

LIBERTY THEOLOGICAL SEMINARY

A CHURCH GROWTH MODEL IN KOREAN-AMERICAN PRESBYTERIAN
CHURCHES: WITH SPECIAL REFERENCE TO THE MESSIAH PRESBYTERIAN
CHURCH OF WASHINGTON.

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By
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ABSTRACT

A CHURCH GROWTH MODEL IN KOREAN-AMERICAN PRESBYTERIAN CHURCHES: WITH SPECIAL REFERENCE TO THE MESSIAH PRESBYTERIAN CHURCH OF WASHINGTON.

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Liberty Theological Seminary, 2009

Mentor: Dr. Charlie Davidson

This study attempted to develop a model of healthy church growth and apply them to the Korean-American Presbyterian Churches (KAPC) in Washington. D. C. The model of churches used was Messiah Presbyterian church (MPC). This paper utilized surveys and interviews; this project also analyzed the current conditions of 100 KAPCs, exploring growth factors such as: Preaching, professional development, prayer, evangelism, Sunday school, and ministry focus. Secondly, church growth was investigated and delineated based on literature reviews, on the personal studies and questionnaire surveys submitted to members of MPC. Finally, this project suggested seven principles to develop KAPC for the next ten years.

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To Jung Ran, Haeun, and Haram this thesis project is dedicated to you.

S. G. L.

TABLE OF CONTENTS

ABSTRACT	iii
ACKNOWLEDGEMENT	iv
TABLE OF CONTENTS	v
LIST OF CHARTS	v
CHAPTER ONE: INTRODUCTION.....	1
The Statement of Problems.....	9
Purpose of Paper	9
The Statement of Limitations	10
The Biblical and Theological Basis	12
The Statement of Methodology.....	14
The Review of Literature	16
Summary	19
CHAPTER TWO: BIBLICAL DEFINITION OF CHURCH AND GROWTH	
PRINCIPLES	21
Church Growth Principles	21
Movement Church Growth	21
Principles of Church Growth.....	24
Biblical Foundations for Church Growth	29
From the Examples of Jesus.....	31
Continuation of Christ’s plan by the Holy Spirit.....	33
Continuation of Christ’s plan by the Church.....	36

The Church Growth of the Korean American Presbyterian Church -----	39
Summary -----	41
 CHAPTER THREE: THE KOREAN AMERICAN FAMILY IN AMERICA-----	42
The Family in Transition -----	42
Authority in the Traditional Korean Family -----	43
Priority in the traditional Korean Family-----	44
The Position of Korean wife -----	46
The Rate of Korean’s divorce-----	47
Children’s Education -----	49
Relationship between Parents and Children -----	52
Cultural Identity in Transition -----	53
Reasons for Immigration to the United States -----	55
Family Reason-----	56
Education Reason -----	57
Economic Reason -----	57
Political Reason -----	58
The Cultural conflict of the Korean American -----	58
Summary -----	60
 CHAPTER FOUR: THE KOREAN AMERICAN PRESBYTERIAN CHURCHES IN WASHINGTON. D. C. AREAS.-----	61
Analysis of Data of Korean American Presbyterian Churches-----	61
The Demographic of the Korean American Presbyterian Churches-----	61
Small Church -----	61
Medium Church -----	67
Large Church -----	68
Mega Church -----	69
The Setting of the Churches-----	70

The Korean American Presbyterian Churches in Transition -----	73
A Comparison of the Duties of the Korean pastor in Korea and America -----	75
The Relationship between the Pastor and His Church members in America -----	76
Problems of the Korean American Presbyterian Churches -----	78
Authority of the Pastor -----	79
Qualifications of the Lay Leaders -----	81
Finances -----	82
The Impact of the Korean immigrant Family on Church Growth -----	84
Summary -----	86

CHAPTER FIVE: The Case Study of Messiah Presbyterian Church of Washington D. C.
----- 87

Brief History of Messiah Presbyterian Church of Washington. D. C. -----	87
The Numbers of Attendance and Total Numbers of Baptism -----	91
Pastoral Philosophy-----	93
Strategies for Church Growth-----	93
Results of the Surveys-----	99
Analysis of the findings-----	108
Summary -----	109

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS FOR KOREAN
AMERICAN PRESBYTERIAN CHURCHES IN WASHINGTON. D. C. ----- 110

The need for Growth of Korean American Presbyterian Churches in D. C. -----	110
Sociological Relationships and Church Growth-----	112
Christian Life-style for Korean Immigrants-----	112
Traditional Korean Immigrant Families -----	114
Healthy Korean American Presbyterian Churches -----	116
Strategies of Church Growth for Korean American Presbyterian Churches -----	117
Develop God Exalting Worship -----	118

Prepare Effective Evangelism-----	119
Reinforce Pastoral Leadership -----	119
Build Pastoral Core Values and Vision-----	121
Be Relevant to Others in the community -----	121
Develop Assimilation for New Member-----	122
Concentrate on Effective Prayer -----	122
Summary -----	123
APPENDIX A -----	125
APPENDIX B -----	130
BIBLIOGRAPHY -----	132
VITAE -----	139

LIST OF CHARTS

1. The Increase of the Korean People staying with a proper visa in United States -----	2
2. Change in Religious Population from 1985 to 2005-----	3
3. The Number of Korean Immigrant Churches in America -----	4
4. Denomination of Korean-American churches in the United States -----	6
5. Church growth principles -----	26
6. What are the Korean-American Presbyterian churches growth factors in your mind? -----	26
7. How highly do you view prayer?-----	27
8. How many hours do you pray per week? -----	28
9. When do you pray longest in a day? -----	28
10. Do you have the early morning prayer meeting in your church?-----	28
11. Do you attend the early morning prayer meeting? -----	29
12. The rate of married women's job in Seoul, Korea -----	46
13. The rate of divorce for 1000 women -----	48
14. Bachelor's degree in the United States-----	49
15. The rate of the SAT participation-----	49
16. The rate of the SAT's reading section-----	50
17. The rate of the Academic Background of American People in D. C. and Northern Virginia-----	50

18. The rate of the Academic Background of Korean-American People in D. C. and Northern Virginia -----	51
19. Reasons for immigration to the United States -----	55
20. Do you directly teach members to help new members grow toward maturity?-----	62
21. Do you have new church membership committee? -----	63
22. Do you have materials and programs for assimilate new membership? -----	63
23. The full time staff in Korean-American Presbyterian churches in Washington. D. C. -----	63
24. The part time staff in Korean-American Presbyterian churches in Washington. D. C. -----	64
25. Do you have at least 50% of lay people involve in the ministry of church?-----	64
26. Do you have two more jobs for a living? -----	65
27. When do you go to bed? -----	66
28. When do you begin your pastoral work? -----	66
29. The attendance of Korean-American Presbyterian churches of Washington. D. C. on Sunday morning worship -----	67
30. The % of Conflicts between the senior pastor and assistant pastors or elders? -----	68
31. Korean immigrant's problems in the United States -----	71
32. The % of own building -----	72
33. How many total sermons per week -----	75
34. Leadership style -----	78
35. The median Household income of ethnic people in the United States -----	83
36. How much do you receive as a monthly salary?-----	84

37. The Number of average attendance at worship service-----	91
38. The total number of baptisms -----	91
39. The number of New visitors -----	92
40. Requirement for appointment of Duties -----	95
41. The Division of Evangelism -----	97
42. The Church Growth Principles of Messiah Presbyterian church-----	98

CHAPTER 1

INTRODUCTION

Western missionaries introduced the Gospel in Korea over one hundred years ago.¹ Since that time Korea has been recognized throughout the world as a country that has experienced rapid growth and prosperity. The Korean people are no longer predominantly peasants and farmers, but world class leaders in a plethora of areas. Opportunity has caused many people in Korea to expand to different parts of the world in order to make new life and to make their dreams a reality without sacrificing their culture and traditional values in their new locations.²

Since the 1960's Korean immigrants have become one of the fastest growing minority groups in the United States.³ Over the past quarter century, in particular, the number of Korean immigrants has greatly increased. Many of them have come to the United States to pursue advanced education and eventually settled down as first generation immigrants.⁴ Washington, D.C. is one of the metropolitan areas of the United

¹ Sung-Tae Kim, "Types of Church Growth throughout the History of Korean church Development." *Chongshin Theological Journal*, 2003, 11, 120.

² "Korean Immigrants as an Isolated Island." *Kwang-Ya Journal*, (Korean Harvest Mission), September 1992, 56.

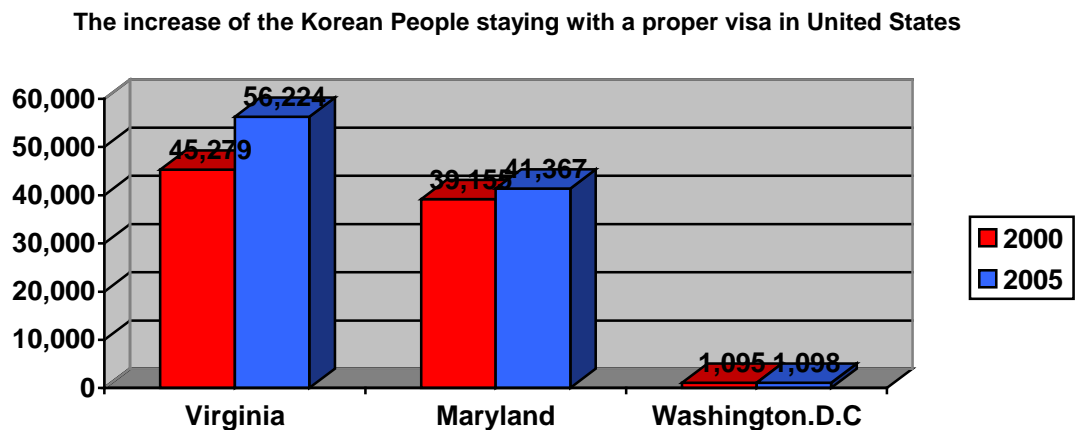
³ Hyung-Chan Kim, *The Korean Diaspora* (Santa Barbara, Cal: ABC-Clio, 1997), 53.

⁴ *Ibid.*, 56.

States in which large members of Korean students and immigrants reside.⁵

Washington, D. C.'s extensive educational system and job market have attracted many Korean students seeking higher education or jobs. A review of U.S census data from 2000 has shown that Asian Americans were the fastest growing ethnic group of first generation in the immigrant population over the past twenty years. According to the 2005 census, approximately over 170,000- 200,000 Korean were living in Washington, D. C. most of them in the Maryland and Northern Virginia suburbs.⁶

<Chart 1>⁷



As more Korean has come to D.C. area the number of Korean participants in Christian communities also has grown.

Many Koreans, whether temporary visitors or permanent residents, have become

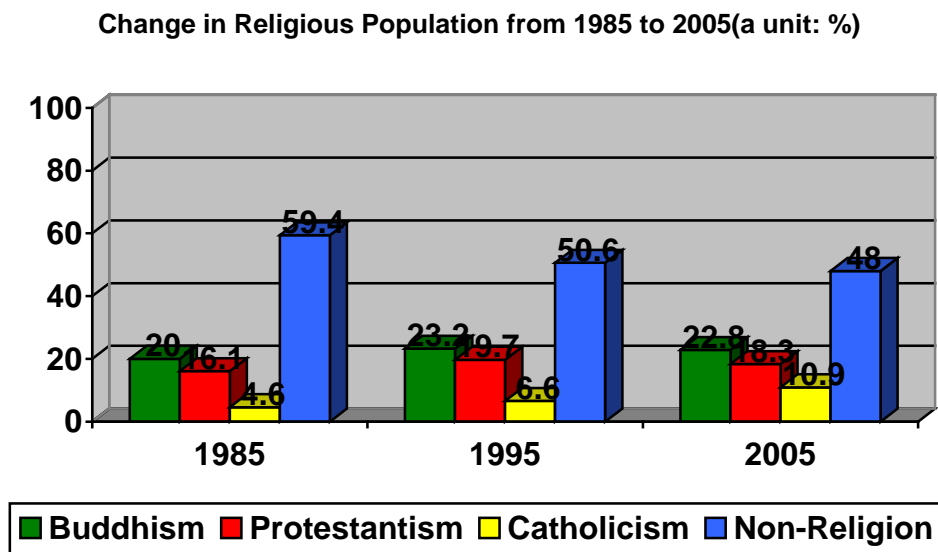
⁵ <http://www.koreatimes.com/>
On June 2, 2008. The census includes the number of legal and illegal immigrant in the United States.

⁶ Ibid.,

⁷ <http://www.census.gov/>
The census includes the number of legal immigrant in the United States.

involved in various Korean religious activities, such as Bible Study Groups or Worship Services. Some Koreans been converted to Christianity after a short stay in the United States. Interestingly, most of them were non-religious in Korea or had only a slight acquaintance with Christianity prior to their arrival in the United States.⁸

<Chart 2>⁹



Religious congregations provide immigrants social support through their provision of social service. Informal services, such as information exchange and provision of emotional support, have been among the most common and helpful social service supplied by religious congregations to newly arriving immigrants. Similarly, Korean churches create and maintain a social interaction and fellowship among Korean immigrants. Korean church congregations have enabled Korean immigrants to build a

⁸ Hyung-Chan Kim, *The Korean Diaspora*, 59.

⁹ <http://www.nso.go.kr/>

The census was surveyed “General Survey of Population and Housing” by Korea national statistical office.

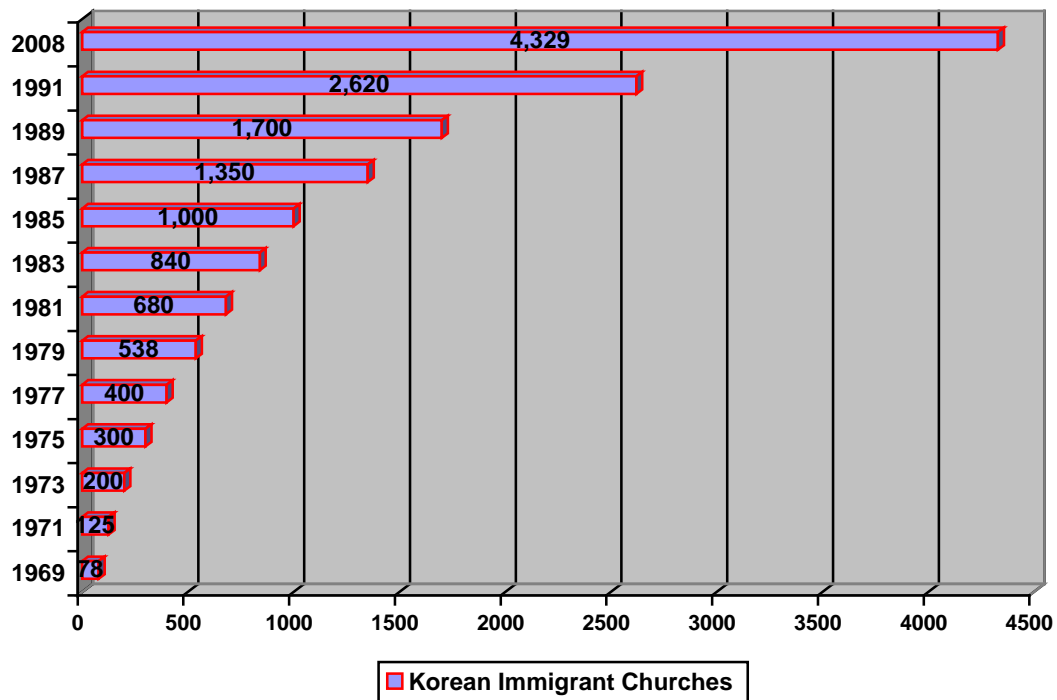
new social network and support system in a foreign environment.

Other benefits Korean congregations have provided have been the facilitation of supportive friendships and a sense of belonging for Korean who come to the United States with few or no network connections. The Korean people are religious people and they desire to find a religious identity as they transition in a new land.¹⁰

Chart 3 shows the increase of Korean-American churches in the United States from 1969 to 2008.¹¹

<Chart 3>

The Number of Korean Immigrant Churches in America 1969 to 2008



¹⁰ Hyung-Chan Kim, *The Korean Diaspora*, 63.

¹¹ Soon-Myung Kim, *Korean-Americans of North America*. (Seoul, Korea: Peter Books, 1991), 56.

Today, Korean pastors in the United States have started more than 4,329 Korean-American evangelical churches in recent years. The Southern Baptist Convention has acknowledged the establishment of more than 659 Korean ethnic churches under their supervision. The Presbyterian denomination has also been active in establishing Korean ethnic churches in America, including the Presbyterian Church USA with about 304 Korean churches and the Korean American Presbyterian Churches with 327 Korean churches. Approximately 900 Korean churches in America are associated with the HapDong(Chong Shin Theology Seminary in Seoul Korea) and TongHap(Jang Sin Theology Seminary in Seoul Korea) Presbyterian churches whose origin is in South Korea. Approximately 230 independent Presbyterian Korean churches have also been established which are unrelated to any specific national body.¹²

The establishment of other significant denominational Korean-American churches in the United States includes approximately 469 United Methodist Korean Churches, 304 Assembly of God Korean Churches and 296 Full Gospel Korean Churches. In addition, there are approximately 172 Korean ethnic churches established in The United States which are not affiliated with a denomination.¹³

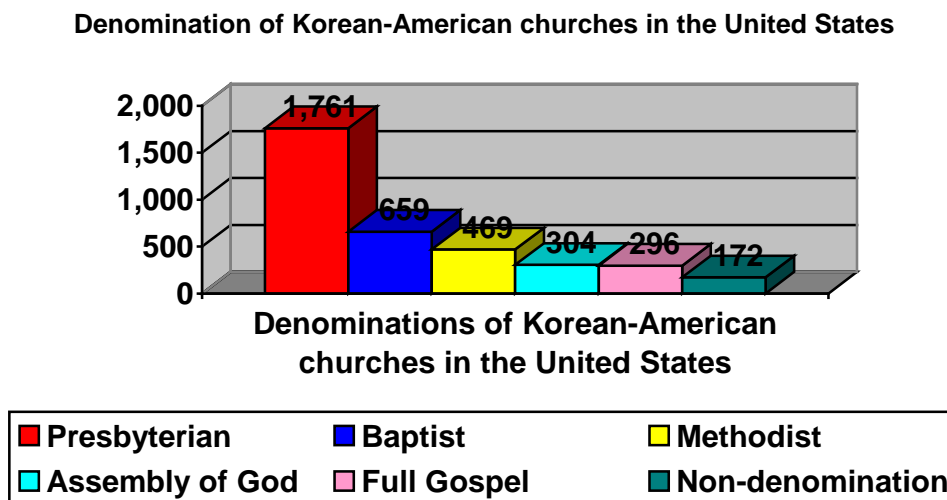
Despite the growth in numbers of Korean-American churches, the Korean-American church members are not growing at the same pace. Some Korean-American churches have attained the “mega-church” status with over 1000 in attendance on Sunday morning or Sunday school. However, approximately 80% of the churches are considered

¹² *Directory 2008* (Flushing, NY: The Korean Christian Press, 2008).

¹³ *Ibid.*,

small with under on hundred and fifty in attendance.¹⁴

<Chart 4>



One of the factors that limit Korean-American churches from achieving the mega-church status may be the unique problems they encounter. Korean-American Pastors deal with many issues as they lead their congregations; some are relatively minor, while others can be crippling to the life of the church wellbeing of the pastor. There is a need to understand that the problems Korean-American churches face are much different than those which Korean churches or American churches face.

One of the problems Korean-American churches face stems from the non-traditional Korean relationship of the pastor and people. Many times among Korean-American churches the organizational structure changes from a strong pastoral leadership to a “democratic leadership.” In these situations, members tend to resist the leadership of

¹⁴ “Korean-American Churches” *JoongAng-Ilbo Newspaper*, May 12, 2008. 1-2.

the pastor.¹⁵ Peter C. Wager stated that, “The pastor of a growing church is typically a strong authority figure, and that authority has been earned through living relationships with the people.”¹⁶

The spiritual authority of the Korean pastor in the United States is often questioned or lost because of the overriding influence of the American culture over the Korean culture. As a result, some Korean-American churches have split over the issue of pastoral leadership. Due to the internal strife many Korean-American churches find growth to be elusive. New Christians can become despondent over the bickering and division in the Korean- American churches.¹⁷

The Korean-American church has not been faithful in its presentation of the Gospel of Jesus Christ because it has provided social needs at the exclusion of spiritual to immigrants. However, as the time went by the Korean-American churches have recognized that in order for their organization to survive it must to maintain its integrity and provide spiritual leadership. It is difficult to expect first generation immigrants¹⁸ to develop a deep faith when they also have to contend with language difficulties, minority issues, and simply making a living takes up much of the available time. Believers and seekers do not benefit much from hearing a sermon on Sunday and then living outside of the church’s influence. Those are in this difficult situation understandable struggle in the faith.

This thesis is a case study of the church growth that occurred at Messiah

¹⁵ Hyung-Chan Kim, *The Korean Diaspora*, 94-95.

¹⁶ Peter C. Wagner, *Your church can grow: seven vital signs of a Healthy Church* (Venture, CA: Regal Books, 1984), 65.

¹⁷ Myung-Hwan Cho, *Eight Korean-American Churches of America* (Seoul, Korea: Shin Mang Ae Press, 1989), 106-107.

¹⁸ The usage of the term “first generation” for people, who immigrate as adults, supports the usage of “1.5 generation” for people who immigrate as children or teens. And “second generation” refers to the first generation of a family born in the new country.

Presbyterian Church of Washington. D. C.. Most of the 500 Korean-American churches in the Washington. D. C. areas are experiencing stagnation of growth. This study will examine the causes and offer some solutions to this pervasive problem.

From 2004 to 2005 the author and a Korean seminary friend were called to pastor a Korean-American church at Gainesville Korean Presbyterian Church in Gainesville, VA. The church had not grown and Christian converts were rare in the previous 2-years. Five families had visited the church and only two had become church members. Eventually the church was closed and my friend and I accepted other callings elsewhere. Currently, the author of this thesis is serving as the Assistant Pastor at Messiah Presbyterian Church of Washington D. C..

Today the Korean-American Presbyterian church size in the Washington. D.C. area is still very small; many with fewer than 50 members.¹⁹ Church growth is a by product of the Great Commission of the Lord (Matt 28:18-20). The church should grow steadily if the leadership and members are being obedient to their calling. The essence, characteristics, function, and mission of the church show that church growth is the will of God. In spite of receiving the Scriptures from God, the churches of Korean- American churches have many problems fulfilling this divine mandate.

What is causing the Korean-American Presbyterian churches to suffer of stagnant or negative growth? What are the main problems? How do churches break through the growth barriers to spiritual reproduction? How can the church reproduce many Christ-centered, Spirit-filled co-laborers in their community? The answers to these questions are a composition of several factors, including the need for: fervent and continues prayer, the leading and controlling of the Holy Spirit, Biblical healing and recovery ministries,

¹⁹ “Korean-American churches” *JoongAng-Ilbo Newspaper*, May 12, 2008. 1-2.

Biblical leadership training and development, and local and cross-cultural missions. These foundations have to be researched and studied in order to determine why Korean-American Presbyterian churches are not growing or declining and to understand the difference between rapidly growing churches and those not experiencing any growth.

The passion and desire of this author is to discover that the answer to these important questions is the fuel that fires this project. Through this research and study, it will be determined what Korean- American Presbyterian churches of Washington D.C. should do to prepare their churches, break growth barriers, and bring the renewal that will invigorate their ministries into the next generation. The heartbeat of this project is to find effective strategies for healthy growth as well as effective strategies to establish new churches.

The Statement of Problems

The statement of the problem is that Korean and Korean-American church members in the Washington D.C. area are often in conflict and this causes division among the Body of Christ.

The aforementioned problem currently exists among Korean and Korean-American church members today. What has caused this division and what can be done to solve the problem? This is the focus of this paper.

Purpose of Paper

The purpose of this paper is to highlight God's plan for His churches in cross-cultural settings as seen in the history of the Korean-American church in the United

States. The second purpose is to research the factors that are relevant to the growth of church among Korean-American Presbyterian churches. This includes an analysis of the relationship between the Biblical Christian lifestyle and traditional Korean family values. The third purpose is to examine the strategies for effective church growth. A fourth purpose is to examine the need for a “strategic vision” and leadership training and their relationship to church growth. Finally, this paper will examine the steps necessary for church growth and a presentation of the necessary resources will be provided which can be utilized by Korean-American Presbyterian churches in Washington, D.C. area for greater ministry expansion.

The Statement of Limitations

This dissertation will investigate church growth principals as stated in the Bible and the general principles stated by many church growth writers, pastors, and church growth institutes. Therefore, this paper will utilize the New Testament as a primary source of church growth instruction. Secondary sources will include many church related books about church growth in Korea and America.

These dissertations will conduct an overview of the recent trends concerning Korean-American Presbyterian churches in Washington D.C., as well as exploring the growth of Messiah Presbyterian Church of Washington D.C. as related by the factors which hinder growth and cause the stagnation among Korean-American Presbyterian churches.

This intention of this thesis is not to provide a handbook on strategies of growing churches in The United States. Therefore, this study will limit itself to know the habits,

customs, and leadership principles among specifically identified pastors and churches within the Korean-American Presbyterian churches of Washington, D.C..

This project is intended to provide a model of church growth for Korean-American Presbyterian churches in the Washington, D.C. area, specifically the Messiah Presbyterian Church of Washington D.C. model. This project can give insight to improving the spiritual training in other ministries in Korean-American Presbyterian churches in the Washington D.C. area.

