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CHURCH PLANTING IN THE KOREAN NAZARENE CHURCH: AN EVALUATION OF THE "1991 THRUST TO THE CITY OF SEOUL" PROGRAM

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The Lord says, "Open your eyes and look at the fields! They are ripe for harvest" (John 4:35, NIV). Although Jesus used a rural image to challenge his disciples to evangelize, today's urgent need is to "see the white fields" in the city. Donald A. McGavran, father of the Church Growth Movement says, "Discipling urban populations is perhaps the most urgent task confronting the Church."¹ Urban church planting is not an option but a must for many churches.

The Korean Nazarene Church (KNC) plans to plant 70 new churches in Seoul by 1993 through the "1991 Thrust to the City of Seoul" program. To date, more than fifteen churches have been planted in Seoul through this program. The purpose of this article is to evaluate the KNC's church planting effort in Seoul and offer some suggestions for how it could be strengthened.

First, the story of the KNC and its new church planting program will be recounted. Second, a general demographic study of the city of Seoul will be reviewed. Third, the major felt needs of the population in Seoul will be examined. Fourth, the '91 program will be evaluated in light of (1) these felt

¹Donald A. McGavran, *Understanding Church Growth*, rev. ed. (Grand Rapids, MI: William B. Eerdmans, 1980), 332.

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needs and (2) the best church planting strategies recommended by experts in this field.

I. Story of the KNC

A Brief History of the KNC

The first church planter in the Church of the Nazarene in Korea was Sung Ok Chang. In 1932 he was studying in Japan where he met Rev. W. A. Eckel and Rev. Nobumi Isayama. These two Nazarene ministers guided him to plant the Nazarene Church in Korea. He returned to Korea officially under the supervision of the Nazarene mission in Japan and launched a church planting work in Pyongyang, North Korea. Later he went south to Seoul to plant another church. At the close of World War II Korea was divided. In 1950 the Korean War broke out. Persecution followed.

Nazarene Christianity experienced some early growth in South Korea. By 1970 there were 70 congregations and 6,155 members, and the denomination was structured into two districts.² By 1989 the KNC had about 15,065 members in about 191 congregations divided into five districts.³ In particular the period between 1975 to 1985 showed strong growth for the KNC. The Decadal Growth Rate (DGR) of this period is 260%. But the DGR of 1985 to 1989 is only 11%. A DGR of 11% shows that the KNC has grown very slowly for the past five years. This slow growth led the KNC to the '91 program.

The "1991 Thrust to the City of Seoul" Program

One of the New Testament church's strategies was its evangelistic thrust to the city. The New Testament churches were planted in the big cities: Jerusalem, Antioch, Ephesus, Corinth, and Rome. St. Paul, a great church planter, viewed the cities as the frontiers of mission.

In the Central District of the KNC 52 of 93 churches are in cities. In 1985, the General Board of the Church of the Nazarene decided to target the city of Seoul for many new churches. According to David E. Downs, Nazarene missionary to Korea, Seoul was selected for this program for three reasons:

²J. Fred Parker, *Mission to the World: A History of Missions in the Church of the Nazarene Through 1985* (Kansas City, MO: Nazarene Publishing House, 1988), 318.

<https://place.asburyseminary.edu/jascg/vol2/iss1/3>

³Minutes of Central District (1990), Minutes of South District (1989), Minutes of Honam District (1990), Minutes of East District (1990), and Minutes of Youngnam District (1990) indicate the total numbers of both...

First, the Nazarenes of Seoul are convinced of God's providential call and design in their evangelistic effort. Second, Korean society is one of the most homogeneous modern societies on earth. Third, the people of Korea have proven to be highly receptive to the gospel.⁴

In 1989, a director of the Church Extension Ministries in the Church of the Nazarene, International, came to Korea and introduced the "Thrust to the City" program to the KNC leaders. In March 1989, according to the Monthly Report, the program committee was organized.⁵ On May 30, 1990 a fully organized church, a church type mission, and four contact points were reported.⁶

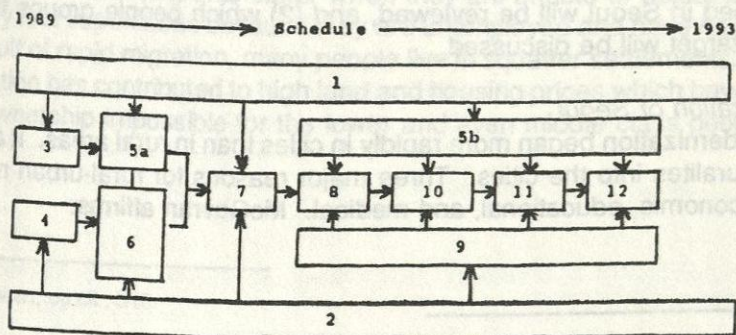
The program committee set up a three stage program of church planting to achieve their goal of 70 new churches in five years.

