grateful that Van Nuys UMC is running a program like this for the community. I cannot afford private piano lessons for my daughter because of my economic situation at home. However, I’m very thankful for Van Nuys UMC’s Free Music Lessons program. Also, my family has decided to attend this church every Sunday from now on. I hope that you will continue the musical education with this program and help more people who are in the same situation as I am. ⁸⁸

5. Case Study through the Music Lesson Program

1) Case Study A

Music has a power to heal people’s hearts as well as their physical illnesses. We can find tremendous evidence in case studies for this. We can find a case story in the Bible. King Saul suffered from an evil spirit. When David played the lyre before him, the demon was cast away and Saul was completely healed. There are many specialists who are curing people’s diseases through music therapy. I saw many people who experienced healings while they learned to play or performed music. I can present two case studies in which my students experienced healing by learning to play music.

The following describes a case I was involved in while I took Dr. Dale Ryan’s “Addiction and Recovery” course at Fuller Seminary in 2007.⁸⁹ There was a student that I mentored named Alex.⁹⁰ Alex’s

⁸⁸ Interview with Maribel Lopez, Ashley’s mother. She agreed to put her interview in this ministry focus paper.

⁸⁹ Student A’s case was my first successful case in my music ministry, and it had motivated me to continue my music

case was my first successful case in my music ministry, and it motivated me to continue my music ministry. Alex came to the United States when he was eight years old. I met Alex when he was thirteen years old. I was serving a United Methodist Church in Glendale at the time, and Alex was one of the kids in the youth group.

However, Alex's mother is a single mom who did not attend church, and she always came home late after work. Alex often had to spend his time at home alone with his sister after school. Also, it seemed as if no one was helping Alex with his homework or guiding him in his education. Unable to adapt to new schools, Alex's sister dropped out and was receiving treatment for her mental illnesses, which developed after she came to the States. Alex had a difficult time building relationships at home with his family and with his friends at school. No one was there to help Alex with his education to give any general advice during puberty.

Alex was a lonely kid who lost his dreams and aspirations. His only friend was the computer. Through online chatting with his friends in Korea and computer games, Alex dealt with his loneliness. However, online chatting and computer games made his life chaotic and unstable. Eventually, Alex was diagnosed with computer addiction.

The test below was designed by Maressa Hecht Orzack to diagnose computer addiction.⁹¹ She is a licensed clinical psychologist, and she has treated addictive behaviors at McLean Hospital, where she is founder and coordinator of the Computer Addiction Service and a member of the Harvard Medical School faculty.

Test for Computer Addiction

1. Do you experience a sense of euphoria, excitement or relief when you're at the computer? Yes, No
2. Do you need to spend more and more time at the computer in order to achieve the same

ministry

⁹⁰ A pseudonym, Alex, was used for the purpose of maintaining the student's privacy.

⁹¹ <http://www.computeraddiction.com>

feeling? Yes, No

3. Do you feel empty, depressed or irritable when you're not at the computer?

Yes, No

4. Have you ever missed an appointment because you were too involved with a non-urgent computer activity? Yes, No

5. Do you spend more than three hours a day surfing the Web? Yes, No

6. If most of your computer use is at work, do you participate in chat rooms during this time and/or find yourself spending time on non-work Internet sites more than twice during your working day? Yes, No

7. Do you routinely download pornography from the Internet? Yes, No

8. Do you find it easier to talk to people online than in person? Yes, No

9. Do friends or family tell you that you spend too much time online? Yes, No

10. Have your grades dropped or your job performance declined because of your time online? Yes, No

11. Have you ever tried and failed to limit time spent at your computer? Yes, No

12. Does your little finger sometimes feel numb after using a key pad? Yes, No

13. Do you lie about the amount of time you spend on computer activities?

Yes, No

14. Do you suffer from carpal tunnel syndrome? Yes, No

15. Do you have regular backaches (more than once a week)? Yes, No

16. Do you have a problem with dry eyes? Yes, No

17. Do you crave more time online? Yes, No

18. Do you skip meals or eat at your computer so that you can stay online?

Yes, No

19. Do you ever sacrifice personal hygiene, such as shaving or showering, to spend time on computer activities? Yes, No

20. Have you experienced sleep disturbances or changes in sleep patterns since you started using your computer daily? (X) Yes, () No

Orzack stated that if there was a “yes” answer for more than 5 questions, the subject is close to being addicted to computers; if the subject answered “yes” on more than 10 questions, the subject is diagnosed with computer addiction. Alex checked “yes” for 16 questions on the test, so he was seriously suffering from computer addiction.

Dr. Orzack elaborates on the common symptoms of computer addiction. She says that the symptoms of computer addiction are quite specific. The psychological symptoms are as follows: 1) Having a sense of well-being or euphoria while at the computer. 2) Inability to stop the activity. 3) Craving more and more time at the computer. 4) Neglect of family and friends. 5) Feeling empty, depressed, irritable when not at the computer. 6) Lying to employers and family about activities. 7) Problems with school or job. The physical symptoms are as follows: 1) Carpal tunnel syndrome . 2) Dry eyes . 3) Migraine headaches. 4) Back aches. 5) Eating irregularities, such as skipping meals. 6) Failure to attend to personal hygiene. 7) Sleep disturbances, change in sleep pattern.⁹²

Alex displayed 6 of the psychological symptoms mentioned above by Orzack (numbers 1, 2, 3, 4, 5, and 7). Alex expressed that he experienced a sense of accomplishment and joy when he was on the computer, so he had been spending more time on it. As he even skipped school to play computer games, Alex’s grades dropped drastically. Also the violent computer games he spent hours exposed to began to influence him to lose control of his emotions, and he acted out against his sister and mom. Alex was in despair as he looked at his changed self.

In addition, Alex exhibited 5 physical symptoms mentioned above by Orzack (numbers 3,4,5,6, and 7). Alex was already taking medications for mild headaches. Also, he suffered from back pain from sitting in front of the computer with an improper posture for a long time. He was skipping meals and staying up all night due to computer games. Ever since Alex began chatting online and playing computer games, he had lost

⁹² <http://www.computeraddiction.com>

15 pounds in weight.

Alex stayed glued to the computer from the moment he came home, and he spent most of his nights playing online games. From time to time, Alex ditched school altogether as his mother was not home to enforce school attendance - in order to play computer games at home. Consequently, Alex performed poorly at school and fell substantially behind in his education.

The first church that Alex attended in the U.S. was Grace Korean United Methodist Church in which I was serving at the time. But as time passed, Alex grew further away from the church. Alex's mind was absorbed by a cyber world called the "internet" and he began to isolate himself from his family, school, and church.

The youth members of the church informed me that Alex was in a serious condition. I received Alex's contact information from a youth member and immediately called him. When I met with Alex, I saw a young boy who had lost his dream and future hope. He was a very quiet and gentle boy. He said that he knew the problems in his life but also admitted that he was not able to fix these problems by himself. When he opened his heart and shared with me, I decided to help him fix his problems.

Dr. Dale Ryan proposes 5 principles of recovery in his book. (1) The patient needs to acknowledge his or her own problem. (2) The patient needs to be aware that the problem rises from his/herself. (3) Recovery takes time. (4) Recovery requires relationships. (5) Recovery requires a spiritual journey.⁹³

At that time, I was teaching music classes at the church. So I told Alex that he should learn how to play the guitar. Alex's parents purchased an electric guitar for him, so he could divert his attention away from computers. Every Friday night and Sunday afternoon, I taught private guitar lessons to Alex. Also, I gave Alex a phone call or text during the week to check if he was practicing his guitar.

Since there was a youth group service every Friday evening, I picked up Alex either from his house or school. We would also have dinner at a restaurant. This was my way of building a relationship with Alex. After 2 or 3 months, we had bonded with one another. Alex now freely opened up his heart to me, as he

⁹³ Dale Ryan, *Addiction and Recovery* (LA: Yechan, 2008), 31-35

shared even the smallest details in his life. As we ate dinners together on Fridays, I told him many inspirational stories that revitalized his dreams and aspirations. Also, I continued to encourage Alex to put more effort into his education.

Alex was able to quickly learn how to play the guitar because of his many hours spent practicing at home. After only 3 months of instructions, he was able to master the intermediate level materials. I was impressed, very proud of him, and continued to encourage him. As I saw Alex's great potential, I asked a professional guitarist to teach Alex for \$50 per lesson out of my own pocket. Alex received private lessons from the professional guitarist every Saturday for ten weeks. Ten weeks later, Alex had the caliber of a professional's. I was very happy for him, and gave thanks to God.

I asked Alex to be my assistant guitar teacher for my music classes, and he accepted my proposal to teach one of the 3 guitar classes. Learning to play guitar had changed Alex's life, and through it he discovered his talent and identity. After learning to play the guitar, Alex began to take his education seriously and diligently studied his schoolwork. I still keep in touch with Alex and give advice when he asks. Alex is currently serving the youth group of his church as a praise team leader, and he serves the adult service with his guitar. He is now a 12th grader and preparing to transition into college life. Alex wishes to major in mechanical engineering and eventually become an automobile mechanic. As I watched Alex's development, I gave thanks to God and realized that this is God's precious fruit.

2) Case Study B

In July of 2012, 3 people came to inquire about the FMLP. Their names were Brian, Tom, and Rachel.⁹⁴ They lived in a shelter that was located about a block away from my church. These people were suffering from addictions, and were unable to live a healthy social life. In result, they lived in a shelter provided by the city and were receiving therapeutic education. During instruction, I interviewed Brian and found out more about his life. He was suffering from an alcohol addiction. He could not overcome this

⁹⁴ A pseudonym was used for the purpose of maintaining this person's privacy

problem through sheer will alone.