So this project will be limited in the following ways.

First, this project is about the growth of Messiah Presbyterian Church of Washington D.C. Messiah Presbyterian Church of Washington D.C. has had total of five senior pastors. With three pastors, the church grew with them, but with the other two pastors, the church experienced a decrease in church membership. The findings of this thesis are limited to the church growth of Messiah Presbyterian Church of Washington D.C..

Second, this paper is limited to the growth of Korean immigrant churches with the Presbyterian denomination in northern Virginia and Washington D.C. All the churches in the Washington D.C. area are not represented; however, this study will be limited to the 157 Korean-American Presbyterian churches within the Washington D.C. area. Therefore, this statistical data offers similar information of churches and uses as basic data of growth of churches. In order to better analyze this growth, 100 Korean–American Presbyterian churches will be analyzed in northern Virginia and Maryland.

Third, this paper will be limited to an examination and surveys taken in the past at the Messiah Presbyterian Church of Washington D.C. The present and future status of

this church is not known as of the writing of this paper. Rather than going back to old church members, I'll research about how people came to Messiah Presbyterian Church of Washington D.C. and their propensity.

The Biblical and Theological Basis

In the latter half of the twentieth century one of the most influential areas of research from a theoretical and methodological foundation has been that of the church growth movement.²⁰ Church growth can be defined as:

Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function and health of Christian churches as they relate to the effective implementation of God's commission to "make disciples of all peoples." (Mt 28:18-20) Students of church growth strive to integrate the eternal theological principles of God's word concerning the expansion of the church with the best insights of contemporary social and behavioral sciences, employing as the initial frame of reference the foundational work done by Donald McGavran.²¹

Church growth theology began with the publication of *The Bridges of God* written by McGavran in 1955.²²

McGavran stated that the church growth's conception was as, "God has determined times for the different peoples to be brought Him. Churches will take their part in this work by promoting the Christ-ward movements among peoples."²³ Elmer Towns, church growth authority and professor at Liberty Theological Seminary, emphasized that, "methods are many but principles are few. Methods never last but

²⁰ Rudnick L Milton, *Speaking the Gospel through the ages: A History of Evangelism* (St. Louis: Concordia Publishing House, 1984), 214.

²¹ Peter C. Wagner, *Strategies for church growth* (Venture, CA: Regal Books, 1987), 114.

²² Peter C. Wagner, *Your church can grow* (Venture, CA: Regal Books, 1984), 13.

²³ Donald A. McGavran, *The Bridges of God* (New York, NY: Friendship Press, 1955), 158.

principles always do.”²⁴

Principles of church growth and their biblical foundations are more important than methodologies, techniques, or strategies. Elmer Towns emphasized that biblical principles will lead to church growth strategies, while offering a holistic approach for carrying out The Great Commission.²⁵

So this project will focus on the principles of church growth and its biblical foundations.

Biblical church growth must be based on the leading and initiating work of God. Universality of salvation is found in Christ. The coming of Jesus was not only for Jews but also all who believe. “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.” (John 3:16-17)

Elmer Towns gave eight biblical assumptions on which to build with regard to church growth:

- (1) God loves the world.
- (2) All people are lost because of sin (Romans 3:23).
- (3) We have a command to go and preach the gospel every person (Mark 16:15, Matt 28:19-20).
- (4) We must get people into the local church.
- (5) Bible education must follow evangelism.
- (6) Sunday School is imperative.
- (7) A church needs every kind of growth (Acts 12:24).
- (8) Leadership and membership must be committed to church growth.²⁶

²⁴ Lecture from Elmer Towns, ‘21st Century Methods for the revitalization of the church’ of 2007 summer D.MIN class.

²⁵ Ibid.,

²⁶ Elmer Towns, Work text: *Evangelism and Church Growth* (LA: Thomson Custom Publishing), 1-3.

Jesus Christ, through His death and resurrection (Hebrews 9:12), accomplished redemption of the entire world from sin (1 John 4: 14), becoming the Savior of the world, sitting at the right hand of God in Heaven (Hebrew 1:3), and He has become a ruler and authority over all of the universe.

After the Resurrection, Jesus gave His disciples the Great Commission. He said “therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 28:19-20). “Go into all the world and preach the good news to all creation.” (Mark 16:15)

The book of Acts is a record of the evangelical mission that the Holy Spirit has performed and accomplished through the hands of the apostles, and has a multitude of rich materials about the ministries of the early church, such as evangelizing the Jews in Jerusalem, the beginning of the Gentile mission, Gentile churches and sermons, mission strategies, church planting and organization, etc.

The Statement of Methodology

This dissertation will be completed including the following information in the different chapters: The first chapter is the introduction; including the survey, purpose, methodology, review of the literature, and limitations. In addition, the phenomenon of stagnation in today’s Korean-American churches in United States will be presented and the direction of this thesis will be suggested in this chapter.

The second chapter will examine the biblical definition of church growth principles.

The third chapter will describe the cultural identity of Korean immigrants. This chapter contains an analysis of the major reasons for immigration and considers traditional Korean family values which influence immigrant families in America.

The fourth chapter will discuss the current statues in Korean-American Presbyterian churches bylaws of northern Virginia and Washington D. C. In order to better analyze this growth, the author will survey 157 Korean- American Presbyterian churches in Northern Virginia and Washington D. C areas. This study will include the size, location, setting, and constituency of the churches. It will show how and what Korean-American Presbyterian Churches are doing today. This paper will study recent Korean-American Presbyterian Church trends, and hindrances to church growth.

The fifth chapter will survey and evaluate a case study of the Messiah Presbyterian Church of Washington. D. C.. The main focus in this chapter will be the evaluation of the motivation of new church members at Messiah Presbyterian Church from 2005 to 2008. This is representative of Korean immigrant church in the cross-cultural setting and church growth of Korean- American Presbyterian Churches in Washington. D. C.

The sixth chapter will makes observations and draw conclusions based upon an analysis of growing Korean-American Presbyterian Churches in the northern Virginia and Washington D.C. areas. This chapter indicates that the most important contributions to church growth are following the acrostic **“W. E. L. C. O. M. E.”**

1. Develop God-Exalting **W**orship
2. Prepare Effective **E**vangalism
3. Reinforce Pastoral **L**eadership

4. Build Pastoral **C**ore Values and Vision
5. Be Relevant to **O**thers in the Community
6. Develop Assimilation for New **M**ember
7. Concentrate on **E**ffective Prayer

Growth strategies are analyzed for Korean- American Presbyterian Churches in the light of their sociological implications.

The Review of the Literature

This dissertation will refer to books on church growth and attempt to use information obtained from the author's class notes taken in various church growth courses within the Doctor of Ministry classes at Liberty Theological Seminary.

Barna, George. *The Frog in the Kettle*. Kentura: Regal Books, 1990.

There will have tremendous changes and challenges in the future. If God's churches don't provide for the future, churches may die like the frog in the kettle. Firstly, there will have changes in behaviors and life-style. Second change is in patterns of faith. Thirdly, there will have changes in attitudes and perceptions.

Barna, Gorge. *What Americans Believe*. Ventura: Regal Books, 1991.

America's values are shifting in unexpected ways: Away from some traditional values, back to traditional values that were rejected during the past two decades, and toward some new values that have not become ingrained in the heartbeat of the nation.

Falwell, Jerry & Towns, Elmer. *Stepping out on Faith*. Wheaton: Tyndale House, 1984.

Faith comes from the Word of God and it grows as a young man actively applies the principles of Scripture to his life and ministry. The credentials behind *Stepping out on Faith* include Towns' ministry in nine of the ten largest churches of the world, Falwell's acts of faith and recurring victories, and Towns' research into the biblical and statistical analysis of faith.

Hesslgrave, David. J. *Planting Church Cross-Culturally*. Grand Rapids: Baker Press, 1980.

The structure of the book arises systematically from the key idea that the essential task, in a world where three fourths of all men and women have yet to believe in Jesus Christ as God and only Savior, is that of planting new churches. The process of mission, commanded by Christ and demonstrated by Paul, is set forth as consisting of ten steps.

McGavran, Donald A. & Hunter, George G. *Church Growth strategies that work*. Abingdon: Fourth press, 1981.

Great urgency in understanding church growth and seeing what it can and cannot do in the current scene. This book help us understand its essential characteristics and discover the best way to use its to fulfill God's Commission for his churches.

Towns, Elmer & Vaughan, John N & Seifert, David J. *The Complete Book of Church Growth*. Wheaton: Tyndale House, 1982.

This book profiles success stories in Church Growth. These churches of various sizes and different purposes, but each in its own way is growing and maturing. There are

some Church Growth Methods. Those are explorations of soul-winning evangelism, research and scientific analysis, prayer, Bible teaching and edification, the Holy Spirit, lay involvement and spiritual gifts, aggressive leadership, faith and goal-setting, the Sunday school, and social action.

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

The definition of Church Growth includes some of the basic tenets of church growth. Church growth is a discipline, is interested in disciple-making, is founded of God's Word, integrates social and behavioral sciences to help determine how churches grow, and began with the work of Donald McGavran in India.

Wagner, Peter C. *Church Growth and the Whole Gospel*. San Francisco: Harper & Row, 1981.

This book attempts to bring into focus the biblical teachings and their relationship to social problems and concerns. It also discusses the sociological and theological methodologies underlying the Church Growth Movement and stresses that meaningful social ethics need to be contextualized. Then the second half of this book takes on some objections that have been raised concerning the most controversial teaching of the Church Growth Movement: The homogeneous unit principle. It concludes by addressing the question of the most appropriate structures for Christian involvement in social ministries.

Wagner, Peter C. *Church Planting for a Greater harvest*. Ventura: Regal Books, 1990.

Church planting is a central key to church growth. Christian community will grow

or decline according to the degree of effort given to planting new churches. There are twelve ways that work to plant church. They are hiving off, colonization, adoption, accident parenthood, the satellite model, multi-congregational churches, the multiple campus models, the catalytic church planter, the founding pastor, the independent church planter, and the apostolic church planter.

Wagner, Peter C. *Strategies for church growth*. Ventura: Regal Books, 1987.

This book discusses the biblical rationale for evangelistic strategy planning and to aim one's efforts toward church growth. Why and how should church leaders prioritize their efforts toward this task is addressed. The book deals realistically with the delicate relationship between evangelism and Christian social responsibility, following the lead of the Lausanne Covenant. It digests the state of the art in thinking about and planning for the fulfillment of the Great Commission in our generation.

Summary

During the past years, a significant number of Koreans have immigrated to the United States. This influx of people involves many social and cultural adjustments; at the same time, it presents many opportunities for reaching people with the Gospel of Jesus Christ.

Research shows that many countries are sending evangelists from around the world to the United States to win souls and disciple Christians. Korean pastors and church leaders in this country must recognize God's plan for church growth, the sociological factors which affect church growth among immigrant people, and the

effective strategies for fulfilling the Great Commission of Christ in this setting. This research is concerned with these vital issues.

The author will write on the topic: “A Church Growth Model in Korean-American Presbyterian Churches: With Special Reference to the Messiah Presbyterian Church in Washington D.C.” The project will examine if a Church Growth Model is suitable to a Korean immigrant ministry. Jesus Christ, who is the church’s Head, promised that His authority would stay with us until the end of this age. As long as our emphasis is on making Kingdom-builders, Jesus gives us the authority to accomplish this mission successfully. The author believes that the Korean-American Presbyterian pastors in the aforementioned areas can renew their churches through the development of system for producing Kingdom-builders. That is why the author of this paper feels that this topic is so significant for Korean-American Presbyterian pastors. The writer hopes this proposal will instill the same desire in pastors’ heart.

CHAPTER 2

THE BIBLICAL DEFINITION OF CHURCH GROWTH PRINCIPLES

CHURCH GROWTH PRINCIPLES

Movement of Church Growth

The academic discipline of church growth came through observing churches, and the expectation that churches were supposed to grow. Jesus Christ is the beginning and foundation of the Christian church.

¹ Christ intended that His church should grow. “And the Lord was adding to their number day by day those who were being saved.”²

God beset to build the church through Jesus Christ, and bless it with continued growth. The Lord made every provision for its success, despite any opposition that would be in its way. Its ultimate triumph was a part of God’s plan. Nothing was ever to prevent the ultimate triumph of Christ’s church, and any barrier of the enemy was to assure an even more glorious victory in the end. Clearly then, it is the will of God that His church should grow, and that He might be glorified through it.³

¹ See 1 Cor 3:11.

² See Acts 2:47.

³ Peter C. Wagner, *Church Growth and The Whole Gospel* (San Francisco, CA: Harper and Row, 1981), 14.

To agree on an exact date when the church growth movement had its beginning is not easy, but to understand the status under which it developed is most advantageous. The reasons for its existence are more important. Schaller, a well known authority on the church growth issue, says “the most influential development of the 1970s was the emergence of the church growth movement. The ‘father’ of that movement is Dr. Donald McGavran.”⁴ God’s work through the church had turned the corner towards a more meaningful ministry. However, McGavran was not seeking personal prominence. He says “While God has granted me a part in the process; I neither invented church growth nor am solely responsible for it.”⁵ Instead McGavran credited its inspiration to the great Methodist bishop, Jarrell Waskom Pickett in 1934.⁶

McGavran was Executive of the India Mission of the Disciples of Christ in the 1930s when the idea came to him that better methods were likely to produce better results.⁷ While many continued the work of God through the church, he recounts “I came to believe that non-growth is a disease, but a curable disease.”⁸ He served in India for seventeen years as a frontline missionary. Then in 1954 He studied various churches and their operations in seven nations of Africa.⁹ So McGavran recalled “I gathered together

⁴ Lyle E. Schaller, *Growing Plans* (Nashville, TN: Abingdon, 1983), 37.

⁵ Donald A. McGavran, & George C. Hunter III, *Church Growth strategies that work* (Nashville, TN: Abingdon, 1980), 7.

⁶ *Ibid.*, 14.

⁷ *Ibid.*, 15.

⁸ *Ibid.*, 16.

⁹ *Ibid.*, 16.

and published in *The Bridges of God*, which in 1955 and 1956, created a phenomenal interest all around the world”¹⁰

Wagner, who continued the work of McGavran dates the work of McGavran at the beginning of the movement to 1955. He stated “in 1980 the church growth movement celebrated its twenty-fifth anniversary. The historical event now regarded as the beginning of the movement was Donald McGavran’s publication of *The Bridges of God* in 1955.”¹¹

Church growth thinking developed and continued to grow with McGavran out of his practical experience, and convictions which gradually formed between 1936 and 1954 becoming the basis for the present church growth movement. Church growth had been an issue of concern, with the decline in member of many major denomination churches.¹² While others declined, Southern Baptists Churches were the only large body with sustained growth.¹³

Miles says another perspective of church growth in an interesting and important way, listing the present essential factors of church growth as Peter Wagner and Donald McGavran Had done. He agrees that “McGavran did not self-consciously seek to start a movement.”¹⁴ All are on common ground, looking for better ways to do Christ’s work on earth-harvesting and extending the kingdom of God.

¹⁰ Ibid., 17.

¹¹ Peter C. Wagner, *Church Growth and The Whole Gospel*, 21.

¹² Morikawa. Jitsuo, *Biblical dimension of church growth* (Valley Forge, PA: Judson Press, 1979), 3.

¹³ David A. Hoge & Dean R. Roozen, *Understanding church growth and decline* (New York, NY: The Pilgrim Press, 1979), 14.

¹⁴ Delos Miles, *Church Growth a mighty river* (Nashville, TN: Broadman Press, 1981), 9-13.

Principles of Church Growth

Elmer Towns continually stressed that “Methods are many, principles are few. Methods may change, but principles never do.”¹⁵ This means principles express the way God relates to His world or the laws by which He operates His plan and purpose in the world. But methods change, though principles remain. To understand the distinction between methods and principles, note the following statement: the difference in worship deal with method, not principle.¹⁶ In other words, this means to focus on church growth principles more than methodologies. Thus, in this thesis the focus has been on “principles of church growth” with “biblical foundations.” This is of monumental importance in this study.

Elmer Towns gave four important church growth principles: (1) Outreach, (2) Discipleship, (3) Organization, and (4) Leadership.¹⁷

What is the source of biblical church growth? Not surprisingly, the principle of biblical church growth is God.

Ebbie Smith stated that, “Social networks and relational lines are the bridges of God, along with a balanced approach, effective evangelism, the unlimited multiplication of churches, and reliance on the Holy Spirit. Church growth thinking begins with and must center on these basic concepts.”¹⁸

George Barna found nine church growth principles: (1) rely upon strategic leadership, (2) organize of facilitate highly effective ministry, (3) emphasize developing

¹⁵ Elmer Towns, *Spiritual Foundations of Church Growth* (Lynchburg, VA: Textbook, 2005), 23.

¹⁶ Elmer Towns, *Putting An End To Worship Wars* (Nashville: Broadman Publishers, 1997), 53.

¹⁷ Elmer Towns, *Evangelism and Church Growth* (Ventura, CA: Regal Books, 1974), 83.

¹⁸ Ebbie Smith, *Balanced Church Growth* (Nashville: Broadman Publishers, 1984), 29-31.

significant relationships within the congregation, (4) congregants invest themselves in genuine worship, (5) engage in strategic evangelism, (6) get people involved in systematic theological growth, (7) utilize holistic stewardship practices, (8) serve the needy people in the community, and (9) equip families to minister to themselves.¹⁹

Barna's principles are all required; the church is to desire to be "a highly effective church."

What is the "a highly effective church"? Barna explained "a highly effective church" are a group of believers who are truly worshiping God on a regular basis; they are people who are consistently introducing non-Christians to Christ; they are learning and applying principles and truths of the Christian faith to their lives; they are developing significant relationships with other believers, befriending, encouraging and holding each other accountable; they joyfully contribute their material possessions to ministries and individuals in need, for the glory of God; and they devote their time and energy to helping disadvantaged people.²⁰

Peter Wagner provided eight church growth principles: (1) Philosophy of ministry, (2) pastoral leadership, (3) strong Biblical conviction, (4) personal piety and spiritual formation, (5) spiritual gifts, (6) fellowship structures, (7) the beliefs of worship, and (8) vision for the world.²¹ Wagner's Church growth principles differ from other aforementioned scholars' in that he insists on the need for personal piety and the discovery and exercise of the spiritual gifts of the members for the strengthening of the Body.

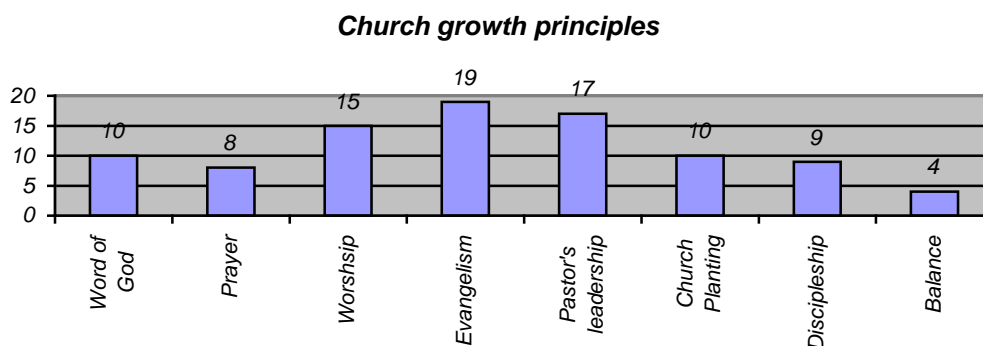
¹⁹ George Barna, *The Habit of Highly Effective Church* (Ventura, CA: Regal Books, 1999), 24.

²⁰ *Ibid.*, 18.

²¹ George Barna, *The Habit of Highly Effective Church* (Ventura, CA: Regal Books, 1996), 123-132.

In conclusion, the writer analyzed ten American scholarly books,²² to find church growth factors that were consistent among the authors and were mandatory for church growth. The results of this analysis have been presented below.

<Chart 5>



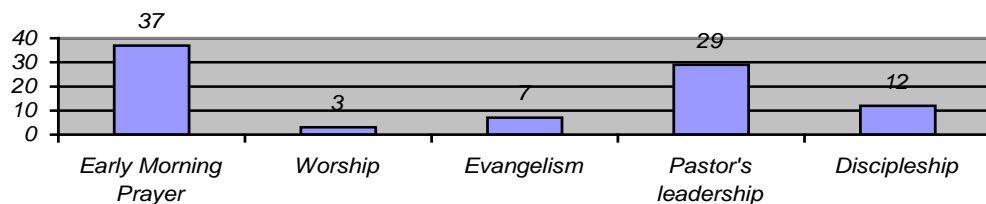
The chart 5 illustrates the ranking of the church growth principles emphasized among the authors as (1) evangelism, (2) pastor's leadership, (3) worship, (4) Word of God, (4) church planting, (6) discipleship, (7) prayer, and (8) balance.

The writer found that prayer has not been important among American churches. However 100 Korean American Presbyterian pastors thought an early morning prayer service was critical for church growth to function properly. The literature should that among the important according to the earlier survey.

<Chart 6>

²² See the Bibliography.

What are the Korean American Presbyterian Churches growth factors in your mind?

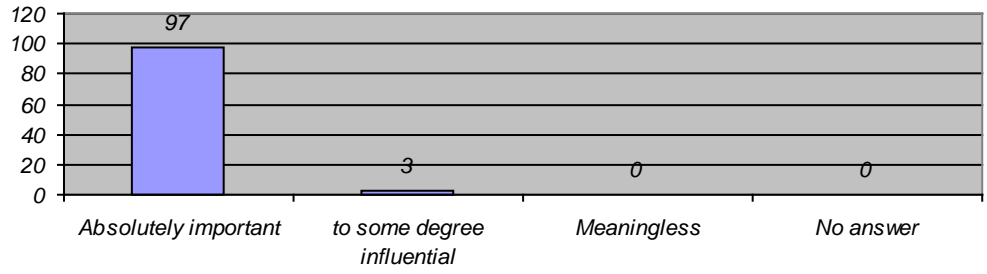


Contrary to the research data, Peter Wagner found that the average American pastors spent between 15 to 20 minutes per day in prayer. One in four pastors spent less than 10 minutes each day.²³ According to these results of survey, a survey conducted by the author of this paper, the response from the 100 Korean-American Presbyterian pastors in the Washington D.C.: “was that church growth depends on the guidance and power of prayer.” Over eighty-seven percent responded that they absolutely depended on the power of prayer. Only 3 percent did not agree with the statement. These results demonstrate that there is a direct correlation between church growth and power of prayer. Through the result of the survey, the writer determined that among Korean American Presbyterian pastors, there is a strong belief that consistent prayer is necessary for church growth to properly operate. Therefore, the writer will emphasize that prayer is a foundational issue for church growth. It is hypothesized that other church growth variable are dependent on prayer for success.

<Chart 7>

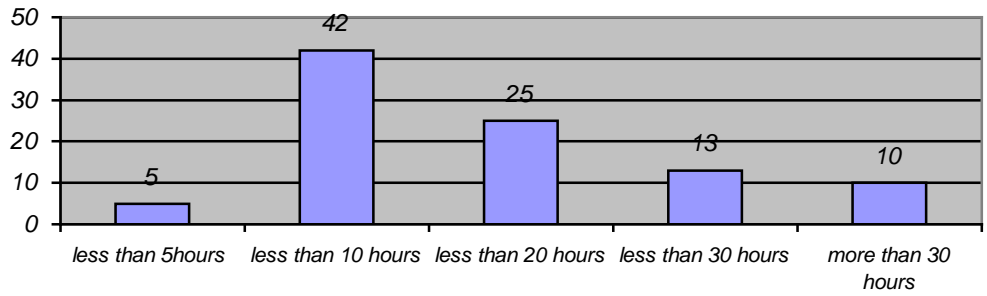
²³ Peter C. Wagner, *Church Planting for a Great Harvest* (Ventura, CA: Regal Books, 1990), 31-37.

How highly do you view prayer?



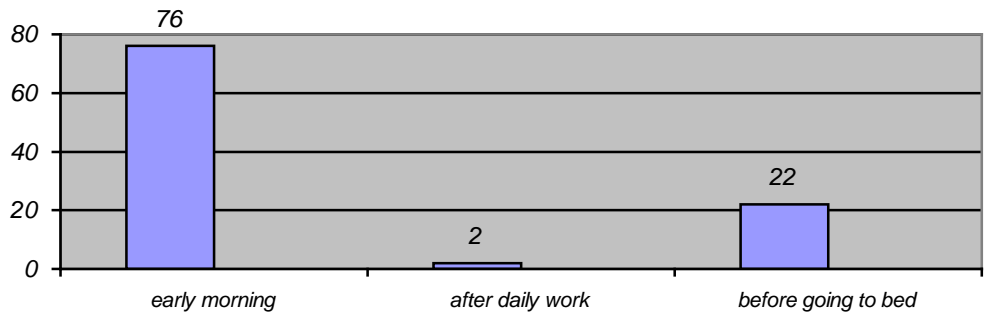
<Chart 8>

How many hours do you pray per week?



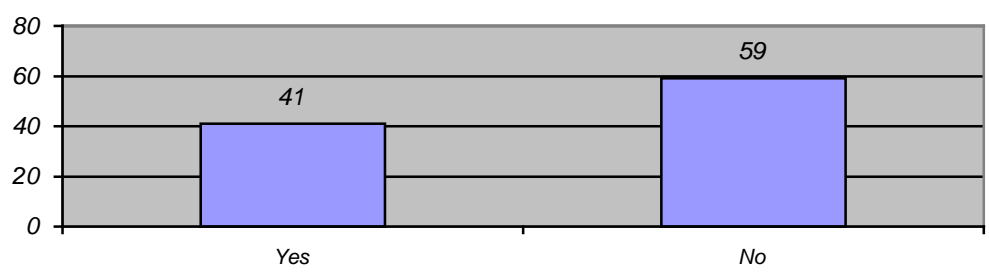
<Chart 9>

When do you pray longest in a day?