Stage One: 1989-90 20 new churches

Stage Two: 1990-91 30 new churches

Stage Three: 1992-93 20 new churches

The KNC named the 70 new churches which were to be planted by 1993 and showed on a map the location of the new churches in the city of Seoul.⁷ In order to achieve the goal, the KNC decided to focus on twelve steps with special emphasis on four aspects of church planting: advertising, training, financing, and a church planting model. These four aspects will be examined later. The procedures of church planting work are illustrated by the following diagram.



⁴David E. Downs, "Why the Cities? Why Seoul?" *World Mission* (published by the Church of the Nazarene), January 1991, 12-13.

⁵Monthly Report by the PLACE, preserving, learning, and creative exchange, 1991

⁶Minutes (June 4, 1990) of the program committee of the KNC.

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1. Prayer
2. Financing
3. Selection of church planters
4. Selection of target areas
- 5a. Training (general)
- 5b. Training (field)
6. Survey of the needs
7. Goal setting
8. Selection of model
9. Advertising
10. Evangelism
11. Organizing the church
12. Follow-up.

II. A Demographic Sketch of Seoul

C. Peter Wagner says, "The indispensable foundation for intelligent selection of the site for the new church is demographics."⁸ He lists three reasons for doing it: to identify target audiences, to determine receptivity, and to build confidence in the sponsoring church, target population, and church planters.⁹ Possibly someone may doubt the second reason. But according to Wagner, receptivity can be discovered through the data of people's mobility because people recently relocated are more receptive than those who have lived in the same place a long time.¹⁰ McGavran also affirms the importance of researching the target population. He says, "Denominations and boards should train able and devout men--preferably those who have spent some years planting churches in cities--in the best techniques of social and religious research."¹¹ In keeping with this perspective, (1) how urbanization has developed in Seoul will be reviewed, and (2) which people groups the KNC should target will be discussed.

Urbanization of Seoul

Modernization began more rapidly in cities than in rural areas. It attracted many ruralites into the cities. Three major reasons for rural-urban migration were economic, educational, and medical. McGavran affirms:

⁸C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal Books, 1990), 81.

⁹*Ibid.*, 81-82.

¹¹McGavran, *op cit.* 321

City living has great benefits. Backbreaking toil in hot sun and deep mud is replaced by work in which machines provide the muscle. In cities men can be organized for much greater production. Arrangements for sanitation, clean water, and education are more readily made. City dwellers earn money and buy more things. More amusements and excitements are available. Paved streets banish mud and dust. Medical services are more readily at hand.¹²

Yue-Man Yeung shows the rapid urbanization of South Korea in a 20 year period (1960-1980), from 6.9 million to 21.1 million, an increase of 204.1 percent.¹³ He also shows that Seoul's population increased rapidly during the same period (growth rate 254.4%). Furthermore, Seoul's share of all Korean urban population in 1960 was 34.1%, its share of urban population in 1980 was 40.3%, and its share of urban population in 2000 is projected to be 37.9%.¹⁴

Wan Suk Suh presents some interesting statistics for Seoul. The population of Seoul in 1989 was 10,576,794 equal to twenty-five percent of the total population of Korea. An average of 889 crimes are reported every day. The population density was 17,470/sq.m. (Hong Kong has 21,418 / sq.m. and Jakarta has 9,914 / sq.m.). There were 4,706 local churches in Seoul and 2,380,000 people attended church on Sunday.¹⁵

The rapid growth of Seoul has created many urban problems including need for employment, housing, public utilities and services, and communities of fellowship. Rural migrants suffer when they are unable to adjust to urban life. They feel superfluous because they are unemployed and have no homes. As a result of rapid migration, many people live in squatter settlements. Rapid urbanization has contributed to high land and housing prices which have made house ownership impossible for the lower and even middle class people.

¹²McGavran, op.cit., 315.

¹³Yue-Man Yeung, *A World of Giant Cities*, vol. 1, eds. Mattei Dogan and John D. Kasarda (Newbury Park: Sage Publications, Inc., 1988), 159.

¹⁴ibid. It is assumed that the projected decreased rate of growth of Seoul is due to the projection that urban cities in ACE are preserving, learning, and here
Published by EPLACE preserving, learning, and here

¹⁵Wan Suk Suh, "A Day's Seoul Viewed by Statistics," *Kuk Min Il Bo* (Kuk Min Daily

Target Populations and Ministry to Them

The KNC needs to ask which people groups it is targeting and what their needs are as it plants churches in Seoul. In addition to middle and upper class people, three special people groups among the lower class (the poor, people without homes, blue-collar workers), and ethnic minority groups in Seoul should be seen as targeted populations among which new churches are to be planted.