Gerald G. May, a director of Shalom Institute, wrote in his book that addiction refers to all actions that limit freedom and happiness through compulsion and habituation. Human obsessions over certain aspects of life eventually morph into addictions.⁹⁵

In my interview with Brian, he shared with me that people who receive treatment and education at the clinic still lived unstable lives at the shelter. People at the shelter were living restless lives because of the uncertainty of their future and the anxiety of relocating to another facility.⁹⁶

I taught all 3 of the new visitors in the beginning, but now only Brian continues to attend my FMLP. Although at first Tom and Rachel regularly attended the Lessons, they eventually stopped attending after a few absences. During my classes with Tom and Rachel, I noticed the instability in their psychological states. They assured me that they were starting at their new jobs, and that they will return to take the lessons once everything is settled. I hope that they will be able to assimilate back into society and live stable lives.

I interviewed Brian, a 55 years old who had a serious mental condition due to his alcohol addiction. He confessed that his alcohol problem ruined his whole life. He was fired from his job where he had previously worked for years, and also was asked to file for divorce from his wife. After visiting several treatment centers, he finally moved to the one near my church. He was in the process of recovery and was doing better than before. I wanted to know how much he had recovered from his past alcohol habit and asked him to mark the following questions by remembering his past condition.

The following questions were made for a test for alcohol addiction by NCADD (National Council on Alcoholism and Drug Dependence).⁹⁷

⁹⁵ Gerald G. May, *Addiction and Grace* (New York: HarperCollins, 1988), 39.

⁹⁶ Interview with Brian

⁹⁷ <http://www.ncadd.org/index.php/learn-about-alcohol/alcohol-abuse-self-test>

Test for Alcohol Addiction

Instructions: Answer the following questions honestly. Then score yourself according to the key.

1. Have you ever thought you should cut down on your drinking? (X) Yes, () No
2. Has your drinking caused any problems for you with school, with college, or with your work? (X) Yes, () No
3. After you've had a drink or two, do you sometimes continue to drink for a longer period of time than you originally intended? (X) Yes, () No
4. Has anyone ever told you that you drink too much? (X) Yes, () No
5. Do you drink when you're alone? (X) Yes, () No
6. Have you ever thought that your life might be better if you could stop drinking?
(X) Yes, () No
7. Have you ever felt guilty about something you did while drinking? (X) Yes, () No
8. Do you ever lie about how much you've had to drink? (X) Yes, () No
9. Do you sometimes drink to build self-confidence? (X) Yes, () No
10. Do you ever have a drink in the morning to steady your nerves or to get rid of a hangover? (X) Yes, () No
11. Do you tend to finish your first drink faster than most people? (X) Yes, () No
12. Have you noticed that you're drinking more now or drinking more often than you used to? (X) Yes, () No
13. Do you crave a drink at a certain time each day? (X) Yes, () No
14. Do you sometimes wake up in the morning after a night of drinking and find that you can't remember some of what you did or said the night before? (X) Yes, () No
15. Have you ever lost a friend because of your drinking? (X) Yes, () No
16. Have you ever been arrested because of your drinking (including any arrests for driving

violations)? Yes, No

17. Have you ever been hospitalized or spent time in a treatment program because of your drinking? Yes, No

The test key described that if you answered “Yes” to any one of these questions, you may have a problem with alcohol. If you answered “Yes” to any of the two questions, you do have a problem with alcohols. If you answered “Yes” to three or more questions, you have a serious problem with alcohol. Brian answered “Yes” for all but questions 16 and 17, so I was able to see the severity of his initial alcohol addiction.

Van Nuys UMC, the church that I am currently serving, provides a treatment program for people suffering from alcoholism every Tuesday evening and Saturday afternoon. Brian participates in the program that is held on Saturdays. He also participates in various other programs provided at his shelter. Brian has difficulty in living a normal social life. I could see that there was a degree of discomfort in his speech and in his gait. Last month, Brian was admitted to the hospital, tested, and treated for his other health problems and he continues to receive treatment through medication.

Brian has been learning to play the keyboard for about 9 months since July of 2012. He told me that he had never learned to play before taking my lessons. For the first time in his life, Brian performed in front of people at my church. After the performance, I saw that he was happily beaming like a child. Even now, Brian comes to my church every Friday at 4:30pm to continue his keyboards lessons. During the week, Brian assiduously practices the keyboard in his room. As I watched Brian’s efforts, I realized how hard he is working to recover from his addiction. I am very proud of Brian as his teacher. After he started taking the lessons, Brian told me that he started to pray, worship and praise God again. He also reads the Bible and sets aside time for meditation as well. Brian does not drink any alcohol and eagerly attends his treatment programs. Even though there are times when alcohol comes to his mind, Brian shared that he overcomes that desire with prayer and Scripture.

May asserts that addiction divides the human willpower into two; one part of our willpower pursues freedom while the other compels toward addictive behaviors. He elaborates that such lack of internal

equilibrium damages a person's self esteem.⁹⁸ Even though Brian is still a recovering patient, he shows strong willpower to become healthy again, as exhibited in his passion and the amount of practice he accomplishes at home.

Brian's current aspiration is increase his skills in playing the keyboard and eventually serve at my church's worship services. With this in mind, he practices even harder to make this goal become reality. Brian also wishes to teach other students who are suffering from alcohol addiction how to play the keyboard and worship God. Brian is very thankful for my church and to God for allowing him to learn how to play the keyboard. While continuing to encourage him, I am going to have him serve my church as a praise team member in a few months. As I watched him change, I realized how valuable and precious this program is for God's kingdom, and I gave thanks to Him.

6. Need for Improvements in Free Music Lesson Program

1) The Current Problems of the Church

Even though FMLP revived Van Nuys UMC to a remarkable degree, there are a few hindrances that have yet to be overcome. The contents below list some of the problems encountered within the FMLP and the ELG of Van Nuys UMC.

First, there is a shortage of teaching staff for the music lesson program.

Through the result of the survey, I came to know that many community people think positively about the FMLP. And I also found that most people who participated in the survey wanted to learn to play either guitar or drums. If the church wanted to accept more students and provide better quality lessons to students, the music lesson program absolutely needs more guitar and drum teachers to satisfy these needs.

Currently there are only two instructors for these; I teach the keyboard and guitar, and Daniel Park teaches the drums. Due to the shortage of teaching staff, the FMLP has been unable to accept any new

⁹⁸ Gerald G. May, 59.

applicants. If we continued to accept any more applicants, the quality of the lessons will decrease as face-to-face time decreases. Eventually, existing students of the FMLP would complain, and they would begin to leave the music program.

For the 2 teachers for the Free Music Lesson Program, there is a cap of 23 students. If there is an excess of even one student, teaching will become difficult because the 2 teachers need to change their entire teaching schedule for one new student. In order for Van Nuys UMC's music lesson program to effectively continue, there is a need for more teachers. We have been currently praying about this problem.

Second, a spiritual development program, like a Bible study, became necessary. In the interview with Joshua Cho, who is learning to play keyboard, he expressed his gratitude toward Van Nuys UMC for allowing him to improve his musical skills. However, Joshua expects his personal faith to grow even more with the music lessons of Van Nuys UMC, and he expects a significant change to occur in his life. The main goal of an evangelistic church is to teach the Scripture to non-believers, and it is also to aid in their development of faith. As the program, I somewhat neglected this aspect. Subsequently, there was a need for developing a spiritual training program.

Third, there is a lack of intimacy in relationships between the Latinos who registered to become our members and the existing ELG members. Currently 80% of the music lesson students are Latinos. Most of them were born in America with a Latino heritage. Even though the Latino students universally speak English, their parents prefer speaking Spanish. Due to the language barrier, it was difficult for the teachers of the music lesson program to converse with the students' parents face to face or over the phone. Also, the existing church members of the ELG and the newly registered Latino members have not been smoothly communicating with each other. During the coffee-hour fellowship time at the lounge, people congregate into two groups; on one side is the existing ELG members gather while the Latino members gather on the other side. There is a need to devise a closer coalescence between the two groups. Mrs. Vi Hutchens, who is the lay leader of our congregation, points out this problem. She says,

I'm happy that my church is experiencing church growth every week and

month. However, there is only one thing that breaks my heart. The church looks like there are two different groups in our congregation. We are called to be one in Jesus Christ but we see a clear separation in our congregation. I think that the church is facing an urgent issue that we should solve as soon as possible.⁹⁹

The EM service for Van Nuys UMC is intended for adults. One of the first reasons for the music lesson program was to evangelize adults who reside within close proximity to Van Nuys UMC. The music lesson program was initiated to allow its students' parents to participate in worship as they watched their children perform. Even though it is more appropriate for them to join Van Nuys UMC's youth and children group, students desire to worship alongside their parents.

2) Solutions to These Problems

As mentioned in chapter III, Apostle Paul converted people as he carried out his cross-cultural ministry, and he trained them to continue the evangelistic work; his work was a success, as the gospel spread to all of Europe.

Van Nuys United Methodist Church is currently engaged in cross-cultural ministry through its music lesson program. The music lesson program of Van Nuys UMC will need to find solutions for the problems that it currently faces. Van Nuys UMC should model its solutions after Apostle Paul's system for nurturing coworkers from locally residing individuals. This seems to be the most pertinent method at this moment for my church.