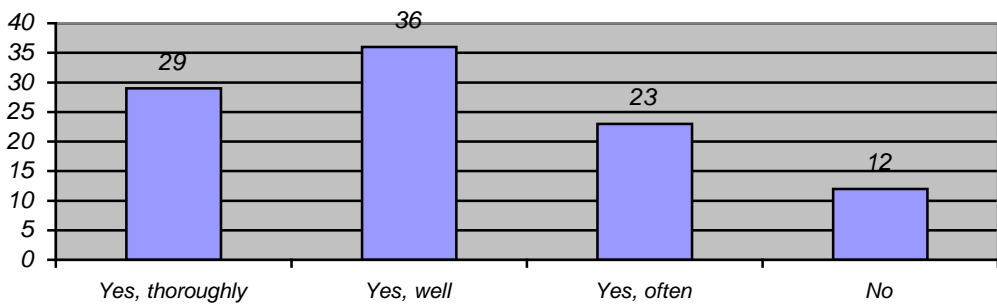
<Chart 10>

Do you have the early morning prayer meeting in your church?



<Chart 11>

Do you attend the early morning prayer meeting?



BIBLICAL FOUNDATIONS FOR CHURCH GROWTH

The Great Commission is the prime foundation for church growth. It is found in five passages in the New Testament.²⁴

In Matt. 28:19-20, the main verb is “to make” disciples of all the nations.

Making disciples is what New Testament believers should be doing. Of course this entails

²⁴ Rodney W Dempsey. “A Strategy to Transition a Traditional Church Educational System to a Small Group System.” D. Min. diss., Liberty Theological Seminary, 2004. 18-19.

the aspect of presenting the gospel and winning people to Christ; it just does not stop there. The statement, “If you start with a wrong premise, you will end up with a wrong conclusion every time” is true in this situation. If a person believes the Great Commission is simply preaching the gospel, then a person will not press onto the more difficult aspects of making disciples. This command is surrounded by three modal participles: (1) “in your going”; (2) “baptizing them in the name of the Father, Son and Holy Spirit”; (3) “teaching them to observe all that I commanded you.” This has particular import in regard to Small Group methodology. The primary way a disciple is developed is to enable and help them to “observe all that I commanded you.” The only way to do this is in the context of a smaller sized group or one-on-one.²⁵

Mark 16:15 records Jesus’ command to “go into the entire world and preach the gospel to all creation.” It outlines the scope of the mission—all the world; all of creation.²⁶

Luke 24:46-48 state the theme of preaching; that “repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things.” This passage is very similar to the Acts 1 passage, which is understandable, because Luke wrote the two accounts.²⁷

In John 20:21, Jesus says, “Peace is with you; as the Father has sent me, and I also send you.” This passage teaches that in the same manner that Jesus taught his disciples, believers today should go in that same manner.²⁸

²⁵ Ibid., 18.

²⁶ Ibid., 18.

²⁷ Ibid., 18.

²⁸ Ibid., 18.

In Acts 1:8, right before Jesus ascended back up into Heaven, He appeared to His disciples and told them, “but you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria and even to the remotest part of the earth.” What is interesting about this passage is the promise of the Holy Spirit first. This is followed by the command to be witnesses of Christ. Next the geographic nature and order of the mission are presented. This enables the church to begin to view communities differently.²⁹

From the Examples of Jesus

From the beginning of His ministry Jesus had a plan that He worked accordingly. Yet His plan was not His alone but also His heavenly Father’s. His plan, very briefly, was to follow the Father’s plan for Him day by day. This is the reason we find Him so often and constantly in prayer to His Father. This could also make a great difference in our own experience, as His followers, if our greater aim was to follow His plan instead of our own.³⁰

He was for and expecting growth that was His wish. Jesus prepared for growth and showed this by making special preparations before any major event. Three special occasions during His ministry were: (1) The start of His ministry, (2) the calling and ordaining of His twelve disciples, and (3) his final battle with the enemy. In each of these cases He was found in a special season of prayer for Himself and His disciples.³¹

²⁹ Ibid., 19.

³⁰ Michael Green, *Evangelism in the early church* (Grand Rapids, MI: William Eerdmans Publishing Co, 1970), 136.

³¹ Ibid., 137.

Jesus, more than any man who ever lived, was a man of action sowing for growth. He knew when and where to sow for results in harvests, and harvest He did.

Three significant examples are: (1) Nicodemus, (2) the Samaritan woman, and (3) the thief at the cross. He ministered to people of high and low; rich and poor; national and foreigner. However the greatest blessing was received by those who recognized their need of the Savior and gave their lives to Him. Then through the disciples, under the guidance and direction of the Holy Spirit, He extended His ministry to the world and included all³².

While Jesus concentrated His ministry on the Jews, He did not in any way limit it only to them. He extended His ministry for growth to others also, and laid the groundwork, giving His disciples an example to follow.³³

He found an opportunity to speak to a Samaritan woman and met her need as a Savior. Then, revealing Himself to her as the Messiah, He made it possible for others to become acquainted with Him through her. As they accepted her enthusiastic account of Jesus, they came out and were blessed themselves by the words of Jesus. It was these Samaritans that Jesus spoke of and include in the harvest for the kingdom of God.³⁴

Jesus was also concerned to extend His care for the Romans who ruled the land and were, for the most part, hated. In this case He was asked to heal a paralyzed servant, but it is the spiritual aspect that was most revealing. To the expression of faith that this Roman made, Jesus said: "I tell you the truth; I have not found anyone in Israel with such

³² Ibid., 137.

³³ Ibid., 137.

³⁴ See John 4:4-36.

great faith.”³⁵ This again revealed the fact that Jesus had no thought of keeping anyone from the blessings of heaven.

A few more examples from the life of Jesus should suffice to show that Jesus was not exclusive but was inclusive in His initiation into the kingdom of God. To the east of the Jordan He healed a man of the Gerasenes and sent Him out as a missionary.³⁶ Shortly after this, Jesus healed the daughter of a woman who was Greek.³⁷ Here again was an example of great faith by one from a foreign country. The writer concluded that Jesus aimed to reach all people for His heavenly Father.

Continuation of Christ's plan by the Holy Spirit

Jesus announced to His disciples that the Holy Spirit would come to them when He would leave them, and indicated what the Spirit's work would be.³⁸ Christ had made arrangements to continue to extend His work on earth, and the work of the Church would continue under His guidance through the Holy Spirit.

The orderly way that Christ arranged for His church to continue after His ascension was an extension of the care He had for His disciples.³⁹ They were to remain at Jerusalem and become even more united than they had been before. There they would be given power through the Holy Spirit to carry out the work of building up the church. It was not in their own strength that they were asked to accomplish the task, but Christ

³⁵ See Matthew 8:5-13.

³⁶ See Mark 5:3-20.

³⁷ See John 16:5-14.

³⁸ See Mark 7:24-30.

³⁹ See Acts 1:4-8.

would continue to be with them through the Spirit, and spoke for Christ with the help of that Spirit.⁴⁰ It was through the guidance of the Spirit that they were directed to preach or not to preach, as the Spirit saw best to direct them beyond the more general directions which they had already received.

They also were asked to tax their own energies and demonstrate their loyalty to Christ in order to have the help and cooperation of the Holy Spirit. Christ was to continue as the ultimate authority and head of the church.⁴¹ The gifts were distributed throughout the body of Christ's church and Holy Spirit directed their use.

Hesselgrave stated "The Holy Spirit has His ways of deploying all of the human, material, and spiritual resources that God has made available to the church. There is little to indicate that apostolic Christianity would have spread very far or fast from its Jerusalem and Judean home apart from the intervention of the Holy Spirit."⁴²

The extension and growth of the church was clearly dependent upon the Holy Spirit to lead in the work. For this reason Christ asked for Father God to grant to the church. Whether it is correct to see the Spirit's role in the Old Testament connected with nature, and in the New Testament in a spiritual role, as some suggest, may be a legitimate question. However, the Spirit is also represented in a spiritual role in the time of Noah.⁴³

Christ and the Holy Spirit were to be in charge of the church and its human leaders. The authors of the New Testament felt a close connection with the prophets of

⁴⁰ See Acts 2:4; 5:32.

⁴¹ David J. Hesselgrave, *Planting Church Cross-culturally* (Grand Rapids, MI: Baker Book House, 1980), 57.

⁴² *Ibid.*, 107.

⁴³ See Genesis 6:3.

the Old Testament. This is evidently the reason why they felt such a close bond with the Old Testament, The Law and the Prophets.

Christians should look for opportunities to witness for Christ, even as they did in the early church. But about what should they witness? Jesus anticipated some concern on this point and said to His disciples that it would make clear what they should say.⁴⁴ The importance was that they be under the guidance of the Holy Spirit.

Unshakable conviction was one of the secrets of church growth in the early church. Many of them were eye witnesses of Jesus Christ, and He was the content of their message. Therefore they reached out first to win the receptive Jews for Christ, and in many places they organized and started churches in homes. Under the guidance of the Holy Spirit, churches were established.⁴⁵

Extension and growth continued to be the experience of the church, with only temporary set backs in its steady forward movement. Similarly to the disciples of Jesus, the early church was not always aware to the extent that they might have been, of the leadership of the church. There were many things they had to contend with in those turbulent times, but by the second century, they began to see that the Holy Spirit had guided them. They came to recognize how much the church owed its very existence to the leading providence of God.⁴⁶

The church then and now is similar in some way, and different in others. Christianity made sense to the early church. "One of the main factors which led thinking

⁴⁴ See Mark 13:11.

⁴⁵ Michael Green, *Evangelism in the early church*, 161.

⁴⁶ *Ibid.*, 162.

people to Christianity was the discovery within it of the true philosophy, an intelligible and credible account of God, the world and man.”⁴⁷ This brought adherents to the church, which was a clear sign of growth. In our present world with its complexities and confusion, Christianity still makes sense, but progress is sometimes a bit harder to recognize and define. The guidance of the Holy Spirit now is as essential, as it was in the early church. Man also has to apply his energies to see God’s work advancing. Wagner stressed that measuring instruments have yet to be developed that can help us monitor our progress toward incarnation growth.⁴⁸ Yet with all that man does, the life of the church remains dependent on God’s Spirit.

Continuation of Christ’s plan by the Church

It must be clear that the Holy Spirit directs and works through the church, and the church is dependent on the Holy Spirit for its success, but both have also a distinct function to perform. We need to consider the part of the church, in connection with the instructions that the Lord gave before He left.

The disciples of Jesus and the members of the church had to take their stand for their Lord, and with the church be prepared for the consequences. Life to them, as to the church today, was real and they could expect to meet opposition and a need to witness to their faith.⁴⁹

⁴⁷ Ibid., 162.

⁴⁸ Peter C. Wagner, *Church Planting for a Great Harvest*, 27.

⁴⁹ Michael Green, *Evangelism in the early church*, 162.

As time moved on towards Pentecost, 120 believers were together at one place in Jerusalem and others gathered to prepare their hearts for the work that lay ahead. An indication of their work had been given them by Jesus who had asked them to remain in Jerusalem to receive the Holy Spirit.⁵⁰

Peter is an example of those who witnessed for their Lord.⁵¹ Despite the opposition of the Jewish rulers, they spoke of him to all who were willing to listen. They had not only the Holy Spirit to assist them, but the realization that their Lord was alive and representing them in heaven. Stephen was another prominent witness for Christ in the face of opposition and as persecution became more intense, “those who had been scattered went about preaching the Word.”⁵² This continued to spread the Christian faith.

Church administration also became more complicated. The twelve apostles and others had to take responsible positions and make decisions. As recorded in the book of Acts some of the prominent events were: Selecting someone to take the place of Judas among the twelve, administering help for the poor, selecting the seven deacons, and directing the Jerusalem council, to name a few. This helped the membership to grow from 120 to over three thousand in one day, while still more were being added daily.⁵³

The example of early Christian church reflects on the church today in great measure. God’s directions to man throughout the centuries need to be considered in distinction from the human elaboration to religion which has continued to come along like unnecessary baggage. Green is evidently making reference to the former category

⁵⁰ See Acts 1:4-15.

⁵¹ See Acts 4:8-10.

⁵² See Acts 8:4.

⁵³ See Acts 2:41-47.

when he says “to be sure, Jesus and Paul saw the saints of the Old Testament as ‘Christians before Christ’ because here were men who trusted entirely in God’s mercy to themselves and did not try to establish themselves or acquire merit in his sight.”⁵⁴

There is general agreement that the Christian church was begun at the best possible time. The Roman world offered a unity of language, political stability, and travel possibilities that aided in its spread and proclamation.⁵⁵ McGavran believed that the early Christians flourished best as still a part of the old society. This meant that the Jews still remained what they were, except that they had accepted Christ. Perhaps, however, the dissention that brought on the Jerusalem Council in Acts could have been avoided had they made a more distinct break with the past or been more fully united to Christ.⁵⁶

Changes that came to the church did not come at once, but Christ, who entrusted the truth to His Church, even as He claimed to be “the truth”⁵⁷, left it up to His followers to choose to preserve it. McGavran noted that “the truth which the Bible reveals is not fully exemplified in any empirical church.”⁵⁸ Yet some are much closer to it than others.

McGavran stressed that “Anyone describing the Church inevitably does so from a particular ecclesiological point of view, usually that of his own tradition. Observing the actual forms of the church today, the churches described in the New Testament, and the

⁵⁴ Michael Green, *Evangelism in the early church*, 157.

⁵⁵ *Ibid.*, 167.

⁵⁶ Donald A. McGavran, *Back to basics in Church Growth* (Wheaton, IL: Tyndale House Publishers Inc, 1981), 9.

⁵⁷ See John 14:6.

⁵⁸ Donald A. McGavran, *Back to basics in Church Growth*, 11.

essential nature of the Church according to the Bible, I have performed developed an ecclesiology which I myself believe to be both realistic and biblical.”⁵⁹

If more believers would strive to follow such insight, it would serve to honor Christ and encourage true church growth, as it did in the church of the early disciples.⁶⁰

The Church Growth of Korea American Presbyterian Church

The immigration of Koreans to the United States began with the arrival of 102 immigrants in Hawaii January 13, 1903. About forty percent of the 7,226 early Korean immigrants in the next two years were Christian. In addition to the fact that immigrants were recruited through American missionary organizations, escape from the religious oppression of the Japanese colonial powers was one of the primary reasons for immigration from Korea. Early immigrants to Hawaii established nearly one church for each of the sugarcane plantation communities where they worked. By 1913, thirty-one Korean immigrant churches had been established in Hawaii.⁶¹

In addition to their roles as places of worship, immigrant churches soon became the centers of educational, social, and community affairs. Nevertheless, during the 1920's, the number of immigrant churches declined drastically as early immigrant groups left the plantations and dispersed. Korean immigration to the United States essentially stopped between 1920 and 1945, due to the policies of the Japanese colonial government. Korean

⁵⁹ Ibid., 245.

⁶⁰ Ibid., 246.

⁶¹ Eui Hang Shin, “Religion and adaptation of immigrants: the case of revival meetings in Korean-american churches” *Development and Society*, Volume 31 Number 1, June 2002, 135.

American churches have experienced explosive growth over the past three decades after passage of the 1965 immigration and naturalization Act.⁶²

American denominations had considerable impact on many aspects of protestant church life in Korea, although congregations have also developed many of their own unique styles and structures over the last century. It is interesting to note that Korean immigrant churches in the United States were modeled more along the lines of churches in Korea than they do to any other organizations in the immigrant community. This may be related to the fact that immigrant churches are organized by Korean-born ministers, educated and initially ordained by a denomination in Korea. It is not surprising, therefore, to observe worship services conducted in Korean, Bibles and hymn books printed in Korea, and a preponderance of Korean-made educational material. Many programs of immigrant churches are in essence copied from those of churches in Korea. For instance, a large proportion of immigrant churches have daily daybreak prayer meetings, reflecting a long standing Korean Protestant tradition.⁶³

Koreans came to the United States as laborers in 1902 and the Korean-American population grew rapidly throughout the twentieth century.⁶⁴ By 2000, the Korean-American population numbered 1.1 million.⁶⁵ About 74% of them resided in California,

⁶² Ibid., 136.

⁶³ Ibid., 137.

⁶⁴ Jung Ha Kim, *Bridge-makers and Cross Bearers* (Atlanta, GA: Scholars Press, 1997), 3.

⁶⁵ Barnes, J. S., & Bennett, C. E. (2002). *The Asian population 2000 Census 2000 Brief*. Retrieved from <http://www.census.gov/population/www/cen2000/briefs.html>

New York, New Jersey, Illinois, Washington, Texas, Virginia, Maryland, and Pennsylvania.⁶⁶

Since a large number of Korean-Americans were Protestant immigrants, the number of Korean-American churches increased dramatically from four in 1905 to over four thousand in the 2000s.⁶⁷

Summary

The growth of the church is closely related to the purposes of the church. The church has tried to fulfill its role by emphasizing the basic purposes of the church which make the church healthy and reproductive. In addition, the writer believes it is important that the essential church's purpose should be to fulfill the Great Commission.⁶⁸ Everything the church does should contribute to God's global mission in some way, and the church should have an insightful wakefulness of the God's power through the Holy Spirit.

⁶⁶ U.S. Census (2003). *Summary File 4 (SF 4)*. Retrieved from <http://www.census.gov/Press-Release/www/2003/SF4.html>

⁶⁷ Jung Ha Kim, *Bridge-makers and Cross Bearers*, 7.

⁶⁸ See Matt 28:18-20.

CHAPTER 3

THE KOREAN-AMERICAN FAMILY IN AMERICA

The family in transition

Arnold Joseph Toynbee, a thoughtful and famous scholar of history, was genuinely impressed by the sense of family duty of the Korean people. After visiting Korea, he stated:

There are exported goods in Korean, but goods which England has to import from Korea are an “extended family.” The key for problems of a juvenile delinquent and for welfare of senior citizen is filial duty through the extended family of Korea.¹

The family, which is the basic functional component of society, gives children status, plugging them into the social network. Their most important learning takes place in the family setting. They learn to walk, talk, and interact with other humans in the family atmosphere.²

The typical family in Korea traditionally has been large with several generations living together. In the past, many children were desired for stability and security, often resulting in a dozen or more children. However, with modernization, such large families

¹ “A Horizontal Line”, *JoongAng-Ilbo Newspaper*, September 4, 1992.

² Stephen A. Grunian and Marvin K. Mayers, *Cultural Anthropology: A Christian Perspective* (Grand Rapids: Zondervan Publishing House, 1981), 153.

are disappearing. Many newly married couples now tend to live by themselves instead of living with other family members.³

Most Korean immigrants in the United States are not an “extended family” but a “nuclear family”, because Korean-American families moved from their extended family when they moved from Korea. Although Korean immigrant parents insist on the familial duty that was practiced in Korea, their children often do not follow their directions. Most Korean immigrant children in the United States do not have the opportunity to observe the example of filial duty as it traditionally has been practiced in Korean because their parents have adopted the “nuclear family” model.⁴

Authority in the Traditional Korean Family

The position of authority in the family is built on the image of strength; and it is the emotional expression of power. Children cannot prosper in their development without the sense of trust and nurturing which comes from believing in the authority of their parents.⁵

In a traditional Korean home, the head of the family is regarded as the main source of authority. The head of the family issues strict instructions and other family members obey them without question. Absolute obedience to the superior is considered natural and one of the most admirable virtues in a Korean traditional family. The patriarch of the family is understood to be fair in dealing with all family members.⁶

³ Edward Kim, *Facts about Korea* (Seoul, Korea: Hollym Publishers, 1989), 146.

⁴ “Extended Family,” *Kwang Ya (Korean Harvest Mission)*, September 1992, 49.

⁵ Edward Kim, *Facts about Korea*, 146.

⁶ *Ibid.*, 146.

In Korea, parents know that their children follow their behavior. Although parents may quarrel, they do not want to divorce. After parents in Korea divorce, their children often become juvenile delinquents. Parents in Korea try to keep their families intact in order to have authority over their children.⁷

In the Korea Times, Young-Hee Ahn wrote an article entitled “Authority and Dignity of Parents.” She insisted that the dignity of parents in America is not authoritarian, but authoritative. She also suggested three methods for parents to maintain their authority and dignity to their children while in the United States: (1) parents’ teaching has to be consistent with their behavior; (2) parents need to keep their word; and (3) parents should not look down on other races or nationalities.⁸

To be consistent, if the adults own parents live with them, they should recognize the authority of their parents in front of the children. Parents’ words and deeds need to be consistent to be good role models. Korean parents try to model proper authority for their children in order to establish and maintain the honor of the family.

Priority in the Traditional Korean Family

Those in authority in the Korean-American family work to establish order to maintain the traditional Korean values. The family should know their position and obey the one in authority. The traditional Korean family is strongly committed to the concept of man’s priority over the woman; and the priority of the elder over the younger. Ray Bakke and Jim Hart stated:

⁷ Ibid., 146.

⁸ “Authority and Dignity of Parents,” *JoongAng-Ilbo Newspaper*, August 7, 2008, 10.

The Asians have for hundred of years believed that the older you get, the more worthwhile you get and that the younger people serve the older. In the West, high mobility has created nuclear families where the older people are not only of little account but may be scarcely known to the younger generations. The Western Christian family may have much to learn from cultures whose family structures are more stable than our own.⁹

Korean people have traditionally believed that a man must first manage himself his family well before he can govern the nation. Men in Korea traditionally have been given the responsibility of representing, supporting, and caring for their family. In this role, they are expected to command the family members. Order in a Korean home is maintained through obedience to a superior; that is, children obey their parents, wives obey their husbands, and parents obey their own parents. This traditional Korean decorum have dominated Korean life and thinking over the centuries and is still respected in all forms of human relations.¹⁰

The priorities of a Korean family are seen in eight strong points of “family-ism” in Korea: (1) The importance of the family union takes priority over the importance of the individual; (2) parents insist on cooperation, harmony, and unity among family members; (3) the answer to a personal problem comes from a family council; (4) the younger have to respect the elder; (5) obedience to parents contributes to the low rate of divorce; (6) parents teach their children in obedience to the elders; (7) the importance of family pleasure takes precedence over the importance of personal happiness; and (8)

⁹ Ray Bakke and Jim Hart, *The Urban Christian: Effective Ministry in Today's Urban World* (Downers Grove, IL: InterVarsity Press, 1987), 173.

¹⁰ Edward Kim, *Facts about Korea*, 146.

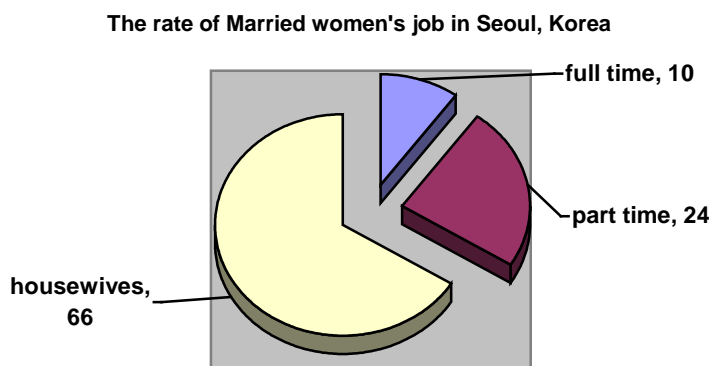
children are continually and closely connected with their parents for the purpose of education.¹¹

Many Korean people still want to keep the most esteemed Korean values from their Korean traditional society. They place great emphasis on family piety to parents, fidelity to one's spouse, and faithfulness to friends.¹²

The Position of the Korean Wife

The numbers of married women in Seoul, Korea, who have full-time jobs, are only 10 percent. Those who have part-time jobs number 24 percent. The remainders, 66 percent, are full-time housewives.¹³

<Chart 12>



In the traditional Korean society, girls are largely confined to the home. They are required to learn the Confucian virtues¹⁴ of subordination and endurance to prepare for

¹¹ “The Individualism of America and the Family-ism of Korea,” *Kwang Ya (Korean Harvest Mission)*, July 1992, 83.

¹² Edward Kim, *Facts about Korea*, 146.

¹³ “Housewives in Seoul, Korea,” *JoongAng-Ilbo Newspaper*, August 22, 2007, 14.

¹⁴ <http://en.wikipedia.org/wiki/Confucianism>
'Confucianism' (Chinese:pinyin: Rǔjiā) is a Chinese ethical and philosophical system developed

their future role of wife and mother. Their role is limited to the management of the large extended family so that the family line might continue unbroken.¹⁵

According to the population reference Bureau, the rate of traditional families in America in which only husbands have a job is only 20 percent. In the 1960s, 20 percent of the married women in the United States having children ages 0 to 4 years old had jobs. As the economic situation was more than 68 percent in 2007.¹⁶

In general, the Korean society has grown increasingly tolerant toward working women because it needs female workers for industrialization. A series of successful economic development plans has helped Korea achieve remarkable economic growth and social transformation in recent decades.¹⁷

Korean women believe that they can live alone in America because they can make money. In Korea, the percentage of Korean families who experience a divorce is lower than among Korean American families. The disorder in Korean families living in America has resulted in loss of many family traditions passed down generationally.¹⁸

The Rate of Korean's Divorce

According to the Population Reference Bureau, from 1970 to 1990, the rate of divorce in America had risen 40 percent; and the percent of American people who are

from the teachings of the Chinese philosopher Confucius (Kǒng Fūzǐ, or K'ung-fu-tzu, lit. "Master Kung", 551–479 BC). It focuses on human morality and right action.