The first focus should be given to what Eugene A. Nida calls the upper-lower class.¹⁶ Nida divides the lower class into an upper-lower class consisting of the better-to-do tradesmen and lower-lower class who eke out a bare existence as common laborers.¹⁷ According to George G. Hunter, upper-lower class are skilled workers and literate, whereas lower-lower class are unskilled workers, unemployed, and nonliterate.¹⁸

Hunter argues that in most seasons, and in most nations, lower-classes are more responsive than middle classes or upper-classes.¹⁹ He affirms that whenever a Protestant church has shown great sustained growth, it has grown from the lower-middle class and especially from the upper-lower class.²⁰ He acknowledges, "Protestant Christianity has not been notably effective among the lower-lower class."²¹ He points out that the early Methodists focused on the upper-lower class, and not much on the poorest of the poor.²² There are a few exceptions. Church growth in India is an example. Mass conversion contributed significantly to church growth in India. J. Waskom Pickett's *Christian Mass Movements in India* (1933) shows that the castes within which

¹⁶Eugene A. Nida classifies six social classes: upper-upper, lower-upper, upper-middle, lower-middle, upper-lower, and lower-lower. See his *Message and Mission: The Communication of the Christian Faith*, rev. ed. (Pasadena, CA: William Carey Library, 1990), 160-161.

¹⁷*Ibid.*, 157-181.

¹⁸George G. Hunter, *To Spread the Power: Church Growth in the Wesleyan Spirit* (Nashville, TN: Abingdon Press, 1987), 82.

¹⁹Hunter, *op. cit.*, 81. See also Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission* (Grand Rapids, MI: Baker Book House, 1983), 239.

²⁰*Ibid.*

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to grow stronger through service and fellowship rather than merely through proclamation.

Furthermore, ministering to the felt needs of the people is biblical. Harvie M. Conn says:

The message of the New Testament is that Immanuel has come to redeem the poor and to seal the blessings of God for them (Matt. 5:3). The year of the messianic jubilee, the beginning of God's great society, was inaugurated through Jesus' heralding of the kingdom word to the poor, the captives, the blind, and the downtrodden (Luke 4:18-21).²⁷

In his time, Jesus invited all the poor, the sick, and the oppressed, to come to Himself (Matt. 11:29). He wants us to do exactly same thing today in this world. He wants to build many little outposts of the kingdom of God through us, namely, church planters.

In light of the many historical illustrations I would argue that it would be effective to plant churches among lower class people, especially the upper-lower class as Hunter points out. On a biblical basis the KNC should plant new churches among lower class people as well as among the other classes since all need to be saved by God's grace.

III. Evaluation of Program Based on Target Populations and Their Felt Needs

The KNC "1991 Thrust to the City of Seoul" program appears to lack adequate studies of people groups and their felt needs in Seoul. It set a lofty goal but did not develop a corresponding strategy of how to reach the city. This section will examine four main people groups who would be most receptive to the Gospel. The KNC would benefit greatly through being sensitive to their felt needs as they plant new churches among these four people groups.

Poor People

According to the Monthly Report 9.6% of the entire population live below the minimum standard of living and under the provision of the government.²⁸

²⁷Harvie M. Conn, "Christ and the City," *Discipling the City: Theological Reflections on Urban Missions*, ed. Roger S. Greenway, (Grand Rapids, MI: Baker Book House, 1979), 254.

²⁸Monthly Report (April 19, 1990) of the program

The poorest people live in slum areas such as Hawolkok-Dong, Samyang-Dong, Shinrim-Dong, and Sanggei-Dong. When I visited a Nazarene church at Hawolkok-Dong, I felt Christ's pain for the slum dwellers. The parents living in these areas have to work outside the home as day laborers, but there is no one to take care of their children. Therefore, Pastor Choi said, "We need a day care center here."²⁹

Monthly Report indicates that Nazarene Compassionate Ministries of the Church of the Nazarene, International, gave US \$50,000 to the KNC for compassionate ministries in Seoul as a part of the church planting program.³⁰ If the KNC would care for the children and the elderly of these poor families, they might well evangelize whole families through them. Tom Nees, a Nazarene pastor in America writes:

Through compassionate ministry many doors open for evangelism. Evangelism occurs when people are touched at their point of need with the compassion of Jesus and, through their need, are invited to become followers of Jesus.³¹

Viv Grigg has an excellent description of compassionate ministries to the poor in Tatalon, Manila.³² He asserts that urban compassionate ministry needs a strategy that is soundly biblical, that involves missionary presence among the poor, a strong proclamation of the gospel in terms the poor understand, the planting of churches, and the social transformation of the slum community through appropriate development programs.³³

The KNC will enhance its ability to reach persons for Christ as it realizes the significance of compassionate ministries to the poor and targets this population for church planting. It is not enough to merely support a day care center to minister to the poor, but the KNC needs to develop a more

²⁹Young Doo Choi, interview with author, 10 August 1990.

³⁰Monthly Report (November 30, 1990) of the program committee of the KNC.

³¹Thomas G. Nees, "The Holiness Social Ethic and Nazarene Urban Ministry," Unpublished D.Min. dissertation, Wesleyan Theological Seminary, 1976, 1.

³²Viv Grigg, *Compassion to the Poor* (Monrovia, CA: MARC, A Division of World Vision International, 1996), 125-159.