(1) Nurturing Music Teachers

Currently the music lesson program of Van Nuys UMC has 23 students registered for it, with quite a few students who have been participating for over 6 months. Over the last 3 months, Van Nuys UMC's Free Music Lesson Program had chosen 3 of its students as Assistant Teachers. The assistant teacher for guitar

⁹⁹ Vi Hutchen shared her concern of our congregation with me.

classes is Diego, and the assistant teacher for keyboard classes are Perry and Joshua. These students are teaching the materials to others, as they learn from the existing teachers of the music lesson program.

Diego once shared his joy in teaching guitar to other students with me in an interview.

I am very proud of myself that I can teach other people. I never expected that I could teach guitar to other people. I think that I'm right to teach a beginner course to students because I know what kind of struggles beginner students are going through when they first learn guitar.

Since these students started out as beginners themselves, they understand the comprehension capacity and psychological state of other students who are starting FMLP of Van Nuys UMC. Beginners need to easily understand the lessons, so that they can be encouraged to begin their learning experience. The students who have been learning for over 6 months are suitable to be assistant teachers. This is why Denny, Diego, Perry, and Joshua will be assigned as assistant teachers for the drums, guitar, and keyboard classes.

Assistant teachers will be required to attend their own lessons taught by Daniel and I that will be provided thirty minutes or one hour before the other students' lessons. Moreover, these students exposed their willingness to actively assist Van Nuys UMC's FMLP as assistant teachers. If the assistant teacher assignments are a success, it will be a great improvement to Van Nuys UMC's music lesson program in many ways.

(2) Training Program: Bible Study and Prayer Meetings

a. Bible Study by Groups

Even though the FMLP was intended for its students to learn to play musical instruments by practicing gospel songs, Joshua expressed the desire to learn more about Jesus and to experience His love. After thanking Joshua for his honesty, I realized the urgency of addressing this problem. The music lesson program currently plans to devise a Bible study program for its students. This Bible study program will facilitate

students to gain further understanding of God, learn to trust God, and grow in faith.

Van Nuys UMC's music lesson program holds its lessons three times a week, every Thursday, Friday, and Saturday. Though the lessons are from 5:00 pm to 6:00 pm, recently registered students are recommended to come to church earlier, between 3:30 pm to 4:30 pm. At that time, the teachers instruct the new students with special lessons. If all students were to come at 5:00pm, newly registered students would be confused and fall behind in the music lessons. From 5:00 to 6:00 pm, each student receives about 30 minutes of face-to-face lessons with the teachers. However, new students require more time and attention from teachers to learn the rudiments of playing musical instruments. If newly registered students attempted to take the music lessons without any basic training, the music lessons would be fundamentally ineffective. This is why the teachers suggest that new students attend the music lessons earlier to accommodate the residents with specialized beginner lessons.

Also, I plan to start a Bible study program. This Bible study program will be held from 5:00 pm to 5:15 pm as a time for meditating on Scripture. Students who come to church at 4:00 or 4:30 pm will also be joining this Bible study program at 5:00pm. For a duration of 15 minutes, the Scripture meditation will be instructed as such; I will lead the youth and adult groups, and Daniel will lead the elementary students.

For the first 5 to 7 minutes, teachers will deliver a short message on a particular Bible passage. Then, in the subsequent 7 to 8 minutes, students will have opportunities to share their reflections and thoughts. "Living Life" will be used as textbooks in both English and Spanish versions as well as kids and adult versions.

Parents often would wait in their cars for around one hour and thirty minutes for their children to finish. I plan to also open a Bible study class for these parents. Mrs. Kato Clements will lead one of the classes with the Spanish version of "Living Life." For the Scripture meditation time, I will email the necessary meditation materials on the previous day, so that the teachers will have already meditated on the Bible passage to share it with their students.

b. Saturday Bible Study and Prayer Meeting for Teachers

This Bible study will be designed for Van Nuys UMC's music lesson program's teachers - Daniel,

Joshua, Perry, Denny, and Diego and other EM assistant workers - Carmen and Kato. This Bible study will be held on Saturdays at 3:00pm. For systematic Bible study, I will utilize the textbooks from Youth Ministry for this group. There will be a time for individual and intercessory prayer for the church and each other.

c. Bible Reading

Also, I will encourage Van Nuys UMC's music lesson students to read the Bible daily. Van Nuys UMC's members are currently participating in a program to read the whole Bible in 2013, using a textbook called One Year Bible. This textbook, available in English, Spanish, and Korean, requires 3 pages of the Bible to be read daily. For the music lesson program of Van Nuys UMC, the One Year Bible will be distributed among students and their parents, and they will be checked for their daily readings. To record the progress of this program, there will be a chart, for Bible reading, posted in the hallway of church. There will be stickers next to students' names if they read a particular segment that was required.

d. Bible Verse Memorization

Also, the music lesson program's students and their parents will receive 100 Bible verse memorization cards. Students and their parents will be checked for their memorization of the Bible verses during every lesson. There will also be a set time for students and parents to share any blessings that they might have experienced while memorizing the verses.

(3) Cultivating Latinos as Ministry Workers

Van Nuys UMC's Sunday worship is conducted in English from start to finish. The language barrier may leave Latino parents feeling left out sometimes. In order to address this problem, there is a need for developing Latino assistants who can speak both Spanish and English. These Latino assistants may also act as a bridge between English and Spanish speaking members of Van Nuys UMC.

There are a few people who can serve as Latino assistants. First, there is Kato who is currently enrolled in the FMLP of Van Nuys UMC, and is learning the guitar. Kato had previously worked as an attorney in

Mexico, and she is currently working as a high school math teacher. Her husband is a Caucasian and serves Van Nuys UMC as a choir member. Kato is fluent in both English and Spanish. In addition, Kato attends Van Nuys UMC's Sunday worship service diligently without skipping.

Second, there is Carmen, who is the mother of a student named Jonathan (who is learning the drums). Carmen is from Guatemala, and she is also fluent in both English and Spanish.

Third, there is Diego, who is currently learning guitar in the program. Diego and his family immigrated to the U.S. 5 years ago, but he is also fluent in both English and Spanish. I will train these 3 people to help out with the ELG of Van Nuys UMC, and believe that they can serve as God's workers once they are spiritually trained to a necessary degree.

(4) Opportunities for Interactions with the Children's and Youth Group Ministers

There have not been any relationships between Free Music Lesson students and Van Nuys UMC children's and youth group. The music lesson students are currently participating in the 9:30am worship service on Sundays. In order to facilitate their growth in faith, it is ideal for students to attend the 11:00 am children's and youth group worship service, after their performance. To address this problem, I will invite Van Nuys UMC's children's and youth group to be more involved with the music lessons program. They will have opportunities to be acquainted with one another, participate in Bible studies, and interact in other programs.

The following table is the plan for the summer camp for music lesson program students. I'll ask my pastors for the elementary and youth groups to attend this camp and lead the Bible studies and other important programs.

2013 Music Lesson Program Summer Camp

◇ Date : June 27th (Thurs), 2013 ~ June 29th (Sat), 2013

◇ Place : Van Nuys United Methodist Church

- ◇ Registration Fee: \$20 per person
- ◇ Cultural Performance: We'll invite some professional performance teams.
- ◇ Praise Band: It will be composed by the music lesson program students.

Timetable					
Day Time	Thursday	Friday	Saturday		
7:30		Wake up, Breakfast & Morning Bible Devotion			
		Praising God with dances			
9:30		Worship			
		Group Bible Study			
10:00		Lunch		Group Photos Going Home	
		Group Games			
11:00		Registration & Opening Worship	Group Meeting: Preparation for Play or Other Performances		
12:30			Cultural Performances -Korean Traditional Music Team -Latino Traditional Music Team		
1:30		Praises, Dances & Group Games	Dinner		
2:00			Worship		
3:00	Cultural Performances LA Jazz Band LA Hip pop Dance				
4:30					

5:30	Group Bible Study and Preparation for Presentations	
6:00	Bedtime	
7:00		

Also, I will encourage Van Nuys UMC's music lesson program students to participate in Vacation Bible School or Youth retreat, so that they can enjoy a time of fellowship with the members of the church's children and youth groups.

I will also have a Hallelujah Night program that will be held on Halloween day, Oct 31st. My church hosted this program last year and about 100 community people visited my church. The visitors started relationships with church members, having dinner and playing games together. I plan to continue holding this program.

2013 Hallelujah Night Program

1. The purpose of Hallelujah Night: Halloween has some elements that are contrary to the Christian faith. We'll teach a true Christian faith to our music lesson program students.
2. Date: Oct 31st(Thursday), 2013
3. Place: Van Nuys United Methodist Church Parking Lot
4. Program
 - 6:00 – 7:00 Dinner
 - 7:00 – 7:30 Praising God with dance
 - 7:30 – 8:00 Worship service
 - 8:00 – 9:30 Group or Family Games, & Presents
 - 9:30 -10:00 Photo Time: Family & Group Photos

7. Conclusion

Van Nuys UMC had been a Caucasian-dominant congregation throughout its 100 years of history. This church is now located at the heart of a Latino town, with 95% of its community residents being Latinos. Though Van Nuys UMC made some efforts toward evangelizing the people of its community in the pasts, those efforts ultimately failed.

I sensed that the ELG of Van Nuys UMC was dying because the majority of the members were of old age, and I also witnessed three members returning to Jesus' arms within the first year of my appointment to the church. I also realized that this congregation will be closed down soon if there are not any new changes to the church. Conscious of this crisis, I began to search for a solution to overcome this problem, as the amount of my church members are slowly decreasing. So in the process of reaching out to the people of the community, I realized that music, a universal language, can be utilized to attract people to come to church.