¹⁵ Edward Kim, *Facts about Korea*, 88.

¹⁶ "The Traditional Family in America," *JoongAng-Ilbo Newspape*, August 27, 2007, 7.

¹⁷ Edward Kim, *Facts about Korea*, 89.

¹⁸ Ernest E. Mosley, *Priorities in Ministry* (Nashville: Convention Press, 1978), 22.

marring has fallen 30 percent. By the end of the 1990s, the rate of divorce for new marriages in the United States was estimated to be over 50 percent.¹⁹

The number of divorces of second generation women among one thousand Korean immigrant women in the United States was 7.6,²⁰ but the number of divorces of first generation women among one thousand Korean women in the United States was 3.8.²¹ However, the divorces of women among one thousand Korean women in Korea number only 2.9.²² The rate of divorce for one thousand women is shown in chart 13.

The rate of divorce of first and second generation women among Korean immigrants is two times that of women in Korea. There are two reasons for this higher rate. The first is that women in the United States have followed American cultural trends and the Second is that women in the United States have not held to the system of familial honor as practiced in the traditional Korean family. Additionally, most Korean immigrant women in America do not totally depend on their husbands economically, since they are finding abundant opportunity in the work force.

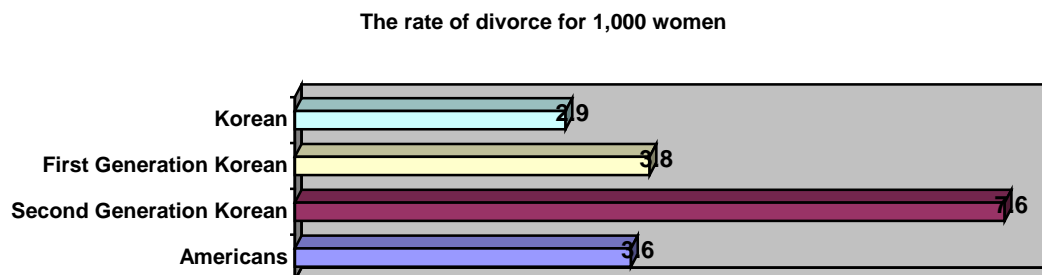
<Chart 13>

¹⁹ "The Traditional Family in America," 7.

²⁰ "Divorce of Second Generation among Korean Immigrants," *JoongAng-Ilbo Newspaper*, September 1, 2004, 1.

²¹ www.cdc.gov/nchs/fastats/divorce.htm.

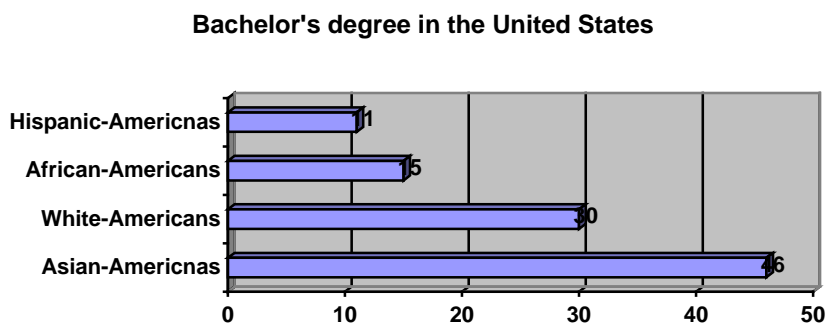
²² <http://unstats.un.org/unsd/demographic/products/dyb/dyb2004/table25>.



Children's Education

In 2000, people with a bachelor's degree among each ethnic group in the United States at the age of twenty-five are as follows: Asian-Americans, 46 percent; White-Americans, 30 percent; African-American, 15 percent; and Hispanic-Americans, 11 percent.²³

<Chart 14>



The College Board in America reported how many participants took the Scholastic Aptitude Test examination among each ethnic group in America: Asian-Americans, 90 percent; White-Americans, 40 percent; Hispanic-Americans, 38 percent;

²³ www.highereducation.org/reports/pa-decline/pa-decline.pdf, 6.

and African-Americans, 34 percent. For six years the SAT scores average of all participants in the United States decreased, with one exception; Asian immigrants.²⁴

<Chart 15>

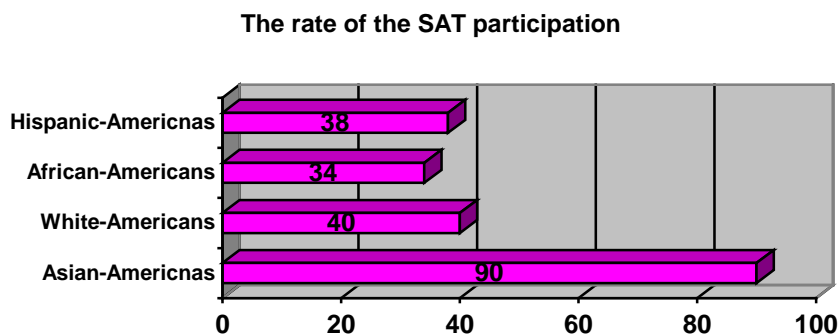
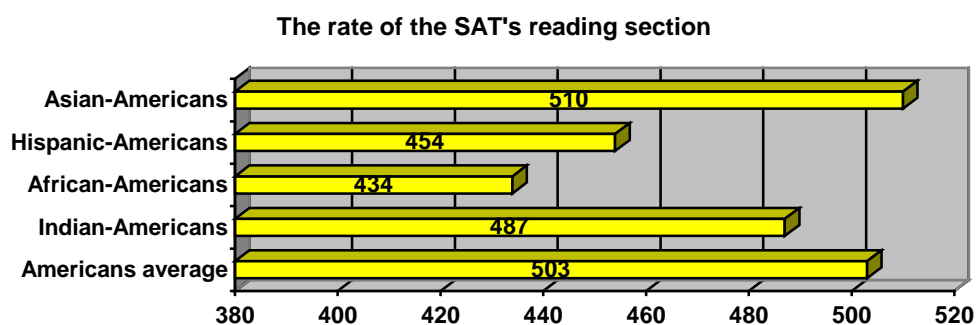


Chart 16 shows that according to The College Entrance Examination Board, in 2006, reported the scores of the SAT's reading section among each ethnic group in America: Americans average, 503 scores; Indian-Americans, 487 scores; African-Americans, 434 scores; Hispanic-Americans, 454; and Asian-Americans, 510.²⁵ These three statistics demonstrate that Asian-Americans are interested in the education of their children.

<Chart 16>

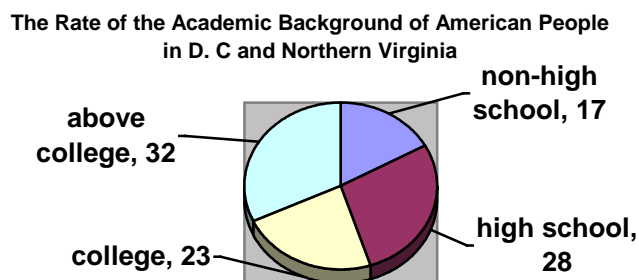


²⁴ "SAT score of Asian-Americans," *JoongAng-Ilbo Newspaper*, September 2, 2008, 4.

²⁵ College Entrance Examination Board, *2006 College-Bound Seniors*.

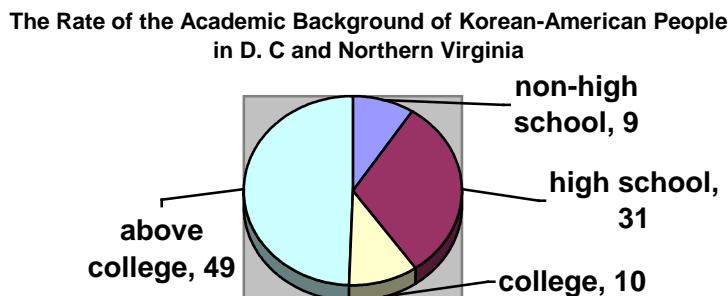
In Washington D.C. and Northern Virginia, statistics show that, among Americans people, in 2000, 17 percent have not graduated from high school, 28 percent have their high school diplomas, 23 percent have their junior college degrees, and 32 percent have graduated above college.²⁶

<Chart 17>



However, in Washington D.C. and Northern Virginia, Korean-Americans far exceed the national average: non-high school graduates, 9 percent; high school graduates, 31 percent; junior college graduates, 10 percent; college and above graduates, 49 percent. Chart 18 shows these statistics. Thus, Korean immigrants in America are interested in the education of their children in order to bring honor to their family. They also are among the most educated people in the world.²⁷

<Chart 18>



²⁶ www.highereducation.org/reports/pa-decline/pa-decline.pdf, 6.

²⁷ "Korean Immigrants as an Isolated Island," *Kwang Ya*, 58.

In modern Korea, education is still considered of primary importance because it produces opportunities for economic and technological advancement. Korean people boast one of the highest literacy rates in the world and its well-educated people are regarded as the primary resource for the impressive national development achieved in recent years.²⁸

Korean-American children studies show that children, learn their parents' attitudes through nonverbal communication. More than 55 percent of communication in human conversation is nonverbal. Most Korean parents are careful with their words and behavior in front of their children because they know the Korean traditional proverb, "transmission from father to son."²⁹

Relationship between parents and Children

According to Korean family traditions, children should obey and honor their parents. In general, Korean immigrant children in America do not obey and honor their parents. It is difficult for children to know that the parents respect their parents and grandparents when they are separated from them. Most Korean parents in America are tired after working night and day. Korean-American children do not think Americans do not respect their parents and grandparents.³⁰

Most Korean immigrant children in the United States cannot speak the Korean language, and they cannot communicate well with their parents. In Korea, married

²⁸ Edward Kim, *Facts about Korea*, 91.

²⁹ "Communicating with Your Kids," *Kwang Ya (Korean Harvest Mission)*, August 1992, 39.

³⁰ "A Gap between Parents and Children," *The Korea Gospel Weekly*, October 1989, 11.

women normally are not employed. They take care of their children and do their best to educate in the home. The highest goal of a Korean woman's life in Korea is to be a wise mother and a good wife. In Korea, a wise mother means being an excellent teacher for her children. A good wife means being a prudent housewife. Korean immigrant women in America need to become wise mothers and good wives in order to communicate well with their children and husbands.³¹

In the transmission of the Korean culture from father to son, children gain an "understanding of humanity"; but the American culture gives the children an "understanding of law." While Korean culture insists on interpersonal relationship, American culture emphasizes legal relationships. Sometimes their attempts to honor personal relationships cause Korean-Americans to run afoul with the law in America. However, this emphasis on personal relationships is deeply rooted in the Korean's mind from earliest childhood through his family structure and traditional family values. They also have a strong commitment to do their job well because the Korean culture stresses the honor of family. Parents in America need to have strong personal relationships with their children in order to keep the honor of their family healthy.³²

Cultural Identity in Transition

In Korea, virtually the entire population is composed of one ethnic family speaking one language. Gary P. Steenson stated:

³¹ Edward Kim, *Facts about Korea*, 89.

³² "Korean Culture: Understanding Humanity and American Culture: Understanding Law," *Kwang Ya (Korean Harvest Mission)*, June 1992, 88.

“Ethnically, Korea is perhaps the most uniform country in the world. It is populated almost exclusively by a single racial-ethnic group, calling them the “Han,” all of whom speak the same Ural-Altaic language. There is a very small, statistically insignificant, Chinese minority, and hardly anyone else. The south has a population of nearly 40 million; the North not quite half that number. South Korea is one of the most densely populated countries in Asia, and ranks fifteenth in population density among all the countries of the world.”³³

Their speaking, hearing, and writing the same language has been one of the crucial factors in their strong national identity.

Korean people can be distinguished from Filipino, Vietnamese, Cambodian, Chinese, and Japanese people through linguistic and anthropological studies as well as through legendary sources. Since they share distinct physical characteristics, they are believed to be descendants of several Mongol tribes who migrated to the Korean peninsula from Central Asia.³⁴

For more than five thousand years, Korea was an agricultural society, a country in which self-sufficiency and poor transportation insured a strong sense of local identification. Some areas of the country were relatively rich and powerful, while others were poor and less influential. It should not be surprising; then, that Korean immigrants who live in the United States and whose children were born in America may still call themselves “Korean”. They still identify strongly with their native homeland. In addition, Korean people who have been strongly influenced by Confucian traditions generally have a strong sense of identification with the birthplace of their ancestors, even though their own children may be born elsewhere.³⁵

³³ Gary P. Steenson, *Coping with Korea* (New York: Basil Blackwell, 1987), 1.

³⁴ *Ibid.*, 10.

³⁵ *Ibid.*, 11.

The language, culture, behavioral patterns, and many other aspects of the United States seem strange to most Korean immigrants. The process of acculturation has been slow and difficult for many Korean immigrants. An awareness of the culture they now live will help to avoid embarrassment and the giving of an offense. This also enables the immigrants to cope with different subcultures in the United States.³⁶

Reasons for Immigration to the United States

People usually have reasonable motives for migrating to a foreign country.

President John F. Kennedy suggested several significant reasons for immigration to the United States:

“There were probably as many reasons for coming to America as there were people who came. It was a highly individual decision. Yet it can be said that three large forces- Religious persecution, Political oppression and economic hardship- provided the chief motives for the mass migrations to our shores. They were responding, in their own way, to the pledge of the Declaration of Independence: the promise of “life, liberty and the Pursuit of Happiness.”³⁷

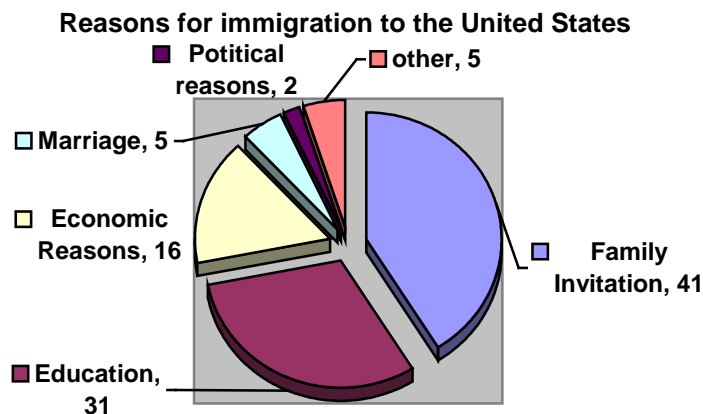
Korean people have expressed several motives for immigration to the United States. The article “Korean Immigrants as an Isolated Island,” in *Kwang Ya*, provided statistics in chart 19, on Korean immigration to the United States.³⁸ Each of these reasons has significance. Those being invited by family, the largest group, accounted for 41 percent. Those coming for an educational purpose account second 31 percent.

<Chart 19>

³⁶ Ibid., 14.

³⁷ John F. Kennedy, *A Nation of Immigrants* (New York: Harper & Row, Publishers, 1964), 6.

³⁸ “Korean Immigrants as an Isolated Island,” *Kwang Ya*, 56.



Family Reasons

Some Koreans leave their families in Korea and migrate to the United States in order to pursue personal goals. However, since they miss their country and families, they often invite their families to the United States to live with them and to experience American life. It is not unusual for Koreans to marry Americans in order to remain in the United States. However, interracial marriages are not honored in Korea.³⁹

Some Korean people in the United States prefer to marry another Korean rather than an American for this very reason. Some missionaries and professional workers from the United States have married Korean women in Korea. They moved to the United States in order to create new lives. Racially-mixed families find it difficult to live in Korea because Korean people strongly look down on their parents as well as the children. Korean people believe that the honor of the racially pure family results from a strong national identity.⁴⁰

³⁹ Ibid., 59.

⁴⁰ Ibid., 60.

Educational Reasons

Most Korean parents do their best for their children's education. They always feel that they have the responsibility for paying for their children's education before their marriage because of traditional Korean family values.⁴¹

Korean parents show great pride in their children who study in prestigious universities or colleges. In Korea people prize education highly and honor the scholar and make a classical education the principal prerequisite for civil service and social prestige. Some Korean students desire to study in higher quality environment in the United States and to learn English, one of the most popular languages in the world. They want to be sure that they receive the highest caliber of scholarship in the world.⁴²

Normally, Korean people esteem the person who has studied in more advanced nations, such as America, Germany, France, and England. It is especially important to receive one's doctorate in a more advanced country. However, even a doctorate does not guarantee a good job in Korea because of limited opportunities. Additionally, those who have a doctorate from the United States may not be able to use it in Korea, because Korean economics may not allow adequate pay for such a high quality degree. As a result many Koreans may want to live in America where they can earn an adequate salary.

Economic reasons

The desire to accumulate wealth in the United States is a basic motivation behind much of the Korean immigration. Most Korean people believe that America is a beautiful

⁴¹ Eugene A. Nida, *Customs and Cultures: Anthropology for Christian Missions* (Pasadena, CA: William Carey Library, 1983), 230.

⁴² *Ibid.*, 230.

and rich nation with many opportunities for earning money. While most Korean women could not have jobs in Korea, opportunities abound in the United States. Every aspect of the American economy has profited from the contributions of these immigrants.⁴³

Political Reasons

Some Korean people feel that they cannot find freedom and liberty in their country, although South Korea is not a communist nation. Others have lived under the oppressive system of a national government and commerce and experienced the inequitable distribution of wealth. These people feel that the Korean government is not just because the government ignores their opinions in many situations. They choose to live in a society of freedom and liberty. Many Korean people think that America is a better society where they possess freedom. The United States has given freedom and liberty to many Asian political refugees: Cambodian, Laotian, Vietnamese, and Chinese.⁴⁴

The Cultural conflict of the Korean-American

The Korean immigrants in America are in the center of change and face a crucial difference between the cultures of the first and second (or 1.5) immigrant generations.⁴⁵ While the first generation continues to practice a social system with traditional Korea values, the 1.5 generation and the second generation are adopting American values. This

⁴³ “Korean Immigrants as an Isolated Island,” *Kwang Ya*, 56.

⁴⁴ *Ibid.*, 59.

⁴⁵ The usage of the term “first generation” for people, who immigrate as adults, supports the usage of “1.5 generation” for people who immigrate as children or teens. And “second generation” refers to the first generation of a family born in the new country.

is underscored by the different leadership styles of the two generations. There is tension between the two generations in their approach to family values.⁴⁶

Second generation Korean Americans do not adhere to the Korean leadership style, and thus they may eventually distance themselves from the church and God. This increases the probability of them falling into a state of sin because of this conflict between the first and second generation in America.

Korean people focus on academic, intellectual achievement, and other achievements, however, moral and emotional development is often overlooked. Sometimes it is impracticable to get even some of the expectations. Parents often set goals for their children which are too high and are unreachable. These perceived failures could eventually produce depression. For example, Seung-Hei Cho, who killed 32 and himself on the Virginia Tech campus, was the 1.5 generation in American. He was doing well academically in Washington, D. C.. But socially and emotionally he was lost and totally isolated. The second generation immigrants are not called Korean or American but Korean-American.⁴⁷

In another example, the author found Chang's story in the article, a second generation Korean American, who could not speak the Korean language. She explained the impact of her lack of a cultural identity and introduced a good example of cultural conflict:

“When I was a college student, I knew an American, but not a Korean-American. After graduating from college, I began to work at a job and learned about

⁴⁶ Ibid., 59.

⁴⁷ “Who was Cho?” *JoongAng-Ilbo Newspaper*, April, 23, 2007, 2.

discrimination and racism. I realized that I am a Korean-American. I want to learn the Korean language and culture.”⁴⁸

Summary

The author discussed the backgrounds, purposes, relationships, and characteristics of Korean-Americans people in this chapter. Many Korean families in America are experiencing pain, are in trouble, and are undergoing frightening change in a new and different culture. Korean-American Christian families have many problems. Conflict often exists between the husband and wife, between parents and children, and over the Christian education of children. The resulting disorder of the family has impacted many churches. This places an unusually heavy burden on Korean pastors as, under the direction of the Holy Spirit, they lead and minister to the families of their congregation.

Alert Korean pastors regard Korean American churches as a family counseling institution for non-Christian as well as for their church members. This provides an excellent opportunity to educate them on the basics of the Bible and to evangelize them.

The trend for Korean American families to sacrifice for their families in order to accumulate wealth is clearly unbiblical. The highest goal of a Korean-American woman’s life should be to become a wise mother and a good wife. Korean-American children should obey and honor their parents, just as they are taught in the Bible. Korean pastors in America must pray for and educate Korean-American families of their congregations under the authority of the Bible. Through the natural ties of Korean immigrant families, it is relatively easy to spread the Gospel of Christ to whole households. The resulting unity and order of Korean-American families have been reflected in the evangelization of Korean Americans community and the impact of church growth.

⁴⁸ Edward Kim, *Facts about Korea*, 146.

CHAPTER 4
THE KOREAN-AMERICAN PRESBYTERIAN CHURCHES IN WASHINGTON.
D. C. AREAS.

Analysis of Data of Korean-American Presbyterian Churches

Although the Korean government reported that Korean immigrants in America numbered about 2 million in 2009, Korean pastors in America knew that the number was closer to 2.2 million.

¹ This great number of legal and illegal immigrants scattered across America constitutes a mission field for Korean Christians. In order to better understand the potential and challenge that this people group represents, this chapter sets forth a demographic analysis of Korean-American Presbyterian churches in Washington, D. C. areas. A survey was sent to 160 Korean-American Presbyterian Church pastors in the Washington, D. C area; 100 of them responded.

The Demographic of the Korean-American Presbyterian Churches

Small church

Among the different cultures of Korean immigrants there is a unified need for the development and perpetuation of friendships for families without any religious divisions.

¹ <http://www.koreatimes.com/>

A small church may be comprised of one, two, or more families. In the small Korean churches, the number at Sunday worship is fewer than forty; and the number of church members below sixty.²

The members in Korean small churches like that atmosphere for only one purpose.

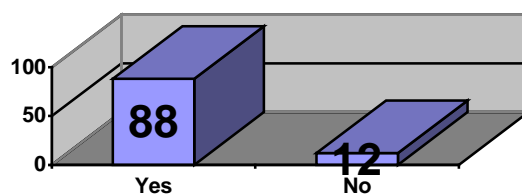
Carl S. Dudley stated:

The Members can know one another personally. Not all the members can know all the others on a continuing, face-to-face basis, but the members can be known personally. They expect to be able to “place” everyone physically and socially in the fabric of the congregation. The caring cell church may be found as a primary group in which the members expect to know, or know about, all other members.³

One important role of the pastor in Korean churches is to cultivate a taste for and a love of local history and tradition. Korean-American Presbyterian pastors in Washington, D. C. areas are somewhat like a visitor waiting to be welcomed by church members. They are there to love the people but are often treated as an outsider. Most Korean-American Presbyterian Churches have programs and new membership committees to accommodate visitors from Korea.

<Chart 20>

Do you directly teach members to help new members grow toward maturity?

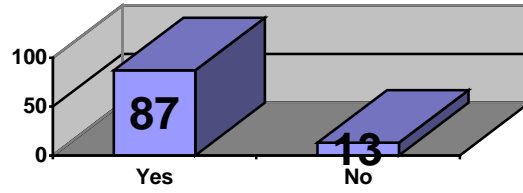


² Nancy T. Foltz, *Religious Education in the small Membership Church* (Birmingham, Ala: Religious Education Press, 1990), 15-17.

³ Carl S. Dudley, *Making the Small Church Effective* (Nashville: Abingdon Press, 1982), 35.

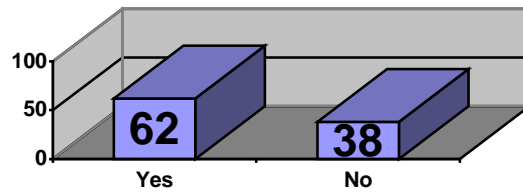
<Chart 21>

Do you have new church membership committee?



<Chart 22>

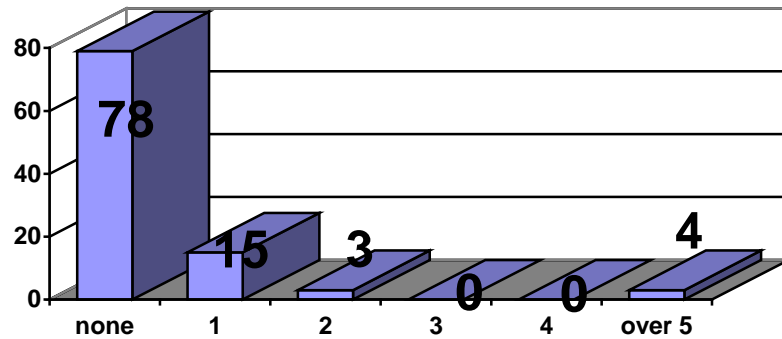
Do you have materials and programs for assimilate new membership?



Most Korean-American pastors in small churches among Korean-American Presbyterian churches are not financially sustainable as full-time ministers.