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comprehensive strategy to minister effectively to the poor in Seoul and overcome the "culture of poverty" which is passed down from generation to generation.³⁴ Poverty indicates much more than lack of money. As David Claerbaut says, the urban poor are distinctive in that they feel powerlessness and confusion as they deal with massive and impersonal bureaucracies.³⁵ Therefore, it is important for the KNC to cooperate with the social development agencies and the government to improve the condition of the poor as well as to remove the "culture of poverty" through "being with them" and through education.

People Without Homes

The housing problem in Seoul is serious. Dong-A Yearly Book shows that 39.1% of Seoul's citizens do not own their homes. The government plans to build 400,000 houses from 1988 to 1992 for those who do not own homes, increasing the rate of home ownership from 60% to 67%.³⁶ But the poor are not able to own government built homes because the qualifications such as deposit money or collateral are far beyond what the poor can meet.

The new migrants from rural areas continue to increase the need for housing. John Gulick affirms that the majority of squatters are recent migrants from rural areas.³⁷ Squatter settlements often are built on land owned by the government and are occupied rent free. The land owner (government or individual) usually can evict them and destroy the settlements. However, many squatter settlements are allowed in the city of Seoul because to some degree they are recognized as solutions to acute housing problems.

Furthermore, this problem creates many other problems such as psychological strain, adjustment traumas, alienation, and disorientation. In this crisis, people become more receptive to the Gospel. They are looking for a

³⁴Oscar Lewis, "The Culture of Poverty," *Urban Life*, eds. George Gmelch and Walter P. Zenner (Prospect Heights, IL: Waveland, Inc., 1988), 310-319. This article shows that the culture of poverty is not just a matter of economic deprivation, of disorganization, or the absence of something; but that it also includes behavioral and personality characteristics. When people adapt to poverty, their attitudes and behaviors developed in response to poverty tend to pass on to subsequent generations through socialization.

³⁵David Claerbaut, *Urban Ministry* (Grand Rapids, MI: Zondervan Publishing House, 1983), 70

³⁶*Dong-A Yearly Book* (Seoul, Korea: Dong-A Il Bo Sa, 1990), 236.

³⁷John Gulick, *The Humanity of Cities* (Granby, MA: Bergin & Row Publishers, 1979), 111.

better life. The Yoido Full Gospel Church in Seoul attracts tens of thousands with the promise of a better life both in this world and in heaven.³⁸

Therefore, the housing issue should be part of the urban church planting strategy. But the KNC seems to have missed the opportunity of addressing this felt need of the people in Seoul. The reality in some urban churches is that they do not like the poor even though St. James writes his letter to New Testament Christians and reminds them to build up the body of Christ by ministering to the needy (James 2:14-17).

The KNC could help poor people without homes own their own homes by building up their dignity, by offering classes in financial management and home ownership, and by providing rescue houses as the Anglican Church in Korea does. Further, the KNC could help them in building their homes through organizing "work and mission" team providing the building skills, labors, and materials, similar to Habit for Humanity in the U.S.A. People without homes could form many new communities of faith in Seoul if the KNC would carry out Jesus' incarnational ministry through the '91 program.

Blue-Collar Workers

Blue-collar workers mostly belong to the lower class which comprises 23.8% of the total population.³⁹ Most blue-collar workers living in Seoul are located in the satellite cities (eg. Sungnam City, Anyang City, and Euijungbu City, etc). These areas usually have environmental pollution (heat, noise, and filth) which causes mental and physical illness. Fisher also affirms that complex urban environments cause the city dwellers stress, strain, tension, and irritation.⁴⁰ The blue-collar workers cannot afford doctors for health care even though they live near better hospitals than the ruralites. So the KNC has to be concerned with providing some measure of health care. Some Christian doctors and nurses of the KNC could provide medical services to the blue-collar workers as a part of the '91 program.

The blue-collar workers tend to lose their jobs because of automated systems requiring high technology and skills. Steve Boint points out that once

³⁸Donald N. Clark, *Christianity in Modern Korea* (Lanham, MD: University Press of America, 1986), 26.

³⁹Christian Institute for the Study of Justice and Development in Korea, *A Research of the Korean Church 100 Years* (Seoul, Korea: n.p., 1982), 52.

⁴⁰Claude S. Fisher, *Urban Churches: Preserving, Learning, and Creative Exchange*, Bruce Jayenovich, Publishers, 1984), 70. See also Yonhap News Agency, *Korea Annual* (Seoul, Korea: n.p., 1988), 201-202.

