

Guillermin Library  
Liberty University  
Lynchburg, VA 24502

LIBERTY BAPTIST THEOLOGICAL SEMINARY

REFERENCE  
DO NOT CIRCULATE

DEAGIL PRESBYTERIAN CHURCH RENOVATION:  
ANOTHER OPPORTUNITY AT A CRISIS, AS A TRADITIONAL CHURCH  
IN KOREA

A Thesis Project Submitted to  
Liberty Baptist Theological Seminary  
In Partial fulfillment of the requirements  
For the degree

DOCTOR OF MINISTRY

By  
HYUN SIK PARK  
Lynchburg, Virginia  
May, 2000

LIBERTY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL

GRADE

---

MENTOR

---

READER

---

This dissertation, written by Hyun Sik Park, and approved by the committee has  
been accepted in partial fulfillment of the requirements for the degree

## ABSTRACT

### DAEGIL PRESBYTERIAN CHURCH RENOVATION: ANOTHER OPPORTUNITY AT A CRISIS, AS A TRADITIONAL CHURCH IN KOREA

Hyun Sik Park

Liberty Baptist Theological Seminary, 2000

Mentor: Dr. Frank Schmitt

A review of current literature demonstrates that very little material exists concerning the renovation of traditional churches. The purpose of this project is to illuminate leaders of traditional churches in Korea regarding renovation. Based on the surveys and questionnaires sent to Daegil Presbyterian Church members, to the neighbors in the community, and to other church leaders in the synod, the project reviews the historical perspectives, the present conditions, and the future vision. There are two kinds of crises in Korea: one is the stagnation of church growth; and the other is an IMF economic crisis. This project was developed using two pastoral approaches: 1) renovation, and 2) digital paradigm. The author will show the detail presentations which have begun within Daegil Presbyterian Church.

Abstract length: 123 words.

## CONTENTS

	Page
ABSTRACT.....	iii
LIST OF TABLES.....	v
LIST OF ABBREVIATIONS .....	vii
ACKNOWLEDGEMENTS.....	viii
	CHAPTER
I. INTRODUCTION.....	1
STATEMENT OF PROBLEM .....	4
STATEMENT OF PURPOSE.....	5
STATEMENT OF LIMITATIONS.....	6
STATEMENT OF LITERATURE REVIEW .....	7
STATEMENT OF METHODOLOGY.....	11
II. BRIEF HISTORY OF DAEGIL PRESBYTERIAN CHURCH .....	16
1. THE BEGINNING.....	16
2. THE REVIVAL ERA.....	18
3. THE TRIAL PERIOD.....	20
4. THE NEW ERA.....	24
III. PRESENT CONDITION OF DPC .....	30
1. THE PREPARATION TO SURVEY PRESENT CONDITION.....	30
2. THE ANALYSIS OF SURVEY .....	35
A. DPC.....	35

B. COMMUNITY.....	44
C. SYNOD.....	48
3. THE SYNTHESIS OF FINDINGS FROM THE SURVE.....	51
A. DPC.....	51
B. COMMUNITY.....	54
C. SYNOD.....	55
4. ANALYSIS OF ATTENDANCE RECORDS OF DPC.....	58
5. SUMMARY.....	58
IV. THE IMPACT OF IMF ON KOREAN CHURCHES .....	59
1. THE GENERAL ASPECTS OF KOREAN SOCIETY.....	59
2. THE CHANGES OF KOREAN CHURCHES.....	62
3. ANOTHER OPPORTUNITY IN CRISIS.....	64
V. KEY AND BRIDGE .....	66
1. RENOVATION.....	66
2. PARADIGM SHIFT.....	70
VI. DAEGIL RENOVATION .....	73
1. NEW IDENTITY RECOVERING .....	73
2. NEW SPIRITUAL MOVEMENT.....	75
3. NEW TEAM MINISTRY.....	79
4. EW EDUCATIONAL IMPROVEMENT.....	83
5. NEW FACILITIES DEVELOPMENT.....	86
CONCLUSION.....	92
APPENDIX	

1. THE RESEARCH PAPER OF DPC, COMMUNITY, AND SYNOD.....	94
2. THE NEW IDENTITY OF DPC.....	111
3. THE DIAGRAM OF DPC ORGANIZATION.....	112
4. THE ATTENDANCE RECORDS OF DPC 1991-1999.....	113
5. THE BLUE PRINTS OF DPC RENOVATION.....	127
BIBLIOGRAPHY.....	129
VITAE.....	135

## ABBREVIATIONS

DPC: Daegil Presbyterian Church

IMF: International Monetary Fund

ISTEF: New **I**dentify Recovering

New **S**piritual Movement

New **T**eam Ministry

New **E**ducation Improvement

New **F**acilities Development

MT: Membership Training (a kind of recruit camp)

## ACKNOWLEDGEMENTS

A special thank you to the elders and members of Daegil Presbyterian Church for their encouragement and financial support of this academic experience. I pray that these developed strategies for renovation will in actuality help to facilitate the continued growth of DPC and also other churches in Korea.

Expression of appreciation to the professors of Liberty University who taught me and encouraged me to do my best.

A special thank you to my wife, Shinhwa Jang and three daughters for their encouragement and their prayers.



## CHAPTER I

### INTRODUCTION

It has been a theological proposition in Protestantism, since the Reformation of Martin Luther in 1517 that the church should be reformed. Reformation must be no longer an exclusive thing for church history.<sup>1</sup> It is clear that the Korean church once played a great role for Korean social change, but now its influence has decreased, and even fallen on the ground.<sup>2</sup> It is the beginning year of a new millennium and Korea is still under IMF economic control. Korea has endured hard times since the Korean War in 1950.<sup>3</sup> The Korean churches naturally have to respond to this challenge.<sup>4</sup>

However, it is a pity and a historic irony that in spite of the fact that the churches have large congregations, and such great potential and even with all Korean society expecting great things of them, the Christian church leaders themselves have fallen into

---

<sup>1</sup> John Hesselink, *On Being Reformed, Distinctive Characteristics and Common Misunderstandings*. (Mishigan: Servant Books, 1983), p.7.

<sup>2</sup> Korea Christianity Presbyterian Theology Institute, *The Future of Korea Church*. Seoul, Onnuri, 1994. P.117.

<sup>3</sup> Samsung Economy Institute, *IMF Shock and After that*. Seoul 1999. p. 9.

<sup>4</sup> *Ibid.*, p.44

the role of putting obstacles in the way of church reformation.<sup>5</sup> It has become so serious that even the secular people are worried about the future of the Korean church, and often advise church leaders of an impending crisis. It is a real tragedy that, even now, church leaders have failed to realize their own reality.<sup>6</sup> Even though church growth must be the resulting fruit of ministry, church growth itself is not the purpose or the reason for Christianity.

For several decades Korean churches have enjoyed the fruits of church growth being praised or envied by others. Korean churches have done their best from the beginning in spite of many obstacles,<sup>7</sup> but it has not been good enough. It is dangerous for church leaders to cling to church growth too much. Pastoral leadership might lose its Christian identity and become characterized instead by numerical games and commercial management.<sup>8</sup>

Unless pastors solve this hidden crisis, they could confront a total collapse of evangelism. The sun of evangelism has risen from the Holy Land moving to the western world: Greece, Rome, Europe, England, America and at last to Asia. As the sun rises and sets, so does the mission of God rise and set on the history of the Christian church?

---

<sup>5</sup> Sung Gu Jung. *The Survival of 21 Century Korean Church*. Seoul, General Assembly Publishing. Co. 1999. pp. 47-49

<sup>6</sup> Korea Christianity Culture Institute, *The Analysis and Counter Plan for Stagnation of Korea Church*. Seoul, Sung Sil Univ. 1998. pp.171-175

<sup>7</sup> Donald McGovern, *Understanding Church Growth* (3rd ed). Grand Rapids, Michigan: Eerdmans Publishing Company.

<sup>8</sup> Don Hwan Kim. *To Remove the Bubbles of Korean Churches.* Seoul:

The Korean churches, are now at the turning point of either glory or vanity. Daegil Presbyterian Church (DPC below) was established forty-four years ago, and has continually grown into a traditional, conservative, and somewhat admirable church. Ten years have passed since the author was invited to be the pastor of DPC in 1989. He has devoted himself to two major tasks: one is to make reconciliation between generations and classes of hurt hearts, and the other is to encourage the church with future vision for missions and church growth.

A number of special events have been used, such as Vision Tours to India and China, annual Friend Day, and All Involved Summer Conferences. For a couple of years all seemed better, and DPC enjoyed church growth. It was not always so good. In a sabbatical year in 1997, the author began to reflect on the past and wished to make creative plans for the twenty-first century. The author tried diverse pastoral approaches and methods including “*The Long-Range Plan of DPC*”<sup>9</sup>, in which he proposed improvement in five areas.<sup>10</sup>

1. *New Identity Recovering*: to clean up the old rubbish and to build up the Body of Christ.
2. *New Spiritual Movement*: to pray for evangelizing the cities and countries of Korea, North Korea, and to the ends of the earth.

---

Nachimpan Publishing Co. 1998.

<sup>9</sup> This dissertation is rooted in “The Long Range Plan of Daegil Presbyterian Church”, a project assignment in DMIN 970: Pastoral Leadership by Dr. Frank Schmitt.

<sup>10</sup> It was started in 1995 with DMIN course work in Liberty University, arranged in the *Pastoral Leadership* by Dr. Schmitt, and put into use in Seoul in 2000.

3. *New Team Ministry*: to shut down the moon-drama and open the play with more co-workers to the entire congregation.
4. *New Education Program*: to study and develop a more or specific and upgraded philosophy of education for every age and for new comers.
5. *New Facilities Development*: to renovate all church buildings and spaces, especially the Sanctuary interior, an elevator for the disabled, an education hall, fresh restrooms, and new parking lots.

The author will suggest the new I.S.T.E.F.<sup>11</sup> plan as the vision of DPC derived from working on this dissertation. The author hopes to see two fruits. First he hopes to develop renovating of DPC. And the second, he hopes to instill his vision of renovation to leaders of other traditional churches.

#### STATEMENT OF PROBLEM

The rapid spread of Christianity in Korea was once marveled at by Western churches. The history of Korean Protestantism is quite brief. It has been only one hundred and fifteen years since the young American missionary, Underwood, first stepped on the ground in Korea. Today, a quarter of the entire Korean population and even forty percent of Seoul's citizens are reported to be Christians. No one can ignore the power of the Korean church. Most of the Korean Presidents were elected as Christians.

A 1997 survey "The moral conduct of those in occupations" asked 1500 Korean adults to indicate whom they most respected in society. The number one response was

---

<sup>11</sup> They are the initials of New Image, Spiritual, Team, Education, Facilities. See

Catholic Priests, the second highest respect was reserved for professors, and the third for Buddhist monks. The Protestant pastor was the fifth after writers of drama. A certain church surveyed two hundred people who professed no religion to ask which religion they most favored. The response was that 52 percent favored Catholic, 24 percent favored Buddhism, and the last 12 percent favored Christianity.<sup>12</sup>

This phenomenon was already perceived before the IMF crisis. The IMF crisis and the stagnation of the Korean church are not separate phenomena. Korea and the Korean church lost their esteem in the International world and in Korean society. This crisis, however, is the best way for the Korean church to be reformed and to recover its identity. During the IMF economic crisis Christians heard much about structural reform in government and corporations. The church also had to hurry to reform itself in its structure and ministry.

The problem is basically how can the Korean Church in general, and the DPC in particular move from the present stagnated state back into a growth state?

#### **STATEMENT OF PURPOSE**

The purpose of this project is to determine what the church reformation should be, how to do it practically, and how it can be done in a church. In order to fulfill that purpose, the project will first survey the brief history of DPC. Second, the project will investigate the present conditions of DPC and the community, and it will evaluate the voices of other church leaders in the synod. Third, it will survey the Korean economic crisis under the IMF economic control system to see how Korean people and the Christians' lifestyle and thought forms have changed. This great crisis can also be a great

opportunity. In Chinese characters, the word of crisis and that of opportunity have the same etymology. Korean president Dae Jung Kim stated on his inauguration day in 1998 in the very midst of IMF that, “IMF might be a hidden blessing to our Koreans.”

This project was developed using two steps: 1) to analyze the present situation, and 2) to establish a new pattern of ministry. The project’s aim is to get rid of the cultural abuses that hold Korean churches back, and then to start a new pastoral paradigm.<sup>13</sup> Several inner evil practices exist, including traditional superstition, military standardization, and mammonism from capitalism. The project will suggest a Biblical and innovative vision for reformation.

#### STATE MENT OF LIMITATIONS

The dissertation is limited to describing the history of DPC, to analyzing the responses to the three surveys, and to suggesting two ideas: renovation and digital paradigm. In the end, the author will present the detailed workings of DPC. The analysis will be based on the several hundred surveys, selected literature, the multiple historical records, and the eyewitness reports of the early church members, synod leaders, and so on.

The project has several limitations. First, the author will not survey all the churches in Korea, neither other denominational churches, or rural churches. The author examines only the Daegil Presbyterian Church specifically, a fairly large church forty-

---

<sup>12</sup> Don Hwan Kim. P.28.

<sup>13</sup> Young Han Kim *The Analysis and Counter plan of Korean Church Slow Down*. P8-30

four years old. DPC is located in Seoul and is one of the many Presbyterian churches in Korea. This project on DPC is not so wide a research geographically, but it shows a deep insight of the church as past, present, and future.

There are many ministries for bringing about church growth: Sunday school, evangelism, fellowship, social welfare, worship, etc. These are important, fundamental, powerful tools and attractive programs for church growth. This thesis, however, will deal only with two major concepts: church renovation and a new pastoral paradigm. These are more efficient and creative tools related to the present difficulties of the Korean church.

#### STATEMENT OF LITERATURE REVIEW

The author was once refreshed and encouraged by the lecture of Dr. Towns. The author knew that the subject of church growth was only a way to get the church out of stagnation. The book *10 of Today's Most Innovative Churches* was enough to change prejudice and encourage a pastoral dream. It was not only a text of temporary strategies, but also the show window of the diverse and spontaneous works of church growth. The author encountered many great ideas and men with ambitious minds in that book. Studying church growth, the author realized the importance of leadership.<sup>14</sup>

Several times the author has tried but failed with a church growth strategy since July 1994, because the author did not know the practical methods. At Dr. Schmitt's class the author learned them from *Church and Ministry Strategic Planning from Concept to Success*. It was helpful for the author to prepare the long-range plan rather than instant

---

<sup>14</sup> Elmer Towns, *10 of Today are Most Innovative Churches*. Ventura, California: Regal Books, 1990.

decisions and short-term events, which are reported in the appendix.<sup>15</sup> There are several books and exhortations from which the author borrowed the practical methods.<sup>16</sup> One of the books is *The Purpose Driven Church*. The author was attracted to the subtitle, Growth Without Compromising Your Message & Mission. The author found inspiration for re-founding a church and renewal of leadership. Warren especially challenged the author with the idea: "The key issue for churches in the twenty-first century will be church health, not church growth."<sup>17</sup> Warren broke the fixed ideas of church leaders and helped the author to realize the ideas for natural and spontaneous church growth. Meanwhile the author discovered many different ideas run parallel with church growth to deal with later.<sup>18</sup>

There were Korean books to realize the conditions of Korea and Korean churches. *The IMF's Shocking and After*. and *Korea Changed: IMF* are the books that tells what IMF is and its impact on Korea society. There are many episodes and data about IMF. One was written by Samsung Economic Institute that is one of the powerful private brain

---

<sup>15</sup> R. Henry Migliore, Robert E. Stevens, & David Loudon, *Church and Ministry Strategic Planning From Concepts to Success*. New York: The Haworth Press, 1994. "Many churches operate on hand-to-mouth planning. Long-range planning can become a means of renewal in the life of a congregation if" (p. 6)

<sup>16</sup> Truman Brown, Jr. and Jere Allen. *Church and Community Diagonosis Workbook*. Nashville, Tennessee: Convention Press, 1986.

<sup>17</sup> Rick Warren, *The Purpose Driven: Church Growth without Compromising Your Message & Mission*. Grand Rapids, Michigan: Zondervan Publishing House. 1995.

<sup>18</sup> John Maxwell, *Developing The Leaders Around You*. Nashville and Atlanta: Thomas Nelson Publishers, 1995. "Pay The Price That Attracts Leaders." (pp. 31-32) He emphasized the characters of leaders than the project or the purpose in his classroom.



groups. It is famous for examining Korean reality and forecasting its future. The other book was written by an authoritative economic newspaper.

*The Study and Counter Plan of the Stagnation of Korean Churches* was a shocking book collected from several dissertations by the Korea Christianity Culture Institute of Sungsil Univ. The author could find the reasons for stagnation in Korean churches and much beneficent data. *The Removal of the Bubbles of Korean Churches* was written by an ambitious reform minded pastor. He reported the shocking episodes in Korean churches and also suggested twenty ways to remove them. *The Pastoral Paradigm for Korean Churches in New Millennium* by Jo Il Kim is designed to open a new horizon of Korean church ministry. This book tried to define what was the right ministry and specially pointed out the weak point of Korean churches.

#### Available Resources<sup>19</sup>

The following sources of information for planning are available to churches:

In the *Church Record* there are records indicating trends, movement, stagnation, and growth. If these records are adequately maintained, they will provide basic information about church members and the church's operation.

1. *The 30 History of Daegil Presbyterian Church*: This book was published at the thirtieth anniversary in the fall of 1986. Here are the detailed records of DPC's beginning and the early church members, which are precious to understanding DPC and help to screen the data and accumulated materials through the early years.
2. *The Council Records of Daegil Elders*: They are very important records, for they supply the detailed processes and the authority and the lawful standards at that time.

---

<sup>19</sup> These resources are in the appendix.

They have two handicaps: one is that they have been sealed to the public, and the other is that people can not find the real reason of the conflicts and only find the formal decisions and the shown results.