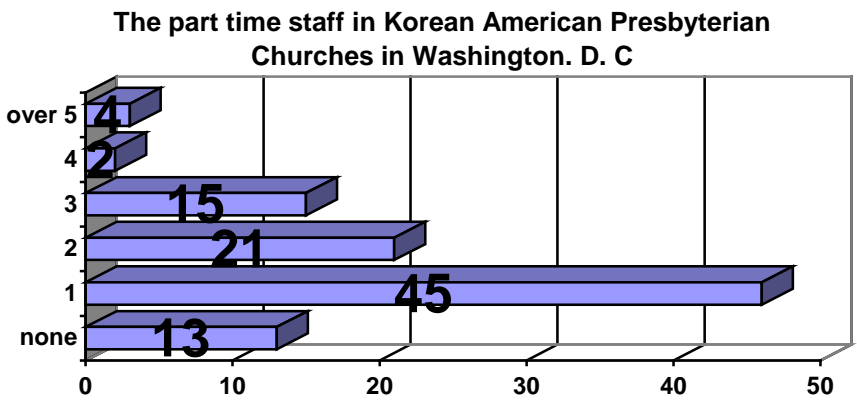
<Chart 23>

The full time staff in Korean American Presbyterian Churches in Washington. D. C



Usually, there is only one or two part time pastors working in the area of children services. The Korean pastors are primarily international seminary students from Korea. Frequently they are weekend ministers enrolled in theological seminaries or colleges.

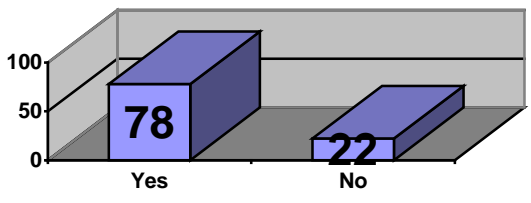
<Chart 24>



The important purpose of religious education in the small church should be “to love and to be loved; to know and be known; to live and forgive within the context of a single cell, culture carrying, and history-primary group.”⁴ Relationships are important to Korean members in the small churches.

<Chart 25>

Do you have at least 50% of lay people involve in the ministry of church?



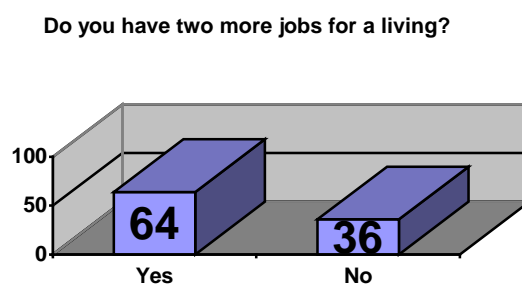
⁴ Nancy T. Foltz, *Religious Education in the small Membership Church*, 17.

Lyle E. Schaller drew some conclusions as to the differences noted in large and small churches. These differences center around people, fellowship, and the mission of the church. When the small church senses its mission and uniqueness, it will not try to force the program of the large church onto its smaller membership.⁵

Some Korean pastors are part-time ministers because of small church budgets. Some churches have even been terminated due to lack of finances and support when there is a transfer of church members.

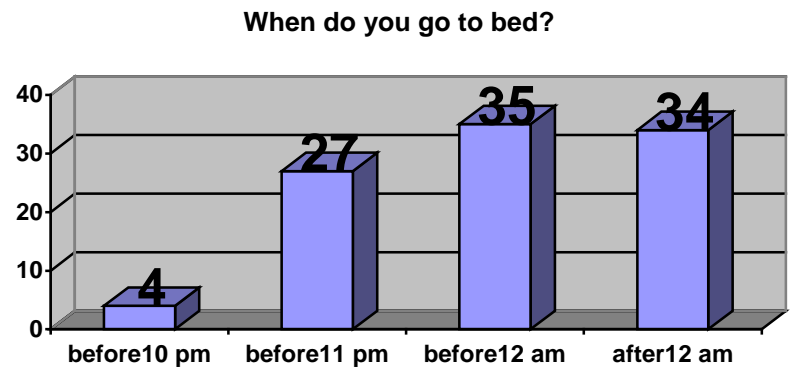
Many small church pastors work two more jobs for a living, thus creating an environment which produces fatigue and a lack of focus. Due to this condition, the areas of ministry and churches growth are limited and/or stifled.

<Chart 26>

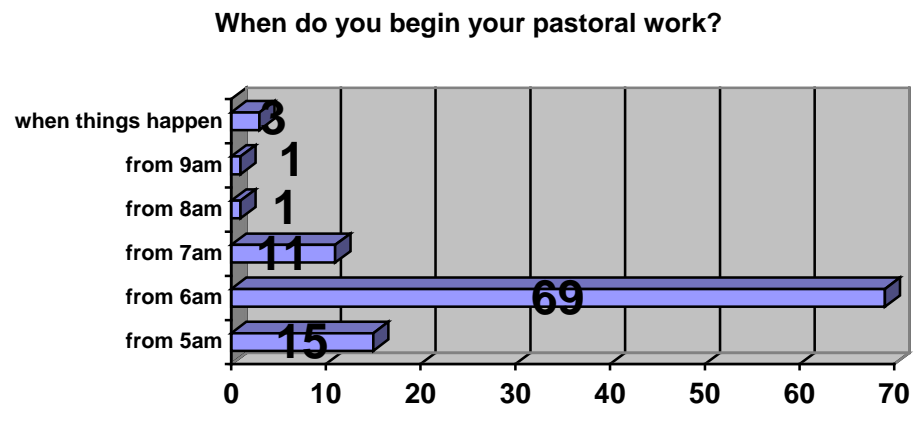


<Chart 27>

⁵ Lyle E. Schaller, *The Small Church is different* (Nashville: Abingdon Press, 1982), 10.



<Chart 28>



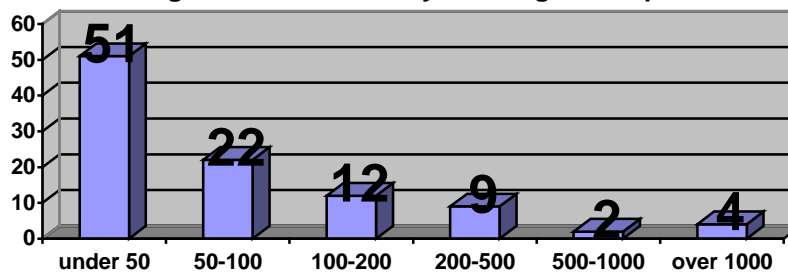
Most Korean-American churches are still small. In Washington, D.C., about 52 percent of the Korean-American Presbyterian Churches are categorized as small churches.⁶ The sizes of Korean-American Presbyterian churches of Washington D.C. in 2008 are given in chart 29.⁷

<Chart 29>

⁶ Soon-Myung Kim, *Korean-Americans of North America*, 221-222.

⁷ *Ibid.*, 82-83.

The attendance of Korean American Presbyterian Churches of Washington D. C. on Sunday morning worship Service



Medium church

In the Korean-American Presbyterian medium-sized churches, the average number at Sunday worship are between 40 and 150; and church membership size is from 60 to 200. The Korean ethnic medium-sized church which “can be called the ‘pastoral church’ is like an extended family, a two, or three cellular structure.”⁸

Korean-American pastors in Washington. D. C. area, seeking to move up in pastoral leadership, are not able to move to a prominent position until “that person is willing to acknowledge, respect, and defer at times to members of core leading families who dominate leadership positions.”⁹ The relationships in the Korean-American church are more complicated, and intense as interpersonal struggles sometimes exist between the Korean pastor and his church members.

Foltz stated:

The Pastor is a shepherd to guide the congregation, preach, and care for the members. Most pastoral churches do not want a pushy shepherd. Minding the sheep is one thing; making decisions about the church is quite another. Sometimes

⁸ Nancy T. Foltz, *Religious Education in the small Membership Church*, 18.

⁹ *Ibid.*, 17.

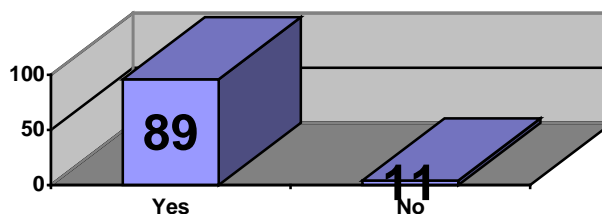
the pastor is permitted to quit his flock, and other times the organized sheep keep the pastor outside the pasture. Flexibility is the key.¹⁰

Some Korean pastors have not kept their congregation from worldly influences because of the interpersonal struggles in the cross-cultural setting.

Pastors must give special attention to the nominating procedures when selecting persons for key church leadership positions.¹¹ Most of Korean-American Presbyterian churches in Washington, D. C. areas have problems in the election of leaders. Leaders may be more generalists than specialists.

<Chart 30>

The % of Conflicts between the senior pastor and assistant pastors or elders?



Large church

In the Korean-American large church, the average number at Sunday worship is from 150 to 500; and the membership size is from 200 to 800. The essential emphases in the Korean large church include formal classes, worship experiences, and church music.¹²

¹⁰ Ibid., 17-18.

¹¹ Ibid., 20.

¹² Ibid., 23.

The Korean-American pastors of large churches must work to know the needs of the church members, introduce new ministries, and coordinate staff. The purpose of religious education is certainly to extend the ministry into the community and beyond.¹³

The Korean-American large church has a full-time pastor and other employed staff. The staff members may be employed in youth, music, education, social work, or the designated areas of ministry. Each staff member may be more of a specialist than a generalist. Foltz pointed out that under the leadership of the pastor, each staff member “defines work areas and has a responsibility to assist key lay leaders in the implementation of ministry.”¹⁴

Decision-making in the church should include the gathering of research data. The Korean-American Presbyterian pastor must recognize that “demographic studies, census information, and age-sex pyramids may be used in examining the feasibility of numerical growth.”¹⁵ As the result of good relationships among the pastor, staff, and lay leaders, the large church may become a mega-church.

Mega-church

In the Korean-American mega-church, the average number at Sunday worship is above 500; and the membership size is above 800. The mega-church should offer specialized staffs and comprehensive programs.¹⁶

¹³ Ibid., 24.

¹⁴ Ibid., 23.

¹⁵ Ibid., 24.

¹⁶ Ibid., 24.

The Korean mega-church should have a central leadership staff, a leadership team, and multiple cell groups and leaders. Its size makes cell groups and leaders necessary because the staff cannot know each member of the congregation.

The worship service may be the strong experience which holds the mega-church together in the love of God. The pastor must know that “worship should be the setting in which disparate groups and activities come together to share in one common experience of celebration.”¹⁷ Religious education must include a full-time staff member with specific responsibilities. This approach may include “formal educational activities, graded curriculum, numerous special ministries, and persons with handicapped conditions.”¹⁸

There currently are four Korean-American Presbyterian churches in the Washington, D. C.. The Korean mega-church is usually found in cities and metropolitan areas. Above 75 percent of the Korean immigrants who live in Washington, D. C. were born in Korea¹⁹.

The Setting of the churches

Sang-Kuk Han stated that Korean immigrants in the United States have many problems in their lives: language difficulties 47.3%, financial hardship 13.4%, difficulty in rearing children 12.1% and adjusting to a different culture 8.5%.²⁰ Charles Brock

¹⁷ Ibid., 25.

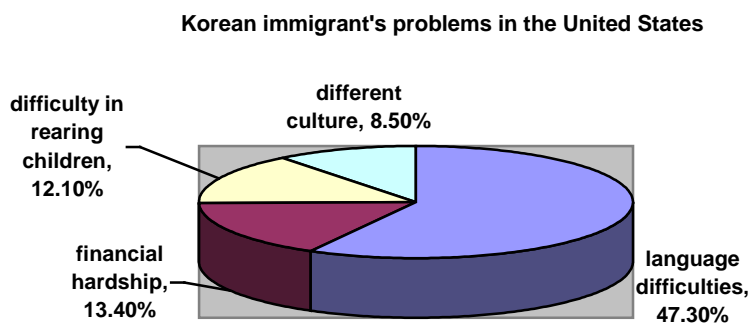
¹⁸ Ibid., 24.

¹⁹ <http://www.koreatimes.com/>

²⁰ Sang Kuk Han, *The General Sermon Book for the life of immigrants* (Seoul, Korea: Christian Publishers, 1987), 55.

emphasized the importance of language and culture.²¹ As Korean immigrants came together in a place, the first social phenomenon to emerge was a church.²²

<Chart 31>



Most Korean immigrant Christians in America cannot adapt to attending Sunday worship services in American churches because of the differences in language and culture. Korean pastors and leaders in America who want to build the Korean ethnic church must be ready to “guide the new converts and Christian coming from Korea into a family relationship.”²³

As Sunday worship attendance increases, they may move from a home to a building provided by a sponsoring church

In order to constitute an independent church in America, the Korean pastor and his congregation should prepare for a church building and church constitution.

Korean-American Presbyterian pastors in Washington. D. C. area may be formally tied to other Christian bodies, i.e., an association or denomination; or they may

²¹ Charles Brock, *The Principles and Practice of Indigenous Church Planting* (Nashville: Broadman Press, 1981), 40.

²² Taek Young Kim, *A Hand book of the Korean Churches in America* (Seoul, Korea: Word of Life Press, 1984), 80.

²³ Kirk C. Hadaway, Francis M. Dubose, and Stuart A. Wright, *Home Cell Groups and House Churches* (Nashville: Broadman Press, 1987), 32.

choose to function as an independent unit. They design their church constitution according to their denomination, and they should have good relationships with the local association and state convention. Korean ethnic churches in the United States must always function in an environment of mutual support and shared ministry with primary emphasis upon faithfulness to Christ's mission.

James L. Sullivan indicated: "A local church cannot remain fully Christian if it stays local in concept and action."²⁴ Robert E. Logan, a vice president for new church development with Church resource Ministries stated:

"To be sure, church planting "sometime in the future" is mentioned, but there is a danger of saying the right thing, but never doing it. Many church growth pastors should make plans to start a daughter church now-not next year. Now is the time to establish growing and reproducing churches both local and global, cross cultural and mono-cultural, upper class and lower class. The harvest is ripening we need to go forth. It's time to move beyond church growth to active involvement in church planting."²⁵

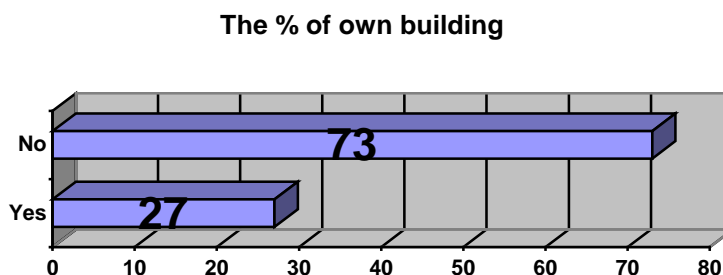
Korean ethnic churches must have a burden for the world. There should be a balance in which there can be freedom of action and cooperation in the fulfillment of the Christian mission.

According to chart 32, about 27 % of the Korean-American churches in the Washington, D. C. area have their own building.

<Chart 32>

²⁴ James L. Sullivan, *Baptist Polity: As I See It* (Nashville: Broadman Press, 1983), 17.

²⁵ Robert E. Logan, *Beyond Church Growth: Action Plans for Developing a Dynamic Church* (Old Tappan, N.J: Fleming H. Revell Company, 1988), 17.



The Korean-American Presbyterian Churches in Transition

About fifteen Korean theological seminaries and two American theological seminaries are located in the Washington, D. C. area.²⁶ By 2008, more than two hundred students had graduated from those seminaries. In Washington, D. C. area, most Korean seminaries have ministry programs for first generation immigrants, but not second generation immigrants, whether American or from other ethnic groups. American seminaries have ministry programs for second generation immigrants. Korean pastors in Washington D.C. who have graduated from American seminaries need to graduate from a Korean-American seminary. Korean-American seminaries teach special methods of ministry for Korean immigrant churches using the Korean language because of the Koreans' unique identity, language, and culture.

Some American seminaries, such as Reformed Presbyterian Seminary have extension programs for pastors of Korean immigrants in the Washington, D. C. area. The demands of seminary training are designed to meet the needs of that generation because more than 95 percent of the Korean-Americans in America are first generation immigrants.²⁷

²⁶ Washington Korean Yellow Book, 2009, 130.

Most of Korean-American Presbyterian pastors in the Washington, D. C. area cannot make their Korean immigrant churches like the churches in Korea. Korean immigrant Christians in the Washington D. C. area cannot devote as much time to worship and programs as was possible while living in Korea. C. Peter Wagner stated, “I think my deepest impression of Korea was the extraordinary, pervasive sense of prayer I found in the churches.” He also stated:

“Every Church has a dawn prayer meeting at 4:30 or 5:00 every single day. It is considered very important that the senior pastor of most multiple-staff churches visits or leads that meeting every morning.”²⁸

Christians in Korea devote much time and effort to their daily, weekly, and special prayer life. Delos Miles stated, “Korea’s greatest gift to the whole church today is the example of prayer. Korean is rapidly emerging as the first evangelical nation in Asia.”²⁹

Korean women in the prayer meetings number more than 85 percent of those present. A contributing reason for this is the low percentage of married women in Seoul, Korea, who have full-time jobs. Predictably, church growth in the Korean church results from the prayers of Christian women.³⁰

²⁷ “Korean Immigrants as an Isolated Island,” *Kwang Ya*, 56.

²⁸ Peter C. Wagner, “Where Growth Flows From Prayer Mountain,” *Global Church Growth Bulletin* 24, September, 1981, 137.

²⁹ Delos Miles, *Introduction to Evangelism*, (Nashville: Broadman Press, 1983), 215.

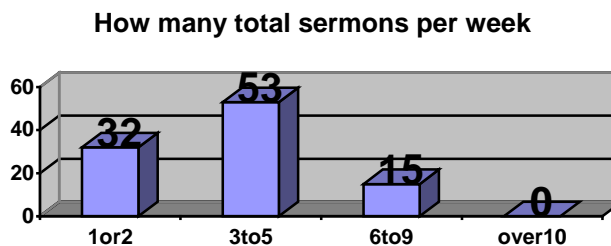
³⁰ Myung-Hwan Cho, *Eight Korean-American Churches of America*, (Seoul, Korea: Shin Mang Ae Press, 1989), 109.

However, most Korean immigrant Christian women have jobs in America and seldom devote themselves to church programs and activities like they did in Korea. Additionally, most churches do not have their own building.³¹

A Comparison of the Duties of the Korean pastor in Korea and America

The extremely heavy preaching load for pastors in Korea indicates that preaching is one of their most important functions. They conduct a dawn prayer meeting every day (4:30 or 5:00 a.m.), all-night prayer meetings, mid-day worship services or Bible studies every Friday, Wednesday evening worship services, and Sunday morning and evening worship services. But Korean-American Presbyterian pastors keep themselves busy preparing sermons for worship services only one or two times a week because they are most often bi-vocational and work from Monday through Saturday.³²

<Chart 33>



Moreover, many Korean pastors in the United States think that social ministry is more important than spiritual work because of the problems arising from the cross-cultural setting. The Korean pastor in America has an effective opportunity for ministry in helping both members and prospects to find good jobs and reasonably priced

³¹ Ibid., 109.

³² Jung-Wung Chun, *The minister and His Sermon*, (Seoul, Korea: Peuong-Man Publishers, 1987), 341.

apartments. This is especially productive because of the problem some Koreans have with English. Samuel Moffett stated:

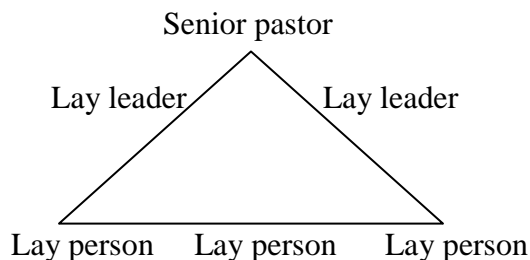
Here I am reminded of Korean evangelism. I asked a pastor in the Philadelphia area why his church was growing so fast. “When Korean come in,” he replied, “first I get them jobs; I teach them some English; I help them when they get in trouble with their supervisors. I invite them to church. And then I preach to them the Gospel.” That is putting evangelism into context.³³

While the primary duty of the pastor in Korea may be sermon preparation, his duties in America will also involve other aspects of social ministry. There are many possibilities of social ministry in the church fields of Korean immigrant churches.

The Relationship between the pastor and His church members in America

The relationship between the pastor and the church member is one of the most important factors for church growth.³⁴ The pastor in Korea has authority as the spiritual leader in his church programs and activities. As a result, he can proclaim God’s Word through many worship services. The relationship between the Korean pastor and his church members in Korea has a pyramid paradigm. The pyramid paradigm of the relationship between a Korean pastor and his church members is shown in figure 1.

<Figure 1>



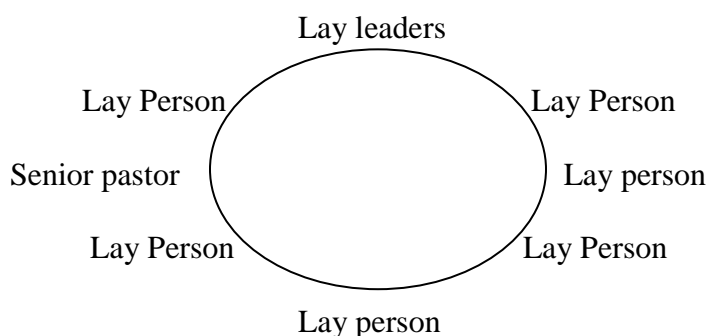
³³ Samuel Moffett, “Evangelism: The leading Partner,” in *Perspectives in the World Christian Movement*, (Pasadena, CA: William Carey Library, 1981), 730.

³⁴ See the chapter 3.

The pastor in Korea who has strong authority can make a “power play” in the church. A “power play” in the church means that a pastor can control his church members under the authority of the Bible. Most Korean church members are accustomed to obeying their pastor, who is their spiritual and administrative leader. In general, there is a structural order in the Korean church. Most Korean pastors in Korea will do well to grow their church as much as possible through the strong authority of the pastor. As a result, many churches in Korea could continue to experience rapid growth in quantity as well as quality.³⁵

Another relationship is a wheel paradigm. In this model, the Korean pastor resembles a good, kind, and gentle friend who is involved in social ministry. However, he does not have authority in the church. The wheel paradigm of relationship between a Korean pastor and his church members is shown in figure 2.

<Figure 2>

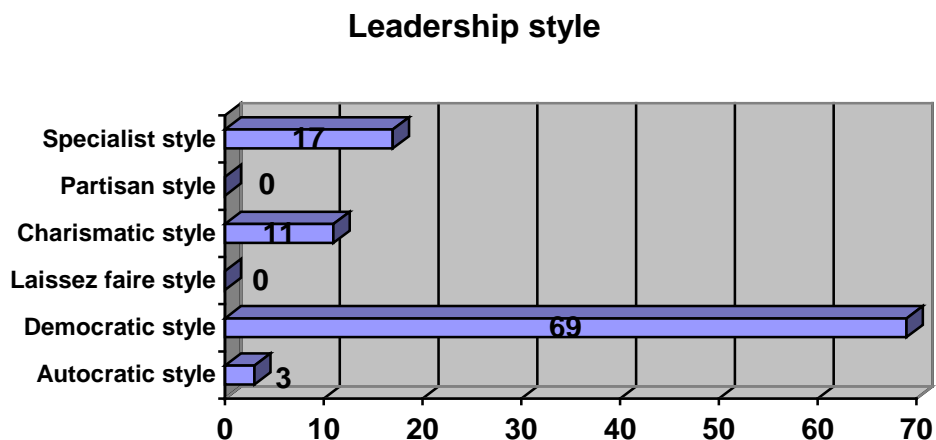


It appears at times that the Korean pastor in America is a social worker rather than a spiritual leader. The members are not accustomed to obeying their pastor. Through the Korean family tradition, they learn to obey men who have authority. This respect for authority can enhance pastoral leadership in Korean ethnic churches, and thereby enhance

³⁵ Jung-Wung Chun, *The minister and His Sermon*, 341.

Church growth. Regarding the stated of Pastor Leadership, chart 34 shows that 69 percent of Korean-American Presbyterian Church pastors have a democratic style.

<Chart 34>



Problems of the Korean-American Presbyterian Churches

One of the problems of Korean-American Presbyterian churches stem from the relationship of the pastor to the people. Because their church structure has moved from the “Pyramid” to the “Wheel” paradigm, the members tend to resist the leadership of the pastor. In Washington D. C, the opportunities of hearing God’s Word are limited to only one or two worship services each week.³⁶

Two reasons stand out for Korean-American Presbyterian churches having only one or two worship services each week. First, most Korean-American Presbyterian churches use American church buildings for worship services and church activities. Second, church members in America tend to become over involved in materialistic goals,

³⁶ Myung-Hwan Cho, *Eight Korean-American Churches of America*, 109.

resulting in excessive efforts to accumulate wealth and possessions. As a result, they often find that their participation in church activities diminishes.³⁷

Authority of the Pastor

The Korean pastor in The United States may lose his authority as a spiritual leader because of the overriding influence of the American culture over the Korean culture. In Korea, the churches have led society and family; but in America, the Korean-American society has sometimes led the churches and pastor. As a result, some Korean immigrant churches are divided in America, and the Korean churches cannot grow because of internal strife. New Christians are often disappointed with the Korean-American churches.³⁸

For example, a Korean family visited a Korean-American church, and the Korean pastor found jobs for the parents. After they worked several months and found that they did not like the jobs, they visited another church. They said, “Our pastor found us a bad job. Would you find a good job for us?” The other Korean pastor tried to do it in order to grow his church. Church members and non-Christians who want to find better jobs continually move to other churches. They start bad rumors and create disrespect toward the pastors who first found them jobs.³⁹

However, non-Christians are often interested only in their jobs and not in the Word of God or church programs. They believe that most Korean pastors in America are

³⁷ Ibid., 109.

³⁸ Ibid., 110.