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the blue-collar workers lose their jobs they are unable to gain meaningful employment, and consequently they feel betrayed by society.⁴¹ They need encouragement, care, and help as well as jobs. Therefore the KNC could function as a *koinonia* community to invite them to the fellowship of faith, while providing some job training opportunities. In other words, the KNC can minister to their spiritual and emotional needs in a way the society cannot: friendship, mutual dignity, a sense that they are needed and irreplaceable.⁴²

Willow Creek Community Church in South Barrington, IL grows rapidly because the church focuses its total effort on *koinonia* evangelism. According to Rob Wilkins, Bill Hybels, pastor of the church says:

No one single person was responsible. There was just a nucleus of people who brought their strength and vision and shared it with the group. We learned from early on what the Bible means by community--that relational dimension where there is warmth, vulnerability, closeness, transparency, commitment and loyalty.⁴³

When I visited the church in the Spring of 1991, I sensed a spirit of community in a variety of programs such as music, drama, prayer, and preaching. The church knows that it is the Body of Christ. The church grows rapidly because it ministers to these physical, social, and spiritual needs of the people.

In Asia, Dr. Agnes Liu and her colleagues observed that Christianity in Hong Kong was a middle class movement while working class people were essentially unreached. They started lay led "factory fellowships" within the factories. As a result, there are over 100 factory fellowships and more than a dozen working class congregations.⁴⁴ Lay leaders involve themselves in seeking the blue-collar workers through the ministry of *kerygma*, *koinonia*, and

⁴¹Steve Boint, "The Blue-Collar Workers and the Church," *Urban Mission*, 1 (3), 1984, 8

⁴²Ibid., 16.

⁴³Rob Wilkins (ed.), "Celebrating Community," *Willow Creek* 2(2), November/December, 1990, 31.

⁴⁴Hunter, *How to Reach Society*, 1973, 193. Liu's model is characterized by the mission of the laity, fellowship, and involvement. Her conversion scale is a triangle whose three sides are attitude, experience, and theological knowledge rather than a traditional scale summarized in the "Engel Scale." Liu's model is summarized in the following diagram:

diakonia. The KNC could adopt and modify Liu's model to plant new churches for the blue-collar workers in Seoul.

Ethnic Minority Groups

There are two major divisions of ethnic minority groups in Seoul. One consists of Chinese who have lived in Korea for generations. The other consists of all other foreigners who came to Korea for business, religion, government work, military work, and studies. Korea's Chinese population numbered about 30,000 in 1988.⁴⁵ The number of other foreigners is approximately 28,834 in 1985.⁴⁶ People in the ethnic minority groups are aliens to Korean society. One of their major needs would be fellowship with others. New churches with particular ethnic identities would serve as communities of God's love to assimilate the ethnic groups. The KNC has yet to develop a strategy to reach these people groups.

Fisher affirms that ethnicity is remarkably persistent in major cities.⁴⁷ In order to reach these groups, the KNC ought to equip missionaries theologically, culturally, and linguistically to meet specific felt needs. Tetsunao Yamamori explains six strategic models of ethnic ministries. Among them, multiethnic mutually autonomous churches and single/multiple sponsorship monoethnic churches⁴⁸ may be appropriate in the KNC. An example of the former would be Los Angeles First Church of the Nazarene which includes Anglo, Filipino, Korean, and Spanish people groups. Each congregation has its own pastor and lay leaders, but together they share a single church building.

There are ethnic minority communities along the Han River in Seoul. These communities have become larger since the Korean War.⁴⁹ Itaewon, the U.N. village, and Yoido are areas in which large numbers of minority groups have settled in recent years. One church, Yoido Full Gospel Church in Seoul conducts worship services in English to reach these ethnic minority groups. In the same fashion, the KNC could rent a building to establish a

⁴⁵Korean Overseas Information Service, *Facts about Korea* (Seoul, Korea: n.p., 1988), 19.

⁴⁶National Bureau of Statistics Economic Planning Board Republic of Korea, *Korea Statistical Yearbook*, vol. 34, 1987, 47. But foreign arrivals were about 1.5 million in 1986 (See p. 66).

⁴⁷Fisher, *op.cit.*, 144.

⁴⁸Tetsunao Yamamori, "How to Reach Urban Ethnicities," *Urban Mission* 1(4), 1984, 30-34.

⁴⁹Donn W. ...

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"World Friendship Center" so that various ethnic groups could freely come and join in Christian fellowship, Bible study and prayer. Robert L. Ramseyer planted a church in Hiroshima, Japan by following this model. He says, "We worked primarily on the basis of personal relationships rather than through evangelistic rallies and other mass approaches."⁵⁰ Through this intentional model the KNC might attract many ethnic minority groups in Seoul and plant several new churches for them. The models mentioned above are incarnational in nature and minister to the felt needs of these four people groups.

IV. An Evaluation of the Program Based on Methods Recommended by Church Planting Experts.

This section will evaluate four critical areas of the "1991 Thrust to the City of Seoul" program (advertising, training, financing, and the church planting model) in light of recent literature in the field.