3. *The Data of DPC Members Attendance:* There is the attendance data of Sunday morning regular worship, afternoon praising service, Wednesday evening service, every Sunday school, and even the cell groups of Bible study. They are important data to understand DPC growth. Of course there are different tendencies along the time and tide, for example sometimes worship was emphasized, sometimes Sunday school, and sometimes other events etc.
4. *The Records of Baptism:* These tell us the quality of the DPC growth. While the amount of the new comers tells us the quantity of church growth, the number of the baptism, either adults or infants, tells us the real and basic growth. If the number of new converts baptized is more than the number of the infant baptisms, the church will be growing in quality and in quantity.
5. The comparative data between the number of new comers and the regular attendance of them: It has a direct relation to how to grow our church week after week. We have to arrange and plan the evangelism project according to this data.
6. The financial data of dedication: It is another test of internal growth because growing churches need this to prepare the expansion of their budget and dare to plan the big events. It is important to have a larger budget and to handle it efficiently and effectively.

7. *The Annual Hand Books of DPC*: We can see and understand the conditions of the staff, members, their services, the increase, and decrease of them. Also we can see their pictures and their families, sometimes we could meet the late staffs.
8. *The File of Weekly Bulletins of DPC*: We have kept them weekly in every year. We can find the practical orders, news, and the events of every week. The finance, the attendance, and the donation can be checked exactly to other records.
9. *The Records of Southern Seoul Synod*: It tells us how to discuss and to decide the problems of DPC in several synods. Synod means the church council of denomination in the Southern Part of Seoul under the Korea Presbyterian General Assembly.
10. *The Christian News Paper*: published from the denomination sometimes to utter about DPC.
11. *The Record of Construction Committee*: there are useful materials for church buildings.

### STATEMENT OF METHODOLOGY

It is necessary for a pastor to examine some problems in his church and prepare counter plans to solve them. The author first reviewed the past history by records and interviews of old members. It is the best way to understand the conditions of a church to research or interview his church members, community inhabitants, and the neighboring church leaders.

The DPC members survey was conducted after the morning service of September 21, 1996. Seven hundred thirty four members took part in the survey. They wrote their

answers while a pastor read the question to them. It was more difficult to survey the community inhabitants. The staff of DPC visited each home to ask and to listen their responses. The number responding to the community survey was limited. It was more delicate to survey the synod members because the elders and pastors do not like to open their opinions by writing on paper.

IMF crisis has been well known in Korea but there were few books about the aspects or changes of Korean life style and thought form. The author had to research the information in bookstores and on the Internet. Many people helped to find books and information. They sent letters and files by e-mail.

This dissertation was not only a written work, but also an operation work which means DPC now has started to achieve this project. Some of the needs require a lot of money, energetic teamwork, and continual pursuit. The topic of renovation is not simple and the end, either. It is on the starting point of DPC renovation. It will be continuing for at least ten years.

The readers will come to understand the past events of DPC and recognize the present conditions of DPC. They also can preview the blue prints of DPC through this dissertation. Through the brief, historical description of Daegil Presbyterian Church, the first chapter will provide the beginning of DPC. The readers will know how DPC grew, and notice that there were revival and trial periods. There were both light sides and dark sides in DPC history. These two aspects seemed like surfing waves sometimes high and against, but sometimes down and with a surfer.

Recently there were several programs to investigate: home visitations, counseling, Bible study by pastor, and cell groups. DPC has run several prayer meetings as before:

everyday dawn prayer, every week Friday prayer meeting, and special prayer meeting in church or prayer mountains.

DPC has experienced a series of active and outreach events to enlarge their capacity of vision. They are General Mobilization for Community Evangelism every year. Altogether Summer Conferences for adults and Sunday school children at national famous beaches every other summer, and Vision Tours mainly to Indian and Chinese missionary camps. If there were harmony, consistency, and spiritual refilling between the two sides of leadership, it would be natural and absolute to grow.

In the third chapter, the present conditions of DPC are shown in detail. Through three kinds of surveys the reader can understand the DPC members' situations, the neighbors' attitudes, and the judgment of the synod church leaders. There were three steps involved with the surveys: questionnaire, data analysis, and synthesis to generalize the data. The author noticed their general characters and attitudes toward DPC, and also the possibilities of DPC.

Generally speaking, DPC members have a conservative and traditional background of church lives, but they are average citizens in Seoul. Meanwhile they are positive to the future growth by ninety percent, and women are zealous in both attendance and activities. The reader cannot overlook their sensitive responses to the past conflicts.

From the community survey, the reader will notice that most of them are average citizens. Seventy percent of them are generally positive about the church, DPC, and DPC members. Their suggestions to DPC are mostly related to the social welfare facilities and

parking lots, but they have shown negative attitudes toward evangelism and some of the specific activities of DPC.

From the synod survey, the readers know that most of them were pastors and elders, who are aged 40 to 50 and were from small churches. Their opinions changed clearly from a negative in the past to affirmative now and in the synod. In the past DPC was notorious for conflicts, but now it is considered as peaceful by the Synod survey. They suggested the future vision of DPC in facilities and parking lots.

In the fourth chapter, the reader saw a Korean crisis called IMF economic control at the end of twenty centuries. It has been a disaster and Koreans have learned valuable lessons. There is also a new millennium challenging Koreans. It seems to say, if Korea hesitates to change, she will fall. They know the impacts of IMF to Korean society and churches. There are several aspects that have changed in Korea, but they are not yet revealed to the public by books. This area of dissertation will be a frontier in that field.

Many people have negative estimates on Korean economic failure. Crisis can be an opportunity or stepping stone to overcome. In an economic field, savings, self-restrain, and structural reform are very important. The author applies the reformation of DPC to the idea of renovation from building construction. The author also practices his pastoral method into an electronic engineering that is to say, "analog and digital concept." New millennium pastoral approach must be digital mind.

In the last chapter, the author will deal with practical actions from the long-range plan gathered from the data of several surveys. Readers will find that the ultimate concern of DPC is a continuously recovering evangelism and growth. It is the vision and the fruit of this project. The author will introduce five new designs of DPC. It will be

developed from the individual pastor to the entire congregation, from enhancing our image through visible changes, ultimately to the spiritual growth, and finally from DPC which is a Jerusalem of a pastor to the end of the earth to fulfill the Great Commission.

## CHAPTER II

### BRIEF HISTORY OF DEAGIL PRESBYTERIAN CHURCH

#### 1. THE BEGINNING

In the nineteen fifties in the whole of the Korean peninsula, there were still the wounds and the disaster from the Korean War. Especially the capital city, Seoul was one of the areas of hardest fighting. Here and there were many military camps of both Korean troops (which stayed until 1990) and United Nations troops, mainly US Army troops at Youngdungpo. Many people gathered around the Youngdungpo Station. Most of them were poor and lonely refugees, and they were dispersed families from North Korea.

There were gathered poor houses down the hills of Shingildong and Daebangdong<sup>1</sup> and on those hills scattered pumpkin vines between unknown tombs. Beyond these, only the Han River flowed silently and the mountain of Gwanak over stood somberly. At that time, a few Christians who lived at the hillside of Shingil Dong gathered with thirsty mind to serve God. There was only one Presbyterian church in that village. They assembled first at the house of Mr. Kwon. It was a good place and the timing was right for them to gather as a church. They were zealous from the beginning to

---

<sup>1</sup> The name of Daegil originated from two villages Daebang and Shingil, not ‘Ipchundaegil’ which Chinese characters means, ‘it is lucky when spring comes’.



cherish the grace of the Lord and blessing of God.

The group had no church building or land until they met a deaconess Youn Hyun Hee. She was a church member of Seungdong Presbyterian Church, which was one of the oldest churches in Seoul. . She had prayed and devoted herself to planting a church. She and her husband deacon, Kim In Duk<sup>2</sup> willingly donated a beautiful piece of land. They promised to build a new church building on the hill.

At last on November 4, 1956, they started a formal worship on Sunday morning. At that time there were only a few members including deacon Kim and his wife. The church of ten members soon doubled, and the church budget also doubled. Mr. In Duk, Kim who donated the land and sponsored the DPC building succeeded in his business. His company grew and became a big enterprise in Korea.

It was amazing grace and the works of godly saints to plant and grow this church. As they were poor, they served each other with unconditional love and enjoyed serving God whenever they gathered. It was a small paradise like the early Jerusalem church in Acts. They were encouraged to live faithfully and dream of their future and bring up their children in the nurture of the Lord.

However, problems were uncovered that were hidden. It was internal church conflicts more than external affairs and conditions that became problems to the church and its members. There were several barriers on the way to church growth: one was poverty, which was very common at that time in Korea; another was rapid social or political change. At that time there happened to come a natural disaster called Saraho

---

<sup>2</sup> He became an elder and a president of 'Byuck San', a famous and big construction company in Korea.

Typhoon in 1959, which wiped everything visible and unstable in Korean Peninsular.

Generally speaking, there are several types of conflicts, but the worst type of conflict is a conflict in human relationship. The first conflict of DPC was related to pastors. The first pastor left DPC with a few members to plant another church of a different denomination. The rest of the church members faced the hard, troublesome task of a church building without a pastor. Several pastors and evangelists came and left after short stays, at that time they called DPC a “pastor-station” to pass through to better churches. They left behind the humble tent church because of the poverty and conflicts of the church.

Today four early church members are still alive and still serve in DPC. One is a retired elder and the others are deaconesses, who have often told eyewitness accounts of that period. "Our church did not reward the pastors, who often let their families go hungry. There was even no church bell to alarm the meeting time to the village."

When there was no pastor during the hard time, they organized a woman mission committee on May 12, 1963<sup>3</sup>. They have had a positive impact to support the leaders, to serve the weak and poor, and to do outreach evangelism in spite of difficulties. They recovered inner peace and were encouraged to grow a little. They eagerly wanted to have a revival meeting, and invited a powerful preacher at that time, Pastor Yong Mook, Park.

## 2. THE REVIVAL ERA

He was first invited as a revivalist to DPC thirty-four years ago, but he ended up

---

<sup>3</sup> Today there are 11 domestic mission team, world mission, and diverse teams.

as the senior pastor of DPC from 1963-1983. He died only eight years after retirement. Nobody denies the work and devotion of Pastor Park during his twenty years serving as a pastor. When he started, the church was a poor and still little tent church, where just fifteen members sat down on a clay floor. He was so energetic a revivalist that he led almost one thousand revival meetings in Korea. He was very famous as a national revivalist who was influential and a spiritual preacher. He led many revival meetings, when the church could not pay a regular salary to him.

One of the first tasks for Rev. Yong M. Park was to elect staff and let them take office in December of 1963. This staff included the first elder, In Ho Jang, and Deaconess, Nam Jun Guk, and Deaconess Bong Hyun, Park. On January 4, 1964, the church held the first council of elders, one pastor and one elder at the house of Pastor Park. After a brief worship led by Pastor Park, they chose three temporary deacons and six deaconesses.<sup>4</sup> At the same meetings they also organized several groups and appointed the lay leaders of them. These groups included five cell groups for church members,<sup>5</sup> the Sunday Schools for children and students,<sup>6</sup> and a choir.

Rev. Yong Mook Park finished building the first sanctuary, which was walled with bricks and roofed with tin plates. The size was less than three hundred square feet; the clay floor was covered with straw bags, on which there were only ten rough wooden benches. They had trouble with noise during worship time, especially when the country

---

<sup>4</sup> There are over 500 deacons and deaconesses.

<sup>5</sup> DPC has about one hundred cell groups

<sup>6</sup> Now 10 Sunday Schools.

children threw even stones. They wanted sincerely to build a new church building, but they had no money and no manpower.

The only thing for them to do was to gather and to pray over and over again. At last, they decided to raise a building fund themselves and also to appeal to others. Rev. Park postponed his inauguration ceremony service as a permanent pastor and devoted himself to raise the building fund and to rebuilding the church.

At last, the new church building of more than the five hundred square feet was completed with the help of Elder, In D. Kim, and his wife. The total cost of the construction was more than two million Won of Korean currency.<sup>7</sup> They had first only collected 335,400 Won.<sup>8</sup> At that time, DPC grew to fifty adults and one hundred fifty Sunday School children and students. On November 29, 1966, there was a big ceremony to dedicate a new church building, to inaugurate Rev. Park as a senior pastor, and to appoint the lay leaders. At this time they had eight deacons and fifteen deaconesses as staff. Sunday school members rapidly grew to three hundred people including adults. The budget also increased annually to almost \$10,000.

### 3. THE TRIAL PERIOD

During the two years between 1968 and 1969, Rev. Park led forty revival meetings annually through out many churches in cities or countries of Korea. As the first elder, Jang left DPC there was no elder at all. Only one pastor had to take charge of DPC, and it was an unorganized church. Because Pastor Park had to serve many revival

---

<sup>7</sup> Less than \$2,000.

<sup>8</sup> Less than \$300.

meetings, there was a lack of administrators, which developed a church conflict between the deacons. On September 28, 1969, they tried to elect new elders at the General Assembly of DPC in spite of the conflicts. They chose two elders, but failed to resolve the conflict. Rev. Park endured various troubles and he was summoned to the synod. It was a hard time when a pastor was summoned before the high judge committee of the Korean Presbyterian General Assembly.

In *The 30 Years History of DPC*, it says

1970 was recorded to be the year of the most terrible suffering since DPC was established in 1956. The whole church had suffered from continuous tests from Satan to keep them from achieving the duties of the Lord. Thanks to the endeavor of young deacons and the unchangeable devotions of Rev. Park, DPC could not be divided into pieces or knocked down, but DPC maintained.<sup>9</sup>

The DPC conflicts were a matter of human relationships, in other words the hegemony problem in a church. This problem is well known to the Korean church leaders in the Presbyterian denomination. They break out between old and new generations; early church members and new comers, between pastors and elders or senior deacons. In Korean Presbyterian churches, most of the conflicts have not originated from the issues of justification or theology, but a kind of power struggle.<sup>10</sup> “Who is the number one and the most valuable person?” Of course it has been the most important topic of political and human society since the dawn of history.

When Rev. Park was first called as pastor of DPC, he agreed with condition that he would be free to go to any revival meeting instead of paying him a regular salary.

---

<sup>9</sup> Daegil Presbyterian Church 30 History Committee, *The Thirty Year History of Daegil Presbyterian Church*, Yeson Greener, Seoul Korea, 1986.

<sup>10</sup> Korea Christian Culture Institute, *The Analysis and Counter about the Stagnation of Korean church*. (Seoul, 1998. Sung Sil Univ.) pp. 14-17

When conflicts arose because of a vacuum of administration, they hurriedly decided not to let him go more than 15 weeks in a year. In fact, the size of the church fell to less than two hundred adults in 1975.

Without a doubt, the pastor is a key to church growth. Most churches want to employ famous and talented pastors, who are good at preaching, devoted to praying, and strong in church administration. However, they cannot have pastors like that, because of economic problems and size of churches. When churches are so poor and weak they cannot fully support their pastors, they have to yield one or two of the pastor's responsibilities. In the case of early DPC, they yielded pastoral individual visitation and pastoral administration of the church.

There were growing voices for a full-time pastor. The pastor could not provide more time and energy, so they felt a sense of alienation and complained. Especially those who were not recognized and elected in the church had a decisive role. Of course, they excuse this in the name of justice and theology.

Pastoral counseling and leadership are connected and harmonized. They are like a hinge between the door and the wall. The hinge has two functions: one is to keep the door attached to a wall, and the other is to be flexible and to act as a lever. Every growing church has two kinds of hands: soft as a mother and strong as a father. Sometimes like a mother caring for her little children, and sometimes as father dealing with his children by encouraging, comforting and urging them to live lives worthy of God. <sup>11</sup>

---

<sup>11</sup> 1Thess. 2:7,11

The balance or harmony of leadership is important. Some pastors have autocratic leadership, and some pastors have democratic leadership. While most of the church members prefer the soft type of leadership, it is weak on improvement and church growth. According to their own personality, pastors are inclined to either a maternal style or a paternal one. Those who overcome the weakness of their own style and add the merits of the other style will be better leaders. Good leaders are not born, but trained as the disciples of Jesus.

It is delicate and difficult to describe what the conflicts really were. The first conflict was between the church members and their pastor, Rev. Park. But the second conflict occurred between the two pastors; the retired Rev. Park and the new Pastor Sung Won, Youn who had known the retired pastor, Park from his childhood. Rev. Park had once served a country church where the father of Pastor Youn was an elder. They seemed to be ideally suited for partnership as a former and a successor in ministry. Everyone in the church wished the two pastors a strong and continuing intimacy. They, however, experienced problems. The former pastor was a revivalist, spiritual and tender minded, while the second pastor was an able administrator exercising purpose driven leadership. According to their distinctive personalities, some people liked the new styled ministry, and some people wanted to remain with the old styled one.

Of course they were not directly related to each other, but they were gentle and faithful. At last both of them left DPC. One went to Heaven in March of 1991, and the other went away to America in 1988. It is difficult or impossible for the author to tell who was right and who was wrong. In some ways both were responsible, because they were both so different. The author is only aware of the impact caused by the different styles of

the pastors.

Generally speaking, they say that there is no growing church without conflict and there is no pastor without a problem. However, in spite of the inner conflicts and problems, DPC grew continually. Most of the churches were growing in Korea in 1970s and 1980s. The topic of church growth is not only a philosophy and a theology, but also a study of methodology.

Even though the Word of God is absolute, pastoral leadership and church growth is relative and human. There is no one absolute type of leadership for church growth. Church growth and leadership have the same truth. For example, sometimes people like “Dictator-led” styled leaders different from themselves, and sometimes people rather favor “Free-rein”<sup>12</sup> styled leaders like themselves.

#### 4. NEW ERA

July 16, 1989, the fourth pastor, Rev. Hyun Sik Park, was invited from Daegu, which was 200 miles away from Seoul. There were two feelings in DPC. One was expectation for their shepherd after waiting for one year and a half. Another was anxiety to see a new pastor who was only 38 years old. The fact that a pastor in his thirties came to DPC caused a sensation in Seoul. More than fifty pastors had applied before Rev. Park was chosen.