³⁹ Ibid., 111.

job hunters or social workers like employment agencies. A pastor who openly competes with other pastors in this area runs the risk of losing respect and may even forfeit the element of authority in other areas of ministry.⁴⁰

Findley B. Edge stated:

After the church program has been “sold”, after the people have come to the meeting, and after the awards have been earned; have the people come to a deeper understanding of the purpose for which they were called as Christians? Have they increasingly yielded themselves to be instruments of God to be used by him in his redemptive purpose? Has the church become more truly the church? This is the test the church must use in evaluating the effectiveness of its activities and program. The pragmatic test, which is founded on a humanistic world view, is not an adequate test for the Christian church. Business is concerned only with results. The church must also be concerned with motive and inner spirit. Business is concerned with profits, the church with persons.⁴¹

He also suggested:

On the other hand, just because certain methods are successful does not at all mean that they are thereby evil or unchristian. The fundamental test of any method or program for churches is not whether it is successful, but whether in fact and in reality it is accomplishing the spiritual purposes for which it was intended.⁴²

According to Edge, “Methods, procedures, and programs may be successful. Successful methods may not be instruments of the Spirit of God.”⁴³ Acts 6:4 states: “But we will give ourselves continually to prayer, and to the ministry of the word.” This commitment to prayer and the ministry of the Word is a sure way for Korean pastors in Washington. D. C. area to recover their authority and grow the church.

⁴⁰ Ibid., 111.

⁴¹ Findley B. Edge, *A Quest for Vitality in Religion; A Theological Approach to Religious Education*, (Nashville: Broadman Press, 1963), 67.

⁴² Ibid., 68.

⁴³ Ibid., 69.

Qualifications of Lay Leaders

According to Acts 6:1-7, the early church appointed seven deacons. Acts 6:2-3 says, “Then the Twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, which we may appoint over this business.”

These words indicate three requirements for church members who were deacons or lay leaders in the church: (1) wise, (2) full of the Holy Spirit, and (3) well-thought-of by everyone.

Kenneth S. Kantzer interpreted these requirements, “Jobs that require responsibility and dealing with people need leaders with these qualities. We must look for those who are wise, spiritually mature, and with good reputations to lead our churches today.⁴⁴ The work of the church should be spread out among its members for a growing church in order to build the kingdom of God.

Some Korean-American pastors in the Washington, D. C. area have nominated unfaithful Christians to become deacons and elders in order to prevent them from changing to other churches. As deacons and elders, they individuals are trouble makers. They are not good examples for new Christians or for older church members. They haven’t learned that staff members and deacons are to obey and honor their pastor. They want to change their churches and make trouble in their churches.⁴⁵

⁴⁴ Kenneth S. Kantzer, *Life Application Bible*, (Wheaton, IL: Tyndale House Publishers, 1987), 316.

⁴⁵ Sun-Ho Hyun, *The Report on Korean Immigrants*, (Seoul, Korea: Yu-Un Press, 1988), 272.

Some lay leaders among Korean-American Presbyterian churches in the Washington, D. C. area who must pay high taxes are lawyers, medical doctors, businessmen. If they give offerings in their church, their charitable contributions reduce their taxes. Some have started new churches and hired a new pastor whom they can control in the church. The church which they made is not the church of God, but is more like a private club for secular fellowship and an organization for reduction of their taxes. If they want to change pastors, they can do it any time.⁴⁶

Finances

The annual salary of some pastors can be clearly distinguished from those of other pastors by the age of the pastors and the location of the churches as well as the constituency of the churches. The most important factors regarding the size of the pastor's salary are the church budget and size.⁴⁷

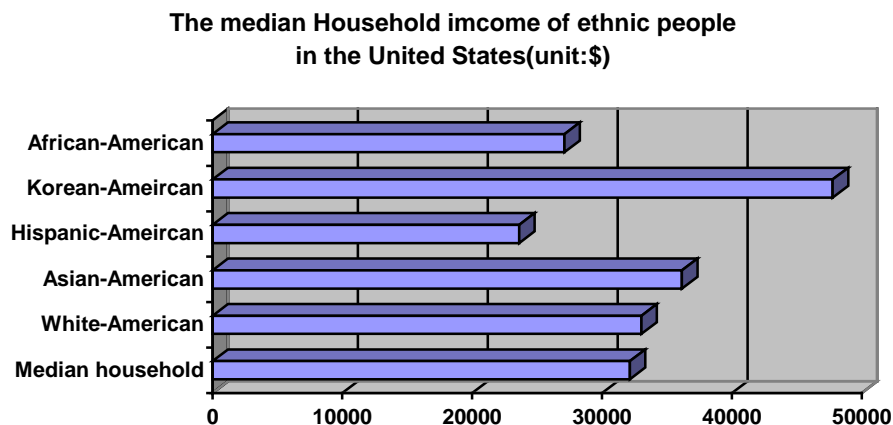
The median household income of Americans, in 2006, was \$32,140. The median household income of ethnic people in the United States is as follows: White-American, \$33,030; Asian-American, \$36,152; Hispanic-American, \$23,613; Korean-American, \$47,765; and African-American, \$27,101. The median household income of ethnic people in America is shown in chart 35.⁴⁸

<Chart 35>

⁴⁶ Ibid., 21.

⁴⁷ "The Annual Salary of an American Full-time Assistant Pastor." *The Christian Press*, July 25 1992, 2.

⁴⁸ U. S. Census personal income, over age 25, 2006 statistics forum.
<http://pubab3.census.gov/marcro/032006/perinc/new03-000.htm>

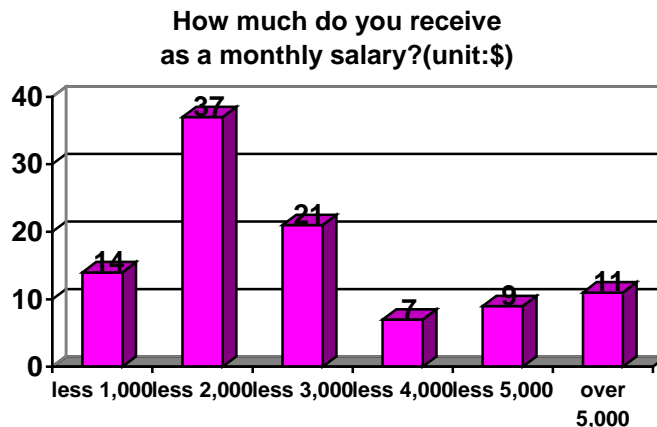


Some church members in Korean-American Presbyterian churches use church business to do their secular business. They compare the work of the Korean pastor in Korea with the work of the Korean-American Presbyterian pastor in the Washington, D.C. area. They often feel that the Korean pastor in America prepares for only one or two sermons a week, while Korean pastors in Korea do at least ten sermons per week.

Some church members in Korean churches maintain that the salary of the pastor should be minimal, believing that it is very easy to minister in America since the Korean pastor preaches only one or two time weekly. The annual salary of most Korean pastors in America is greatly below the median household income of Americans. This may cause the pastor to be bi-vocational, thereby limiting his time and effectiveness in ministry in his church.⁴⁹

<Chart 36>

⁴⁹ Sun-Ho Hyun, *The Report on Korean Immigrants*, 275.



Additionally, most churches cannot afford their own building for regular worship services and other activities in the churches. The rent some charge the churches is more than they can afford.

The Impact of the Korean immigrant Family on Church Growth

Many Korean families in America are experiencing pain, are in trouble, and are undergoing frightening change in a new and different culture. Korean immigrant Christian families have many problems. Conflict often exists between the husband and wife, parents and children, and over the Christian education of their children. The resulting disorder of the family has impacted many churches. This places an unusually heavy burden on Korean pastors as they lead and minister to the families in their congregation.

Tae-Joon Cho stated:

Many Korean immigrants who were never affiliated with churches in Korea regularly attend Korean ethnic churches in the United States. Comparing their present lives with their lives in Korea, it is certain that the standard of living in America is higher than it was in Korea; their present emotional and spiritual

condition is not so. Therefore, they go to church. The church is the easiest place to contact them and the best place to counsel them, if it functions well.⁵⁰

Alert Korean pastors regard Korean immigrant churches as a family counseling institution for non-Christian as well as for their church members. This provides an excellent opportunity to educate them on the basics of the Bible and to evangelize them.

Donald A. McGavran stated:

he significant turnings to Christian faith yet to occur among the great populations of Asia, Africa, and Latin America will come by people movements. At least two-thirds of all converts in Asia, Africa, and Oceania have come to Christian faith through people movements. In many provinces, nine-tenths of all those who first moved out of non-Christian faiths to Christianity came in people movements. Most Christians in Asia and Africa today are descendants of people movement converts.⁵¹

A people movement can occur among Korean immigrants in America. Church programs offer many opportunities for Christian families to unite with other Korean immigrant families. If properly developed, such a program might be a method to reach whole households. Because of this, it is relatively easy to convert whole households and to spread the Gospel along the natural lines of relationships, thereby stimulating a people movement. This movement can be called “Oikos Evangelism.”⁵² This evangelism can compare with “Web movements” through using “natural ties of friends and family to compel many to come to Christ.” This could be a primary means of church growth for Korean immigrant churches in the United States.⁵³

⁵⁰ Tae-Joon Cho, “*Marital Conflict and Stability among Korean Immigrants in the United States*” (D.Min. dissertation, School of Theology at Claremont, 1990), 67.

⁵¹ Donald A. McGavran, *Understanding Church Growth* (Grand Rapids: William B. Eerdmans Publishing Co, 1980), 356.

⁵² Peter C. Wagner, Win Arn, and Elmer Towns, *Church Growth: State of the Art* (Wheaton, IL: Tyndale House Publishers, 1986), 302.

⁵³ *Ibid.*, 302.

Summary

Many Korean-American Presbyterian Churches have a felt struggle with pastoral leadership, difficult cultures, and desire to pay the price for church growth. The author conducted an overview of the recent trends concerning Korean-American Presbyterian Churches in Washington. D. C, as well as related by the factors which hinder growth and cause the stagnation among Korean-American Presbyterian Churches.

CHAPTER 5

The Case study of Messiah Presbyterian Church of Washington D.C.

Brief History of Messiah Presbyterian Church of Washington D.C.

The focus of this project will be to examine the history, practices, and methods of the Messiah Presbyterian Church in Washington D.C..

¹ The church first launched on October 1, 1989, under the leadership of Deacon Kwan, Young-Mok. The meeting took place at his house with fourteen other Korean-American Christians.

On April 29, 1990, a new pastor was installed; Lee, Dong-Chul and the church began to grow. The growth required more space so on July 22, 1990 the local Lutheran church was used. The mission-minded church was helping two Korean churches and six foreign missionaries and it continued to grow.

On February 2, 1992, an office building was added for additional Sunday School space. At that time, the number of church members was one hundred forty. Under the leadership of Lee, the church experienced exceptional growth. After purchasing a 2,200 square foot facility on September 30, 1993, the number of church members doubled in one year from 200 in 1993 to 400 in 1994.

Space once again became a problem and on February 6, 1995, they bought a

¹ The Author interviewed the church planting members and the church history to former senior pastors.

22,000 square foot building which they occupy today. Their location is Annandale, VA, which is suburb of Washington D.C. and where many Korean immigrants lived. The church had strong, excellent programs under Lee's pastoral leadership. The average church membership who attended weekly worship services was about five hundred.

The preaching of the Senior Pastor Lee was excellent. His main themes had focused upon victory in spite of suffering. These sermons, which comforted the Korean immigrants, caused rapid growth in two years.

Pastor Lee emphasized discipleship training for church growth. Because the church had so many members, Lee himself had been unable to teach them outside the pulpit. Pastor Lee also chose a democratic form of church government rather than an autocratic one because of the cross-cultural setting. Pastor Lee had insisted that the main theme of his preaching be the spiritual life of "positive thinking." His reasoning was that Korean immigrants in America experienced great difficulties in simply living in a culture that was foreign to them and where the English language was difficult to master. These difficulties caused many problems which Lee felt the church membership require encouragement and courage to press on.

Lee's worship and church programs were similar to revival meetings and it resulted in significant growth. However, Pastor Lee began having some marital problems, so On December 30, 1995 he resigned as the pastor of the church. Many church members were devastated because they had depended on Pastor Lee as a father, and many church members quit.

On May 5, 1996, Pastor Kwan, Hyuk-Chun began a two years pastorate of the church. Pastor Kwan hoped to change the normal church functions in an effort to erase

the member's ill memories of Pastor Lee. While well intentioned, Pastor Kwan failed to adequately prepare the church members for the radical changes related to adopting a new pastor and conflict between many church members and Pastor Kwan resulted. The wound of the betrayal of Pastor Lee hadn't had time to heal and the church members didn't trust church leadership. Pastor Kwan resigned and moved to San Francisco. Discouragement among church members swelled and many quit, leaving only 200 people in the congregation.

On August 6, 1998, Pastor Lee, Jung-Nam was installed as the third senior pastor of Messiah Presbyterian Church of Washington D.C.. The church was in desperate need of a leader who could attend to the church member's spiritual and psychological needs. Pastor Lee was always full of hope because he recognized the agony and loneliness the church members were in. The emphasis in his sermons was on three points: The gospel, ones attitude as immigrants and new pioneers, and on the need to promote international understanding. He focused on teaching that living in the United States is not simply having a big house and expensive car, but being a good person who is totally committed to God. The church members responded to Lee's leadership and vision.

Under his conservative leadership, the church began to grow once again. Pastor Lee exerted strong leadership as a good manager and strong preacher. Through his preaching and Bible study, Pastor Lee trained his church members to be faithful like Abraham, patriotic like Moses and strong in leadership like David. In particular, he taught his congregation how to sustain their Korean-American identity in a cross-cultural setting.

He also started the Messiah Korean School for Korean immigrants as a ministry

to reach lost people. However, on March 10, 2002, because of a conflict between the pastor and his church members, Pastor Lee left the church. The Messiah Presbyterian Church of Washington D.C. church membership consisted of about one hundred after the conflict. On May 5, 2002, a new pastor Lee, Gun-Woo was installed as the senior pastor. Once again conflict arose; this time church board members forced Pastor Lee to resign as pastor on 2005. As a result, church membership experienced a dramatic drop from 250 to 50.

The church found it difficult to maintain the facility due to financial difficulties related to lost membership. It did not help that the church was unable to hire a pastor during this time. Eventually, church membership fell to the original church planting group of 20 people. Church members were split as they considered what they should do. Two thoughts were considered: First, should the church restart with a new vision? Secondly, should the church band with another Korean-American church?

The church building was too large for the current member's need. Many Korean churches rent and do not own their own facilities, so many Korean churches tried to purchase the property, however, God had other plans for those faithful members in the Messiah Presbyterian Church.

In October 1, 2006, Han, Sei-Young, who had served as assistant pastor at the YoungSang Presbyterian Church in Philadelphia, had a vision from God regarding the fledgling church and was appointed the senior pastor. Quickly, on November 12, 2006, the author of this paper was commissioned as the assistant pastor of the church under Reverend Han.

Currently, Reverend Han Seiyong is the senior pastor of Messiah Presbyterian

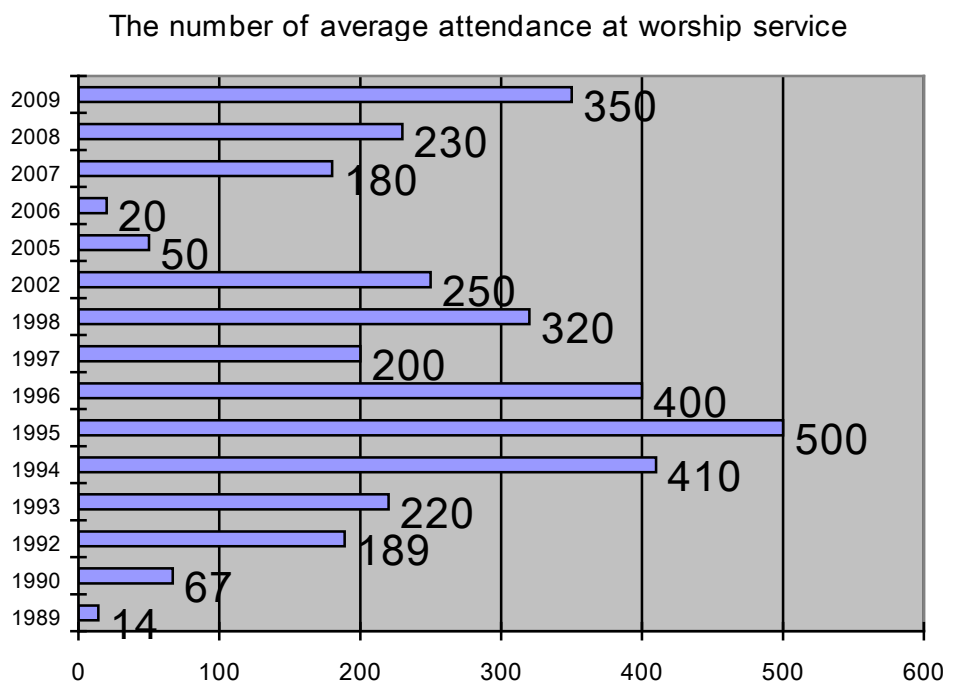
Church of Washington D.C.. This is his first church as the senior pastor. Messiah Presbyterian Church of Washington D.C. has been a good example of church growth in the Washington D.C. area. However, a few years ago it possessed low church membership of 20 members and experienced many inter-cultural problems, i.e., Korean-American immigrant church issues. In the church's 20 years it has experienced a rapid decline and growth in church membership. Today, it is known as one of the fastest growing Korean-American Presbyterian churches in America.

During the last 3 years, Messiah Presbyterian Church of Washington D.C. has grown in attendance from 20 to more than 350 people. New guests visit the church every week. The author has been serving the Education and Assistant Pastor of the Messiah Presbyterian Church of Washington D.C. for 3 years, from 2006 until the present time.

The numbers of attendance and total numbers of baptism

The transition of the average adult attendance during a Sunday worship service is shown on chart 37. These numbers represented the average attendance each year from January to December. The church started with just 14 members when Deacon Kwan, Young Mok served the church for the first time. After five pastors, in the church's 20 years it has experienced a rapid decline and growth in church membership. However, today it is known as one of the fastest declining and growing Korean-American Presbyterian church in Washington.

Chart 37



The total number of baptism of the church is shown in chart 38. The number of baptisms started at 11 in 1990. The total number of baptisms in the church increased to 28 in 2009. According to charts 38 and 39, the number of average attendance in Sunday worship service each year was nearly the same as the total of those new visitors. This means that most new church members became Christians by evangelizing the lost, and evangelism was being accomplished actively.

Chart 38

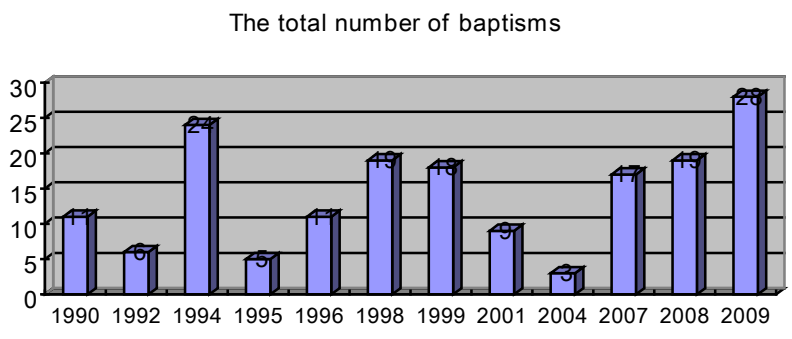
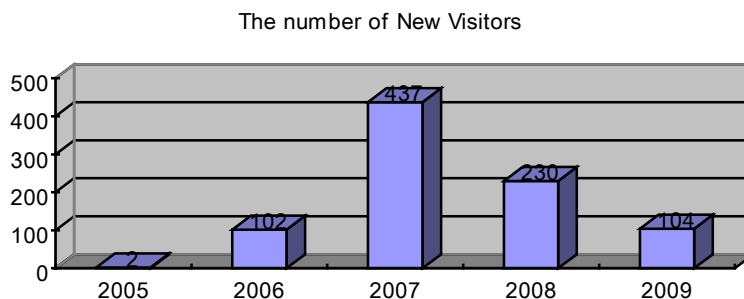


Chart 39



Pastoral philosophy

A clear purpose or vision of any organization is a very important factor. Warren remarked on the importance of an organizational vision as follows, “Nothing precedes purpose. The starting point for every church should be the question, ‘Why do we exist?’ Until you know what your church exists for, you have no foundation, no motivation, and no direction for ministry.”²

Pastor Han wanted to establish a biblical church when he first served the church. His philosophy of ministry begins with Ecclesiology. His vision is “Nation to Nations, Generation to Generations” He explained the existent purposes of church in three parts: (1) For God; (2) For this world; and (3) For the church itself. Therefore, he insists that God wants to receive glory through glorious worship, festivals that help reach the lost, and mature Christians as church members. For this, his ministry is to awaken the laity and make disciples to implement the roles for God, the world, and the church.

Strategies for Church Growth

Reverend Han is a man of prayer who constantly submits his praises and requests

² Rick Warren, *The Purpose Driven Church* (Michigan: Zondervan Publishing House, 1995), 81.

to the Lord. He regularly starts praying at 4 AM at an early morning prayer service and ends at 10 PM. The reverend would prepare his sermons for the congregation during this time while seeking God's direction. The Lord responds to the humility of Reverend Han and after two months the church had grown from 20 in October, 2006 to 80 in December, 2006. By June of 2008 church membership had risen to more than 350. What was the reason for this phenomenal growth? What factors and methods were at the root of the once fledgling church to a congregation of over 350?

There are nine reasons for the growth of the Messiah Presbyterian Church. First, the most obvious reason for the growth is Reverend Hans strong pastoral leadership. Pastor Han's influence took a once confused church body, unified it, and gave it direction. His administrative style was one that the people could identify with and rally around as a church body. He emphasized harmony among church members, and old and new members. Strong pastoral leadership is critical for church growth. Pastor Han has not emphasized a charismatic autocratic style of leadership but utilized a democratic church government, recognizing a significant difference between a traditional Korean church setting and the current diverse cross-cultural setting.

Secondly, Pastor Han is an excellent preacher. His main preaching themes are centered on enhancing the church members' spiritual life. He accomplishes this by focusing ones attention on being "positive in Christ". These sermons, which comfort Korean immigrants, have been broadcasted in the Washington D.C. area on a Korean radio station. The 200-seat sanctuary has rapidly filled to its capacity at each of the Messiah Presbyterian Church's two Sunday morning worship services. In addition, most of the 350 church members remained for a Sunday school class that meets immediately

after the service or they meet in a small group with other believers.

Thirdly, Pastor Han recognized the importance and need for discipleship training and Bible study for the church to grow strong in the faith. He appointed the author of this paper as the Education Pastor in charge of these two facets in the church. The Lord has used Han's leadership and vision in this area to strengthen the church members in the Christian faith. The response has been phenomenal as attendance has been over 60 percent for every Sunday school class.

There is a Bible study called "Messiah Study" that consists of a course processing several stages in the church: (1) Visitation study; (2) Setting study; (3) Training study and (4) Leadership study. Han made this Bible study curriculum mandatory for all church members, and provided input about what a non-Christian and young Christian would look like in his textbooks. It is connected with his pastoral philosophy of evangelizing the lost and making disciples.

Fourthly, most Korean immigrant children in the United States cannot speak the Korean language, and are unable to effectively communicate well with their parents.³ Reverend Han instituted an English worship service on Sunday by a second generation pastor, who speaks English fluently. The Korean immigrants who cannot speak the Korean language attend this church service.

Fifthly, Korean immigrants in Washington D.C. have used the church to meet their social needs. The church has recognized this need and has made accommodations to facilitate a warm and loving atmosphere among a people who often feel displaced and rejected. New comers in the Washington D.C. area have often visited the church because it met their social needs. Included in this ministry was the New Immigrants Settle

³ "Communicating with your kids" *Kwang Ya*, (Korean Harvest Mission) August, 1992. 39-40.

Program, free lawyer consulting, youth counseling etc. These programs have been a bridge that has sought to reach out to the lost and minister to those faithful in the church.

Sixthly, Rev. Han emphasizes the time of prayer. However, he shows the example of prayer through his prayer of three hours every day and fasting once a week. Leaders in the church have to pray for more than 30 minutes over five times a week. All members can pray anytime during five to eight after the early morning prayer meeting. When they meet together in their cell church, they have to pray in regards to the shared contents of people, evangelism and mission.

Seventhly, the “Visitation” class is taught by Pastor Han as the basic course of the church. However, other courses excluding “Visitation” are taught by lay leaders who have the gift of teaching. The leaders, who teach, become experts in their teaching, but first are taught by Rev. Han.

Every leader must take the necessary courses in the church, but the necessary courses are different according to each duty. Chart 40 is a table of required duties for the Shepherd, Deputy Shepherd, Praise Team, teacher, deacon and elder in the church. A Deputy Shepherd or Shepherd who leads a cell church is responsible to check on all the requirements for his team. Pastor Han also holds a special training class for all the church leaders once each year. The leaders study such areas as guiding a small group, counseling, self-story preaching, and conflict resolution.

Chart 40

Requirement for Appointment of Duties

Require Condition	Teacher	Praise Team	Deputy Shepherd	Shepherd	Deacon, Elder
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Church Member	N	N	N	N	N
Attendance in Sunday Morning Worship	N	N	N	N	N
Attendance in Wednesday Worship	C	N	N	N	N
Attendance in Early Prayer meeting	C	C	N	N	N
Attendance in Friday Prayer meeting	N	C	N	N	N
Bible Study classes	E	E	N	N	N
Tithe	N	N	N	N	N
Qualification	N	N	N	N	N

● N –necessity, E-exhortation, and C-consideration.