Advertising

The KNC's advertising goal is to renew the image of the Church as an evangelical church and not a heretical church.⁵¹ The KNC wants to advertise both within and outside the KNC. It plans to distribute pamphlets introducing the basic doctrines and a brief history of the KNC to all the Korean Nazarene churches. To advertise outside the KNC, it plans to use mass media such as newspapers (The Christian Weekly Newspaper and Kuk Min Daily Newspaper), radio (Far East Broadcasting Co. and Christian Broadcasting System) and television (broadcasting the baseball games between the U.S.A. Nazarene team and the Korean representative team through K.B.S. or M.B.C.).⁵²

For this article only radio will be considered as a means of advertising because of its many strengths. Steve Dunkin says:

Radio has some pretty impressive things in its favor. Because it is flexible and can go wherever people go, radio reaches more people in a day than

⁵⁰Robert L. Ramseyer, "Case Study: Church Planting in Hiroshima, Japan," *Urban Mission* 1(3), 1984, 46.

⁵¹Moon Ki Yoon, letter to author, 2 April 1991. The Church of the Nazarene came into Korea much later than other denominations. So some people doubt about the identity of the KNC.

⁵²Ibid

either television or newspapers. . . . As one advertiser pointed out to me recently radio can deliver more advertising impressions than any other medium, and for the same budget.⁵³

Most Korean people have radios, and according to Hong and Kim's survey, the jobless and the blue-collar workers listen to Christian broadcasting more than other people groups.⁵⁴ At present, however, the KNC lacks an effective radio strategy to advertise the '91 program. The program committee indicated that the KNC would advertise the program and preach through the "Nazarene Hour" broadcast from October 1, 1990 to September 31, 1991. But Yun, assistant manager of the program, said, "It is not clear when we will implement this plan because of the lack of finance."⁵⁵ But can the KNC afford *not* to advertise? George Barna claims advertising is critical because it opens the door for church planting work.⁵⁶ The KNC needs to announce before launching a church planting work what the KNC is all about and what it is going to do in Seoul.

To advertise the '91 program, the KNC needs to strengthen the message, select the right media, and advertise at the right frequency.⁵⁷ World Mission Radio (WMR), an organization of the Church of the Nazarene, International, produces evangelistic programming in 40 languages to 96 countries throughout the world. Therefore, the KNC could easily develop radio programming through WMR to target the city of Seoul.⁵⁸ When I interviewed Ray Hendrix,

⁵³Steve Dunkin, *Church Advertising: A Practical Guide* (Nashville, TN: Abingdon Press, 1982), 92.

⁵⁴Ki Sun Hong and Yong Bok Kim's *Research For Christian Broadcasting in Korea* (Seoul, Korea: n.p., 1982), 24.

⁵⁵Ibid.

⁵⁶George Barna, *Marketing the Church* (Colorado: Navpress, 1988), 135-136. He claims that the church must communicate with its members, people outside the church, and other organizations what it is about and what it is accomplishing.

⁵⁷Ibid. Published by ePLACE: preserving, learning, and creative exchange, 1991

⁵⁸One may contact World Mission Radio, 6401 The Paseo, Kansas City, MO 64131, U.S.A.)

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Director of International Broadcasting of WMR, he was eager to help the KNC '91 program in the area of technology, program, and finance.⁵⁹

It is also important to know the best times for advertising the program. According to Hong and Kim, most people listen to radio after 10 p.m. Therefore it would be wise to use radio after 10 p.m.⁶⁰ Hong and Kim report that the most popular type of program is musical (27% of all listeners), and the least popular is religious (3% of all listeners). Therefore it would be wise to advertise the '91 program along with music programs between 10 p.m. and 1 a.m.

In Seoul there are three Christian broadcasting companies (HLKY, HLKX, HLAZ) which allow preaching programs, and two secular broadcasting companies (MBC, KBS) which could be used to advertise the '91 program. The KNC will need to selectively use mass media to advertise the '91 program effectively. The proper approach to selecting media is to choose the one that reaches the maximum number of targeted people, at the right frequency, in the right mood, for the lowest cost.⁶¹

Dunkin offers the following guidelines for using radio:

1. Aim at one big idea.
2. Use distinctive sounds to gain recognition.
3. Use picturesque language to stir the imagination.
4. Speak directly to the prospect.
5. Name the church and its benefits early in the commercial.
6. Use simple words.⁶²

The KNC would do well to study how to most effectively advertise the '91 program to the target audience in Seoul in order to achieve the church planting goal. The KNC may need the assistance of professionals to most

⁵⁹Ray Hendrix, interview with author, 24 May 1990.

⁶⁰Hong and Kim, *op. cit.*, 25.

⁶¹Martin H. Seiden, *Who Controls the Mass Media?* (New York: Basic Books, Inc. Publishers, 1964).

⁶²Dunkin, *op. cit.*, 99-101.

effectively advertise the '91 program in terms of time, finance, and message.⁶³

Training

According to the Minutes, an important means to achieve the goal of church planting will be the training of church planters.⁶⁴ Training should equip church planters to be burdened for the lost, filled with faith, committed to the church, marked by love, motivated to work, matured by life, eager to lead, able to proclaim God's Word.⁶⁵ Thus, it is critical for the KNC to make a continuous effort to train church planters adequately so that they can be totally dedicated to their work.