When the young pastor Park started his ministry, the church seemed to get excited about church growth. Actually DPC grew 50% in number of adult attendance and doubled her budget in that first year. He worked hard without knowing about the old

---

<sup>12</sup> Uris Auren. *How to be a Successful Leader*. McGraw-Hill Book Co. 1953. New York Toronto London. Pp.28-31



conflict. At the end of the year, he had to resolve delicate and difficult problems. It was a matter of mission policy. Even though they agreed to receive Pastor Park, Hyun Sik, they were still hurt minds and divided groups.

DPC already sent a native missionary family to India; on the other hand there was another missionary with a different perspective in the same area. It was a decisive matter for him to decide which of the missionaries DPC should support. He had to solve other human affair problems related to this that originated from this main problem. One missionary was a young Indian who had married a Korean girl and was sent by DPC. The other was the powerful senior elder who had also been sent to India, in order to supervise the young native missionary. There was also a conflict in missionary fields in India, but Pastor Park had to solve it in Korea.

It was his first crisis to resolve the conflict. He had no idea and no experience about any missionary. He had no time and no one to discuss it with. He went to a high prayer mountain and knelt on the ground covered with snow all through one night. At first he had to deny himself by Word of God, and gave up all his vested rights as a pastor. At last he got an answer from God, "Make it one year later." It was an exciting moment and his eyes full with tears. He went down the mountain and held a meeting of the elders. He announced to the elders and DPC, "I don't know about the mission in India. I will decide this important matter about this time next year, after I visit India. That's all. " Time heals every wound. All the church members were satisfied and agreed with that decision. The inner conflict calmed down slowly.

Pastor Park has devoted himself to church growth since 1990. He tried many innovative ways in his ministry. Several important projects that were conducted are given below.

1. A General Mobilization for Evangelism was conducted every year.<sup>13</sup>

“**Just Once this Sunday**” was the first slogan. Any one could do it. In the spring of 1990, DPC was excited to fill the chapel with more than 4,000 visitors. Among the visitors were even a Buddhist monk and other fortune-tellers. One deacon led 350 people to DPC. New comers filled up a visitor room to meet Pastor Park.

2. Pastor Park knew the importance of education, because he was a teacher for ten years. He encouraged DPC Sunday School education with a part-time minister and also reorganizing the Sunday School into small groups. Especially he emphasized two parts: one is the early education of babies (0-3years old) and the parents, and the other was a layman discipline program. In DPC the baby Sunday school came to have more than 200 babies and their parents. It has been a model program in Seoul.

It was difficult but fruitful for DPC to discipline laypeople. In Korea, a theology of laymen is not familiar. DPC introduced “Wake up Layman” about ten years ago.<sup>14</sup> The first step was to sponsor a college, where they studied a basic course that included Bible study, Quiet Time, praying and evangelism, and Christian assurances and practices. It is similar to practicing discipleship. The next step was a small group Bible study for two

---

<sup>13</sup> In America it is like as “Friend Day or All Crusade Evangelism.”

<sup>14</sup> It is famous in the Love Church by pastor Ok Han Heum, whose church growth is marvelous within twenty years. The church pastor is one of the important leaders of Korea. The author passed the 4<sup>th</sup> Leader Training Course, 1987.

years. After that course, they would be a member of DPC or a leader of cell groups. DPC has more than 200 sponsors and more than 100 cell groups.

3. A new emphasis on prayer meetings developed. Earnest Christians used to come together to pray every dawn at 5 o'clock and every Friday night too. DPC has all church prayer meetings on the dawn of New Year Week, Passion Week morning, and all through November, when DPC began. Pastor Park announced to DPC members a special prayer meeting. Who dares to reject a prayer meeting proposal? Church has to be filled with spiritual wish and response.

4. Special missions programs were developed. DPC sent missionaries to India, and more than twenty more countries. Total budget of Daegil World Mission Committee is now \$100,000 with special private support for church planting. In 1995, Business Mission Board was founded and Medical Mission Board was also started in 1998. DPC is not tight-fisted about missions and comforting others. Many missionaries from the Third world would visit to ask help and Pastor Park would visit India and other countries each year.

Besides foreign countries, DPC is helping more than 30 independent churches. DPC also shows mercy to poor neighbors, to disabled people, and to boys or girls that are the head of family. Even last year DPC provided almost 100 meals every week to people that had lost their jobs.

5. Special fellowship programs have been added. DPC would like smiling faces rather than four-card faces. Many Christians in Korean churches might look gloomy or angry. This is not good news. Church should be a place to remove burdens away. When a

pastor is happy and well balanced, the congregations will be sound and confident. To accomplish this, the pastor must be an encouraging people with various programs.

Every other year, DPC holds summer camps at the seashore or open places with fine views. The entire congregation can take part in the summer camps, from children to old people. At that place and at the same time, DPC provides various Bible study groups, recreation programs, and big events during the camps like Open Music Contest, Ocean Olympic, and family tour at free time. In 1996 more than 300 members visited Cheju Island, which was compared with Hawaii by airplane. Christians want a banner to wave over their lives, and wish beautiful memories to be happy.

Pastor Park has struggled to achieve church growth in many fields, but he felt a limitation on DPC and his ability. The end of 1996 he experienced a second crisis in his ministry. At that time general Korean churches reached stagnation. He felt a kind of burn out spiritually. He wanted to escape from the spiritless trap and to be challenged by a new pastoral horizon. He knocked at the gate of Liberty University in Lynchburg, VA. He had tried various programs in public or in private. He felt a kind of frustration and trembled with fear of temptations.

The problem was the pastor himself. It is impossible for a pastor who wishes church growth to reform himself and his church. He was fortunate to study at Liberty University in America, during the four months of sabbatical period in 1997. He met good professors and realized what his problem was. It was a matter of leadership, which is everything. Leader must know his group and himself. He should encourage others by vision, which is rooted in the given reality, life situation as well as on the truth of the Bible. Reality has two sides, one is human relationship and the other will be his age.

The author presented an examination of DPC by church members, community, and her synod. Second he has studied this time period, the period after IMF and also the new millennium. The author emphasizes two factors, for church growth is dispensable to human being and his age. In fact, today's stagnation of Korean church is caused by two factors<sup>15</sup> that have changed, but pastors have not realized nor responded.

---

<sup>15</sup> Korea Christianity Culture Institute, *The Analysis and Counter plan of the Stagnation of Korean Church growth*. IV. Religious and Sociologic Approach pp 161-176

## CHAPTER III

### PRESENT CONDITION OF DPC

#### 1. THE PREPARATION TO SURVEY PRESENT CONDITION

Careful and thorough preparation is a necessary first step in a survey effort. Three preparation actions are suggested: Obtain church approval, enlist a survey secretary, and orient and train the survey committee. The pastor and Elders' Council or a certain designated church planning group, such as long-range planning committee, or the Twenty First Planning Committee, is primarily responsible for the successful completion of the preparation actions.

##### *Action 1- Obtain Church Approval to Conduct the Survey<sup>1</sup>*

The decision to conduct a survey is a major one that should be made by the church. The pastor, staff, and Elders' Council should consider carefully the purposes of and needs for a survey and share them with the congregation. The pastor can prepare the congregation through sermons, the church newspaper or bulletin, and discussion with various church leaders. If the survey is to be successful, the congregation must be involved.

---

<sup>1</sup> Henry Migliore, Robert Stevens, and David London. *Church and Ministry Strategic Planning*. New York, The Haworth Press, Inc. 1994.

*Action 2 -Enlist a Survey Secretary<sup>2</sup>*

A qualified person should be elected by the congregation to assist the committee in its work. A survey secretary would provide the following services:

1. Record minutes of each committee meeting.
2. Type reports and letters for committee members relative to their assignments.
3. Help assemble, edit, and type the final report. The secretary may be a member

of the church staff or a qualified volunteer. In most cases, the church should approve budgeted funds for secretarial support. Budgeted funds also should be approved for supplies and duplication of reports.

*Action 3- Orient and Train the Survey Committee*

Because most committee members will not be skilled researchers, some training will be needed before they can do their work effectively. The pastor and committee chairperson, if a survey committee is used, should assume responsibility for seeing that the survey committee is trained.

A possible agenda for such training could be:

1. Why a survey is needed-a discussion of the need for up-to-date information to guide in planning and in the use of the church's resources.
2. Getting acquainted with the workbook.
3. Understanding survey methods
4. Determine the date for the initial general meeting.

---

<sup>2</sup>Truman Brown, and Jere Allen. *Church and Community Diagonosis Workbook*. Nashville, Tennessee, Convention Press, 1986.

## Understanding Survey Methods

It is difficult to make the proper questions for the surveys. There is no sample in any library or universities or even in the Library of Congress in Korea. Three different surveys were used: a survey and evaluation of the church by the members, a survey and evaluation by the community, and a survey and evaluation by the synod members. The surveys looked at three time periods: past history, present condition, and future vision of Daegil Presbyterian Church.

Through the surveys and other methods that were used, an attempt was made to gather information in all the following areas.

### *Let's Take a Look at Our Church*

- Investigation A: Church History Profile
- Investigation B: Church Statistical Profile
- Investigation C: Church Physical Resources Profile
- Investigation D: Church Membership Profile
- Investigation E: Church Leadership Profile
- Investigation F: Church Organization Profile
- Investigation G: Church Effectiveness Profile

### *Let's Take a Look at Our Community*

- Investigation H: Community Definition Profile
- Investigation I: Community Makeup Profile
- Investigation J: Community Evangelistic/Ministry Profile
- Investigation K: Community Contextual Factors Profile

### *Let's Take a Look at Our Synod members*



Investigation L: Synod Membership Profile

Investigation M: Synod Members Priorities of Church

Investigation N: Synod Members' Image of DPC

1) Past

2) Present

Investigation O: Synod Members Vision of DPC

These surveys involved answering questions and listing concerns for future planning. These investigations use tables and graphs in data collection and interpretation.

### ***How to Determine Church, Community, and Synod Members' Concerns***

First, gather the data. Second, analyse the data. Third, consider the concerns growing out of the data and its analysis. The concerns that are developed by the study group at each point of its work should be written down.

### ***What to Do with the Data***

Following the completion of each investigation, a summary of the collected data and a list of the most significant concerns should be made. These concerns should be a guide to setting church goals and selecting action plans as the church endeavours to meet the needs of the church and community.

### ***Launching the Survey of DPC and Committees***

When the preparatory actions have been completed, the Committee should begin immediately to conduct the actual surveys. Good organisation and efficient procedures are the keys to success.

*Five actions are suggested:*

1. Determine the scope of the survey.
2. Develop a work plan.
3. Divide the survey committee into several study groups and appoint a leader for each.
4. Have study groups complete investigations A through O.
5. Complete the final reports and present it to the church.

The long-range planning committee is divided into two study groups. One group studies the church to discover concerns that require long-range planning, and the other group studies the community to discover needs for planned church action. The basic resources used for this are in the Church, Community, and Synod Diagnosis Workbook. This workbook contains forms and instructions to assist the church, the community, and the synod study groups in their work. This research reveals where the church is at a particular time in relation to what Christ wants it to be and provides a solid base for future planning. It helps the members of the congregation discover and appreciate what they truly are. The congregation's self-analysis and diagnosis will lead to proper application of the gospel to problems and opportunities.

*How the Surveys were Completed.*

The DPC Members Survey was conducted at the church on Sunday, September 21, 1996 after the morning worship. Seven hundred thirty four persons took part in the survey, answering each question while a co-pastor read them. It took about 40 minutes to complete the questionnaire. After collecting the answer papers, the staff entered the data into the computer.

The Community Survey was conducted on weekdays from October 22 to November 2, 1996 at any time they wanted to meet. Although there were few who returned their surveys, it was difficult, but meaningful to approach and question the community. Thirty-nine persons took part in this survey. A little present was prepared for the neighborhood to rejoice in the 40<sup>th</sup> anniversary of the foundation of DPC.

The Synod Survey was held on October 28, 1996 when the Southern Seoul Synod opened the 42<sup>nd</sup> Regular Meeting at Deasung Presbyterian Church. Thirty-seven members of them responded to this questionnaire. They were pastors and elders who represented their churches and the synod.

## 2. THE ANALYSIS OF THE SURVEY

### A. DPC

#### *General Analysis of the Answers*

734 people took the church member survey, 39% were male and 61% female. This compares closely with the church attendance, which is 30% male and 70% female. Sixty percent of the respondents were married. Years of membership or registration of DPC was from two to twenty. Over 50 respondents, or 8% were not members.

Sixty percent of the respondents lived near the church. Because of the notorious traffic problems in Seoul, this is a great advantage. Most members tend to come from the neighborhood, but a number of people that have been members a long time still come long distances to DPC.

There are three kinds of residence, an apartment, an independent house and a leased house. Generally people who live in apartments are thought to be rich and intelligent in Seoul. There are many leaseholders among apartment dwellers that are not

so rich, but it is delicate. Those who are lease holders used to move to outskirts of city. Two thirds are to be called middle class citizens and at least 5 percent are poor families.

### *Religious Attitude*

It is important to check the attendance of the members. The more they attend, the more concern they show. The survey showed the attendance at Sunday worship is very high, near 90 percent, but the attendance at other meetings was low. Forty percent of the people responded that they do not attend church meetings except for the Sunday worship. Thirty percent responded they attend an additional service, besides the worship service. The core group of about 30% attends up to 10 hours each week.

When asked about the number of leadership positions held, 51% had no position, 33% had one or two positions, and 9% had more than three positions. There are not so many people who are active in DPC. The largest group of those with leadership positions has been members for ten to twenty years, and few that have members over 20 years are still actively serving.

The main reason that members attend DPC is the worship. Worship is very important in Korean churches, it is also important to evangelism. Most of the rest of the people said that they attended because of human relationships and geographical reasons. There were a few answers related to the pastoral programs. In this case, the newer members favored the pastor and the denomination, and those with a longer career were inclined to favor the relationships and traditional reasons. Also there was an interesting fact that usually men answered that worship was the reason, while the women answered location as the reason.

There are several things that make people join at DPC. 60 percent of people gave

some kind of relationships with DPC members as the main reason to join at DPC. 20 percent of them transferred from other churches, and 20 percent joined because their families were already members.

### *Potential of Church Growth*

For the participation of the people in DPC, 31 percent of people said that recently church activities were increasing, and 17 percent of them said decreasing. However, the rest of them said that there were no changes. From the result of this survey, the self-review of their recent church activities, a noticeable thing is found, the females have more concerns about church growth than the males.

When asked about the possibility of growth in the church under the present circumstances and with the present pastor, fortunately, more than half of people, 53 percent expected growth. Only 3 percent responded with a negative perspective and the rest of them, 37 percent, responded that the growth would be average. According to these responses, several things are found. The females were more affirmative than the males and the age group over fifty is passive, 45 percent. The younger group of thirty-year-old is more affirmative, 62 percent. On the point of the career of registration, one year to five years show 59 percent agreement rather than more than ten years.

Over half (51 %) of the members are pleased with the influence of the pastor's preaching, but 40 percent felt it was about average, and less than 10 percent made negative answers. In this case, the younger group and the shorter term answered more affirmatives. The thirty-year-olds were 67 percent pleased, while the fifty-year-olds were only 37 percent pleased.

The youth group program was seen to be common or average by 58 percent of

people and only 12 percent felt it was exceptional. However, in doing the analysis of the responses of Sunday school it is troubling that the youth answered only 6 percent as exceptional. As in the youth program case, 58 percent of people said that the Sunday school programs are common or average, and only 23 percent felt it was exceptional, and 12 percent were not satisfied. Most of the unsatisfied people included the new members that are not sensitive to the Sunday school, and the younger of the respondents showed the less satisfaction. The responses to these two questions indicate a general feeling that the church is not doing an exceptional job of providing ministry, but only an average job. This indicates a major area of concern, as the programming must be improved.

The concern level for newcomers and visitors continues to indicate the same thing. It is surprising that the people that had been older members were more negative to the new comers. 20 percent said they were not satisfied nor concern with new comers or visitors. Almost one half (48 percent) of people responded that the concern for newcomers and visitors was average, 25 percent said it was exceptional, and 20 percent said they are not satisfied.

There was a question to find out what the people of DPC thought about who was the decision maker. One-fourth of the people said that the pastor makes the decisions for the church and more than 12 percent of people said that there are a few members who make the decisions. This might be influenced by Presbyterian denomination. It does indicate a perceived lack of lay participation in decision-making. As a result of this, the church moved toward involving the congregation more in the decision making process.

People expressed strong differences of opinion about the priority of a church. Five purposes or priorities were given, and 28 percent said education, 26 percent said worship,

24 percent said evangelism, 10 percent said fellowship, and 9 percent said ministry to those in need. This indicates a real lack of consensus about what is important. Those in the thirties were most concerned about education. Younger members were more concerned with evangelism than the older members.

DPC has three separated worship programs on Sunday morning. Most of people, 81 percent, liked this as it is, and 10 percent would like to have only two worship services. There were only 4 percent of people wanting more worship services. Most of them favor the traditional and present worship time schedule.

As it is told above, DPC has three separated worship system on every Sunday morning. The questionnaire asked about the interval between Sunday morning service at 11:30 am. and Sunday afternoon service at 3:00pm. More than half, 56 percent of people said the time is good. There were 10 percent of people who would like to have the afternoon service earlier and 17 percent of people like to have it later. For the style of the afternoon worship service, 40 percent responded that they prefer a praise service. The other responses were mixed, with different preferences being shown: 16 percent for traditional preaching, 7 percent for a Bible study, 6 percent for a prayer service, 4 percent for a fellowship time, and 3 percent had no comment.

The Sunday afternoon praise and worship service before the worship of the youth group on Sunday nights had been a problem discussed by the elders and the young men. Most of members agree with the current time and system. However, having a Sunday night service as before was divided: 24% were against having it, and 23% wanted to have it.

There was a question about the vision of DPC growth in the 21century. 37 percent

wished and believed the church will grow to mega church size (above 10,000). 13 percent expected it to double (about 2,000), and 23 percent expected the church to grow to about 1,500, and 19 percent said there would be no changes. DPC had a vision of church growth.