Well-prepared materials, systems, and teachers of the classes are a very important motivation for church growth to succeed. The characteristic of the leadership training is to focus on the member's relationship with God, people, and other areas of their lives.

Eighthly, after a survey, Win and Charles Arn stated, "75-90 percent of respondents answered that they are now in Christ and their church through friends or relatives."⁴ Thus, the church's strategy for evangelism is to win souls through relationships. Members often invite the lost to their homes, share food, and discuss one another's week. To become involved in each other's lives is critical for the transformation of life.

The stages for each member during evangelism is divided into four activities. First, the members invite a lost person to church. Secondly, a shepherd and other

⁴ Win Arn & Charles Arn, *The Master's Plan For Making Disciples*, (MI: Baker Books, 1998), 46.

members take care of the invitee in the church. Thirdly, the shepherd convinces the new member to take the “Visitation study” course. Fourthly, Pastor Han leads them to receive Jesus Christ as their personal Lord and Savior.

Chart 41

The Division of Evangelism

Members	Shepherd & Members	Shepherd	Pastor
Invite the lost	Care for the lost	Convincing to take the “Messiah study.”	To evangelize the lost through a class

Effort is also made to support mission fields financially and prayerfully. A cell church has a mission field and each cell church use the mission field’s name as the cell church’s name. What are the characteristics of the cell church? There are four characteristics: (1) The goal of church’s ministry applies stress to win the lost; (2) Division between Bible study and discipleship training; (3) Division of evangelism work; and (4) Division of role between pastor and lay members.

Lastly, the church location has a positive or negative impact on the church’s success. A good location allows members to have easy access to their desired traffic pattern. A church should be located on a common route that many people traverse going to work or common shopping areas. The church location is at the center of the Korean culture in Washington D.C. In addition, it is very close to the 495 Interstate which

enables visitors easy access to quick travel routes.

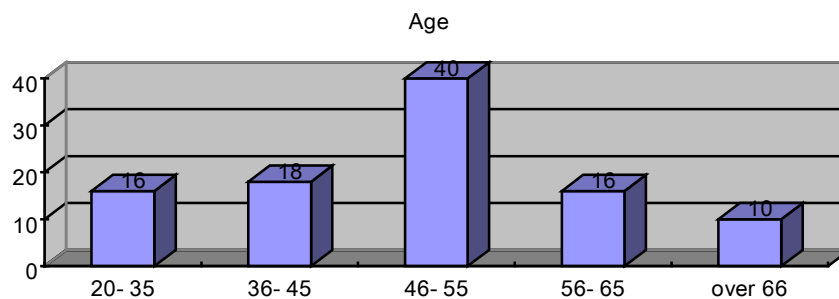
Chart 42



Results of the Surveys

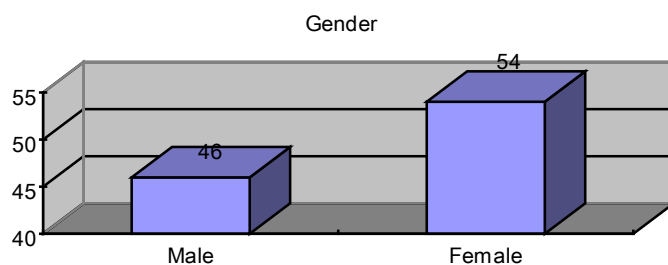
The survey was administered on Sunday, June 7th, 2009. It was distributed to 170 church members. 152 of them responded.

1. Age:

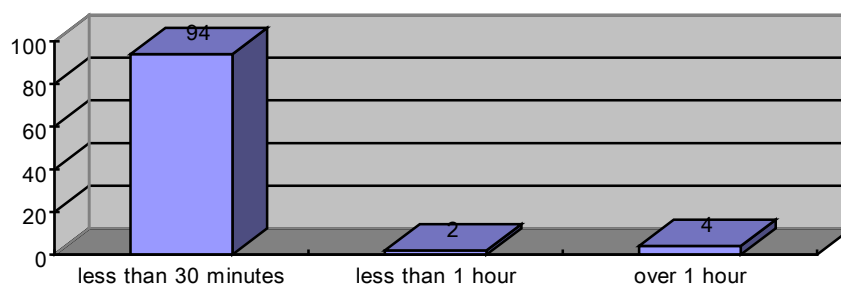


As the exhibit “age” shows, over 66% of the church member’s age are more than 46 years old. Clearly, the members are consisting of various age and generation. The author thinks that a healthy church would be well represented by all age groups.

2. Gender:



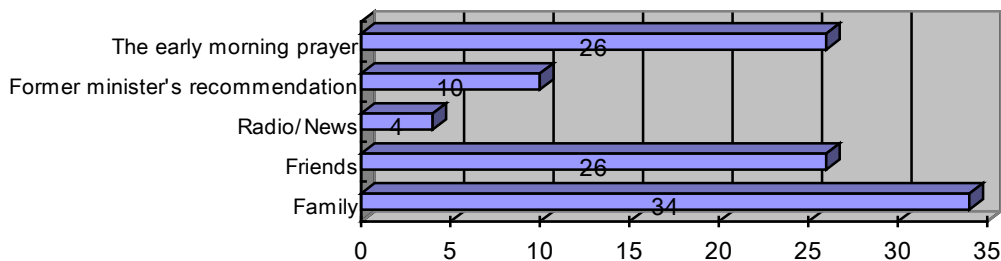
3. Approximate distance from home to Messiah Presbyterian Church of Washington (one way):



Messiah Presbyterian church members live near the church. The members were

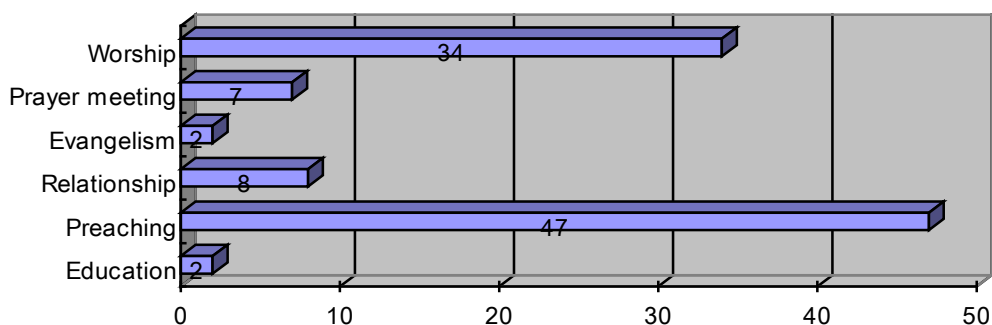
overwhelmingly found to live less than 30 minutes drive from the church, at 94 percent.

4. What was your first contact with MPCW?



The responses to this question were as follows: Family 33%, friend 25% and the early morning praying meeting 25%. In just three years the ministry grew from an average attendance of 20 to more than 350 people. The ministry started growing as members started bringing their friends and family to the service.

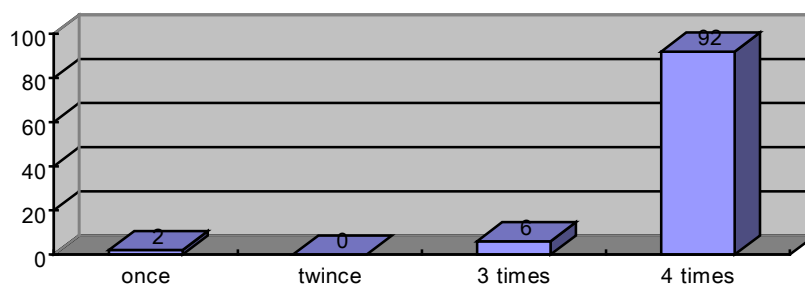
5. What one thing most influenced you to join MPCW?



The responses were as follows: Preaching 47%, Worship 34% Relationship 7% and Prayer meeting 6%. Through the results of the survey, the writer concluded that church growth was directly related to the power of preaching and worship. Lay saints in mega-

churches were asked to respond to the statement, “What are the biggest factors in your church growth?” 71.7percent responded that they absolutely agreed that preaching is largest single reason of their church growth.⁵ Worship was also found to be critical where church growth, evangelism, and mission all grew out of it. There were relationships between worship and church growth, because churches can meet unchurched persons needs through the service of worship. Worship is a bridge to mission for unchurched people. Worship is a medium that is enjoyed by every culture and it contains spiritual truths important for salvation.

6. In a typical month where 4 Sunday morning services are given, how often do you attend worship services?



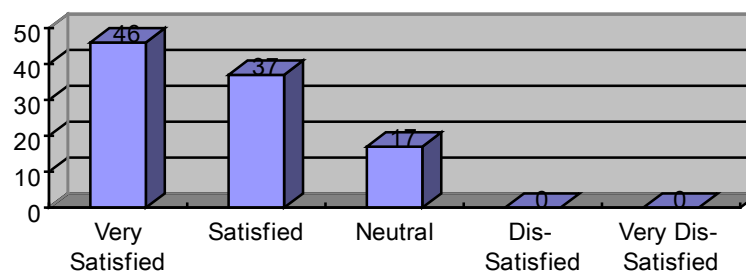
One of the members told me, “The worship in our church is explosive.” The author of this paper believes that this is a good way to describe the worship at Messiah Presbyterian Church. The survey showed that 92 percent of the members attended the Sunday morning worship four times each month.

7. Please indicate with a check mark (✓) your level of satisfaction with each of the

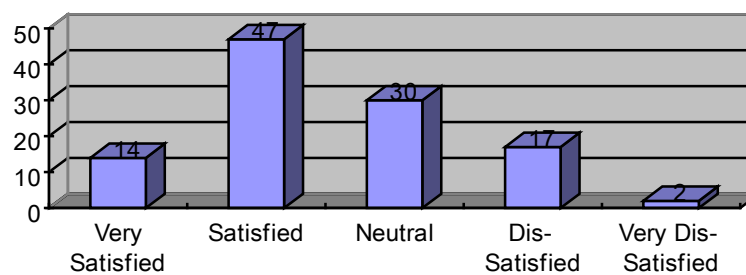
⁵ Youngki Hong, *Korean Mega-Churches Charismatic Leadership* (Seoul: Korea Institute for Church Growth, 2002), 229.

following?

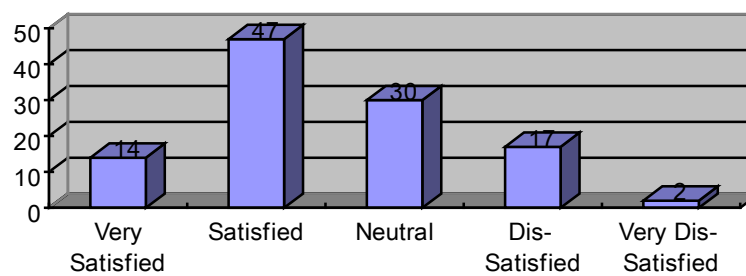
7- 1 Sunday Morning Worship Service



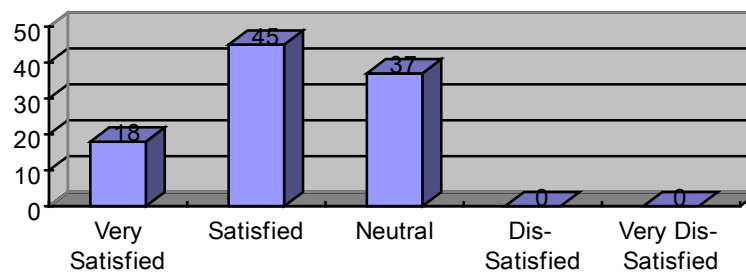
7- 2 Nursery Care



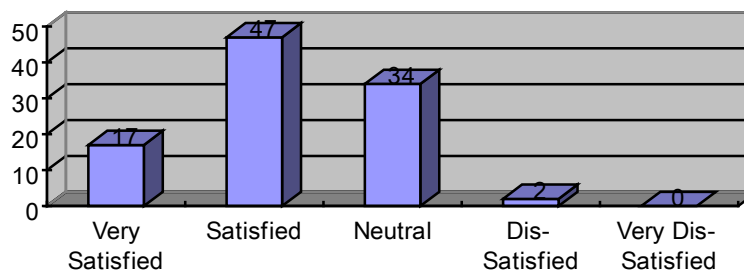
7- 3 Music Ministry



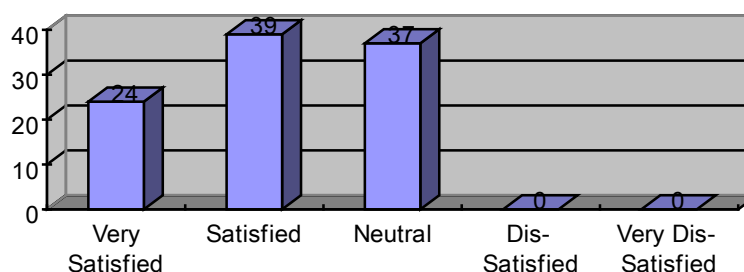
7- 4 Wednesday Evening Service



7-5 Friday Evening Praying Meeting

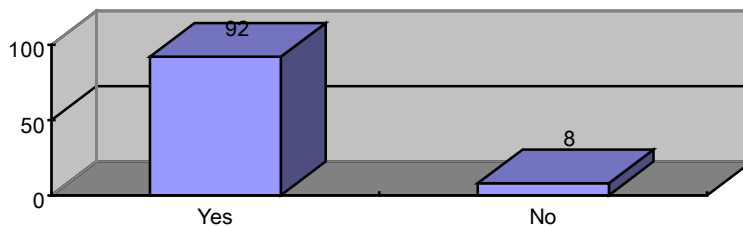


7-6 The Early Morning Praying Meeting



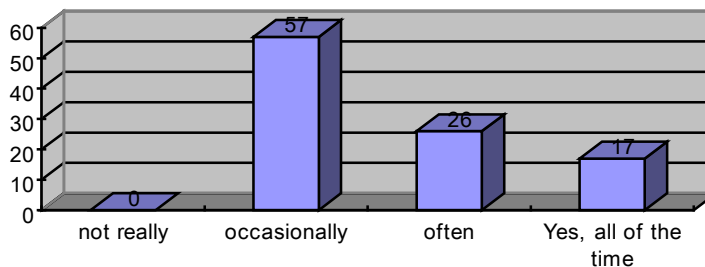
Messiah Presbyterian Church members were asked the question about worship, the early morning praying meeting, Music ministry, Wednesday evening service, Friday evening praying meeting and nursery care. None of the responses were negative to this question. Most gave an answer with “very satisfied” or “satisfied”. They also gave a positive response to the other similar questions. This was especially true of the prayer meeting. Every morning from 5:00 am to 7:00 am there is a prayer meeting in the church. A different pastor or leader is in charge of each hourly segment. Some 100 – 150 people are present in the four sessions every morning. Every Friday night, the church has an all night prayer meeting. On special occasions the church dedicates twenty- four continuous hours of prayer for the country and church members.

8. Do you feel that you a vital part of the church family? Yes/ No



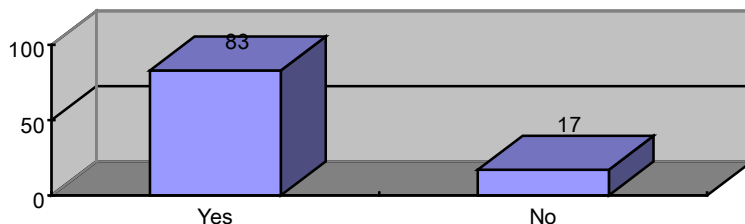
Their responses were as follows: Yes 92% and No 9%. The writer thinks that the effectively healthy church is a certain spiritual vitality by the Holy Spirit

9. Do you feel that you are being used according to your God- given gifts and passions?



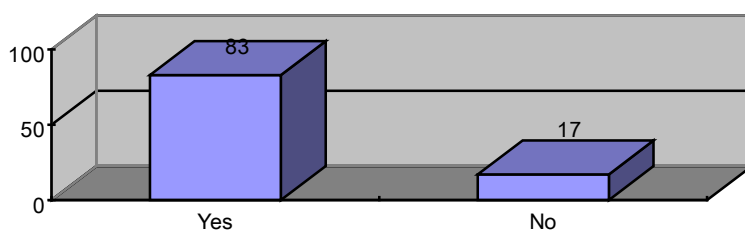
Almost 56% of members are not using their spiritual gifts. This means that we cannot be certain that the gifts are being used in church. All of the gifts are necessary to have a healthy, effective church which can promote healthy and effective growth. There are methods of supplementing healthy church growth of Korean American Presbyterian churches in the next 10 years.

10. Are you comfortable encouraging non-members to come to MPCW?



As Exhibit A shows, over 83 percent of members were satisfied that new members were comfortable encouraging others to come to the church. Nearly 33 percent of the Korean American Presbyterian churches in Washington, D.C. do not have a committee for assimilating new members. Korean American Presbyterian pastors acknowledge the need for new member assimilation and the necessity to successfully baptize and integrate new believers into the local body. In fact, over 83 percent of pastors do well to take care of new member. Their focus on teaching them (discipline) is slightly lower (62%)⁶

11. Are you currently involved with a ministry team of any kind at MPCW?

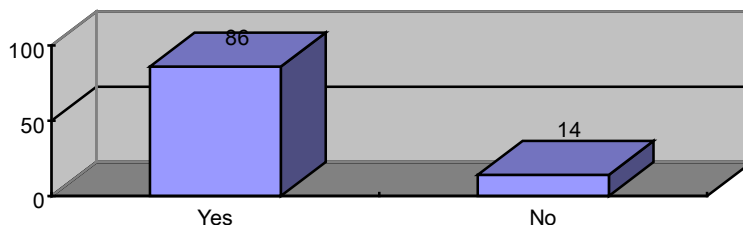


Their responses were as follows: Yes 83% and No 17%. The writer believes that the rate of lay people involved in the ministry is drastically high and reflect the early church described in Acts 2, where everyone met and ministered together daily.

12. Do you feel that you are closer in your relationship to Christ than you were not

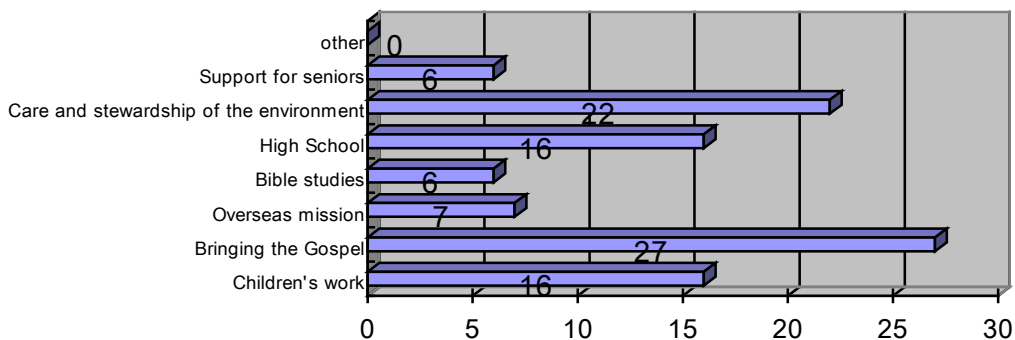
⁶ See the chapter 4. 62-63

attending to MPCW some years ago?



Their responses were as follows: Yes 86% and No 14%. They felt closer in their relationship to Christ after attending the church. The writer think that growing church members experience the grace of God and this draws them closer to Him. So there is a certain spiritual vitality that one notes immediately at the Korean American Presbyterian church.

13. Looking ahead 10 years, what do you feel that God is most calling MPCW to be as a church?



As shown in the exhibit, among members responding, the most significant answers were “Bringing the Gospel to the unreached” registers at 27%. Next, “care and stewardship of the environment” registers at 22%, “children’s work” and “High school/ college

ministry” both registering at 16%. Many members were interested in evangelism strategies. Thus the chart also points out that in order to grow the Messiah Presbyterian Church continually in Washington. D. C, they must reinforce the aforementioned approaches.

Analysis of the Findings

The survey results reveal an overall positive response. Although there are some that are negative. The results are both encouraging and disappointing. The following positive responses show that the implementation of church growth strategies in the ministry has been effective for the Korean American Presbyterian Churches in Washington. D. C.

The writer learned and obtained much useful data about the Korean American Presbyterian churches throughout the distribution and examination of this survey. The writer also discovered many differing opinions and feelings among Messiah Presbyterian church members for church growth.

Many Korean parents are interested in education for their children and care for their seniors. So Korean American Presbyterian churches have to interest more than now. The first language of most Korean immigrants in the United States is Hangeul, the Korean language, and the second is English. More than 80 percent of the Korean Americans in the United States are first generation immigrants.⁷ Korean pastors and church leaders should emphasize church worship services in the Korean language for these immigrants.

Second generation Korean Americans may not be proficient in the Korean

⁷ “Korean Immigrants as an Isolated Island,” *Kwang Ya*, 56.

language. A worship service in English is important. Most Korean American Presbyterian churches are interested in teaching the Korean language for the second generation. Pastors view this language program as an effective method of evangelism for non-Christians. Many problems are encountered in reaching non-Christians immigrants. People of other religious backgrounds do not like the school programs in the church. Attempts to establish such language programs have been met with competition from other groups. Some churches adopt secular programs in the church. Findley B. Edge suggested, “As a Christian his primary purpose is to do the will of God, and in so doing both he and society are changed.”⁸

Another target population among Korean Christians in America is senior citizens. Frequently, they take care of the grandchildren in their homes. Church programs and activities designed especially for senior citizens can have a positive response in the churches. A Korean pastor can lead senior citizens to Christ and train them to be active members in the church.

Summary

The author dealt with the case of Messiah Presbyterian church. We can understand the characteristics or strong points of the discipleship training of these churches. It can make a developing proposal for the Korean American Presbyterian Churches in Washington in Chapter 6.

⁸ Findley B. Edge, *A Quest for Vitality in Religion; A Theological Approach to Religious Education*, 67.

CHAPTER 6
CONCLUSION AND RECOMMENDATIONS
FOR KOREAN-AMERICAN PRESBYTERIAN CHURCHES IN WASHINGTON.

D. C.

The Need for Growth of Korean-American Presbyterian Churches in Washington.

D.C.

Many Korean people have migrated to Washington, D. C. in order to create new lives in a different culture. They have also desired to form a Korean immigrant society in the United States and have it benefit from increased opportunities.¹

In 1903, eighty-six Korean immigrants migrated to America and were employed as laborers. They enjoyed educational opportunities and exercised religious freedom in the United States after having been repressed socially and politically in Korea. Today, Korean immigrants in the United States still have many problems in their lives; language difficulties, adjusting to a different culture, and finding a suitable mate.²

After the passing of the immigration laws in 1963,³ many people in Korea were able to come to America. In 2009, the number of Korean immigrants in the United States

¹ "Korean Immigrants as an Isolated Island," *Kwang Ya*, 56.

² Sang Kuk Han, *The General Sermon Book for the Life of Immigrant* (Seoul Korea: Christian Publishers, 1987), 55.

³ John F. Kennedy, *A Nation of Immigrants* (New York: Harper & Row, Publishers, 1964), 104.

was about 2 million.⁴ The greatest challenge facing these Korean immigrants is to maintain their traditional values and sense of national identity while, at the same time, becoming acculturated to the language and cultural norms in their adopted country, the United States.

The historical record of Korean immigration to America provides ample evidence of God's grace and guidance. American missionaries desired success for the immigrating Korean people. George Haber Jones, American missionary to Korea, offered a prayer for the first Korean immigrants before they departed on their journey.⁵ God provided leadership among the immigrants. The first Korean language worship service under the leadership of a lay preacher occurred six months after the first immigrants arrived in America. A Korean pastor built the first Korean immigrant church in Hawaii, nine months after the first Korean language worship service.⁶

A basic need for Korean immigrants is to find religious identity in their cross-cultural setting. Korean pastors and their church members in America respond to this need with love and a clear presentation of salvation. Their calling from God is to evangelize the Korean-Americans. Although God can do anything for His church by Himself, He has chosen to do it through His people. For the most part, Korean immigrant Christians have maintained a faithful witness throughout their history in America.⁷

About 78 percent of all Korean immigrants live in four megacities of the United States (Los Angeles, New York, Chicago, and Washington, D. C.). In 2008, the number

⁴ <http://www.koreatimes.com/>

⁵ Sang Kuk Han, *The General Sermon Book for the Life of Immigrant*, 53.

⁶ Hyun Han Kim, *The Korean Diaspora*, 44.

⁷ *Ibid.*, 44.

of Korean-American churches in Washington D.C. was 500 who served 170,000 Korean immigrants.⁸

Sociological Relationships and Church Growth

Christian Life-style for Korean Immigrants

Korean people are descendants of Mongol tribes, calling themselves the “Han” race. For more than five thousand years, Korea was an agricultural society in which self-sufficiency insured a strong sense of local identification. People in Korea still identify strongly with their native region.⁹

As a people strongly influenced by the Confucian tradition, Korean immigrants identify with the birthplace of their ancestors, even when their descendants may be elsewhere. This identification with Korea includes not only their ancestral home but also their language. They are one ethnic family, speaking one language; and this has been a crucial factor in their sense of strong national identity.¹⁰

The language and culture patterns in America may seem strange to Korean immigrants. However, as they settle in their adopted homeland, it is essential for them to become aware of the American way of life and adapt their own life-style.¹¹ Korean-American Presbyterian pastors can also help Korean immigrants enter American culture

⁸ <http://www.koreatimes.com/>

On June 2, 2008. The census includes the number of legal and illegal immigrant in the United States.