I opened the FMLP to teach musical instruments to underprivileged Latino children. The Free Music Lesson program of Van Nuys UMC, drawing the interests of students and parents in the community, has taught 60 students in 1 year. When students come to church every 4-5 weeks for their performance, the students' families attend the Sunday worship service and enjoy the coffee time fellowship afterwards. Van Nuys UMC is experiencing church growth every month with new members.

However, the Free Music Lesson program of Van Nuys UMC is in need of additional instructors for a stable growth. There is always the risk that students and their parents depart from the church when the Free Music Lesson program's educational quality diminishes due to the shortage of teaching staff. In addition, the existing Caucasian and Latino members who have newly registered to the church are experiencing difficulties in building intimate relationships; it looks as though there are two separate groups at times. In order to solve the problem of the lack of instructors, I am currently in the process of nurturing local, Latino coworkers, much like how Paul nurtured local coworkers. Also I'm training Latino coworkers who are fluent in English in order to bridge the gap between Latino and Caucasian members in the church.

Van Nuys UMC is ushering into a new season through its Free Music Lesson program, and it is

experiencing a constant influx of new members. Also Van Nuys UMC exhibits the potential to grow in God's grace if it can overcome its current issues.

Chapter VI

Conclusion

This ministry focus paper described how culture can be used to spread the gospel to other people of different cultural backgrounds and how people can be invited to join a community of faith. The location of the mission is in the U.S and the pastor has a Korean cultural background; the object of mission is people of Latino ethnicity. This ministry focus paper described an effective mission method in this multicultural context.

Paul, the prominent figure in Gentile missions, has been described as the founder of a Biblical direction of missions in a multicultural environment. Paul emphasized Jesus Christ's Gospel to overcome the powerful culture of Jewish laws and tradition for his Gentile mission. This attitude can bring openness toward other cultures since it prioritizes the gospel rather than culture.

Second, I discussed how music is an effective strategy method for this mission field, with which one can deliver the gospel to people in an unfamiliar cultural environment. Music has been an important tool for communities of faith from the time of the Old Testament to modern churches. Music has also been an effective missionary method that can overcome language barriers and differences in people's lifestyles in unfamiliar mission environments.

This ministry focus paper listed four churches currently engaging in modern cross-cultural ministries in Los Angeles; which are Hope UMC, Young-Nak Celebration Church, First UMC of San Fernando Valley and Redeemer Baptist Church. These churches use programs like the Cross Trainer, Math tutoring, Food-Pantry and Toy-drives to spread the gospel to Latinos, African-Americans and other minority ethnic groups. Various effective missionary methods have been studied from these churches' missionary works and their results.

The effectiveness of Van Nuys UMC's Free Music Lessons has been studied to determine its impact in spreading the gospel and inviting people to its church community through survey questionnaires and interviews. The Free Music Lesson program of Van Nuys UMC has taught 60 students within 1 year. It brought 15 people on average to Sunday worship services during its first of operation, and it resulted in 4 households (15 people) registering to Van Nuys UMC's congregation. The director of the Free Music Lesson Program of Van Nuys UMC has also been nurturing Latino ministry workers.

The following shows the research results of Van Nuys UMC's Free Music Lessons program.

First, there have been more adult people who were students even though the age group varied in the Free Music Lessons program of Van Nuys UMC.

Second, the instruments taught in Van Nuys UMC's Free Music Lessons program, drums, guitars and keyboards, are universally played musical instruments.

Third, the songs that the Free Music Lessons program of Van Nuys UMC, instruct with are gospel songs, with lyrics that can be understood at all ages and that contain clear Christian confessions. People have been naturally invited to this community of faith by receiving the gospel through repeated performances of gospel related songs on their musical instruments.

Fourth, students and their parents trust and cooperate with the program's director and teachers who care for them with devotion.

Fifth, students participated in Sunday worship services through their special performances.

Sixth, power point slides were utilized to facilitate easier understanding of sermons during worship services.

Seventh, the church's coffee time fellowship after worship services was used to form intimate relationships between students, their parents, and church members.

The director of the Free Music Lessons program of Van Nuys UMC requires that students attend Sunday worship services for their special performances. This requirement helped students to associate the Free Music Lessons program with church worship service as one entity, and it provides an important opportunity for students to be deeply embedded within the church community. Students and their families

were able to attend the church worship service through this required special performance. As such, the Free Music Lessons Program of Van Nuys UMC has become a tool to invite people of the community to attend the church, and has also invited students to participate in worship through special performances. Also some students' families began attending the church and experienced spiritual changes. Therefore, the Free Music Lessons program of Van Nuys UMC has proven to be an effective missionary method for spreading the gospel and promoting participation in a community of faith.

The following shows the need for improvement of Van Nuys UMC's Free Music Lessons program for it to be more effective as a missionary method. These needs surfaced during the process of operating the program.

First, the need for additional teaching staff has been presented as many more students beyond our expectation desired to register for the program. Both teachers with professional experience and trained students are needed. The Free Music Lessons Program of Van Nuys UMC can expand if more teachers who are well trained can be added to the staff.

Second, there is a need for more opportunities like the policy of special performances for Van Nuys UMC's Free Music Lessons Program to be connected to the church's Sunday worship services. Students and their families can attend worship services through special performances. They can listen to the gospel and become part of this community of faith.

Third, there must be more opportunities for new members of the congregation to form intimate relationships with those members whom already have been attending Van Nuys UMC. Even though these two groups have a time of fellowship after worship services, the existing members of the church's congregation must actively seek to build relationships with new members.

Appendix

I. The List of Tables

1) The Volunteer's Serving Hours

Volunteer Log In¹⁰⁰

Name ¹⁰¹	In	Out	Total (H:MM)
A	9:30 AM	7:00 PM	9:30
B	9:30 AM	7:00 PM	9:30
C	9:30 AM	6:45 PM	9:15
D	9:45 AM	6:45 PM	9:00
E	10:00 AM	6:30 PM	8:30
F	11:30 AM	6:55 PM	7:25
G	11:30 AM	7:00 PM	7:30
H	12:30 PM	6:40 PM	6:10
I	12:45 PM	6:45 PM	6:00
J	10:30 AM	7:00 PM	8:30
K	10:30 AM	4:00 PM	5:30
L	10:30 AM	7:00 PM	8:30
M	10:00 AM	5:00 PM	7:00
N	10:30 AM	6:30 PM	8:00
O	3:14 PM	6:37 PM	3:23
P	3:20 PM	6:30 PM	3:10
Q	2:15 PM	7:00 PM	4:45
R	10:30 AM	2:30 PM	4:00
S	10:00 AM	6:20 PM	8:20
T	2:00 PM	7:00 PM	5:00
U	10:45 AM	6:45 PM	8:00
V	3:41 PM	6:37 PM	2:56
W	3:30 PM	6:45 PM	3:15
X	10:50 AM	3:00 PM	4:10
Y	10:15 AM	7:00 PM	8:45
Z	4:00 PM	6:40 PM	2:40

¹⁰⁰ This data is provided by pastor In-Sung Kim.

¹⁰¹ The following information was collected from Rev. Choi and for privacy reason, the students' real names have been changed to alphabet letters.

AA	4:00 PM	6:25 PM	2:25
BB	4:00 PM	6:25 PM	2:25
CC	4:00 PM	6:25 PM	2:25
DD	4:00 PM	6:30 PM	2:30
EE	4:00 PM	6:30 PM	2:30
FF	5:10 PM	6:45 PM	1:35
GG	5:00 PM	6:00 PM	1:00
HH	5:00 PM	6:45 PM	1:45
II	5:00 PM	7:30 PM	2:30
JJ	5:00 PM	6:15 PM	1:15
KK	5:00 PM	6:45 PM	1:45
LL	4:50 PM	6:30 PM	1:40
MM	6:25 PM	6:45 PM	0:20
NN	8:00 AM	7:00 PM	11:00
OO	4:00 PM	6:45 PM	2:45

Total Hours: 206:34

2) The List of Recipients for Food Pantry

#	First	Last	Zip	Family size	Visit #	Ethnicity
1	A	A	91342	8	8	h
2	~	~	91342	6	4	h
3	~	~	91402	7	11	h
4	~	~	91342	6	20	h
5	~	~	91331	8	20	h
6	~	~	91402	5	19	h
7	~	~	91331	6	15	h
8	~	~	91331	4	5	h
9	~	~	91331	4	8	h
10	~	~	91340	7	12	h
11	~	~	91340	6	11	h
12	~	~	91340	6	30	h
13	~	~	91340	3	20	h
14	~	~	91342	5	14	h
15	~	~	91342	5	14	h
16	~	~	91342	8	5	h
17	~	~	91342	2	5	aa
18	~	~	91344	8	10	aa
19	~	~	91331	6	1	h
20	~	~	91331	8	1	h
21	~	~	91340	8	5	h

22	~	~	91342	8	18	h
23	~	~	91342	8	19	h
24	~	~	91331	7	10	h
25	~	~	91342	7	9	h
26	~	~	91340	8	5	h
27	~	~	91342	5	9	h
28	~	~	91342	6	1	h
29	~	~	91340	7	4	h
30	~	~	91340	4	17	h
31	~	~	91340	6	11	h
32	~	~	91342	4	1	h
33	~	~	91340	7	17	h
34	~	~	91342	1	11	c
35	~	~	91605	1	5	h
36	~	~	91605	1	5	h
37	~	~	91340	3	2	aa
38	~	~	91605	4	0	h
39	~	~	91331	6	2	h
40	~	~	91331	3	3	h
41	~	~	91340	8	5	h
42	~	~	91340	7	1	h
43	~	~	91340	10	6	aa
44	~	~	91340	1	8	h
45	~	~	91342	6	3	h
46	~	~	91342	6	7	h
47	~	~	91340	4	3	h
48	~	~	91340	5	2	h
49	~	~	91342	6	15	h
50	~	~	91340	8	6	h
51	~	~	91340	7	5	h
52	~	~	91340	8	5	h
53	~	~	91331	4	1	h
54	~	~	91342	4	15	h
55	~	~	91340	9	1	h
56	~	~	91331	7	1	h
57	~	~	91342	7	0	h
58	~	~	91402	7	0	h
59	~	~	91331	6	0	h
60	~	~	91402	6	2	h
61	~	~	91342	4	5	c
62	~	~	91342	3	0	h
63	~	~	91340	4	5	h
64	~	~	91340	6	6	h
65	~	~	91402	7	5	h