### *Facilities of Church Building*

People were asked to choose the two most urgent tasks of their church. Bible studies and prayer was the most urgent tasks, with 41 percent indicating this. The replacements of facilities (35%) and pastor's individual care (34%) were the next two urgent tasks. The preaching and church education was most urgent for 19 percent. Other significant responses were 15 percent for external activities, and 14 percent for the administrative system. This also shows a lack of consensus about what is urgent. As it is shown above, the three major assignments are individual care (visitation and counseling), facilities replacement, and Bible study and prayer. This result challenges pastor to devote himself to Bible study groups and sermons in the pulpit. The church must encourage the staff to take care of the buildings and the lay leaders to prepare a new building plan.

When asked which facility needed to be worked on most urgently, a mission center got the largest response. Close behind in urgency was the wash room. It is very small and inconvenient, and this is a major concern. The narrow parking lot and the sanctuary were next on the concern list. Other building issues according to the people's ranking are education building, dining room, a bookstore and a library. There was no concern for office rooms and counseling room.<sup>3</sup>

---

<sup>3</sup> These opinions affected the New Facilities.



The survey asked them how soon to replace these. 30 percent replied to replace right now, and 50 percent said to start within 5 years, and 6 percent said beginning after 10 years is okay. It is clear that most of the congregation, 80 percent, want to replace these facilities within the next five years, and that is very important and meaningful to DPC.<sup>4</sup>

The priorities desired for the pastor were strongly directed toward preaching (38%) and praying (36%). The question was what do you want your pastor to do. Besides the two big responses others included education (9%), home visitation (6%), external activities (5%), administration (2%), and missionary affairs (1%). Their wish for the pastor is very biblical. There are some tasks that the congregation feels can be done by associates without the senior pastor needing to do them personally.

Satisfaction about the present church activities was 34 percent, with 52 percent considering them average. Only 5 percent said they were dissatisfied with the present church activities. The members were a little passive for they have no practical complains and no special interest.

### *Pastoral Leadership*

A part of the survey was on pastoral leadership. Several questions were used to know the members' impressions. The first one was about the associate pastors of DPC. 52 percent responded as average, and 32 percent said that they have satisfaction or they were exceptional. Only 5 percent said that they are not satisfied.

This same percentage keeps coming up in many of the questions, indicating a

---

<sup>4</sup> It began January of 2000

general trend of satisfaction. Compared to other churches' and the previous staffs of DPC, this is a good report for the staff. DPC members and the staff members themselves are proud of the teamwork because they respect the staff. Also it is necessary for the pastor in advance to encourage potential leaders and to encourage lay leaders.

The next question was only for the people who were satisfied with the associate pastors. Preaching was the biggest reason for satisfaction, by 48 percent of responders. It is very encouraging to have a good report on their preaching, for it can be a decisive factor for a pastor. The next good point is to their characters that mean their gentleness, kindness, and sincerity, which made 11 percent. Home visitations, education and God fearing practice were all at 6 percent, and 1 percent for administrative affairs. These low points of home visits, education, and administration are serious, for these tasks are their basic duties.

There was also a question only for the unsatisfied people. For this case, there were several reasons that they gave, but the surprising thing was that there were so many "no comment", 55 percent of DPC members usually do not express their dissatisfaction to their leaders. Also the complaints were high in the areas of visitation at 11 percent, education at 7 percent, and administrative affairs at 10 percent. DPC had to take care of the team leadership of elders.

How much the members of DPC are satisfied about the elders in the church was questioned and answered as follows. 15 percent of them said they were satisfied, meaning considered them exceptional, and 10 percent of them are not satisfied. There were 59 percent of the people who chose common, meaning average, and 16 percent had no comment. The reasons for the satisfaction were faith at 30 percent, the administrative

affairs at 12 percent, the character at 11 percent. The no comment answers were 47 percent. This shows that there is no clear reason why members are satisfied with the elders. It originated from the conservative Korean thought pattern to over-evaluate their faith along their ages.

### *Church Conflict*

The members were asked what they were most thankful to God for in the past. Again the responses were varied. 22 percent said happiness of children and home, 16 percent said spiritual experiences, 18 percent said church activities, 9 percent said the fruits of evangelism, 5 percent the church events, 3 percent for church building, and 1 percent for the appointment to an office in the church. 23 percent of people responded with no comment. Their faith style seemed to be individual and family centered.

Members were asked about what troubled them about the past. The highest response was no comment, 31 percent. The second highest problem was the inner split at 19 percent; this was the church conflict related to the two major topics of DPC. The other responses, by their rankings were, human relationships in the church at 15 percent, the all involved evangelism event at 9 percent, devotion and donation of a gift of money at 5 percent, and the building of church at 3 percent. The all involved evangelism, like Friend Day and Crusaders Evangelism might be a heavy burden to them every year.

There were several choices given to the member, and asked to them to choose the three positions that are most respectful in order. From the result, 51 percent said that the pastor is the most respectful position. It would be inclined autocratic or one pastor centered. 4 percent said co-pastors or evangelists are very respectful, and same rate was ranked for the elders and for the choir members. 2 percent said each anointed deacons

and lay pastors, and only one percent said they are mostly respect to deaconess and the cell group leaders. This is serious to see there are few to be respected in a church, even if there are many positions and many activities.

This survey also evaluated the members' opinions about the community service of DPC. 54 percent responded that DPC is about average, 11 percent ranked this ministry high and 19 percent ranked this ministry low. Also there were 15 percent of people who did not respond. This data gives DPC a strong message of the need for social welfare and investment, even though DPC has tried efforts for social service; to help the weak and the lonely on big holidays: and raised funds for scholarship.

Localism has been a serious political problem in Korea because the 1971 presidential election influenced all Korea. DPC thought this might be a problem in the church. The survey revealed that 15 percent said that it was serious and 12 percent said it was little or nothing. More than half of members (55 %) said that is just common or average. Even in the church during the political campaign, there were conflicts of localism between the church members. This percentage is common and modest comparatively.

## **B. COMMUNITY**

### *The General Analysis of Community*

DPC conducted the community survey with 39 town people. The ages of the people responding to the survey were widely dispersed: 27 percent were in 20s, 14 percent were in 30s, 8 percent were in 40s, 19 percent were in 50s and 38 percent were in

60s or above. The biggest age groups were twenties and sixties or above, because they were at home in the daytime when the survey was taken.

The survey reflected the fact that Korea has Buddhism as the nation religion and 38 percent of the people who participated in this survey were Buddhist. There were 32 percent that claimed no religion, and many of these would believe in Confucianism. Christians represented 22 percent of and another 8 percent were Roman Catholics. There were 5 percent of people who claimed membership in other religions. This survey revealed a lot of the community is unsaved.

The survey asked them about the kind of housing they dwell in. 59 percent of people have their own houses, and there were 27 percent of people who are living in leased houses on a deposit. 3 percent of them have monthly rent houses. Their housing arrangements were average compared with the city of Seoul.

Ownership of a private car was asked about as a source of their economic level. 54 percent of people said they do not have a car, and rest of them said they have only one car. Again this is about average for Seoul. DPC realized the need of additional parking.

#### *Opinion about Church*

The survey asked about their general opinion of the church. 57 percent of people responded they have been to another church a long time ago. 32 percent said they have been to another church recently several times. Those who heard the gospel more than once, were almost 90 percent and 16 percent of the people that had never attended any church. This response challenges DPC to carefully reach out to those who have heard the gospel, but have not come to DPC.

The people were asked about their feelings toward church in general. 76 percent of them said they have good feeling about church in general, and no one had bad feelings. However there were 27 percent of people who said they had no feeling about church. Most of them were positive toward Christianity and the church, but still there was a passive group of 30 percent.

One of the questions required the respondents to write their opinions about DPC. No answers were suggested. As it is given to them to write their opinion, the responses were various. The responses were easily divided into 2 groups: a positive group and a negative group. The positive group's responses mentioned the children education, human relationship, more learning possibilities, and social service. However, some people had negative responses such as gaps between rich and the poor, crying voices of prayers at dawn, too much enforcement evangelism, tiresome during sermons, no difference after people believe in God, and etc.

#### *Opinion about DPC*

The community respondents had nearly all, 80 percent, attended DPC. 46 percent have been recently, and 32 percent have been a long time ago. Many of the recent attendees were the result of 1996 Friend Day. 27 percent of them have never been to DPC. This challenges DPC to approach them with the gospel. 70 percent out those who attended DPC said they had good impression at that time (they said their impression was good as a whole when we interviewed with gifts for them). There were 5 percent of them who did not have a good impression when they first visited DPC.

They were asked to write the reasons for their feelings in detail. The responses revealed two opinions, one for positive, and one for negative. The free parking lot,

children education, familiar pastor, many good members, friendly junior pastor, spiritual service, and evangelism and mission created good feelings. On the other hand, there are tiresome sermons, bad sound system, and political utterances during sermons, which created negative opinion.

Also more than 90 percent of them said that they have been invited or encouraged to go to church: 49 percent said often, 27 percent said sometimes, 16 percent said once or twice, and 8 percent said never. DPC has the responsibility to approach and evangelize those who are not reached yet, and to find out what makes them uncomfortable. 27 percent of people said they were not comfortable with the parking lot. That is not only a matter of a church or person, but also a social problem, which DPC is aware of. 72 percent of them said they never used DPC parking lot because the spots are not available for them, but only for DPC staff, but if there were more parking lots, they would willingly use them. Even though 35 percent of them complained about the parking lot and noise from DPC, there were still 41 percent of people who made no negative statements. DPC thought the reason that they did not say might be delicate or economic problems.

The community was asked about the tasks that DPC should do for the community. This was also an open-ended question with no suggested responses. There were plenty of suggestions about facilities of church for social and cultural help. However, there were also negative suggestions. The town people asked to stop the crying sound and to have a quieter service. It was good for DPC to hear their opinions so that DPC can break down the barriers that hinder evangelism.

*Opinions about DPC Members*

A good way to lead non-Christians to a church is to show them the differences in Christians. Most of the respondents, 79%, had acquaintances that were members of DPC. 62 percent of them said that they have a good impression of DPC members because of trust of their word. 59 percent of them said their life style and their zeal of church life gave them a good impression. Also the children education gives them a good impression (44 percent). On the other hand, 13 percent of them said they have a bad impression because of the bad home life of members, and same rate was given for their children education problems. Some people said they do not trust the words of members and that they often hear bad comments from neighbors about members. About one-fourth of town people said that they see some low morality in DPC members in spite of their faith.

Most of them evaluate church members in the affirmative, but they criticize church members because of their moral attitudes. DPC should realize that the point of view in the community is totally different and objective from those of church members.

### C. SYNOD

DPC also had surveyed several things with pastors and elders. About half of them were aged 50s, and 30 percent of them were in their 40s. The rest of them were 30s and 60s and above. Most of the respondents were senior pastors and elders, but one of them was a junior pastor. This survey provided authority, fairness, and exactness though its numbers were not as many as expected.

As the history of the Korean church is not as long as other western churches, their general church histories as well as individual church histories are short. The Korean



church average size for Sunday morning attendance is 100 people, as in America. Few of the churches in Korea are 1,000 people and above.

#### *General Opinion of Church Growth*

The first question asked was the major focus in their churches. 8 percent of them said they were focused on the numeric growth, and 24 percent of them focused on qualitative growth. There were more than half of them claimed to focus equally on both numeric growth and qualitative growth. One person said he had no special focus. While the 8 percent focusing on numeric church growth seem so few, it is a custom of Koreans to think quality rather than quantity. However, in this case, more than 90 percent of them wanted their church growth in both quality and quantity. There is no other choice than church growth.

Since the numeric growth and the qualitative growth were the main focuses in their churches, they were asked to tell what the major means of accomplishing this was. For the numeric growth, the responses were as following: 38 percent on neighboring evangelism; 16 percent on social good work; 16 percent on domestic mission; 22 percent on missions abroad; and 30 percent on worship attendance. For the qualitative growth, about half of them said the sermons were the major area, and there were about one fourth of the people who said Bible study and discipleship course was their major area for qualitative growth. As it is shown, for growth in both quantity and quality, worship and sermons scored high with Bible study.

#### *Opinion of DPC Growth*

The survey asked them to tell about their opinion of the images of DPC growth and vision. 41 percent said they have known DPC for more than 10 years. There were 38

percent of people who had known about DPC for more than 20 years. DPC is well known to the leaders of the Synod, and they have strong opinions about the church. 65 think DPC was conservative in the past. About 40 percent of people have heard about many conflicts between the pastor and elders in the past, and 24 percent have heard nothing about it. 43 percent said the elders were the major cause for the conflict and the negative image. Only 8 percent said the major factor is pastor and staff.

Though DPC had some conflicts and problems, many people agreed that it has changed considerably. The group was divided as to whether the church was growing or not: 35 percent said DPC is a growing church, and 30 percent said it was a stagnated church. However, there were 5 percent of people who expressed DPC as a fallen down church.

#### *Recent Image of DPC*

Most of them (62 percent) felt the recent inner activities of DPC were creating a positive image. Also 46 percent of them thought the recent community activities of DPC were creating a positive image. However, 38 percent of them did not respond.

More than half, 59 percent, said DPC needed to enlarge the inner facilities and add new equipment, and also about 80 percent complained about the parking lot of DPC. The parking lot problems are serious everywhere and all the time in Korea. DPC facilities and parking lot have been used by Synod members in private as well as in public because of the good location. However, 65 percent wanted to enlarge it, and that is only possible when DPC builds a totally new church building.

#### *Vision for DPC*

For this question, the survey gave them several multiple choices, and asked them

to choose what major project DPC should accomplished before the 21st century. The main projects they chose were the new church building (38 percent) and Sunday school education included young adults (60 percent). Leadership training, community service, and relief and scholarship were suggested in small amounts.

Their responses about the priorities at DPC right now stood on the visible and invisible: facilities (43 percent) and mission mind (46 percent). 24 percent chose Bible study and prayer as the priority at DPC; and administrative system, enforcement of home visiting, powerful pulpit, and external activities of denomination were received a few votes each.

There were questions that asked what are the most important things for the pastor to do, and the elders to do. One third of them said that prayer is the most important thing for the pastor to do. The sermon and the education were also important things that they expect the pastors to do. Same as the pastor's, prayer was ranked as the most important thing for the elders to do (46 percent). However, the rest of the responses are separated in many parts. This response shows that the people expect elders do many things: Bible reading: home visits, administration, education, and outer activities.

### **3. SYNTHESIS OF FINDINGS FROM THE SURVEYS**

#### **A. DPC**

DPC has a longer history than the average self-planted church. There are few missionaries church around one hundred years old. DPC is the oldest church in her synod. This church has a long history and would be considered traditional.

*The Characteristics of DPC members*

First, they are conservative. The main reasons for attending DPC were to worship God, the relationship with other members, and the geographical location. Few members come because of pastoral programs or vision. The Korean Presbyterian churches have been conservative from the beginning. Worldwide the Presbyterian denominations have moved in a liberal direction, but most of the Korean churches have resisted this and have stayed conservative. This has been a force for church growth. It is said "if you want a church to grow in Korea, you must announce that your church is conservative with a sign board of the denomination on the church gate". It is not always good for church growth to remain conservative.

Second, most of them are middle class, which means not so rich and not so poor, just average citizens in Seoul. The membership has moved upward socially the past seven years. Then they had small houses and only ten cars in the membership. Today they have new houses, new cars, enjoy the summer holidays and send their children to college. Even though they are not rich as the upper class in the Gang Nam district, most of them do not worry about their food, clothing, and housing any more.

Third, the women are more active than the men are. The three main active groups: thirties and forties middle aged, and new members are predominated women. Of the eleven mission committees grouped by sex and age, the most energetic groups are women, and the least energetic groups were men. Even though women can not participate in making important policies and do not preach from the pulpit in public, they are devoted and proud of their hidden roles. As long as there are prayers and devotions

and obedience of faithful women in this peninsula, the torch of Korean church growth will never die. They are really another Mary and Martha in front of Jesus the Lord.

*Forth, they trust the pastoral leadership.* They accept the strong influence of the pulpit and the praying and preaching duties of a pastor. They respect their full time workers and other positions as leaders. Even though they respect the elders whom they elect, the quality and priority of the pastoral respect is different. It is a source of energy as well as a good virtue for church growth. Sometimes pastors make mistakes and act human, but their support and respect remain. Such respect and support of lay people is not always sweet, but can be the bitter norm and whip in our ministry.

*What are the possibilities and the problem in DPC?*

There are no particular differences to the characteristics of DPC at first glance. The reader is surprised to see the vision for church growth from the data. Their participation in church activities has increased. Totally more than seventy percent of the members are involved in church activities. Moreover, their confidence in DPC growing is very high, up to ninety percent expect growth. Even though they are conservative, middle class, and handicapped in the fields of men's participation and passive attitudes of some members, they dare to prepare for the future as a mega church.

There are also problems in DPC. First, one is the weak participation of men, from the half of Sunday morning service to the quarterly prayer meeting. Especially the old men, in the so-called "Important Position" as lay leaders. Some of the elders and the deacons are passive and even negative about church growth. They are stubborn, self-defendant, and sometimes offensive to their pastor. Sometimes a pastor doubts that there is any medicine, any rule, and any method to soften their stubborn necks. Only the

mysterious work of Holy Ghost can do it with harmony and balance. It is a great assignment for the pastor to involve them in church growth. This is dependent upon the “golden leadership” of the pastor.

A second problem is the lack of programs and investments for young adults and Sunday school. Even though DPC has tried many times and with much effort to improve the programs, it has not been able to overcome the barriers of generation gaps. The new programs and investments often contradicted the conservative struggles. There are invisible tensions, conflicts, and exclusive-mindedness in the church.

### **B. Community**

The community survey was important. DPC is located in the midst of residence at Shingil Dong Youngdungpo Gu, across a bridge of Yuido near downtown Seoul. The headquarters of Korean Air Force and Navy were located within one mile of the church a few years ago, and the main buildings of National Information Agency. The community has some military families. Instead of the typical military camps, big apartment blocks were constructed in the neighbourhood. Naturally, there are many transfer members from other churches and new neighbours. This geographic location gives DPC a potential power of church growth.