Church planters need two kinds of training: general training and field training.⁶⁶ General training can be done at seminary or Bible college and might include biblical principles of church planting, the history of church planting, and church planting strategy and methods. The field training needs to be done on the field, and would cover the history, geography, and customs of the field where church planters will do their work.

Although the '91 program intends for graduates of the Korean Nazarene Theological College (KNTC) to become church planters in Seoul, KNTC does not teach church planting as a course. It is strongly suggested, therefore, that the KNTC should teach church planting courses as a requirement so that the students can get general training with special emphasis on church planting strategy and methods. Further, the KNTC should probably teach the students "small group dynamics" in order to organize and lead many home cell groups. In addition the KNTC should teach a "church management" course for motivating the people to participate in organizing new churches.

As far as this author can tell, the KNC has no plan for field training. Church planting experts or senior pastors of the KNC could probably be used to offer field training to the new church planters. They could oversee and

⁶³Kenneth E. Anderson, *Introduction to Communication Theory and Practice* (Menlo Park, CA: Cummings Publishing Co., 1972), 249.

⁶⁴Minutes (June 4, 1990) of the program committee of the KNC. See also Moon Ki Yun, letter to author, 2 April 1991.

⁶⁵Joseph F. James, *On the Front Lines* (Winona Lake, IN: Free Methodist Church of North America, 1987), 13-21.

⁶⁶Published by ePLACE: preserving, learning, and creative exchange, 1991
⁶⁷Alvert W. Gammanga, *How to Plant a Church* (Baguio, Philippines: Baptist Theological Seminary, 1984), 15.

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encourage them on the basis of their knowledge and experience in this field. Strong mentoring helps make stronger church planters.

Financing

The KNC lacks financing to support 70 new churches by 1993. The income sources for the KNC are established churches, districts, individuals, and the Church of the Nazarene, International.⁶⁷ To support new churches, the KNC needs about 1,596 million Won (US \$1,995,000) by 1993. Each new church needs an average of 22.8 million Won (US \$28,500) to secure a life-time lease in Seoul for church activities.⁶⁸

Shenk and Stutzman assert "In the New Testament there is never any indication that the Christians occupied themselves with collecting funds for developing a center for worship."⁶⁹ They say that the most legitimate investment of church finance is in ministry to the poor and in the extension of the Kingdom through evangelism and missionary activity. If the church has a building, the building and its facilities must assist these ministries. The ministry of the early church was to provide food for the hungry, shelter for the homeless, and spiritual food through teaching the Word of God.⁷⁰

However, in Korea it is very important to own a church building. The church without its own building has to move every one or two years, like the people without homes if they cannot pay increased rent prices. Therefore, new churches in Seoul need to own their buildings if they are to grow. When they are ready to purchase property and to build, they must raise the money, and do it appropriately. Both established and new congregations need to participate in raising the money for church buildings. Although new congregations are young, they should participate in the offerings. Jack Redford says that it is a severe mistake for a congregation to wait until it is full grown and has all of its buildings and furnishings before it participates in such

⁶⁷The Church of the Nazarene had an international dimension from its beginning in 1908. In 1988 the Church had an international membership of 874,000, distributed in over 8,900 congregations. See *Manual/1989, Church of the Nazarene* (Kansas City, MO: Nazarene Publishing House, 1989), 23-25.

⁶⁸In this case the churches may be asked to add some more money to 22.8 million Won (US \$28,500) every one or two years because of some inflation in Korea.

⁶⁹David W. Shenk and Ervin R. Stutzman, *Creating Communities of the Kingdom* (Scottsdale, PA: Herald Press, 1988), 197.

offerings.⁷¹ According to Raymond W. Hurn, established churches may encourage new churches by giving people, money, and equipment.⁷² He gives two helpful guidelines: (1) New churches should not hurry to build their own church buildings until the land is secured. (2) Not more than 25% of the church's total income should be designated for building.⁷³ An important principle of raising money for building is that people are always more important than buildings in any church planting effort.

Church Planting Model

According to the Monthly Report, the KNC uses a mother-daughter church planting model.⁷⁴ Wagner says that a mother-daughter model is one in which the mother church forms a nucleus which makes up the charter members of a new congregation.⁷⁵ The report shows that the KNC wants to plant 51 of 70 new churches through the mother-daughter model. Mother churches must sacrifice financially to support new churches at this stage. A problem arises, however, since most of the mother churches of the KNC seem to be too weak to support new churches. In this situation, the house church model could be recommended for the following reasons.

First, this model is biblical. It is based on the New Testament churches as the "household of God." Acts 2:46, 5:42, 11:14, and 16:31-34 show that the house church was a vital factor in the church's development during the first century and in later generations.⁷⁶ Second, this model is appropriate for urban evangelism today. City dwellers are seeking a family atmosphere and involvement; but urban life, being very individualistic, does not encourage it. Louis Wirth says, "The contacts of the city may indeed be face to face, but

⁷¹ Jack Redford, *Planting New Churches* (Nashville, TN: Broadman Press, 1978), 87.