66	~	~	91344	2	1	c
67	~	~	91340	4	0	h
68	~	~	91344	6	5	h
69	~	~	91342	3	0	h
70	~	~	91342	3	0	h
71	~	~	91342	6	0	h
72	~	~	91340	5	0	h
73	~	~	91331	6	4	c
74	~	~	91342	2	1	h
75	~	~	91342	3	2	h
76	~	~	91342	1	0	h
77	~	~	91340	8	4	h
78	~	~	91340	4	0	h
79	~	~	91340	6	0	h
80	~	~	91340	5	12	h
81	~	~	91340	6	10	h
82	~	~	91331	5	1	h
83	~	~	91411	4	0	h
84	~	~	91411	5	0	h
85	~	~	91343	8	1	h
86	~	~	91331	6	2	h
87	~	~	91331	5	2	h
88	~	~	91331	5	4	h
89	~	~	91340	8	7	h
90	~	~	91340	5	5	h
91	~	~	91340	3	0	h
92	~	~	91340	10	4	c
93	~	~	91340	5	1	h
94	~	~	91340	7	5	h
95	~	~	91342	4	0	c
96	~	~	91342	6	0	h
97	~	~	91340	4	2	h
98	~	~	91342	2	7	c
99	~	~	91340	6	0	h
100	~	~	91340	8	3	h
101	~	~	91402	6	3	h
102	~	~	91342	4	3	h
103	~	~	91402	4	2	h
104	~	~	91340	5	1	h
105	~	~	91340	4	2	h
106	~	~	91340	10	7	h
107	~	~	91331	6	0	h
108	~	~	91331	5	0	h
109	~	~	91342	5	5	h

110	~	~	91342	4	4	h
111	~	~	91331	8	1	h
112	~	~	91342	2	1	h
113	~	~	91340	5	3	h
114	~	~	91340	4	2	h
115	~	~	91331	1	2	h
116	~	~	91342	1	2	Aa
117	~	~	91340	5	1	h
118	~	~	91340	7	0	h
119	~	~	91340	6	1	h
120	~	~	91343	5	2	h
121	~	~	91340	4	3	h
122	~	~	91340	4	4	h
123	~	~	91411	4	3	h
124	~	~	91340	9	1	h
125	~	~	91340	3	1	h
126	~	~	91342	4	1	h
127	~	~	91340	9	0	h
128	~	~	91331	8	0	h
129	~	~	91340	4	4	h
130	~	~	91342	2	0	c
131	~	~	91341	6	2	h
132	~	~	91340	6	0	h
133	~	~	91331	3	0	h
134	~	~	91606	5	0	h
135	~	~	91606	5	0	h
136	~	~	91340	3	0	h
137	~	~	91343	5	0	h
138	~	~	91343	5	1	h
139	Z	Z	91342	3	1	h

2. Cross-Trainer Bible Study Material Sample.

Jesus' Humanity

Ice Breaker: _____

If you could invite three people (living or dead) to your party, who would they be? What would you ask and want to talk about?

Share this week's...

Joys: _____

Concerns: _____

Prayer request: _____

Name: _____

September 12, 2012

Read: Mark 1:12-13; Matthew 4:1-11

Discussion questions:

1. Who wrote the book of Mark? _____
2. Who was the intended audience when Mark wrote the book? _____
3. According to Mark, where was Jesus taken to be tempted? Why was this a big deal to the Roman Gentile Christians? _____
4. According to Matthew what were Jesus' 3 temptations? _____
5. How did Jesus defeat Satan's temptations? What was his weapon against Satan? _____
6. What are some temptations you are faced with these days? _____
7. What encouragement do you find here facing your own temptations?

Main Point: Jesus' humanity enables him to sympathize with our weaknesses and suffering, and his obedience enables us to overcome temptation.

Jesus, a Friend to All

Share this week's...

Joys: _____

Concerns: _____

Prayer

request: _____

Name: _____

September 26, 2012

Read: Mark 2:13-17

Discussion questions:

1. What method did the Roman Empire use to collect taxes?

2. Who was Levi? Why did his own people hate him?

3. Contrast the Pharisees' attitude toward Levi (sinner) with Jesus' attitude.

4. Jesus compares himself to a doctor. How has he acted as a doctor in this passage?

5. Who do you hate or feel uncomfortable with? Why?

6. What steps can you take to reach out to today's "unlovely" and "hated"?

Memorize: Mark 2:17 – When Jesus heard this, he told them, “Healthy people don’t need a doctor – sick people do. I have come to call not those who think they are righteous, but those who know they are sinners.

Main Point: Jesus especially loves the scum of the earth.

3. Survey of Free Music Lesson Program

1) Van Nuys UMC's Free Music Lesson Survey for unenrolled people

*** This Survey is for Informational Purposes.**

1. What is your Age and Gender? (Age _____ / Gender _____)

2. What is your Ethnicity?

① Asian () ② African-American () ③ Hispanic () ④ Caucasian () ⑤ Other ()

3. What is your Current Occupation?

① Students () ② Employed () ③ unemployed () ④ other ()

*** The questions below are for Educational Purposes.**

4. Which Musical Instrument(s) do you wish to Learn to play?

① Keyboard () ② Drums () ③ Guitar ()

④ Others (state the Instrument(s): _____)

5. Have you ever learned to play any Musical Instrument(s) in the past? ① Never () ② Yes ()

-If Yes, then which Instrument have you learned to play in the past? (Name the Instrument: _____)

① 1-2 months () ② 3-4 months () ③ 5-6 months () ④ over 6 months ()

6. Why do you want to learn to play Musical Instrument(s)?

① Hobby () ② To serve a church () ③ To make a band () ④ other ()

7. When learning to play a Musical Instrument, what do you value the most?

① Instrument () ② Instructor () ③ Instruction Place () ④ Other Students () ⑤ Practice ()

8. What do you think of performing every 5 weeks with other students?

① Very bad () ② Bad () ③ Okay () ④ Good () ⑤ Very Good ()

9. After learning from us, do you think you will be able to teach others as well?

① Very bad () ② Bad () ③ Okay () ④ Good () ⑤ Very Good ()

10. What do you think of Van Nuys United Methodist Church providing free music lessons for community?

- ① Very bad () ② Bad () ③ Okay () ④ Good () ⑤ Very Good ()

2) Survey for Latinos : Van Nuys Church's Encuesta de clases de musica gratuita

*** Esta encuesta es solo con fines de informacion.**

1. Cual es tu edad y eres hombre o mujer? (Edad _____ / Hombre () O Mujer ()

2. Cual es tu ocupacion?

- ① Estudiante () ② Empleado () ③ Desempleado () ④ Otro ()

*** Las siguientes preguntas son con proposito educativo**

4. Cual instrumento musical te gustaria aprender?

- ① Keyboard () ② Drums () ③ Guitarra ()
④ Otros (menciona los instrumentos : _____)

5. Has aprendido a tocar otros instrumentos antes?

- ① Nunca () ② Si ()

-Si, si? Cual instrumento aprendiste a tocar (menciona el instrumento: _____)

- ① 1-2 Meses () ② 3-4 Meses () ③ 5-6 Meses () ④ Mas de 6 Meses ()

6. Porque deseas aprender a tocar un instrumento musical ?

- ① Pasar el rato () ② Para server en la iglesia () ③ Formar una banda () ④ Otro ()

7. Mientras estas aprendiendo a tocar un instrumento musical que es lo que mas aprecias?

- ① Instrumento () ② Maestro () ③ Lugar de la clase () ④ Otros estudiantes ()
⑤ La practica ()

8. Que opinas de presentarte cada 5 semanas junto con otros estudiantes?

- ① Muy desagradable () ② Malo () ③ Bueno () ④ Excelente ()

9. Despues de que te hemos ensenado crees que puedes ensenar a otros estudiantes tambien?

① Muy desagradable () ② Malo () ③ Bueno () ④ Excelente ()

10. Cual es tu opinion acerca de la Iglesia Methodista de Van Nuys ofreciendo clases gratuitas de musica?

① Muy desagradable () ② Malo () ③ Bueno () ④ Excelente ()

3) Van Nuys UMC's Free Music Lesson Survey for the enrolled students

* The following Questions are about your Personal Information

1. What is your Age and gender? (Age _____ / Gender _____)

2. What is your Ethnicity?

① Asian () ② African-American () ③ Hispanic ()

④ Caucasian () ⑤ Others (European or _____)

3. What is your Current Occupation?

① Student () ② Employee () ③ None () ④ Others ()

* The following questions are for Educational Purposes

4. What is the instrument that you're learning to play right now?

① Keyboard () ② Drums () ③ Guitar ()

5. How long have you been learning to play the instrument at this Music School?

① 1-2 months () ② 3-4 months () ③ 5-6 months () ④ more than 6 months ()

6. Do you feel that this program is educational?

① Strongly disagree () ② Disagree () ③ Somewhat agree () ④ Agree ()

⑤ Strongly agree ()

7. Is the one-on-one aspect of the program adequate in your learning experience?

① Strongly disagree () ② Disagree () ③ Somewhat agree () ④ agree ()

⑤ Strongly agree ()

8. Do you think that your skills in playing the instruments have improved, since the beginning of your

instruction?