Besides the geographical advantage, DPC has the favor of the community. Most of the churches in Seoul are confronted with an unfavorable atmosphere in their communities. Construction of new church buildings is made difficult because of community demonstrations or refusal. However DPC has enjoyed a favorable atmosphere in the community and must seek to maintain the good relationship with the community.

To keep a good relationship with the community, DPC has to understand the

needs and the complaints of our community. The survey revealed they complained about the noise and the parking lots. New building and more space are needed to solve this. DPC has prayer meeting at every dawn and every Friday night. The prayer meetings have been an essential process for church growth as well as spiritual revival and individual growth. When a new church building is constructed, sound proofing the prayer hall will be very important. More parking spaces must be provided. It is a big project to provide the facilities of DPC for social welfare and service, cultural space for young adults, and a baby nursery and so on.

### **C. The Synod Survey**

Korean Christians have now reached one quarter of the whole population, which is more than ten million people. Three quarters of Korean Christian are Presbyterian church members. The Presbyterian denomination is the traditional and largest. There are more than 5,000 churches in the Korea Presbyterian Churches General Assembly. They are united into eighty synods in domestic and international, one of which is the Nam Seoul Synod. Nam Seoul means the southern part of Seoul and it is well developed, prosperous and educated.

Nam Seoul Synod has about 100 churches, and the ones who answered the questionnaire are pastor and elder representatives from each church. They are strong church leaders or lay leaders. While important, the group is not big enough to be very statistically powerful. Some of the synod members have known DPC since its beginning. They know the past conflicts of DPC. They also understand the current changes of DPC and the outreach activities. They look forward to the vision and possibilities of church

growth.

The image of DPC has changed from the past conservative stagnation and church conflicts into a more progressive and open image. Forty-seven percent of them knew about the conflicts ten years ago between pastors and elders. They blamed the elders for the lack of church growth. Now their image of DPC and the elders has changed to a more positive image. They also evaluated very high the influence of preaching and the synod activities of DPC. They predicted a positive vision of church growth.

As several organizations and committees have used DPC's buildings and facilities, they know and complain about them. They pointed out the two areas of church buildings and facilities. One part was about inner facilities, for example Sanctuary and education buildings for Sunday school teachers' training and the other is outside parking lots. They thought the problems of parking lots and church buildings were more serious and urgent than DPC members. They do not understand why DPC would consider replacement of the building, because DPC is a big and leading church in the synod. They think the church has the financial power to build.

#### **4. ANALYSIS OF ATTENDANCE RECORDS**

Church growth is not everything, but there can be read something in the data or the line on a graph. The reader can see the attendance of Sunday morning, from 1991-1999. When the author came to DPC in the summer of 1989, the Sunday morning attendance was 650. DPC jumped to 1,000 at the end of that year. That was the most growing period numerically and also financially.

Several years DPC had to pour its energy for education, evangelism, and mission. There were changes in members in morning services. The graph shows that the average



of Sunday morning attendance is 950, and the average error may be 10 percent. In the survey of DPC and Synod, people generally thought DPC was grown up. The author himself was not satisfied with the growth and thought what was the reason. At first he looked for the hidden key of church growth and dependant upon the methods of church growth. It was not the key. The key was the leader himself and inside of DPC.

The leader must know himself, his sheep, and his surroundings. The author knew nothing but church growth. Some people would say that DPC is in a kind of stagnation, but it is not simple and it is not the end. If a leader realizes the reality of his church and his conditions, he can prepare a project and overcome the barriers of church growth.

## 5. SUMMARY

What are the common factors of DPC, Community, and Synod Research? Three survey sources of DPC, the Community, and the Synod are condensed into four categories.

1. The past image of DPC was negative because of church conflicts, which were sensitive to other church leaders. In spite of these conflicts, DPC has maintained an average growth and kept a unity of one body beyond several crises. If there were not conflicts at all, what would have happened to DPC?

2. The current conditions are satisfactory to DPC themselves, the community, and the synod leaders except for several problems. Most of them look forward to the future of DPC as a growing and mission minded church. It is clear that DPC is free from the dark and heavy tunnel of church conflicts to the bright and positive field of church growth.

3. DPC has two projects facing it. One is a church building replacement within five years. Second is a constructive leadership replacement. The first project requires a blue print, checking on finance, and asking for official permission for construction. It might be easier than the latter. What is the perfect leadership suitable to DPC? It requires a balance and harmony between generations, leaders, and lay people; soft discussions and strong drive of prayer and conviction to the goal.

4. The most important thing is not to construct a series of buildings, nor to be a powerful leader, but to present to DPC, community, and other churches an idealistic pattern. That means Biblical application, practical efficiency, and future oriented concerns in both secular and spiritual.

## CHAPTER IV

### THE IMPACT OF IMF ON KOREAN CHURCHES

Koreans will never forget the night of November 21, 1997 when the Vice Prime Minister of Economy and Finance announced that the government should ask for a relief fund from IMF (International Monetary Fund). Until then most Koreans did not know what IMF was and why to ask for help from IMF. It was shocking and an indignation to see GNP fallen down with the current exchange devaluation.<sup>1</sup> IMF has been both a terrible word and a key word to Koreans since November of 1997. It was the beginning of daily conversation as well as the answer of all the changes in public or in private. IMF controlled not only the whole economy of Korea, but also all the things of Korea, visible or invisible. Koreans used to be sorry or sometimes angry at this word, but now it is time to explain the effects of IMF<sup>2</sup>

#### 1. THE GENERAL ASPECTS OF KOREAN SOCIETY

---

<sup>1</sup> Average annual income of Korea \$6,000 of 1998 was fallen down next to Argentina and Saudi Arabia, the 40<sup>th</sup> in the world. The Korean currency exchange was 1,995 Won, which had been 890.2 Won (before IMF).

<sup>2</sup> Daily Economy Newspaper Co. *IMF: Korea changed*, Ch. 4 What is IMF? IMF started in Breton Woods in New Hampshire in July 1944. America, UK, and 42 other countries established three international economic organizations: IMF, ITO, and IBRD. IMF took a role to support short-term money to certain urgent countries economically. IMF in Washington, DC has a role of watch-tower for the international monetary order.”

The concept of we-feeling changed in work. Koreans usually thought their job was divine, which might originate from Confucianism and farming society. They were dependent upon human relationships and career rather than ability and headhunting. He would sacrifice his life and home for his job, but would be respected as valuable. Owing to the Korean economic crisis, there were many jobless and homeless people<sup>3</sup>. Most of them were husbands and fathers of their own homes. Home is no more a place to return after work. They realized that there was no place like home and that home can be a convenient workshop.<sup>4</sup>

The second change was an inclination to escapism. From daily life they often feel tired and stressed. People sought religions, returned to their hometown, and even immigrated. Besides Christianity, they knock on the door of false religion, fortune-tellers, and even mystery bookstores. Actually during IMF church growth was talked rather a little increased, whereas the church income has decreased 40%. Because of high social stress, several problems increased, especially for the younger generations.

The third change has been the putting economics first with reasonable thought. In front of IMF storm there was only one economic rule. There was no room for etiquette as an Asian value. They could not find impulse buyers in luxurious departments, but they used to buy with credit cards, discount coupons, and with the mileage system.

The fourth change has been the recovery of forgotten identity. Koreans would act following this slogan, "the more the better and the sooner the better." When all was stopped or delayed by IMF, they looked backward and felt something was missing. They

---

<sup>3</sup> The jobless people were over 200million (10%).

<sup>4</sup> So called SOHO: Small Office Home Office

liked their own culture which was old fashioned and somewhat conservative. They seemed to choose traditional food as like, boiled barely and rice, clear soup with wheat flakes in it.

The fifth change has been the decline of the middle class. It is serious for people who once called themselves as middle class citizens, to think of themselves as lower-class people. Otherwise high-class people were apt to enjoy their vested rights and to be unconscious of public opinion. A small minority of rich people could gather more money by investment. It is good phenomena for some of high-class people to do *noblesse oblige*.

The other change is expectation of making a big fortune at one stroke, such as with a lottery ticket, horse racing, and other gambling means. Of course, there are some affirmative changes, such as fairness and justice has infiltrated society.

At the same time, people realized the value of a job and the joy of rest. They wanted to do their best to support their families and were thankful for the results. According to the Consumer Society Report,<sup>5</sup> IMF got rid of the private educational expenses and the expenses for congratulation and condolence gifts.<sup>6</sup> It was a kind of taboo for Koreans to order reduction of employment or neglect anyone. IMF dared to break these walls considered sacred and untouchable. Even the Korea government reformed long cherished desires in the name of IMF, such as bank systems, enterprise structural problems, and political issues. These are the affirmative changes owing to IMF syndrome. Good customs have recovered, such as, helping each other and grief is best

---

<sup>5</sup> 'Our Identity after IMF' p72.

<sup>6</sup> They reached 6.5% of GNP, which was 4.8 times the GNP compared with USA and Japan.

helped in company with grief. People around the world were surprised to see that even a child devoted his own small gold ring to decrease the national debt. The patriotism of Koreans is brilliant in spite of the dark tunnel of IMF.

## 2 THE CHANGES OF KOREAN CHURCHES

There are many studies what was the reason of IMF foreign currency crisis. In common view of Korean churches, they saw the crisis was derived from the dirty capitalism between political powers and economic groups. In the Korean society, there were flourished with luxury and over consumption. It was more serious for Korean churches in the moral points not to be free from this crisis. The Korean church has sinned three faults: 1) not to preach repentance, 2) rather to pursuit the dirty party, 3) and not to give scarification herself to redeem the national sin.<sup>7</sup>

The first change has been in the church budget. It was normal for every church to reduce the budget by 20%, for the GNP of Korea was reduced at least 40% after the crisis of foreign currency. The churches hurried to reform their structures and to shorten the consuming payments. The scale of income would be compared with 1991, but their feeling of loss was much more terrible.

Generally speaking, the churches that were composed primarily of high-income people were more troubled than the churches of humble classes. It was shocking for Korean churches to see the broken dream of a developed country that had experienced marvelous growth. They realized their reality was built on a virtual image and a bubble. The fall of the middle class brought a cold impact to Korean churches. There were some

---

<sup>7</sup> Baek Jong Kook. *"The Moral Characteristics of Recent Foreign Currency and the Crisis of Korean Churches."* The Magazine of Church Renewal Newsletter, Apr. 1999

different phenomena in the so-called poor churches or the neglected churches where they developed love and trust for one another.

It was fortunate for DPC to manage the finances of 1997 and 1998 with 10% less income. DPC members are mainly salaried men or merchants. Under the economic crisis businessmen were hit harder, and self-managers or merchants were maintained, but salaried groups were comparatively better than before. It was interesting that the churches whose income was dependent upon the tithes were more stable than the churches that dependant upon special donations by minority.

It was curious that the monthly mission offerings were reduced, whereas the collection of relief increased much more than before. Because anyone can be jobless or homeless, they sympathized with the neighboring poor people more than the missionaries or other nations. Actually, most of missionaries was experienced to receive their support reduced almost 40%, and it was more serious for about half of the missionaries to come back home to wait the recovery of mission support.<sup>8</sup>

There was a delicate change in congregations not in quantity, but in quality. They practiced religious life, praying and serving not any more formally, but much more sincerely in their hearts. They were not proud of materialistic things, golf games, tours abroad, and would conceal even eating out. They were rather ashamed of luxury, vanity, and over consumption. The attitude and zeal for prayer was clear and concentrated on the economic problem and for other's troubles.

One of the most important changes will be the thought form of pastors and the pastoral pattern. IMF urged most Korean pastors to reflect on their past, to examine their

---

<sup>8</sup> The News of General Assembly of Korean Presbyterian Church,

situations, and they should foretell their uncertain future. It was possible for them to be challenged and to be changed by themselves in the new era. The word change is the key word in Korea churches. There is no individual, nor groups without change in the IMF era. Change is no more a modifier, but a motive to survive in a new area.

### 3 ANOTHER OPPORTUNITY IN CRISIS

There is an opportunity in a crisis. If any person or nation is really wise and brave, he can overcome his trouble or barriers. If the Korean church and pastors will take advantage of IMF and the new millennium, there will be an escaping way. IMF is not so totally bad. There are several affirmative factors in site of the ruined economy, to Korea and her churches. These are hidden blessings below.

First of all it got rid of bubble called luxury or vanity and caused people to live simply. Young couples had to live together with their parents rather than in their nuclear families. People realized the value of home and relationships. About 30-50% of pleasure-enterprises were reduced and most husbands began to go home earlier. After IMF, it is said in a report that more than 52% of families are united and peaceful rather than 21% that were split and hurt in the past.<sup>9</sup> People became to know the moral value and to emphasize the clearness of person, society, and church.

Next they think that there is nothing to believe in on the earth. They are disappointed at the bankruptcy of super companies, banks, and even some of the national moratoriums. There is left a vacancy in the mind with self-denial after regrets and modesty. Korea gets to see herself with pure eyes from now on. It is the responsibility of

---

<sup>9</sup> It is reported in the Magazine of Hyundai Economy Institute.



Korea to take charge of her own troubles and dangers after IMF. Korea has to be changed in many fields, especially in human welfare. Church and pastors will be turning points.

This movement is a reformation.

There are four types of attitudes to meet a change. The first type is a negative one, he resists any change, and he disappears sooner or later. The second is a passive type who keeps silence, and only survives for a while. The third type is adoptive, which wants to fit him for a certain change so he can maintain his status quo. But the best type is the one willing to accept actively any change; he will be a champion in his life.<sup>10</sup> It is not real conservative to hold and to call any means unchangeable rather than the end.

*The lessons of IMF:*

1. One is wrong, all is troubled as a body.
2. There is no perfection, always be careful on the earth.
3. Change, or be weeded out.
4. Small is beautiful, if it is alive and true.

---

<sup>10</sup> Monthly Pastoral Magazine, SEP 1995. *Do you believe a fixed idea?*

## CHAPTER V

### KEY AND BRIDGE OF DPC

There are two big barriers in DPC history, one is the inner problem, and the other is the demand of the times. One requires traditional maintenance and the other requires continual progress. If a pastor does not balance or harmonize these two factors, he has church conflicts and stagnation of the church. To avoid these problems, the church must begin by honestly surveying the present conditions including the identity, the history, and also the surroundings. Next the church has to examine this generation. Korean churches are confronted with two new demands, one is the impact of IMF and the other is the expectation for the new millennium.

At the beginning of 2000, DPC has to prepare a new survival paradigm. The changes in DPC are inevitable. The how, what, when, why, and where of change is important. This thesis is going to deal with the concepts and methods of change. Of course, they are related to the heritage of tradition. This study is not so much a Bible study as a study of present day concepts about change. Change can be a kind of rhetorical device or fashion. However, DPC has already started a new millennium with these concepts and actions.

## 1. RENOVATION

This word may not be familiar to DPC historically. Usually they use the word reformation, which has been a part of Protestantism since 1517 when Martin Luther's Religious Reformation occurred.<sup>1</sup> It is often said that a person viewed as anti-reformation would be regarded as a heretic in Korean Presbyterian denomination. Reformation became a stereotyped and well-worn word. It is irony that those who are not at all reformative used to insist and practice reformation in religious or secular fields.

Reformation is different from renewal. Renewal means "new fashioned," but it is more fundamental and structural. Reformation is to get rid of the worn out and to correct according to the Word of God.<sup>2</sup> Of course, it is not always true that the old is not good or that the new is better. "According to the Word of God, reformed churches should be always reformed"(Ecclesia reformate Semper reformandaest). It is said that the Reformation derived from John Calvin, Martin Luther, St. Augustine, and Apostle Paul.<sup>3</sup>

### *Why renovation instead of reformation?*

People are often inclined to destroy some buildings, which are not too old to use, because they dislike them. Koreans have to reconsider destroying buildings because of

---

<sup>1</sup> Sung Gu Jung. *How to Survive Korean Church in 21<sup>st</sup> Century?* At the Conference of General Assembly of Korea Church, the author suggested this word rather than 'Evangelism', 'Protestantism', and 'Calvinism' as their identity.

<sup>2</sup> I. John Hessenlink, *On Being Reformed, Distingtive Characteristics and Common Misunderstanding*. (Michigan: Servant Books, 1983). p.7.

<sup>3</sup> Sung Gu Jung. pp 12-14.

IMF, and they will probably continue to use the old fashioned buildings. Because old buildings have strong memorial attachments as well as being material things. Tearing them down is not always good. It can be luxurious and wasteful.<sup>4</sup>

As healing their bodies in a hospital can extend human beings' life, buildings' life could be extended by renovation. This act of building renewal is called renovation, through which a certain building is fixed up and a space is reborn preserving its environment, even when it is improved gradually.<sup>5</sup> Edgar Lion defined renovation as when existing buildings do not fulfill their role fully, the action to improve the buildings for certain purposes. "He added that it is recycling to make them upgraded and practical by renovation.<sup>6</sup> Webster English Dictionary says, "RENOVATE from *renovare*, which means again and to make new, 1) to make like new, 2) to refresh; revive, or to restore to good condition as by repairing or remodeling."<sup>7</sup> There are many words and conceptions similar to renovation, such as reuse, restoration, conservation, preservation, reconstruction, reconstitution, relocation, and republication etc. There are several types of

---

<sup>4</sup> Seun Soo Park. "*Preservation of Historical Constructural Environments.*" (Seoul: Space, 1986), p.98.

<sup>5</sup> Hak Soo Park. "*The Renovation of Primary School' Unused Classrooms.*" Yeon Sea Univ. 1997. p. 4.

<sup>6</sup> Edgar Lion. *Building Renovation and Recycling* (New York: McGraw-Hill, 1982), pp.1-6

<sup>7</sup> *Webster's New Twentieth Century Dictionary*. Second Edition, 1979. Prentice Hall Press New York.

renovation:<sup>8</sup> function value pursuit type, economic value pursuit type, and aesthetic value pursuit type.