⁷² Raymond W. Hurn, *MAC (Mission Action Committee) Guidelines* (Kansas City, MO: Church Extension Ministry, n.d.), 13-15.

⁷³ *Ibid.*

⁷⁴ Monthly Report (November 30, 1990) of the program committee of the KNC.

⁷⁵ Wagner, *op.cit.*, 60-62.

Published by ePLACE: preserving, learning, and creative exchange, 1991
 Donald Jones, "The House Church as a Tool for Urban Evangelism," *Urban Mission* 6 (4), 1989, 28.

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they are nevertheless impersonal, superficial, transitory, and segmental.⁷⁷ If persons are invited to a house church in which personal relationships, pastoral care, and lay leadership are encouraged, they will have many of their needs met and they will more likely become Christians. Third, this model is pragmatically effective in a city like Seoul. As discussed earlier, land and housing prices are rising sharply in cities, and the house church model does not require a large budget. Calvin Guy points out the strength of this model:

The property of the urban masses, their inability to erect and support large structures, and the psychology of the urban poor that prevents them from identification with large numbers of people, point to the small group and the house church as the most feasible approach.⁷⁸

Fourth, this model is time-tested. Del Birkey illustrated many successful cases of church planting through this model.⁷⁹ The "New Testament" Church of Nepal, Burmese Believers, a Dispersed Church, China's House Church, other house churches in Sri Lanka and Mexico City are good examples of this model. Not only in these countries, but also in Korea other denominations have adapted this model and have grown rapidly. The house church model recommends itself highly for the KNC's church planting work in Seoul.

V. Conclusion

The ultimate purpose of church planting is to evangelize, to build up the church, and to exalt Jesus Christ.⁸⁰ How do we accomplish the ultimate purpose? This article offers several key ingredients for fulfilling this purpose in the city of Seoul. In summary, these can be listed as follows:

(1) In order to minister to people in the city, the churches need to survey the felt needs of the people and the receptivity of target populations. In other

⁷⁷Louis Wirth, "Urbanism as a Way of Life," *Urban Life* ed. George Gmelch (Prospect Heights, IL: Waveland Press, Inc., 1988), 40.

⁷⁸Calvin Guy, "Pilgrimage toward the House Church." *Discipling the City* ed. Roger S. Greenway (Grand Rapids, MI: Baker Book House, 1979), 127.

⁷⁹Del Birkey, "The House Church: A Missiological Model," *Missiology: An International Review*, 19 (1), 1991, 75-77. More details about house church model are discussed in his *The House Church* (Scottsdale, PA: Herald Press, 1988).

⁸⁰Charles L. Chaney, *Church Planting at the End of the Twentieth Century* (Wheaton, IL: Tyndale House Publishers, Inc, 1989), 24.

words, a demographic study is needed for effective church planting. (2) The established churches should focus on the felt needs of the different people groups and plant churches among /for them. Strategically, while not overlooking other classes of people, the lower class people groups (the poor, people without homes, blue-collar workers) and ethnic minority groups should be targeted because they usually are more receptive to the Gospel than the other classes. They have some particular needs which the churches can effectively meet. They are in need not only of spiritual help but also of physical and social help. When the churches seriously address these needs, they will effectively plant new churches capable of rapid growth.

(3) To reach people in the city advertising through mass media is recommended. Advertising the church planting work before it is launched and while it is being launched are both important. Radio may be one of the most effective means of advertising in terms of finance, time, and message. (4) The KNC should train workers to be not only church planters but also incarnational ministers who serve God's people in the city. The church planters need both general training and field training. Training for church planters requires cooperation between the seminary (or Bible college) and the churches. The seminary could be especially helpful in offering training in church planting methods and strategy. Senior pastors of the established churches could help in "on-the-job" training.

(5) Urban church planting requires large financial resources because of the high price of land and rent in the city. The four people groups recommended as the target populations probably cannot afford to rent or build their own buildings. Therefore the house church model is highly recommended until new churches are able to own their own buildings. Both established and new churches should participate in raising funds for these church buildings.

(6) For several reasons, the house church model is highly recommended for planting new churches. This model is advantageous in light of finances, culture, and leadership. Further, holistic ministry of *kerygma*, *koinonia*, and *diakonia* can be carried out through this model. Buildings are not essential, just people.

In addition, preparation through prayer, goal setting, evangelism, organization, and follow-up are also important in urban church planting, as shown by the diagram of church planting work in Section I. The purpose of this article, however, is to focus on some of the essential aspects of church planting and evaluate them for the KNC '91 program. It is, indeed, a challenge to evaluate the program and suggest some additional strategies for the KNC and others which are interested in church planting in the city. Church planting is one of the most effective methods of evangelism. It is not

an option but a must. Jesus says, "I will build my church, and the gates of Hades will not overcome it" (Matt.16:18, NIV). My prayer is that He will build His churches in the city of Seoul through the KNC "1991 Thrust to the City of Seoul" program.