- ① Strongly disagree () ② Disagree () ③ Somewhat agree () ④ agree ()
 ⑤ Strongly agree ()

9. Are you able to read the music sheets better, since the beginning of your instruction?

- ① Strongly disagree () ② Disagree () ③ Somewhat agree () ④ agree ()
 ⑤ Strongly agree ()

10. Do you think that you can perform better than your first performance?

- ① Strongly disagree () ② Disagree () ③ Somewhat agree () ④ agree ()
 ⑤ Strongly agree ()

11. Do you feel that you often attend this church's worship services?

- ① Strongly disagree () ② Disagree () ③ Somewhat agree () ④ agree ()
 ⑤ Strongly agree ()

12. Do you like the Music School Program?

- ① Strongly disagree () ② Disagree () ③ Somewhat agree () ④ agree ()
 ⑤ Strongly agree ()

13. Can you write down any changes in your life that happened from attending the music school?

14. Can you write down any growth in faith that might have happened from attending the music school?

Please send your answer for the questions No 13 and No 14 to me at choidavid3@gmail.com ASAP.

4. The Rules of the Free Music Lesson Program of Van Nuys UMC

First, every student must own his or her own instrument. For students who want to play the drums, they must purchase their own sticks and practice pads. The church does not provide free guitars or keyboards, but rather encourages the students to purchase their own instruments. Although instructors may make certain recommendations for instruments, they never force students to buy specific brands of instruments. The reason for only advising students is to prevent any future problems. The music lesson program of Van Nuys United Methodist church should only teach music and spread the gospel; it should not become entangled in any situations that involve money.

Second, every student must be on time for his or her lessons. If students cannot make it to the lessons, they are required to contact the church office ahead of time. This requirement allows the teachers to adjust the lessons for students' absences. Also if students are absent for 3 weeks without any contact, their names will be removed from the program's attendance list.

Third, every student must perform during a Sunday worship service with other students after 4 to 5 weeks. Students' families are asked to join the worship service and enjoy the performance during the offering time.

Fourth, if students are disobedient and do not show any willingness to learn, the church can decide to expel those students from the program through a teachers' meeting.

Fifth, students are required to practice playing their instruments for 30 minutes every day. If students fail to practice before the lessons, it will waste time for both students and teachers.

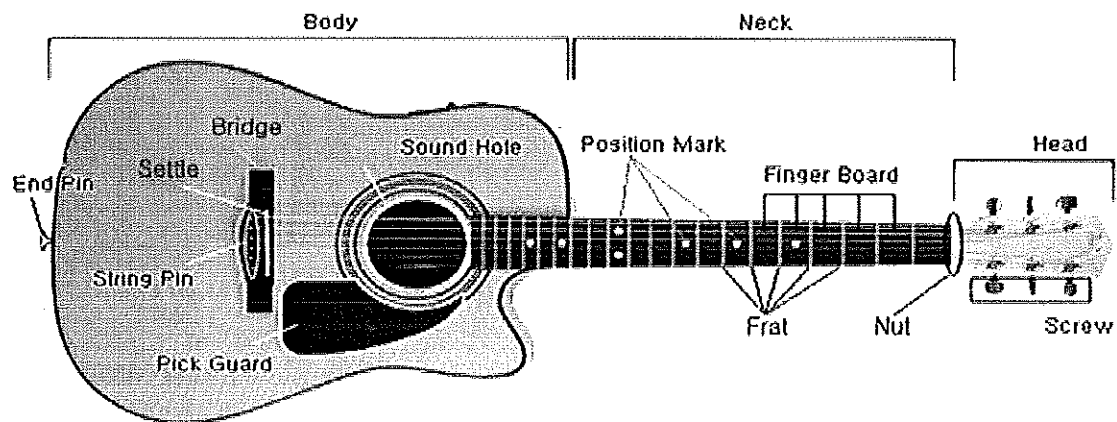
Also if students do not understand the material and fall behind, the teachers will not go over any new material but continue reviewing the previous materials. Teaching new materials to students who have not familiarized themselves with the previous lesson will cause even more confusion. Therefore, the teachers must make sure that the students master the basics before teaching any new materials. To help their students to master weekly material on time, the teachers always remind the students to practice every day, so that they can learn a new skill during each class.

5. Music Lesson Sample

The following describes the lessons for playing the guitar, keyboard and drums during the first five weeks of instruction, and provides details of how the lessons are taught.

1) Guitar Lessons

First, teachers will teach the basic parts of guitars using the picture below.

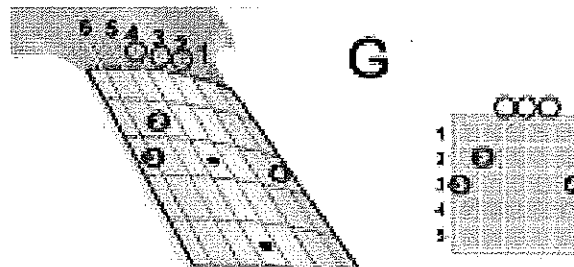


Second, students are taught the rudiments of guitars. Teachers explain about the 6 strings on a guitar, teach the name of each string, and also show students how to change and tune the strings. When the opportunity arises, teachers let the students change their own strings.

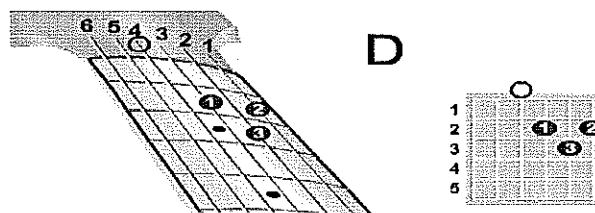
Third, teachers show students how to tune strings with a guitar tuner. A typical guitar tuner costs under \$10. If students cannot purchase their tuners, then they can access online tuners through the internet or their smart-phones.

Learning to tune the strings is very important to students' learning experience. Students will lose interest if their guitar strings are not tuned and eventually give up on the lessons.

Then, teachers teach the most basic chord, the G chord. The picture below outlines which strings to hold to play this chord.



Teachers instruct the students to press the strings with each finger according to the order of the numbers. Teachers also instruct them to press the notes one by one - 1 is using the index finger, 2 is using the middle finger, 3 is using the ring finger, 4 is using the pinky - because pressing all the numbered strings at once is difficult for beginners. For practice, teachers assign students to practice holding these chords with each finger.



Then, teachers show students how to use a pick. There are different types of picks, but thin ones are best suited for beginners; thinner picks provide smoother movement when striking the strings. More importantly, thin picks also allow the student to follow the beat with easier vertical movements. The teacher would explain that one stroke going up and down becomes 1 note, and that 4 strokes become 1 major.

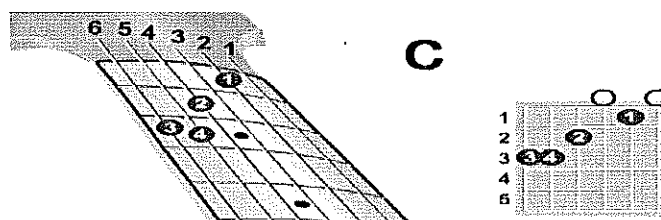
For a right-handed student, teachers show them how to hold the G chord with the left hand. Then,

teachers would ask the students to play the strings with the pick in the right hand. By practicing 4 strokes, students can become familiar with the concept of a major. Afterward, teachers instruct them to practice playing the G chord for 2 majors.

If students can play the G chord without any discomfort in both hands, then teachers continue to instruct the student to play the D chord. The important step is transitioning from the G chord to the D chord. Teachers inform the students that they need to switch chords without stopping midway. Even though most beginner students cannot transition without pausing, teachers would continue encouraging them to keep practicing. These are the materials that teachers would instruct during the first lesson.

Before beginning the second lesson, teachers check if students practiced during the week and determine if they can progress to the next materials.

If students practiced enough to play the G and D chords without any mistakes, then teachers demonstrate how to play the C chord. The following image charts the C chord.



With the same practice routine for the previous chords, teachers have the students play 2 majors with the C chord. If students can follow the directions well enough, then teachers instruct them to practice the routine with G, C, and D chords for 2 majors each. As mentioned before, the important parts to master are the transitions between the three chords. If students can play the three chords for 2 majors each without any pauses, then teachers would have them practice the routine with just 1 major for each chord. These are the materials that teachers would instruct during the second lesson. Lastly, teachers assign this lesson's materials as homework as well, so that students can practice during the week.

For the third lesson, teachers have the students play the song "He's Changing Me." The music sheet for the song not only indicates the chords, but also the majors. For example, G(3), C(2), and G(3) are written on the first line of the music sheet. Even if students are not familiar with the song, they can play it if they follow the chords and majors on the music sheet.

After some practice, most students are able to play the song on their third try. Some students are surprised that they are able to play a song after just two weeks. The teachers would encourage students to play the whole song without any mistakes. Then teachers have students listen to the song from a CD, so that students are more familiarized with the song. Teachers would also train the students to memorize the song to the point of being able to recite the lyrics. These are the materials that the teachers instruct during the third lesson. Students are instructed to listen to the song on a CD, and simultaneously recite the lyrics.