The story of Korean construction is a history of destruction in the name of development, without exception. Because of the Korean War in 1950, the Industry and Developing Movement of 1960s and 1970s, and the New Cities Development with two million new housing units in 1980s, there are only ruins of destroyed historic buildings and meaningful places. Koreans have finally stopped destroying all old buildings to build western styled buildings, and at last are considering their value and renovation. Renovation can be needed by the reason of material value, the demand of the times, the social demand, the economic advantage, the physical, and the psychological.<sup>9</sup>

#### *Renovation of DPC*

It has been 20 years since the present Daegil Church building was rebuilt on the hillside. For a long time they left the building untouched by reconstruction or large-scale improvement. They did not invest much in improvement, but they were satisfied with their present conditions and maintenance. The entrance to the church building was so narrow, high, and rough that children, aged persons, new visitors, and handicapped persons could not easily reach the sanctuary. This was not only a building problem or facilities problem, but also problem in human relationships and of pastoral ministry.

---

<sup>8</sup> Jin Sook Kim. "*Study of Renovation Plan and Direction.*" Master of Engineering, Dan Kook Univ. 1992.

<sup>9</sup> Barbara Lee Diamostein. *Buildings Reborn* (New York: Harper & Row, 1982). P. 13.

DPC has comparatively good land and buildings, which are still useful. Many people in the surveys complained about inconvenient and impractical parking lots, toilets, and stairs, etc. The church must do something more than preaching and praying. It is not only reformation that is visible, but renovation should also be visible. It is true that “what is seen was made out of things which do not appear”(Heb. 11:3b). According to the Bible, “Jesus saw their faith” (Matt. 9:2; Mk. 2:5; Lk. 5:20) and asked, “will he really find faith on the earth?”(Lk18:8). His disciple also challenged, “Show me your faith without deeds, and I will show you my faith by what I do.” Show and tell faith is indispensable and above all it is essential to Korean churches.

Showing faith is the key word related to the renovation of DPC. What is left is how to apply the renovation to DPC? Another bridge word will be “paradigm shift” between generation gaps.

## 2. PARADIGM SHIFT

The syndrome of IMF and the new millennium urged Korean churches to change more positively and practically their life styles and thought forms. Continually repeated and more confidential pattern or model of behavior will be called a paradigm. Which paradigm should the church go with? There are two phrases to explain the paradigm shift: generation gap and cultural shock. These are analog and digital.

### *Analog Vs Digital*

Analog and digital are related with the concept of “continuous” or “discrete”. Analog originated from the Greek word “analogia”, which is similar to the English word. It shows the numbers represented by directly measurable data or quantities, like speed,

voltage, resistances, or rotations. For example there are the station tuning numbers of a radio, the dial plate of a telephone, the face and hands of a watch, and so on. An analog computer operates with numbers represented by directly measurable quantities. Analog data are diverse and complex. Digital is simple and clear. Digital is neither continuous nor neutral. Examples of digital are liquid numbers of watch, compact disc, and on-off switch etc. A digital computer is a computer that operates with numbers expressed as digits in a decimal, binary, or other system. Digital is rooted on the binary scale of 0 or 1.<sup>10</sup>

### *Digital Paradigm Vs New Millennium*

The scale of the shift of the new millennium might be compared with the dynamite revolution by Nobel 500 years ago. Today it is called an information revolution, which translated into a digital engineering revolution. Digital technology will take the role of a powerful engine in the new millennium. Working style has shifted from physical labor to mental labor with computers. There are Internet worlds that break the walls of time and space. Anyone will become a family with a home page and will communicate with many others. Humankind is about to do things that they could not imagine decades ago.

In the past the large controlled the small, but today the fast conquers the slow. Small is beautiful today and can be powerful and the best one in this age of keen

---

<sup>10</sup> Geun Man Lee. *Digital*. Daewoon Seoul, 1998. pp.12-15.

<http://my.netian.com/~choilee/analog.htm>

<http://www.nsm.go.kr/ceter/html/nsmo4010121.html>

<http://www.kjmbc.co.kr/column/00/325.htm>

<http://plaza.shu.ac.kr/~usoc/witie/samsung.htm>

competition. People value quality over quantity, for happiness in life is seen as quality. The Asian value view of extremes, black or white and right or wrong has been accepted for a long time. They saw the struggles between nature and civilization, capital and labor, producer and consumer, classic and pop music, even religious groups. The digital paradigm does not permit dividing into teams any more. The border of nations, the wall of capital and labor, and the line of classic and pop music, are all torn down.

Koreans have been accustomed to the harmonizing and unifying ideas of heaven, earth, and man. They have valued the tradition of mutual things and the thought of body and nature being one. This means a digital paradigm connected with a network for the purpose of cyber community. The basic code in the digital technological world is 0 and 1, which can create the unlimited technology. Korean alphabet, Han Geul, is composed of 0 and 1. <sup>11</sup>

*Deagil Presbyterian Church Renovation Vs Digital Paradigm.*

One might be puzzled by the words like renovation, paradigm, and digital. These are the terms of architectural engineering or electronic engineering. If there are some methods or ideas useful in different areas, the leaders should take advantage of them. Because of two inevitable challenges, IMF and new millennium shock, the Korean church pastors are ready to shift their thought and life style. In the old sayings of the West and of Asia, "A misfortune turns into a blessing." IMF crisis before the new

---

<sup>11</sup> <http://my.netian.com/~choilee/analog.htm>  
<http://www.kosoo.pe.kr/>  
<http://www.msn.go.kr/center/html/nsmo4010121.html>  
<http://www.kimbc.co.kr/column/99/325.htm>  
<http://plaza.snu.ac.kr/~usoc/write/samaung.htm>  
<http://www.kosoo.pr.kr/>



millennium is a misfortune to Korean economy, society, domestic and international affairs, and even to churches. But, there was a hidden treasure in that field of IMF.

## CHAPTER VI

### DAEGIL PRESBYTERIAN RENOVATION

The thesis has shown the history of DPC, the present status and the surroundings of DPC and the aspects of IMF on Korean society and churches. A concept of renovation instead of reformation was presented with a new pastoral paradigm. This paradigm is a digital concept, which is totally different from before. When the digital paradigm deals with ministry, the approaching will be simple-clear thinking and acting. Pastors should pursuit quality than quantity, and cannot ignore the small things that are true, alive, and efficient.

From all the data that was gathered and analyzed, the church has decided on five areas for focus. These five areas will help to resolve the problem discovered from the past, and also will help to propel DPC into the 21<sup>st</sup> century. This chapter will consider each of the five areas and will show how the surveys, and other data led the church to identify these five areas. This chapter will show the steps the church is taking now and will be taking in the future to address these five areas.

## 1. NEW IDENTITY RECOVERING

Once the Christian culture led the secular world, since Protestantism was first introduced in 1885. In the past, Christians gave a deep impression to the Korean society. It became a plucked student. The church is not attractive to young and intelligent persons any more. In Korean churches, most visitors can easily find the older generation. Where are the young and the intelligent? They used to say, "There is nothing changeable, interesting, and fresh in the Christian church."

According to DPC survey, the youth group and the active members would not attend the services as their parents. "Forty percent of the people responded that they do not attend church meetings except for the Sunday worship." (p. 36 Religious Attitude) DPC has tried many and diverse ways to meet the needs of the young and the inactive, but they have not been met.

DPC opened Daegil Home Page in 1997: <http://www.daegil.net> and introduced e-mail address: [park@daegil.net](mailto:park@daegil.net). Now over thirty thousand young men or their parents have visited them. They average 120 connections a day. The youth group eagerly hopes to share their topics and gossips by their own ways. Pastor Park was involved in the website and shared talking and concerns. Some of them asked him, "What is the characteristics of our church?" He realized they wanted their characteristic symbol.

It is more profound reason to seek new identity of DPC. The five areas shown here are not separated but combined. All of them must coordinate with new color and spirit. Chapter III. 2. Survey C. p. 50, "65 percent think DPC was conservative in the past." DPC had to show something new and progressive to the inner and to the outer.

Chapter III. 2. Survey-A. DPC-Potential of church growth, they need something new and attractive. Especially the youth group (p.38) “The responses to these two questions indicate a general feeling that the church is not doing an exceptional job of providing ministry.” The youth Group and the unsatisfied group need some change of DPC image. It would raise the recovery of identity, Chapter IV. The General Aspects of Korean Society, p. 60. “The forth change has been the recovery of forgotten identity.”

One of New Identity Recovering Projects was to design a new logo for DPC. It may be expensive, but it is a sign to symbolize the mind of DPC. The same logo has been used for more than 20 years, but it was black and white. The author suggested as the image of DPC, “Green grass and Eagle flying.” It could satisfy the old generation and the new generation. The new image of DPC is made by a computer animation and is colorful. It is suitable to the digital system. The new logo is shown in the appendix 4, to do in this dissertation. It represents the whole renovation in a picture.

When DPC decided to make a new logo several standards were announced: 1) simple and fresh, 2) everyone favors 3) conservative and also progressive masterpiece. DPC put an advertisement on Home Page of DPC at first and next announced to the congregation offering a prize of \$3,000. From the child to the old many people tried and handed in their works for two months, but none satisfied the Pastor and the Committee.

DPC then ask the Well Graphic, a Korean professional graphics company, to design a new logo. Well Graphic is a kind of consultant company that has become famous for taking charge of 85% of CI (church identity). They promised to complete the work by March of 2000. The new CI of DPC and the old one can be seen in the appendix 2. It is a model of paradigm shift. DPC will be totally changed in the near future.

## 2. NEW SPIRITUAL MOVEMENT

One must be careful when he says “SPIRITUAL”, because there are many misunderstandings and misapplications in Korea. People in Korea think it is related to The Holy Spirit, or some special charismatic as a leader, or something mysterious. In the modern time, the word “Spiritual” has not been defined correctly. If the author’s definition is “near to God and pleasing to God”, what is the thing that pleases God the most? It is evangelism, to tell the Good News of Lord Jesus Christ, to lead the lost sheep to Him, and to make disciples.

Evangelism is the first and Great Commission given to the churches on the earth. In the wider sense all the things that happen are called evangelism, but in the narrower sense, evangelism would be to make a new believer. It is essentially related to the church growth. DPC has taken thousands of visitors or new comers through “The General Mobilization for Evangelism.”<sup>1</sup> Every year DPC welcomed thousands of people (see appendix 5, Data of Friend Day), but there is no real growth. (See the appendix 5, Attendance Records of DPC for nine years)

The General Mobilization for Evangelism might be the big event in DPC every year. After Pastor Park announces the D-Day to the congregation, there would be series of special prayer meetings scheduled, decisions on the subjects to teach, and then the program put in practice. Since 1991, nine times DPC has used the General Mobilization for Evangelism. Thousands of people have come and registered, and the membership has grown from 1,523 to 6,850.

---

<sup>1</sup> See, Chapter II the History of DPC, 4. New area-#1 Evangelism

These programs were repeated many times, but there were not much fruit. Of course there were several merits: evangelism movements broke the shell of conservatism and individualism, they challenged members to evangelize, special advertising impacted the church and there was a concentration of energies.<sup>2</sup> The most important thing is to obtain new believers. This style, like all court press, cost too much time, money and energy. Compared with the money and time spent, the results were not satisfactory. It is a problem to do so every year. Even among the DPC members they came to doubt the new comers.<sup>3</sup>

They were tired and doubted the value of these evangelism events. It could be called an analog evangelism paradigm. Even though there were many by-products, DPC did not realize as much as expected. It was troublesome to give up the big program. See p. 45 the Survey of DPC, Opinion about church, and next page. "The all involved evangelism, like Friend Day and Crusaders Evangelism might be a heavy burden to them every year."

Even in the survey of the community p. 47, they showed negative opinions about this approach in spite of coming several times, "However, some people had negative responses such as gaps between rich and the poor, crying voices of prayers at dawn, too much aggressive evangelism, tiresome during sermons, no difference after people believe

---

<sup>2</sup> April 5-7, in the 2000 Mission & Education Convention of Bangkok, Pastor Park introduced this topic to Thai Church. Jerry Falwell and Elmer Towns were invited as main speakers.

<sup>3</sup> (See, Chapter III, 2. the Survey-A. DPC-church growth) only 25% concerned about the new comers exceptional, 20 percent of them were not satisfied, and the concern of 48 percent was average.

in God, and etc." They showed two opposite opinions: one was favor for evangelism and the other against the method of evangelism.

The Taeshinja movement, translated in English "a Spiritual Rental Care Movement." can be an adventure to apply to DPC. There are clear advantages not to be found in the past evangelism event, first of all it would trust the evident fruit of new evangelism. It has been examined and reported in Wangsung Presbyterian Church. 'Taeshinja' means the baby in the womb in Korean. This program of evangelism is rooted in the Great Commission and several phrases in the Bible.<sup>4</sup> The idea of it originated medically in the unborn child in the womb of mother.<sup>5</sup> It stayed there for ten months to be cared for by mother's love and sacrifice, which is compared to praying and caring for some one by evangelists.

The characteristics of New Evangelism Movement must be 1) man to man Evangelism, not by group, and 2) there are valid fruits after the surveys of several churches: Wangsung Presbyterian Church and Love Church in the same denomination. The church can also expect their continual devotion and spiritual awakening before evangelizing unbelievers.

Especially see p.38 the Survey of DPC, the concerns for new comers are not so good. Even 20 percent of DPC are reported to be unsatisfied with new comers and they do not want the present approaching method of evangelism.

---

<sup>4</sup> Matt.28:18-20; Act 1:8; Col.4: 2-3; "My little children, for whom I labor in birth again until Christ is formed in you." Gal.4:19.

<sup>5</sup> Wang Sung Church, "the Success of Taeshinja Undong in Wang Sung Church." Pp.1-108 it is reported the average church growth has been 30-35% from the 6,000 members, 1,500 new comers, and 400 people new believers annually.

“The concern level for newcomers and visitors continues to indicate the same thing. It is surprising that the people that had been older members were more negative toward the new comers. 20 percent said they were neither satisfied nor concerned with new comers or visitors. Almost one half (48percent) of people responded that the concern for newcomers and visitors was average. 25 percent said it was exceptional, and 20 percent said they are not satisfied.”

DPC cannot maintain the old way, an analog typed evangelism, in which they poured out time, energy, and money. DPC dares to change the approaching step to digital pattern. It will be more individual, continuous and above all productive.

Chapter II-4, p.28, “Pastor Park has struggled to achieve church growth in many fields, but he felt a limitation on DPC and his ability.” Chapter III-2. “In the concern of new comers, even 20 percent said that they are not satisfied with that evangelism.” In the Chapter V-2 Paradigm Shift p.69, “The syndrome of IMF and the new millennium urged Korean churches to change more positively and proactively their lifestyles and thought forms.” Chapter IV. According to the lessons of IMF, p.64 “Small is beautiful, if it is alive and true.”

The direct approach methods of evangelism have to be changed, not in the shape of material and quality centered, but into showing and delivering small and true voice to the unbelievers.

In the past they had to demonstrate and mobilize their gifts, energy, time, and money. It was not a little expensive to run the evangelism event. New evangelism method can be clear and exact, and it will be a turning point to Digital Paradigm. New Spiritual Movement will open the new horizon of evangelism and drive a church growth.



### 3. NEW TEAM MINISTRY

There is no co-pastor system in Korean church, only one senior pastor and several junior pastors. It is shameful for the author to confess the weak point of Korean pastoral leadership, but it is true and a key to understand the conflicts of Korean churches. Korea has experienced long-term autocratic rulers recently, and rationalized with her traditional moral value of Confucianism. Every political leader must be autocratic and the bosses of the companies are also autocratic. Under an autocratic leadership, there are merits such as unity and efficiency. The unity and efficiency should provide the energy of church growth that leaders of Korean churches used to take pride in based on autocratic and charismatic leadership.

One church, one pastor means one owner and no other, no comment.

Only one pastor has strong authority to rule in the church. In the past it was common and attractive to a pastor himself, but in the new area, especially after IMF, it is thought unfair and wrong. In the survey of DPC, p. 43 they had the same tendency. "From the result, 51 percent said that the pastor is the most respectful position. He should be inclined to be autocratic and not democratic and modest." Besides moral value, people should know the limitation of pastoral ability. As one pastor only would take charge of under 300 members, DPC needs over than 4 pastors besides 10 evangelists. The fourteen staff members are proper, for there are three big sections of DPC, and ten Sunday schools. It is for them important motive to be united and to work efficiently.

As the readers see in the Chapter III, Potential of church growth, p37 "the females have more concerns about church growth than male." they want to take part in the

ministry of DPC. The pastors and lay leaders should have good relationship, p. 42.

According to the past history of DPC (pp. 20-21) church conflicts happened because of bad relationships with a pastor. If they can taste fruits of leadership, they willingly will develop a partnership. Participation itself is gladness and healing sign of last wounds.

What is to unite them? It is a brotherhood in Christ. "We are one, sorrow and pleasure together!" There is a balance and harmony, between all ages and both sexes. They have to enjoy the fruits as well as the burdens. The author used to confess, "I can not live without you. You are DPC church, and me also."

Another team ministry will be applied to the elders. At first the author did not know how to handle the Council of Elders and failed to develop a team spirit (see chapter II). The readers can find this paragraph, "55 percent of DPC members usually do not express their dissatisfaction to their leaders. Also the complaints were high in the areas of visitation at 11 percent, education at 7 percent, and administrative affairs at 10 percent. DPC had to take care of the team leadership of elders." Frankly speaking, over 90% of Korean churches conflicts are caused by disharmony of pastor-elder, especially in the Presbyterian denomination. It is very serious for Presbyterian churches to reduce the leadership troubles.

In DPC all the elders were older and more experience than the pastor. If Pastor Park had made team ministry in the beginning of DPC, the church growth would be better. After ten years passed, the author realized the most important thing in the ministry is man himself and human relationship. Of course there is no royal road to the human relation. Human relationship or leadership of DPC might be compared to a melting pot.

Wait and listen first to what they said, and then they will wait and listen to what you say.

Team ministry is the first concern of DPC.

“For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ as His coming? For you are our glory and joy” 1Thess. 2:19-20.

Layman-leaders are no more neither rivals nor obstacles to a pastor. Pick out the poisonous characters: prejudice, pride, misunderstanding, doubt, hatred, hurt, and conflict. How does one pick them out and turn the situation into good soil for church growth? The author suggests several points to help: understanding mind, continual dialog, trust and encouragement, praying and forgiving together, and then God helps.