⁹ Gary P. Steenson, *Coping with Korea*, 1.

¹⁰ *Ibid.*, 11.

¹¹ *Ibid.*, 11.

with the least amount of “culture shock” and to make a successful adjustment which will enable them to live healthy and reproductive lives in this environment.

Korean immigrant Christians need to recognize that the Bible alone is the supreme standard by which all human conduct and opinions should be tried. In this light, it is more important for them to establish a biblically-based Christian life-style than for them to place excessive emphasis upon either Korean or American cultural norms. Through strong biblical teaching and preaching, Korean pastors can present a model of a Christian life-style for Korean immigrants. An important role for Korean pastors in America is to provide biblical direction and the adoption or rejection of particular aspects of American culture for members of their congregations. The most important life-style for Koreans in America must include an all-embracing consciousness of the reality of God, the saving grace of Jesus, the transforming work of the Holy Spirit, and their own exercise of spiritual and cultural discernment.¹²

In the early phases of the acculturation process, the love of God and Christian believers may be the only love that Korean immigrants will experience. In 1 John 4:19, the Bible declares that love is initiated by God, not by man. In the transitional period to the American culture, Korean immigrants will not always find good relationships within the society in general. Yet, as Jesus’ ambassadors exercising the ministry of reconciliation, one effective way for the Korean-American church to express God’s love is to have an open mind about their new home and to develop good relationships with new immigrants from Korea, whether they are Christian or not.¹³ Because Christianity

¹² Eugene A Nida, *Custom and Cultures: Anthropology for Christian Missions* (Pasadena, CA: William Carey Library, 1983), 266.

¹³ “Because American Culture Is Becoming More Secular, Churches must adopt new strategies,”

transcends any race and culture, Korean Christians have a responsibility to evangelize the lost in their new area of residence. This is every Christian's responsibility, and it should govern their life-style regardless of where they are in the world.

Traditional Korean Immigrant Families

The traditional family in Korea is large with several generations usually living together. The traditional family normally is strongly committed to the Confucian concept of man's dominance over woman and the priority of the elder over the younger. Those in authority in the Korean family work to establish this order for the good of their family. Order in a Korean home is maintained through obedience to a superior; that is, children obey their parents, wives obey their husbands, and parents obey their parents. Korean people normally desire to retain the most esteemed ethical values in Korean traditional society. They place great emphasis on filial piety to parents and ancestors, marital fidelity to spouses, and faithfulness to friends.¹⁴ Korean-American Presbyterian Churches have a critical responsibility to reinforce these qualities through biblical instruction and the demonstration of an authentic Christian life-style. In addition to helping Korean immigrants in general, such a redemptive ministry also will have a positive influence on the prevalent problems associated with juvenile delinquency among immigrant youth and the care of senior citizens among families.¹⁵

National & International Religion Report, October 5, 1992, 8.

¹⁴ Edward Kim, *Facts about Korea*, 146.

¹⁵ "A Horizontal Line", *Korea Times*, August 22, 2008, 1.

Only 10 percent of married women in Korea work at fulltime jobs outside of the home. Ninety percent of the women follow the traditional pattern of remaining in the home and educating their children to maintain the honor of the family.¹⁶ As Korean immigrant families find themselves caught up in American culture, with its emphasis on materialism and the accumulation of wealth, there is a natural tendency for Korean women to forsake their traditional roles and to seek outside employment in order to benefit the financial status of the family.¹⁷ Another significant function of Korean-American Presbyterian churches are to assist immigrant families in establishing biblical priorities for the home and the care of the children, even though there may be external pressure for them to adopt the trends of Western women in the current “women’s liberation” atmosphere.

According to Korean family tradition, children must obey and honor their parents. Some Korean immigrant children in America cannot speak their native language and so cannot communicate well with their parents.¹⁸ This is particularly true in the case of second and third-generation immigrants who have lost touch with the language of their native country and can no longer communicate with family members who still reside in their homeland. One possible ministry of the Korean-American Presbyterian church might be to offer language assistance courses, both Korean-English and English-Korean. This could be done by qualified members of the church on a volunteer basis.

¹⁶ “Housewives in Seoul, Korea,” *JoongAng-Ilbo Newspaper*, August 22, 2007, 14.

¹⁷ Edward Kim, *Facts about Korea*, 88.

¹⁸ “A Gap between Parents and Children,” *The Korea Gospel Weekly*, October 1989, 11.

In all families in a culture, there are conflicts between the husband and wife and between the parents and children. However, these conflicts may be intensified because of the transitional circumstances in which they live. As individual family members are exposed to various influences in American society, they frequently are confused by the contradictory values and behavior patterns. This, in turn, results in disharmony in the home. The resulting disorder of the family in the United States has been reflected in church disorder. Under the authority of the Bible, Korean-American Presbyterian pastors have a responsibility to pray for and educate the families of their congregations in the cross-cultural setting. By means of scriptural teaching and church oriented fellowship groups, they can assist in the resolution of family conflicts and help their church members in uniting the family structure in the home and in the church. If this were done, it might become possible to convert whole households and to spread the Gospel along the natural lines of relationships, thereby creating a people movement. This could be a primary means of church growth for Korean-American Presbyterian churches in Washington, D. C.

Healthy Korean-American Presbyterian Churches

Over 80 percent of all Korean immigrants in America are “first-generation,” that is, they represent the direct transition from the traditional culture in Korea to the new culture in the United States.¹⁹ They are not children born of parents who had previously immigrated to this country. Thus, they do not have any ready-made bridge upon which to pass from the former tradition to the new environment. The overwhelming percentage of the first-generation Koreans in America demands that special attention be given to the

¹⁹ “Korean Immigrants as an Isolated Island,” *Kwang Ya*, 56.

training of leaders for the new Korean-American Presbyterian Churches. This training must be carried out at multiple levels in lay training programs in the churches in special associational training programs for emerging leaders, and in Bible school and seminary degree programs to equip pastors and church staff members. It is very important for Korean pastors in the United States to design extension programs of ministerial training in order to develop healthy Korean-American Presbyterian churches.

Following the precedent set by the first Korean immigrants to the United States, Korean-American Presbyterian churches have strongly influenced the Korean immigrant society both economically, politically, and religiously. Korean-American Presbyterian churches have helped Korean immigrants in many practical ways: Jobs, housing, language interpretation, and legal assistance.²⁰ As a result, they have shown God's love in Jesus Christ and have grown strong churches and a strong Korean-American society.

Korean pastors help Korean immigrants in many ways which facilitate church growth; but they, as the spiritual leaders, must maintain a balanced perspective on their own role within the ministry of the church. They must not forsake the call to the Gospel ministries as the church grows in numbers. Korean pastors must train lay leaders to be social workers, in order that they might give their attention to prayer and the ministry of the Word. They must interest the churches concerning the biblical qualifications for lay leaders, and they carry out the multiple ministries of the church. This can be done only by the help of the Holy Spirit.

Strategies of Church Growth for Korean-American Presbyterian Churches

²⁰ Taek young Kim, *A Handbook of the Korean churches in America* (Seoul, Korea: Word of Life, 1984), 80.

In view of the case studies of Korean-American Presbyterian churches in Washington, D. C. presented in chapter 5, Korean-American pastors and the church members need to recognize the necessity for church growth in their local community. Strategizing for church growth encourages Korean immigrant Christians to seek the mind of God. Their study should be founded on biblical principles and for church growth in order for them to be effective in fulfilling the Great Commission. These church growth strategies will provide practical guides for other Korean-American Presbyterian churches in Washington, D. C., especially with regard to seven vital factors. The following recommendations, prepared by the author, follow the acrostic “**W. E. L. C. O. M. E.**”

8. Develop God-Exalting **W**orship
9. Prepare Effective **E**vangelism
10. Reinforce Pastoral **L**eadership
11. Build Pastoral **C**ore Values and Vision
12. Be Relevant to **O**thers in the Community
13. Develop Assimilation for New **M**ember
14. Concentrate on **E**ffective Prayer

Develop God-Exalting Worship

The writer found through the survey in the previous chapter that some major strong of Messiah Presbyterian Church of Washington is that they have a worship team or intercessory prayer team for worship and the traditional style is the dominant worship.

The Suggestions concerning Practical Steps for how to develop God-Exalting

Worship by the writer:

- 1) Be open and embrace positive worship styles.
- 2) Teaching the essence of worship to all church members.
- 3) Promote engagement of lay ministers.
- 4) Prepare powerful preaching.

Prepare Effective Evangelism

Through the result of the survey of this thesis, the writer emphasizes that church growth is directly related to the power of evangelism, combined with prayer, and the work of the Holy Spirit. This writer insists that the relationship between church growth and evangelism are closely related. In addition, when the writer asked the 152 Messiah Presbyterian church members for the future of ministry, the most significant answers were “evangelism” therefore, an effective evangelism study needs to be launched and its application is very important to church growth.

The other side, according to the results of the survey in the chapter four, the specific weaknesses of Korean-American Presbyterian Churches in Washington, D. C are that many of the churches have not their evangelism strategies.

The Suggestions concerning Practical Steps for how to prepare Effective

Evangelism by the writer:

- 1) Try for involving all members for outreach.
- 2) Involve all congregations for relationship evangelism.

- 3) Affirm those who serve in the outreach program.
- 4) Plan for outreach carefully

Reinforce Pastoral Leadership

The authority of Christian leaders is a spiritual authority granted for building up church members so that they will live out God's will in their daily lives and in Christian ministry. Because authority is derived from spiritual stature and respect, the pastor must demonstrate competence in the practical matters of church administration as he leads boldly. As seen in the Messiah Presbyterian church of Washington, D. C., the church grew quickly because Pastor Sei-young Han exerted strong pastoral leadership. Likewise, the four Korean-American Presbyterian mega churches in Washington, D. C. flourished under strong pastoral leadership.

In the analysis of the data from 100 Korean-American Presbyterian pastors in Washington, D. C. indicated that "what are the growth factors in your mind?" in appendix A, among pastors responding, the most significant answers were "the prayer and pastor leadership". This result points out that in order to grow the Korean-American Presbyterian churches continually; they must reinforce and develop the pastor leadership (29%). The pastor bears the responsibility for the work of his church in all situations. The most important factor in church growth is pastoral leadership.

The Suggestions concerning Practical Steps for how to reinforce Pastoral Leadership by the writer:

- 1) Equip Good Character.

- 2) Changing Leadership Styles.
- 3) Developing Effective Leadership.
- 4) Build a leadership team with co-pastors and lay-leaders.

Build Pastoral Core Values and Vision

Church members in a growing church must have spiritual vision, and they must have practical strategies by which to bring that vision to fruition. Accordingly, churches must be careful of those who advise them to ignore any planning and simply “let go.” This does not mean that we should trust our strategies and ignore the role of the Holy Spirit in the process. Proverbs 19:21 says clearly that God’s purpose will prevail regardless of our plans.

The Suggestions concerning Practical Steps for how to build Pastoral Core Values and Vision by the writer:

- 1) Develop clear vision for ministry in the future.
- 2) Make core values based on vision.
- 3) Set up regular planning according to vision.
- 4) Communicate what is important.

Be Relevant to Others in the Community

According to the survey that the study about strategy for unchurched evangelism in Korea by the Korean Institute for Church Growth, the majority of nearly 74% responded with an “Unfavorable”. According to the question of a preferable pastor in

your community, they responded that the most preferable pastor is “pastor’s character” and “pastor loves”.

The Suggestions concerning Practical Steps for how to be Relevant to Others in the Community by the Writer:

- 1) Show modeling for serving the community by church.
- 2) Give permission to engage in social service ministry.
- 3) Plan budgets for community ministry.
- 4) Reach the community through the media.

Develop Assimilation for New Member

The writer found through the survey in the chapter 4, shows that Korean-American Presbyterian pastors agreed that the relationship between church growth and new assimilation was very close. Therefore, Korean-American Presbyterian churches in Washington. D. C. will need that what the strategies of assimilation are for new church membership.

The Suggestions concerning Practical Steps for how to develop Assimilation for New Member by the writer:

- 1) Put the priority for new people in your ministry.
- 2) Study your community.
- 3) Encourage your church members to attract new people.
- 4) Appoint mentor for new people.

Concentrate on Effective Prayer

Prayer is a vital key to the numerical growth of the local church, since God can do more in one day than we can do in a thousand years. We must ask the Lord of the harvest to raise up laborers. Prayer is the engine that releases the power of the Holy Spirit to move the train. It is an essential factor for church growth. Without an atmosphere of prayer, the church can go no where, the train stand still. In addition, prayer is important because only a praying pastor can build a praying church and only united prayer among church members can establish prayerful, unified relationships between the “priesthood of the believers,” including the pastors and the people. It is absolutely necessary for the preacher to pray.

The Suggestions concerning Practical Steps for how to concentrate on effective prayer by the writer:

- 1) Take the initiative in modeling prayer, as Christ did.
- 2) Pray always a relationship with God.
- 3) Have a strategic prayer meeting on Saturday nights in preparation for the Sunday services.
- 4) Encourage prayer and unity with other churches.

Summary

Korean people, whether knowingly or unknowingly, have responded to God's call to immigrate to the United States. This movement to America has caused the Gospel to spread in varying degrees throughout the Korean-American population. Confrontation with Western culture creates a struggle for Korean-American Christians. While attempting to keep those Korean traditions which are wholesome and good, they must base their new culture on the Bible. Their social, family, and church relationships should be evaluated by the absolute standards of Scripture. There exists great opportunity for church growth in this interaction between the former culture and the new. New immigrants from Korea seek relationships with the established Korean-American population. Pastors need to strategize with their leaders on how best to reach the lost and unchurched, and thus glorify God in carrying out the Great Commission of Jesus Christ.

Appendix A

Church Information:

1. Which area the church is?

Ⓐ VA (62%) Ⓑ MD (38%) Ⓒ DC (0%)

2. How many people are in attendance on Sunday morning worship?

Ⓐ under 50 (51%) Ⓑ 50 – 100 (22%) Ⓒ 100 – 200 (12%)

Ⓓ 200 – 500 (9%) Ⓔ 500 – 1000 (2%) Ⓕ over 1000 (4%)

3. How many people do you have full time staff?

Ⓐ none (78%) Ⓑ 1 (15%) Ⓒ 2 (3%) Ⓓ 3 (0%) Ⓔ 4 (0%) Ⓕ over 5 (4%)

4. How many people do you have part time staff?

Ⓐ none (13%) Ⓑ 1 (45%) Ⓒ 2 (21%) Ⓓ 3 (15%) Ⓔ 4 (2%) Ⓕ over 5 (4%)

5. Does your church have your own building? Yes (27%)/ No (73%)

Pastor information:

1. How long have you pastoral worked?

Ⓐ under 1 (7%) Ⓑ between 1 – 3 (12%) Ⓒ between 4 – 7 (26%)

Ⓓ between 8- 14 (20%) Ⓔ between 15 – 24 (18%) Ⓕ over 25 (16%)

2. What is your educational level?

Ⓐ Undergraduate (7%) Ⓑ Graduate/Seminary (63%) Ⓒ Doctor (30%)

3. How much do you receive as a monthly salary?

Ⓛ less than 1,000 (14%) Ⓜ less than 2,000 (37%) Ⓨ less than 3,000 (21%)

Ⓟ less than 4,000 (7%) Ⓠ less than 5,000 (9%) Ⓡ more than 5,000 (11%)

4. When do you go to bed?

Ⓛ before 10 PM (4%) Ⓜ before 11 PM (27%)

Ⓨ before 12 AM (35%) Ⓟ after 12 AM (34%)

5. When do you begin your pastoral work?

Ⓛ from 5 AM (15%) Ⓜ from 6 AM (69%) Ⓨ from 7 AM (11%)

Ⓟ from 8 AM (1%) Ⓠ from 9 AM (1%) Ⓡ when things happen (3%)

6. Which of the following tasks do you get most exciting and challenging?

Ⓛ Administration (5%) Ⓜ Education (17%) Ⓨ Evangelism (3%) Ⓟ Discipleship (8%)

Ⓠ Pastoral care (6%) Ⓡ Prayer (26%) Ⓢ Preaching (19%) Ⓣ Visitation (5%)

Ⓤ other (11%)

7. Do you have two more jobs for a living? Yes (64%)/ No (36%)

Administration

1. Do you directly teach members to help new members grow toward maturity?

Yes (88%)/ No (12%)

2. Do you have new church membership committee? Yes (87%)/ No (13%)

3. Do you have the budget and facilities to assimilate new church membership?

Yes (87%)/ No (13%)

4. Do you have materials and programs for assimilate new membership?

Yes (62%)/ No (38%)

5. Do you think that the healthy and effective assimilation of new members is over 70 %?

Yes (38%)/ No (62%)

Evangelism

1. Do you participate in the work of evangelize directly? Yes (72%)/ No (28%)

2. Do you have a special outreach event every year to invite the lost?

Yes (49%)/ No (51%)

3. Do you have the support from other specialty training organizations offering special evangelism courses? (Example: Evangelism Explosion). Yes (38%)/ No (62%)

4. Do you have a committee or outreach teams focused on evangelism?

Yes (41%)/ No (59%)

Discipleship

1. Do you have a regular course for discipleship? Yes (62%)/ No (38%)

2. Is disciple-making carried out through small groups? Yes (49%)/ No (51%)

3. Do you have discipleship programs for lay leaders? Yes (67%)/No (33%)

4. Do you have continued studies for making disciple leaders? Yes (38%)/ No (62%)

Ministry

1. Do you have at least 50 % of lay people involve in the ministry of the church?

Yes (78%)/ No (22%)

2. Have you ever been any problems or conflicts between the senior pastor and assistant pastors or elders? Yes (89%)/ No (11%)

3. What kind of your leadership style do you have?

Ⓟ Autocratic style (3%) Ⓠ Democratic style (69%) Ⓡ Laissez faire style (0%)

Ⓢ Charismatic style (11%) Ⓣ Partisan style (0%) Ⓤ Specialist style (17%)

Prayer

1. How highly do you view prayer?

Ⓟ Absolutely important (97%) Ⓠ to some degree influential (3%)

Ⓡ Meaningless (0%) Ⓢ No answer (0%)

2. How many hours do you pray per week?

Ⓟ less than 5 hours (5%) Ⓠ less than 10 hours (42%) Ⓡ less than 20 hours (25%)

Ⓢ less than 30 hours (13%) Ⓣ more than 30 hours (10%)

3. When do you pray longest in a day?

Ⓟ early morning (76%) Ⓠ after daily work (2%) Ⓡ before going to bed (22%)

4. Do you have the early Morning Prayer meeting in your church? Yes (41%)/ No (59%)

5. Do you attend the early Morning Prayer meeting?

Ⓟ Yes, Thoroughly (29%) Ⓠ Yes, Well (36%)

Ⓡ Yes, often (23%) Ⓢ No, I don't attend (12%)

Preaching

1. How many hours do you spend for preaching preparation each week?

Ⓟ Under 1 hour (1%) Ⓠ 1- 4 hours (15%) Ⓡ 5- 10 hours (32%)

Ⓐ 11- 15 hours (28%) Ⓢ 16- 20 hours (10%) Ⓣ over 20 hours (14%)

2. How many total sermons do you preach in a given week?

Ⓐ 1- 2 (32%) Ⓢ 3- 5 (53%) Ⓣ 6- 9 (15%) Ⓐ over 10 (0%)

3. What kind of preaching style do you have?

Ⓐ Expository (50%) Ⓢ Topical (38%) Ⓣ Thematic (0%)

Ⓐ Narrative (0%) Ⓢ Doctrinal (3%) Ⓣ other (9%)

Education

1. What percentage of your yearly budget is allocated for education?

Ⓐ Less than 5% (27%) Ⓢ Less than 10% (35%)

Ⓣ Less than 20% (25%) Ⓐ More than 20% (13%)

2. Do you have the English Pastor in your church? Yes (32%)/ No (68%)

3. Do you ever have any problems or conflicts between the senior pastor and the English Pastor? Yes (98%)/ No (2%)

4. What is the most needed condition for an effective education?

Ⓐ Well trained leader (40%) Ⓢ The English pastor/ teacher (17%)

Ⓣ Environment (16%) Ⓐ Participant's or parents enthusiasm (27%) Ⓢ other (0%)

Worship and otherwise

1. What kind of worship style does your church use on Sunday main service?

Ⓐ Liturgical (45%) Ⓢ Revivalist (0%) Ⓣ Contemporary (28%)

Ⓔ Seeker (0%) Ⓕ Blended (27%) Ⓖ other (0%)

2. Do you emphasize spiritual gift in the church? Yes (87%)/ No (13%)

3. Would you agree that Korean- American Presbyterian Churches are growing successfully compared with other foreign- American Churches? Yes (88%)/ No (12%)

4. If you are “Yes”, what are the growth factors in your mind?

Ⓗ Early Morning Prayer (37%) Ⓙ Worship (3%) Ⓚ Evangelism (7%)

Ⓖ Discipleship (12%) Ⓛ Pastoral leadership (29%)

Appendix B

1. Age:

Ⓗ 20 – 35 (24) Ⓙ 36 – 45 (27) Ⓚ 46 – 55 (62) Ⓛ 56 – 65 (24) Ⓛ over 66 (15)

2. Gender: Male (71)/ Female (81)

3. Approximate distance from home to Messiah Presbyterian Church of Washington (one way): _____ Mile or _____ Hour

Ⓛ less than 30 minutes (143) Ⓜ less than 1 hours (3) Ⓝ over 1 hours (6)

4. What was your first contact with MPCW?

Ⓛ Family (51) Ⓜ Friends (40) Ⓝ Radio/News (6)

Ⓞ Former minister's recommendation (15) Ⓟ Bible study/ Small Group (0)

Ⓠ Personal visit by minister (0) Ⓡ Special event (0)

Ⓢ The Early morning prayer meeting (40)

5. What one thing most influenced you to join MPCW?

Ⓛ Education (3) Ⓜ Preaching (72) Ⓝ Relationship (12) Ⓞ Disciple

(0) Ⓟ Evangelism (3) Ⓠ Prayer meeting (10) Ⓡ Worship

(52) Ⓢ other (0)

6. In a typical 4 Sunday morning service month, how often do you attend worship services?

Ⓛ Once (5) Ⓜ Twice (0) Ⓝ 3 times (9) Ⓞ 4 times (140)

7. Please indicate with a check mark (V) your level of satisfaction with each of the following?

7-1. Sunday Morning Worship Service

Ⓛ Very Satisfied (70) Ⓜ Satisfied (56) Ⓝ Neutral (18) Ⓞ Dis-Satisfied (0)

Ⓟ Very Dis-Satisfied (0)

7-2. Nursery Care

Ⓛ Very Satisfied (21) Ⓜ Satisfied (71) Ⓝ Neutral (48) Ⓟ Dis-Satisfied (18)

Ⓠ Very Dis-Satisfied (3)

7-3. Music Ministry

Ⓛ Very Satisfied (21) Ⓜ Satisfied (71) Ⓝ Neutral (48) Ⓟ Dis-Satisfied (18)

Ⓠ Very Dis-Satisfied (3)

7-4. Wednesday Evening Service

Ⓛ Very Satisfied (30) Ⓜ Satisfied (68) Ⓝ Neutral (54) Ⓟ Dis-Satisfied (0)

Ⓠ Very Dis-Satisfied (0)

7-5. Friday Evening Praying Meeting

Ⓛ Very Satisfied (18) Ⓜ Satisfied (71) Ⓝ Neutral (60) Ⓟ Dis-Satisfied (3)

Ⓠ Very Dis-Satisfied (0)

7-6. Early Morning Praying Meeting

Ⓛ Very Satisfied (36) Ⓜ Satisfied (62) Ⓝ Neutral (54) Ⓟ Dis-Satisfied (0)

Ⓠ Very Dis-Satisfied (0)

8. Do you feel that you a vital part of the church family? Yes (140)/ No (12)

9. Do you feel that you are being used according to your God- given gifts and passions?

Ⓛ not really (0) Ⓜ occasionally (86) Ⓝ often (39) Ⓟ Yes, all of the time (27)

10. Are you comfortable encouraging non-members to come to MPCW?

Yes (134)/ No (18)

11. Are you currently involved with a ministry team of any kind at MPCW?

Yes (134)/No (18)

12. Do you feel that you are closer in your relationship to Christ than you were not attending to MPCW some years ago? Yes (131)/ No (21)

13. Looking ahead 10 years, what do you feel that God is most calling MPCW to be as a church over the next 10 years? Check (V) one only.

Ⓚ Children's Work (24)

Ⓛ Bringing the Gospel to the unchurched (41)

Ⓜ Overseas mission projects (12)

Ⓝ Bible studies/other spiritual growth opportunities (9)

Ⓟ High School/ College outreach (24)

Ⓠ Care and stewardship of the environment (33)

Ⓡ Support for seniors (9)

Ⓢ Other (Please write in): (0)

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PERSONAL

Born: Nov 10, 1973.

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EDUCATIONAL

B.A., Chong Shin University, 2000.

M.Div., Chong Shin Theological Seminary, 2003.

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M.R.E, Liberty Theological Seminary, 2006. (Summa cum Laude)

MINISTRIAL

Licensed: October 2003, Chong Shin Theological Seminary.

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PROFESSIONAL

Assistant Pastor, Sung San Presbyterian Church, Seongnam city, 1998-2000.

Assistant Pastor, Seodamoon Presbyterian Church, Seoul, 2001-2002.

Associate Pastor, Gainesville Korean American Presbyterian Church,
Gainesville. VA, 2005-2006.

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Enlisted and discharged from the service (Korean Army), 1995-1997.