For the fourth lesson, teachers would check to see if the students practiced listening to the song, and have them sing it. Then teachers mark the lyrics that cue the student to change the chords. After teachers teach the students to count the number of notes, they have the students play the chords while singing the lyrics. As students practice singing and playing the song, they also practice the transitions on the words that teachers marked on their music sheets. Students are asked to practice the song in the same way at home throughout the week.

The fifth lesson is a practice lesson preparing the students for the performance. On the day of the performance, students can use the electric guitar in the main sanctuary instead of bringing their own acoustic guitars. Although the two types of guitars vary in size, students can adjust to the difference in a short time.

Students rehearse the song by standing up on the stage and playing their instruments. They can hear their own performance through the amplifier as they play. Then teachers instruct them on how to properly read the music sheet and stand in a correct position on stage.

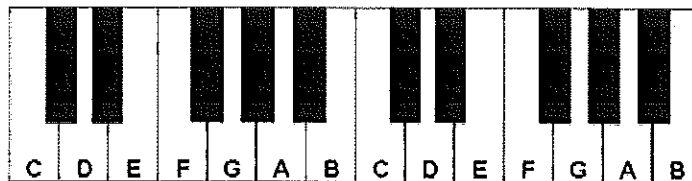
Students who are to perform on the following Sunday worship service gather to practice for the final rehearsal on Saturdays at 5:30pm. They are instructed to arrive church at 8:50am on Sunday, for another practice before the service starts at 9:30am.

2) Keyboard Lessons

Even though both the piano and keyboards are a clavier, there is a slight difference in their playing style. Keyboard is limited from playing music in a classical style, unlike the piano. A piano can play with 88 keys and 7 octaves, but a keyboard only has 5 octaves.

Keyboards can be identified as electric instruments for genres like jazz; it can be played with normal chords. The benefit of playing keyboards instead of pianos is the ability to freely express different sounds, without being restricted to sheet music notations.

During the first lesson, teachers explain about the keys of the instrument. The keyboard keys are illustrated below.



Most students cannot identify the notes for the keys as CDEFGABC. After a brief explanation, teachers demonstrate that those 8 keys form an octave. Also teachers inform students how most keyboards have 5-6 octaves, and that lower notes extend to higher notes from right to left on the instrument. Finally teachers instruct students on the 5 black keys, which can either be a flat or sharp note, in an octave.

First, teachers show students where the C key is on the keyboard and point out that it is on the left of the pair of two black keys. Any time students want to find the C key, they can find it by looking for the pair of black keys. Next, teachers explain that the F key is on the left of three black adjacent keys.

Students are to play the eight keys in order with their index finger and memorize them. Although it depends on each student's learning abilities, most students can memorize the 8 keys (CDEFGABC).

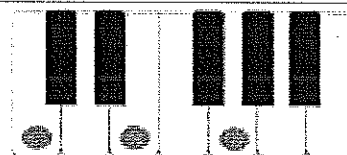
Then teachers would test students on their memorization of the 8 keys. After that, teachers teach them to play chords. The table below lists the different keys for all the 8 chords.

Chords	Keys		
C	C	E	G
D	D	F#	A
E	E	G#	B
F	F	A	C
G	G	B	D
A	A	C#	E
B	B	D#	F#
C	C	E	G

Each chord can be played with 3 keys, and its first key identifies the name of the chord. For example, the C chord's first key is the C key, and the D chord's first key is the D key. If students understand this concept, then they can memorize the chords more easily. Also teachers inform students that the first C chord is the same as the last C chord.

The first chord that teachers demonstrate to students is the C chord. The chord is illustrated in the image below.

C major
aka
C or Cma

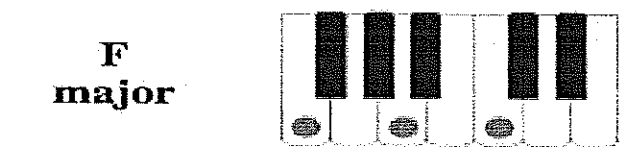


Teachers show three dots on the keys, and then inform students that it is a C chord. Also teachers tell them that this chord should be played with three fingers. The first dot can be pushed with student's thumb; the second can be pressed with the ring finger; the third can be pushed with the pinky finger. Then teachers would instruct students to practice pressing the keys together with the correct fingers to play the chord, and teachers

would also remind them to remember the positions of the notes. As explained previously, it is easier to learn to play the C chord by remembering that it starts with the C key and simply placing the thumb on the key to start the chord.

Furthermore, the chord is spaced with two white keys in between its three keys. The C, D, and G key have two white keys in between them. Teachers allow students to practice this chord for 5 to 10 minutes. Then teachers come back to check if students understand this material.

If students completely understand this material, then teachers show them the F chord. The chord is illustrated on the image below.



The F chord also starts with the F key. However, if students are not familiarized with the C chord, they cannot move on to learn the F and G chords. Because it also has two white keys between the chord's three keys, the F chord can be easier for students to learn. The F chord, much like the C chord, is made up of F, A, and C keys, with two white keys in between each key.

The G chord is illustrated on the image below.



The G chord, which also has the white keys between its three keys, is made up of the G, B, and D keys. This structural similarity makes these chords easier to memorize.

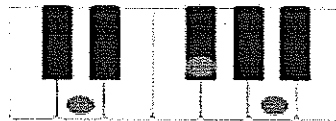
As a practice drill, teachers instruct students to select the 'strings' mode, and have students play 2 majors of the C-F-G chords in that order. Students can count the 2 majors by counting from 1 to 4 twice for each major. During this task, it is important to have students transition between the chords without pausing.

Lastly, teachers assign the lesson's materials as homework, so the students can practice during the week.

Before the second lesson, teachers check the progress of the students' practices during the week. If the students can correctly place their fingers and smoothly play the three chords (C, F, G) without any pauses, then teachers teach the next chords.

Teachers teach the students the D chord next. The image illustrated below is the D chord.

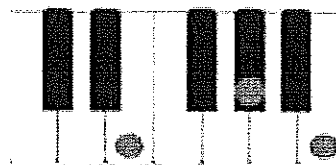
**D
major**



As illustrated on the image, the D chord is made up of D, F#, and A keys. Students are instructed to use the thumb, ring, and pinky fingers to press the three keys for the chord. The important part of this material is pressing the # of the F key.

Then teachers would allow students to practice the D chord for 5-10 minutes. Once students can play the chord skillfully, teachers teach the E chord as well. The image illustrated below outlines the E chord.

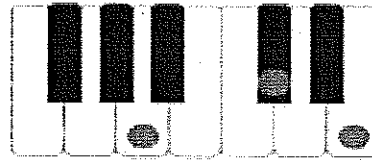
**E
major**



The E chord is made up of the E, G#, and C key. It is important for students to press correct keys of G#. After students demonstrate proficiency in playing the E chord, teachers show them the A chord. The image

illustrated below is the A chord.

A
major



The A chord is made up of A, C#, and E key. It is also important for students to press the correct key of C#.

From the second lesson, students will be able to identify D, E, and A chords because they are required to play the black key between the first and third key for these three chords. If students feel confident enough to play the chords that they learned in the previous week, teachers allow them to practice playing the D, E, and A chords for 1 major each without any pauses during the practice drill.

Then teachers allow students to practice the chords for 5-10 minutes. If students can play the three chords for a major each without any pauses, teachers instruct students to play the G, C, and D chord for a major each. Students need to be careful because the G and C chords have similar key positions, so the D chord's F# key may confuse them.

Lastly, teachers assign this lesson's materials as homework, so that students can practice the material during the week. These are the materials that teacher covers with students on the second week's lesson.

Before the third week's lesson, teachers would check to make sure if students have practiced the materials throughout the previous week. If teachers feel that students are not ready to learn new materials, they must continue to practice the previous week's chords.

If teachers feel that students are ready, teachers provide students with the music sheet for the song "He's Changing Me," so that they can practice the chords with the majors indicated next to them. Then teachers allow students to practice for 20-30 minutes. After adequate practice, the students would have the opportunity

to familiarize themselves with the song by listening to its CD. Teachers also assist students during this practice time to correct their mistakes. These are the materials that teachers cover with students on the third week's lesson.

As homework, teachers assign students to completely memorize and understand the song for the upcoming week.

On the fourth week of instruction, teachers check to see if students could sing the song by themselves. If students are able to sing it, teachers play the song on the CD for students to practice along with it. Also teachers mark the lyrics on which the student are to switch to another chord.

As students listen to the CD, teachers check to see if they follow the lyrics and correctly change the chords at the right time. Teachers are by the students' side to correct their mistakes when they miss a note, or play the song too fast or too slow. If students can play the chords without any mistakes, teachers turn off the CD player and have students play the song themselves while singing the lyrics. If this method does not work, teachers let students listen to the CD for a longer period before practicing the chords with just the singing.