DPC staff has fixed a schedule for mission tours in domestic or Inter-national mission fields. It has been well known in Seoul that they have a good team ministry. This year DPC has a plan for mission tour with elders. Manpower is the strongest of all and the last to forgive. Leadership is everything to study and training lasts for a long time.

Chapter II-3, p.20 “The DPC conflicts were a matter of human relationship, in other words the hegemony problem in a church.” P.25 the author also experienced the conflict. “The DPC conflicts were a matter of human relationships, in others words the hegemony problem in a church.” Even though the leadership of DPC is stable and satisfied with church members and synod members, pastor has always to be careful. The leader has to share and encourage the church members. There are so many inactive members in Chapter III-2. p. 41, “Satisfaction about the present church activities was 34

percent, with 52 percent considering them average. The members were a little passive for they have no practical complains and no special interest.”

A church growing is dependant upon new team ministry with staff, elders and lay leaders.

#### 4. NEW EDUCATIONAL DEVELOPMENT

There are two reasons for the importance of DPC education. One is that as an ex-teacher, the author has directed an educational ministry since 1989, and the other has been high concern for education since 1956. See the beginning of DPC, p. 15 “If they lived faithfully according to the Word of God, they would realize their dreams and could bring up their children better.” Korean churches have given education a great role and they realize the potential of education. They have had two priorities in ministry: evangelism and education, as was shown in the surveys, p. 39 “28 percent said education, 26 percent said worship, and 24 percent said evangelism.”

DPC once had a good Sunday School, but they had poor education for lay people, because of the past pastors. One of the past pastors was a famous revivalist and another was an able administrator. They had no time or no mind for lay people’s education. As the reader saw in the chapter II-4, he emphasized to train the lay people by the method of the Waking up Laypeople.

It was surprising to find their active concerns about education in the community survey, p.46. “The positive group’s responses mentioned the children education, human relationship, more learning possibilities.” The Synod survey told the major project of the 21<sup>st</sup> would be number one youth education. The answer was 43 percent.

In spite of IMF, in 1998 DPC purchased the site of education building for \$500,000. It has a beautiful garden and a big house with reception hall near the church building. It has many small rooms for cell groups and cooperative learning. DPC is going to build a new education building after the completion of renovation, hopefully within five years. It will be used for lay people and the young to meet in and study.

DPC introduced a new idea of Cooperation Learning as a key to New Educational Development, which is as below.<sup>6</sup> It is totally different from before. All the education evangelists had been to the conference to learn and to practice for a while. From now on DPC Sunday School policy for education will be changed.

*What is Cooperative Learning?*

“Cooperation is working together to accomplish shared goals. Within cooperative activities individuals seek outcomes that are beneficial to themselves and beneficial to all other group members. Cooperative learning is the instructional use of small groups so that students work together to maximize their own and each other’s learning.

*Why Use Cooperative Learning?*

Students’ learning goals may be structured to promote cooperative, competitive, or individualistic efforts. In contrast to cooperative situations, competitive situations are ones in which students work against each other to achieve a goal that only one or a few can attain.

*What Makes Cooperative Groups Work?*

Educators fool themselves if they think well-meaning directives to “work

---

<sup>6</sup> <http://www.yahoo.com> cooperated learning

together,” “cooperate,” and “be a team,” will be enough to create cooperative efforts among group members. Not all groups are cooperative. To structure lessons so students do in fact work cooperatively with each other requires an understanding of the components that make cooperation work.

Learning can be structured competitively, so that students work against each other; individually, so that students work alone; or cooperatively, so that students work together to accomplish shared learning goals. Cooperative learning experiences promote higher achievement than their competitive or individualistic counterparts. Cooperative activities also tend to promote the development of higher-order levels of thinking, essential communication skills, improved motivation, positive self-esteem, social awareness, and tolerance for individual differences.

Specifically, recent research links regular cooperative experience in the classroom with gains in the following areas:

Student Achievement

Critical and Creative Thinking

Positive Attitudes toward Subjects and School

Group Interaction and Social skills

Self-esteem and Mutual Respect

In order for cooperative activities to be successful, teachers needs to give attention to the following key elements:

Small Group Size/ Competition

Group Functions

Group Norms: It is important that students learn to coach and teach each other.

Group Skills: Teamwork, Support and acceptance of differences, active reflective listening, positive feedback, reaching consensus, teaching and tutoring others.

#### Group Goals and Roles/Clear

This Cooperative Learning can be achieved when DPC prepares a new educational building with many small rooms and trains the teachers. It may not be simple, but DPC has to change and fix a New Educational Improvement.

DPC has emphasized the education problem on Chapter II-4, III-2.

“He was a teacher for ten years. He encouraged DPC Sunday School education by with one part-time minister system, and organizing into small groups.” There were many that were satisfied with the education, Chapter III, Survey-A. DPC response, p. 38. “As in the youth group program case, 58 percent of people said that the Sunday School programs are common or average.” There must be a change in education.

From now on, DPC education will be changed in small groups from lessons of IMF, p.64. “Small is beautiful, if it is alive and true.” The cooperating learning will produce more participation from learners and church members.

### **5. NEW FACILITIES DEVELOPMENT**

The Renovation of Daegil Presbyterian Church will be the climax of this chapter. As renovation was originally a construction vocabulary, the DPC Renovation will be completed here nominally. Everyone agreed to the construction of a new church building, in the church, the community, and in the synod.

There were many responses, in the survey of DPC that chose the most urgent task would be 'replacement facilities' (35%). The community and synod members were more attractive. The community asked for a kindergarten or a nursery school. They even wanted a public library, and a ceremony hall for weddings and funerals. They agreed to build a new church building. The synod survey told that the major project of DPC should be new church building (38%) next after education (43%). They had no doubt in choosing new facilities.

In the long history of DPC, the building became old. It was so inconvenient as to complain and wish to rebuild, Chapter III, p.40 "The replacements of facilities (35%) and pastor's individual care (34%) were the next two urgent tasks. . . .The church must encourage the staff to take care of the buildings and the lay leaders to prepare a new building plan." The concerns were a washroom, parking lot, sanctuary, and steep stairs.

It is a great adventure to build a new church building, but DPC has to do something about replacement or renewal. The survey, in Chapter V. 2. the Change of Korean Churches, p.61, stated, "The church hurried to reform their structures and to shorten the consuming payments." DPC must be a model of renovation itself as Edgar Lion defined, p. 67 "When existing buildings do not fulfill their role fully, the action to improve the buildings for certain purposed." It is a good idea to install an elevator for the weak and the disabled. DPC has to make their church building, "Beautiful and Convenient." It will be a power of competition in the IMF generation.

However, there were many opinions by the members. When should construction start, right now or ten years later? Does the church renovate, build large part or big small?



It was a delicate problem for them to decide who was the leader to conduct the project, old career elders or professional one.

The more difficult problem was getting the permission of the government. It was also an important reason for DPC to survey the community. The author wanted to know their demands and problems. They wanted more convenient buildings and parking lots, but they did not agree to give the permission for new church construction.

The land of DPC has been restricted by a co-ownership, which means construction permission can be obtained only with all the owners. Generally individual housing is easier, but a church building with a larger proportion of the land is very difficult. There is no special favor to church in the Korea construction law. There are more restrictions for churches, for there are many religions in Korea and people think the religious groups are trouble. In many cases church has to surrender or give up for applications because of neighbors.

Several times Pastor Park and elders met the Governor of Youngdungpo County to appeal the construction permission within the law. There was no permission at all and everyone was disappointed at the result. The church building was so old that many visitors as well as DPC members were complaining about narrow parking lots, dirty rest rooms, steep stairs, and an old fashioned interior of sanctuary.

See Chapter III. DPC, p.40, DPC members eagerly wanted their buildings to be remodeled. Their neighbors even advised the quiet prayer time and parking lots (p.47). In the survey of Synod, 43 percent of them complained directly about the facilities of DPC. After the Survey, the author was regretful for not undertaking the remodeling of the church. Dr. Peter Wagner advised, "A church must prepare a new building before the 80

percent of seats are filled.” DPC audience already has doubled the seats that they had for morning worship three times. The author realized that one of reasons of the DPC stagnation must be a problem of church facilities.

DPC had had a project to purchase more land to build a new church building at that site. At that time, IMF broke out in Korea. It was God’s blessing for DPC not to start constructing a new church building, for it had to double the budget. Many churches had to stop and to give up constructing church buildings because of IMF. As usual, most Korean churches had to start building with no money in hand, but faith promises of their members. Because of sudden IMF, church members could not keep their promises, and then the church broke the formal promise with the businessmen. There was dishonor to many churches, which had to pay, and some had to sell the land of churches. It was serious in Korea to close even the doors of churches or to receive the seizure of bank.

Avoiding this adventure, DPC tried another project. It was good for them to stay within the law, and be responsible within their financial power. The decision was to renovate DPC. DPC appreciated Deacon Cho and Elder Park for realizing the concept of renovation. They are professional contractors, one is an able designer and the other is a chairman of a construction company. They encouraged the pastor, “ A new building is not always good, but there is a fine renewal building. DPC has so nice a position in the village that we can recreate DPC in fashion and utilities. It is not so expensive, we need no permission and also no civil applications. We have a dream.” It took almost three years to decide to renovate existing building instead of constructing a new building.

The next step was to persuade the Council of elders, it was delicate and most important, because they had diverse opinions about timing and scale. For three months

continually they discussed many cases and prayed for one mind about the renovation. At last they decided to undertake the project on November 24, 1999. It was neither late nor early either. See, p. 41 in the survey of DPC, which states "The survey asked them how soon to replace these: 30 percent replied to replace right now, and 50 percent said to start within 5 years, and 6 percent said beginning after 10 years is okay. It is clear that most of the congregation, 80 percent, want to replace these facilities within the next five years, and that is very important and meaningful to DPC "

DPC had another big event on November 4, 1999. It was the 43rd anniversary day of DPC. The six elders, four deacons, and 10 deaconess were anointed with long-term duties. It was very meaningful and beautiful to confess their faith and loyalty to God before the congregation. They donated for DPC renovation more than \$40,000. It was a fine start for DPC renovation.

December 12, 1999 the entire congregation pledged over \$500,000 for the renovation, much more than expected. They believe that they could do it. On December 30, 1999 the design plan was fixed. On the historical day of Happy New Year 2000, Pastor Park announced the Renovation of DPC which was not only constructional, but other things involved: New Identity, Spiritual, Team ministry, and Education too.

January 4, 2000 DPC contracted with SamDoo International Co. to pay a deposit of \$10,000, to order an elevator.

On February 8, 2000 they paid thanksgiving to God to start the renovation. One hundred members gathered to see the removal of old DPC interior, and they were almost all old members.

April 5, 2000 was D-day of renovation. On April 9, they entered to serve in a new sanctuary of DPC, stepping on new stairs, old members riding the elevator, new restroom waiting, boys and girls chattering in a new garden, and many automobiles parked in the new lot.

## CONCLUSION

In the midst of renovation, the author writes his dissertation at Liberty University in VA alone. Behind him there were many people praying and working for the finishing of DPC renovation. The three teams of Spring Visitation were ready to visit, each team was composed of one pastor, a woman evangelist, an elder, a deaconess, and cell group leaders. They will visit a total of 600 homes of DPC in a month. Pastor Park reads e-mail and DPC home page every morning and he sent mail and advice. It means a fresh team ministry.

He had to choose one of samples of CI, New DPC Identity airmailed by DHL. (See in the appendix 4.) He has planned many good ideas for a new start. He also prepared a lecture for "*SUPER CONFERENCE 2000: Mission and Education Conference of Thai.*" It will be held in April 5-7, in Bangkok, where he will introduce New Spiritual Movement, Evangelism of DPC. It will be honorable for the missionary center to have Dr. Jerry Falwell and Dr. Elmer Towns as the main lecturers.

DPC has walked along the way of Shepherd of Lord, sometimes in revival and sometimes in trial. DPC is a middle size church, which means not a mega church, but a large church in Seoul and the members also are composed of average citizens. They are diligent, warm hearted, and brave in spite of IMF. Their characteristics will be advantage as well as handicap. They are faithful and respect the pastoral leadership. If the leadership is stable and balanced, DPC has a potential of church growth. Until now, they need new

facilities.

Church conflicts can be calm down by church growth and a new vision, but sharing communication, taking care and serving each other, and praying together will solve them a little more than before. There is no perfect church or perfect person except the Savior. Even though in the Korean churches many obstacles and trials happen, they shall overcome them as before. Wise leaders can wait and be patient praying with Lord. The reader may learn from this dissertation: "Prepare what to do and how to do a long time ago, and there is a way."

## **APPENDIX**

1. The Survey of DPC, Community, and Synod

2. The New Identity of DPC

3. Diagram of DPC Organizations

4. Attendance Records of DPC from 1991-1999

5. Blueprints of DPC Renovation

## APPENDIX 1

### THE RESEARCH PAPER OF DPC, COMMUNITY, AND SYNOD

#### Part 1. DPC CHURCH MEMBERS

Hello, I'm Hyun Sik Park, pastor of Daegil Presbyterian Church.

I have studied the practical and spiritual factors for church growth at Liberty University Seminary, in America. It is time to prepare a thesis after four years of DMIN course work. I am going to write about DPC which I have loved to serve for seven years, to review and research, and establish a vision.

I have no doubt that your opinions have an important role for the Korean churches as well as my thesis and DPC. There are no right or wrong answers, so your frank and candid opinions are very important. You don't have to write your name, if at any time you don't understand a question, call me on the phone of 02)831-9700.

Thanks a lot. God bless you.

1. Sex

male (31%)          female (69%)

2. Age

12-17 (13 %)   18-25 (17%)   26-30 (11%)   30-39 (23%)

40-49 (20%)   50-up (16%)

3. Marriage

Single (28%)      Married (60%)      Alone (12%)

4. The Years of Registration

Not yet (6%)      Within 1 year (16%)   2 year-5 year (24%)

5 - 10 year (21%)   11-20 year (25%)   21 years above (8%)

5. Current Residence

Apartment (29%)          Independent House (39%)



- Loan House (26%)                      Leased House (26%)  
 Relatives' House (1%)                Private House (10%)  
 Boarding House (2%)
6. Distance to church (on Sunday)  
 on foot (61%)                      within 30min. by car (23%)  
 within 1 hour by car (14%)        above 2 hour by car (2%)
7. Usual Attendance (Check all that apply)  
 once a week at random (15%)  
 once a week mainly Sunday morning (89%)  
 Sunday morning and afternoon (98%)  
 Sunday and Wednesday evening (68%)  
 Friday Bible study (20%)  
 Friday and dawn prayer meeting (14%)
8. Extra church activities time except worship  
 At least 1 hour (29%)            1-3 hours (22%)  
 4-7 hours (6%)                    7-10 hours(3%)  
 above than 10 hours (2%)
9. Serving positions in a church  
 none (51%)                      1-2 tasks (33%)  
 3-5 tasks (9%)                    6 or more tasks (7%)
10. Three main reasons to attend at DPC  
 worship (72%)                    pastor (18%)  
 denomination (17%)            traditional (15%)  
 neighboring location (23%)    human relationships (14%)  
 programs (23%)                    friendly accustomed (24%)
11. Outer reason to register at DPC  
 new comer guided by others (18.5%)  
 parents' guide (20%)            self coming (32%)

from another church (20%)

12. Self- survey of recent activities in church

increasing (31%)    decreasing (17%)    unchanged (39%)

13. Possibility of church growth according to church conditions and pastoral leadership

affirmative (54%)    average (37%)    negative (31%)

• Please give your opinion about below the articles.

14. About individual home visits in need

satisfied (51%)    average (40%)    not satisfied (9%)

15. About your spiritual life

1) reading Bible: active (58%)    average (18%)    passive (24%)

2) praying : active (49%)    average (27%)    passive (24%)

3) contribution or donation:    active (61%)

average (19%)    passive (20%)

4) to serve others or to relieve the weak and the poor:

active (49%)    average (24%)    passive (27%)

16. Close friends in a church

none (9%)    one or two (21%)

about 5people (48%)    10 people or more (22%)

17. About the outreach activities of our church:

active (39%)    average (32%)    passive (29%)

18. About the church's music program:

active (78%)    average (12%)    passive (10%)

19. About the influence of pastor's preaching :

strong (51%)    average (40%)    little (9%)

20. About the youth programs:

much (12%)    average (58%)    few (20%)

21. About the Sunday school programs:

much (23%)                      average (58%)                      few (12%)

22. about the concern of the new comer or the visitor in a church

much (25%)                      average (48%)                      little (20%)

23. Who makes an important decision in our church?

Pastor centered (25%)

a few members (37%)      upon the public opinion (11%)

24. the priority of a church

education (28%)                      evangelism (24%)

worship (26%)                      fellowship (10%)

to serve and to relieve the poor and the weak (9%)

25. Chose the four important tasks for church growth (multiple choice): The numbers represent people, not percentage.

bring up the new members (21)

children's education (7)                      youth education(13)

adult education (4)                      fellowship (8)

Sunday worship (9)                      leadership training (6%)

Bible study (14%)                      serving community (48)

evangelizing neighbors (11)                      mission training (92)

interesting hobby(2)                      recreation program (4)

26. Chose the excessive tasks or programs in a church:

bring up the new members ( ) children education ( )

young adults ( ) adult education ( ) fellowship ( )

Sunday worship ( ) leadership training ( ) Bible study ( )

serving community ( ) evangelizing neighbors ( ) mission training ( )

interesting habit and recreation program ( )

● This article can be evaluated since only a few responded.