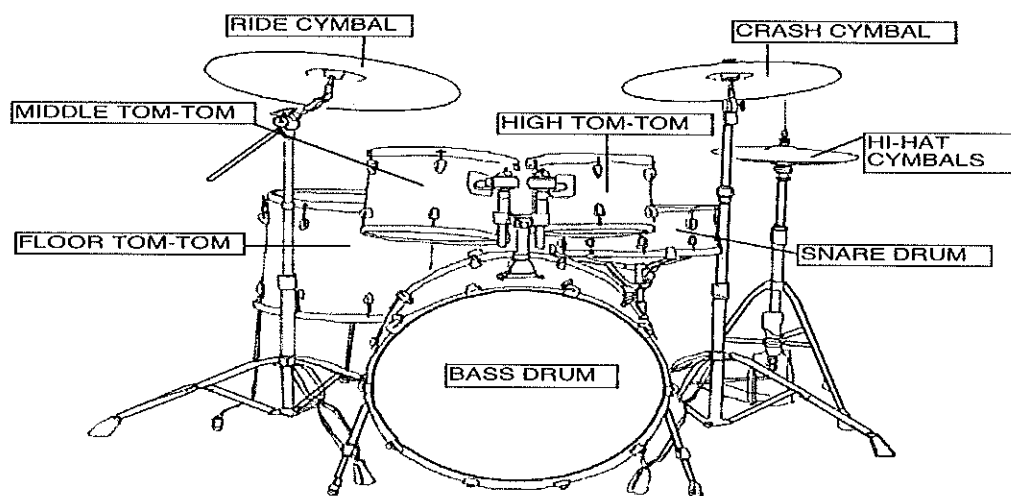
These are the materials that teachers cover with students on the fourth week's lesson. Also teachers assign students to listen to the CD throughout the week, and to practice without the CD track playing.

During the fifth week's lesson, teachers checks to see if students have been practicing the material from the previous week. If students have practiced enough, teachers take them to the main sanctuary to play their instruments. The keyboards in the sanctuary are larger than most. Despite the differences, students can adjust to them after some practice.

Then teachers instruct on performance posture and help read the music at the rehearsal. The students' parents can record the rehearsal with their phones or other electronic devices, so that students can practice with the recorded video clips. Students are required to come to church on Saturdays at 5:30pm for a rehearsal with other performing students.

3) Drum Lessons

During the first week of instruction, students are taught the basic parts of the drums through this chart.



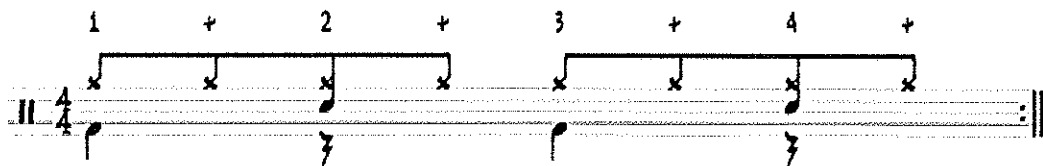
Teachers explain about the concept of rhythm and multi-tasking. Teachers also explain the concept of rhythm and the importance of playing a song with constant speed. It is very important for drummers to play with the same rhythm because it sets how fast or slow a song will be played. If the drummer plays too fast, then everyone else in the band is forced to play faster because it is also the loudest instrument. Next, multi-tasking is a very important aspect for playing the drums because the drummer must play with 8 different components. This aspect becomes even more complex since the drummer must use both hands and feet, as opposed to keyboard players or guitarists, who are only required to play with their hands.

Then teachers show students how to properly hold the drumsticks and hit each of the 8 components. Holding the drumsticks properly is important as it can provide smoother movement and better sound. Teachers instruct the students to first open their palm and place the stick on it while aligning it with their arm. Then teachers tell students to turn their palm towards their body and grip the stick.

In this way, the stick is supported by the palm while the index finger, thumb, and the wrist dictate the

movement. Then teachers show the students how to kick the bass drum, by using the foot pedal with the heel down and putting force on the toes. For the snare drum, as well as for any of the toms and cymbals, teachers tell the students to use vertical movements of their wrists while hitting the components with the tip of their drumsticks. Properly hitting the drums is very important as it minimizes mistakes as well as energy used. If students fail to hit any of the components the correct way, they might either drop the sticks in the process or become exhausted due to fatigue.

Teachers demonstrate how each of the 8 pieces can be incorporated to create and support rhythm. For the purpose of instructing beginners, teachers first go over the combinations with 3 basic components, which are the bass drum, snare drum, and hi-hat cymbals.



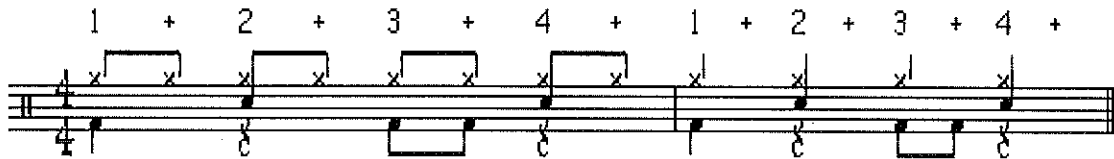
Count:	1	+	2	+	3	+	4	+
Hi Hat (RH)								
Snare Drum (LH)								
Bass Drum (RF)								

This is a 4 beats per measure combination. The X's above the measures indicate when to play the hi-hat cymbals; the note in the third space from the top indicates when to play the snare drums; the note on the

bottom indicates when to play the bass drum. Teachers teach this beat during the first week of instruction because it is simple yet can be used to play any song.

This beat starts off with the student kicking the bass pedal along with the hi-hat cymbal, and then playing just the hi-hat cymbal for the next note. After that, the snare drum along with the hi-hat cymbal is played, and the beat ends with the playing of the hi-hat cymbal by itself. This beat is easier for beginner students to learn because it can be played with consistency in rhythm and high speed. Learning to play the drums for beginners requires more muscle-memory rather than calculated execution of notes or thought process. Playing this beat at a fast rate allows the students to develop muscle-memory in their hands and feet. These are the materials that teachers cover with the students during the first week's lesson.

During the second week's lessons, teachers show students another beat pattern.



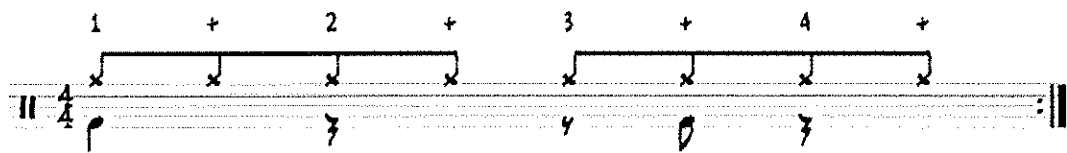
Count:	1	+	2	+	3	+	4	+
Hi Hat (RH)								
Snare Drum (LH)								
Bass Drum (RF)								

Once the student has played the previous beat pattern and demonstrated proficiency in the first beat, teachers instruct them on the beat illustrated above. It is almost identical to the first beat, except that there is another bass note added. Much like the first one, the student begins by hitting the hi-hat cymbal and kicking

the bass pedal at the same time for the first note, and plays only the hi-hat cymbal for the next note. For the third note, the student simultaneously hits the hi-hat cymbal and bass pedal twice. Lastly, the student hits the snare drum and the hi-hat cymbal together, following with the hi-hat cymbal for the note after. Students usually take about two weeks to skillfully play this beat even though it is similar to the previously mentioned beat.

Afterward, teachers explain the concept of fills or transitions during the fourth week of instruction. A modern Christian song is usually composed of a verse, chorus, and bridge. Fills and transitions serve as connectors between the three parts. Also, drum fills build up energy and excitement during the shifts.

Students will begin by playing the first beat that they have learned for a whole major and half, which are 12 notes. Then teachers instruct the students to hit only the snare drum four times, for the last 4 notes. The most important aspect of any fills is timing. Some songs may require the fill after only 7 notes, while most songs would require it after 12 to 15 notes. For the first beat pattern, teachers instruct students to count a major and half after the last word of the verse, chorus, or bridge for the fill. Usually students take about 2 weeks before they can utilize the fills with proper volume control and rhythm.



Count:	1	+	2	+	3	+	4	+
Hi Hat (RH)								
Snare Drum (LH)								
Bass Drum (RF)								

During the fourth week of instruction, if students can competently execute the two beats and the fill described above, teachers begin instructing on a relatively complicated beat. This beat starts off with the hi-hat cymbal and bass pedal kicked at the same time, and then the hi-hat cymbal is played for the subsequent note. After that, the snare drum along with the hi-hat cymbal is played, and then only the hi-hat cymbal is played for the next note. The following two notes are played with only hi-hat cymbals. Then, the bass pedal is kicked at the same time with the hi-hat cymbal. Lastly, the snare drum and the hi-hat cymbal are played, and the beat ends with just the hi-hat cymbal for the last note.

Although this beat is very similar to the previous one, as it only switches the bass by half a note, most of the students who first encounter this beat have a difficult time fully grasping its concept. Students often struggle because of the asynchronous characteristic of the third and fourth note. The previously described beat patterns included the bass pedal to be kicked at the third beat, which is also the fifth note, in a four beat per measure. However, this beat tends to confuse the students since it pauses at the third beat. The students usually learn how to proficiently play this beat in 6 to 7 weeks.

After the instruction on the last beat pattern, teachers demonstrate how it can also be played with a fill. A beat would start off with the hi-hat cymbal and bass pedal kicked at the same time, and follow with only the hi-hat cymbal played for the subsequent note. After that, the snare drum along with the hi-hat cymbal is played, and then only the hi-hat cymbal is played for the next note. The following two notes only contain hi-hat cymbals to be played. Then, the bass pedal is kicked at the same time with the hi-hat cymbal. Lastly, the snare drum is hit 4 times with consecutive rhythm. Another obstacle for the students may be their inconsistencies between the speed of their beat pattern and the fill. Sometimes a student would slowly play the beat pattern, but play the fill too fast and spoil their note counting.

During the fifth week of instruction, teachers prepare the students for the upcoming performance. Teachers go over which lyrics to start the fill, and advise which beat patterns to use. Because the first performance song is "He's Changing Me," teachers usually recommend the students to use the first beat pattern. It is suited for fast-paced songs because of its simplicity and similarity in beats.

Also the students are required to attend the rehearsals at 5:30 pm on Saturdays and 8:50am on Sundays.

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