27. About the current three part separated worship system:  
 good (81%)                      two part separated worship (10%)  
 more separated (4%)
28. About the parsing worship in the Sunday afternoon 3 o'clock:  
 1) time : proper (56%)      earlier (10%)      later (17%)  
 2) style: preaching first (16%)    praising (40%)      prayer (6%)  
       Bible study (7%)      fellowship (4%)  
 3) How about having the Sunday night service again:  
       agree (23%)      disagree (24%)      both can do (21%)
29. The possible vision of DPC growth in the 21 century (from adult present 1,000).  
 Current size (1,000 adult attendance) (19%)  
 1,500 attendance size (23%)  
 double in size (13%)  
 mega church size (37%)
30. Chose the two urgent tasks of our church:  
 administrative system (4%)  
 individual care and understanding (34%)  
 strengthen the pulpit and education (19%)  
 replacement facilities (35%)  
 external activities (15%)  
 Bible study and prayer (41%)
31. Chose the three most important facilities: the numbers represent people, not  
 percentage  
 education building (11)                      mission center (19)  
 sanctuary (14)                                  parking lot (15)  
 social service and welfare center (11)  
 office rooms and meeting place (0)      wash room (17)

dining room and fellowship lobby (12)      counselling room (0)

book store and library (10)

32. How soon to replace these?

Right now (30%)

Start within 5years (50%)

Beginning after 10 years (6%)

33. Chose your sincere wish to your pastor.

Prayer (36%)

preaching (38%)

home visitation (6%)

administration affairs (2%)

education (9%)

missionary affairs (1%)

external activities (5%)

34. about your current church activities:

satisfied (34%)

average (52%)

unsatisfied (5%)

35. about the assistant pastors:

satisfied (34%)

average (52%)

unsatisfied (5%)

36. Chose the reason if satisfied.

Home visit (6%)

preaching (48%)

education (6%)

administrative affairs (1%)

their characters (11%)

God fearing practice (6%)

37. Chose the reason if unsatisfied.

Home visit (11%)

preaching (7%)

education (7%)

administrative affairs (10%)

their characters (7%)

God fearing practice (5%)

38. about the elders in a church:

satisfied (15%)

average (59%)

unsatisfied (10%)

39. Chose the reason if satisfied.

Faith (30%)

administrative affairs (12%)

characters (11%)

40. Chose the reason if unsatisfied.

Faith (10%)

administrative affairs (12%)

characters (13%)

41. Which is the most thanks given to God in the past?

Church activities (18%)

building church (3%)

church growth (9%)

spiritual experiences (16%)

happiness of children and home (22%)

fruits of evangelism (7%)

appointment to an office in a church (1%)

church events (5%)

42. Which is the most troubled thing that you have experienced in the past?

Building church (3%)

All involved evangelism event (9%)

pastors move (3%) inner split (19%)

problems of child and home (11%)

human relationship (15%)

devotion and donation of a gift of money (5%)

43. Chose the three most respectful positions in order.

Pastor (51%)

co-pastors or evangelists (4%)

elders (4%)

anointed deacons (2%)

deaconess (1%)

one year deacons (0%)

Sunday school teachers (4%)

choir members (4%)

lay pastors (2%)

cell group leader (1%)

44. About community service.

High (11%)      average (54%)      low (19%)

45. How serious is the localism in a church?

Serious (15%)      average (55%)      little or nothing (12%)

## Part 2. THE COMMUNITY SURVEY

the questions to classify the answers

1. Age

- 1) 20s (27%)      2) 30s (14%)      3) 40s (8%)  
4) 50s (19%)      5) 60s above (38%)

2. Religion

- 1) nothing (32%)      2) Christianity (22%)  
2) Buddhism (38%)      4) Roman Catholic—8%,  
5) others 5% (Please write here.)

3. Which house do you dwell in ?

- 1) my own house—59%,      2) leased house on a deposit—27%,  
3) monthly loan house—3%,      4) others—16% (Please write down.)

4. About private car

- 1) I have—46%,      2) none—54%

5. How long have you lived near our church?

- 1) within two years—38%,      2) three-six years—5%,  
3) seven-nine years—11%,      4) ten years above—51%

General Opinion of church

6. Have you ever been to any other church?

- 1) recently several times—32%,      2) long ago—57%,      3) never—16%

7. How do you feel about a church in general?

- 1) good—76%,      2) not good—5%,  
3) very bad—0%,      4) no feeling—27%

8. Would you mind telling us your general opinion of the Christian church?

- 1) \_\_\_\_\_  
2) \_\_\_\_\_  
3) \_\_\_\_\_



positive responses:

children education, human relationship, more learning  
possibilities social service, conversion during military duties, wishes  
to go church but does not go because  
her husband is the eldest son, feel trust to church members, God is alive and  
good pastor.

negative responses:

. the rich and the poor divided, crying voices of prayers at dawn, To believe  
and to go to church is different, too much enforcement or evangelism,  
tiresome during sermons, quantity centered than quality, not to trust  
unbelievers, It is too late to believe in God, disagreement of belief and  
behaviour, dislike to evangelize in aloud voice.

• Your Opinion of Daegil Presbyterian Church

9. Have you ever visited our church?

1) recently—46%, 2) long ago—32%, 3) never—27%

10. How about your impression at that time?

1) good—70%, 2) not good—5%, 3) I do not know—24%

11. Is there someone who invited you to church?

1) often—49%, 2) sometimes—27%,  
3) once or twice—16%, 4) never—8%

12. Which is your common feeling about DPC?

1) good—70%, 2) not good—5%,  
3) so bad—0%, 4) as it is—30%

13. Please write the reasons of your certain feeling in detail? (If any)

1) \_\_\_\_\_  
2) \_\_\_\_\_  
3) \_\_\_\_\_

positive: kindness climate and familiar pastor, free parking lot

children education, want a kindergarten or a nursery school. Good  
preaching and striving godly, evangelism and mission, they want to go

when they are sick, modest church, good spirit of service, Presbyterian church and its pastors, many good members, friendly junior pastor  
 negative: tiresome sermons, bad sound system, political utterance during sermons,

14. Can you write the tasks, which DPC would do for our community?

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

a. positive and progressive tasks:

open the kindergarten and the nursery school, public library and culture facilities, enlarge parking lot, help the unhappy neighbors, preserve and clean the community circumstances, participate in separated collecting garbage, present furnishings to public home of old men and women, prevent juvenile delinquencies, show favours to the community, rebuild a new church building, consider and help the handicapped, run a ceremony hall of wedding and funeral.

a. negative suggestions: stop the crying sound, please quiet service, refused the gifts.

15. What is it that you have felt uncomfortable about by being near DPC?

- |                         |               |
|-------------------------|---------------|
| 1) parking lot—27%,     | 2) noise—8%,  |
| 3) evangelism visit—0%, | 4) others—41% |

16. Have you ever made use of the DPC parking lot?

- |              |                    |              |
|--------------|--------------------|--------------|
| 1) often—8%, | 2) sometimes--21%, | 3) never—72% |
|--------------|--------------------|--------------|

17. What is the conditions of our parking lot?

- |                      |                          |               |
|----------------------|--------------------------|---------------|
| 1) must enlarge—69%, | 2) need a care taker—8%, | 3) others 23% |
|----------------------|--------------------------|---------------|

Opinion of DPC members

18. Do you have any acquaintances who go to DPC?

- |                 |              |                  |
|-----------------|--------------|------------------|
| 1) someone—79%, | 2) none—18%, | 3) no concern—3% |
|-----------------|--------------|------------------|

Please mark 0 or \* on the proper articles below.

19. Why do you have a good impression about them if any?

- 1) because of sound home life--59%,

- 2) children education—44%,
- 3) trust of their word—62%,
- 4) their zeal of church life—59%,
- 5) hear often good comments from neighbors—54%,
- 6) \_\_\_\_\_

20. Why do you have a bad impression about them if any?

- 1) because of worse home life—13%,
- 2) children education problems—13%,
- 3) not trusting their word—21%,
- 4) low morality in spite of faith—28%,
- 5) hear often bad comments from neighbors—21%,

### Part 3. THE SYNOD SURVEY

Hello, I am pastor Park of Daegil Presbyterian Church. I have studied the practical and spiritual factors for church growth at Liberty University Seminary in America. This questionnaire is designed to review the past, research the conditions, and establish the vision in the future for DPC whom I love to serve with my life. Please answer me frankly and as simply you think. Thanks a lot.

THE QUESTIONS TO ANALYZE THE RESPONDERS

1. age

- |             |                 |
|-------------|-----------------|
| 1) 30s—5%,  | 2) 40s—32%,     |
| 3) 50s—49%, | 4) 60 above—13% |

2. position served in your church

- |                       |                      |
|-----------------------|----------------------|
| 1) senior pastor—59%, | 2) junior pastor—3%, |
| 3) elders—35%,        | 4) others—3%         |

3. the period at which you registered in your church

- 1) from infant age—24%,
- 2) Sunday school(students)—43%,
- 3) adulthood—32%

4. the average attendance on Sunday morning

- |                   |                  |
|-------------------|------------------|
| 1) 100 below—41%, | 2) 100-300—19%,  |
| 3) 300-500—19%,   | 4) 500 above—22% |

ANALYSIS FOR THE GENERAL FACTORS OF CHURCH GROWTH

5. the focus of major events or programs in your church.

- 1) mainly on the numeric growth—8%,
- 2) mainly on the qualitative growth—24%,
- 3) same weight on both sides—62%,
- 4) have no special focus—3%,
- 5) another direction to pursuit—0%

6. the major area for numeric growth in your church if any

- 1) neighboring evangelism—38%,

- 2) social good work—16%,
- 3) domestic mission—16%,
- 4) mission abroad—22%,
- 3) worship attendance—30%,
- 6) others—0%

- 7. the major area for qualitative growth if any
  - 1) sermons—41%,
  - 2) Friday night prayer meeting—5%,
  - 3) everyday dawn prayer—8%,
  - 4) Bible study and discipleship course—24%,
  - 5) none here—0%

OPINION OF THE IMAGES OF DPC GROWTH AND VISION

. about the image of the DPC in the past

8. How long have you known DPC?

- 1) recently—8%,                      2) about 10years—41%,
- 3) about 20years—38%,              4) almost 30years—11%, 5) from the  
beginning of DPC—3%

You may skip over the below questions if you don't know about DPC.

9. What do you think about the whole image of DPC in the past?

- 1) conservative—65%,              2) progressive—19%,
- 3) none clear—0%,                  4) I do not know.—16%

10. Have you heard about conflicts between the pastor and elders in the past?

- 1) heard many conflicts—38%,      2) nothing—24%,
- 3) serious conflicts—5%,            4) no comment—16%

11. What do you think the major factor engaged in this negative image?

- 1) pastor and staffs—8%,            2) elders—43%,
- 3) deacons—0%                      4) lay believers—5%, 5) no comment—  
27%

12. How do you estimate DPC by the numeric growth of the past.

- 1)growing church—35%,
- 2) stagnated church—30%,
- 3) fallen down church—5%,

4) no comment—14%

13. What did you think about the influence of the sermons of DPC?

- |                  |                   |
|------------------|-------------------|
| 1) powerful—41%, | 2) common—3%,     |
| 3) negative—11%, | 4) no comment—24% |

14. How about the outreach activities within our synod?

- 1) more active than now—14%,
- 2) more passive than now—35%,
- 3) same as now—14%,
- 4) no comment—22%

the recent image of DPC

15. What do you think about the recent inner activities of DPC?

- |                    |                   |
|--------------------|-------------------|
| 1) increasing—62%, | 2) decreasing—8%, |
| 3) tied up—0%      | 4) no comment—16% |

16. What do you think about the recent activities of DPC in our synod?

- |                    |                   |
|--------------------|-------------------|
| 1) increasing—89%, | 2) decreasing—0%, |
| 3) tied up—0%,     | 4) no comment—11% |

17. What do you think about the recent community activities of DPC?

- |                    |                   |
|--------------------|-------------------|
| 1) increasing—46%, | 2) decreasing—0%, |
| 3) tied up—8%,     | 4) no comment—38% |

18. How about the image of the elders of DPC?

- |                     |                 |
|---------------------|-----------------|
| 1) affirmative—57%, | 2) negative—3%, |
| 3) no comment—19%,  | 4) as usual—5%  |

19. What do you think about the inner facilities or equipment of DPC?

- 1) not bad—19%,
- 2) more capacity and enlarge—59%,
- 3) no comment—8%

20. How about the parking lot of DPC?

- 1) no problem—5%,
- 2) too inconvenient—41%,
- 3) a little to change—41%

the vision of DPC

21. What major project should be accomplished before 21 century? (multiple choice)

- 1) new church building—38%,
- 2) bring up new believers—8%,
- 3) Sunday children school—11%,
- 4) youth education—43%,
- 4) adults education—5%,
- 6) leadership training—19%,
- 7) community service—24%,
- 8) evangelism—8%,
- 9) mission training—8%,
- 10) relief and scholarship—8%,
- 11) others \_\_\_\_\_ ( Please write)

22. What two things are priority at DPC right now? (multiple choice)

- 1) administrative system—8%,
- 2) enforcement of home visiting—3%,
- 3) powerful pulpit—8%,
- 4) make up for facilities—43%,
- 5) external activities of denomination—5%,
- 6) Bible study and prayer—24%
- 7) evangelism and mission—46%,
- 8) relief and scholarship—11%,
- 9) others—0% (Please write down.)

23. How large would be good, if we could enlarge our parking lot?

- 1) present capacity—0%,
- 2) fifty cars available—3%,
- 3) 70-80 cars available—22%,
- 4) much more—65%

24. What is the most important thing you expect the pastor to do ?

- |                         |                       |
|-------------------------|-----------------------|
| 1) prayer—30%,          | 2) sermon—19%,        |
| 3) home visit—0%,       | 4) administration—0%, |
| 5) education—14%,       | 6) mission—5%,        |
| 7) outer activities—3%, | 8) others—0%          |

25. What is the most important thing you expect the elders to do ?

- |                         |                       |
|-------------------------|-----------------------|
| 1) prayer—46%,          | 2) Bible reading—11%, |
| 3) home visit—8%        | 4) administration—3%, |
| 5) education—5%,        | 6) mission—22%,       |
| 7) outer activities—5%, | 8) others—0%          |



APPENDIX 2  
THE NEW IDENTITY OF DPC



대한예수교장로회총회  
**대길교회**  
 DAE GIL PRESBYTERIAN CHURCH



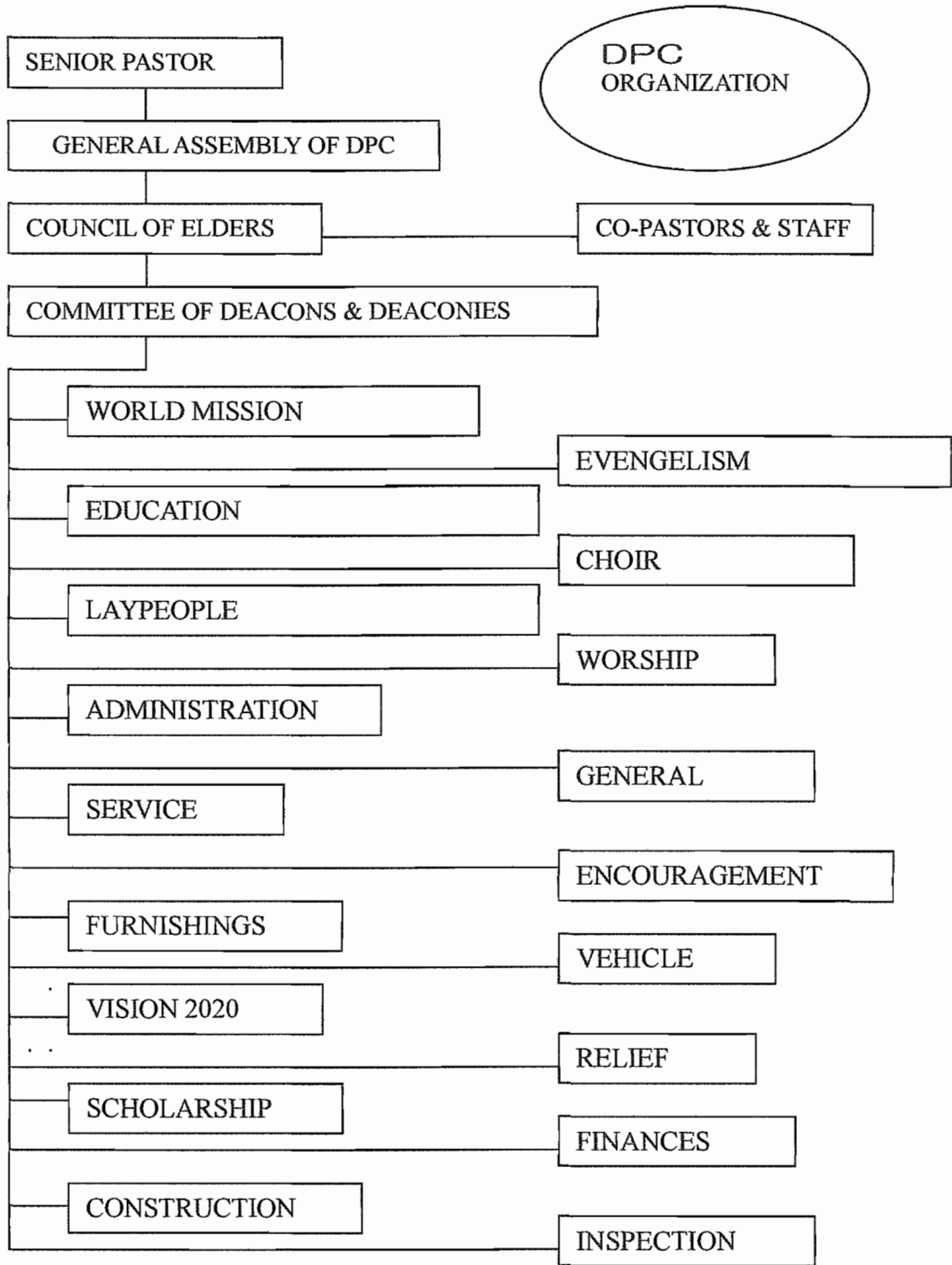


☎ 사무실 831-9700, 9701    영회당실 831-9702    FAX. 2181-8513   
 담임목사 : 박 현 식    PASTOR REV. PARK, HYUN SIK

15501-015571 서울특별시 영등포구 신림1동 465  
 4 465 Shin Gil 1-Dong Young Deung Po Gu, Seoul, Korea

APPENDIX 3

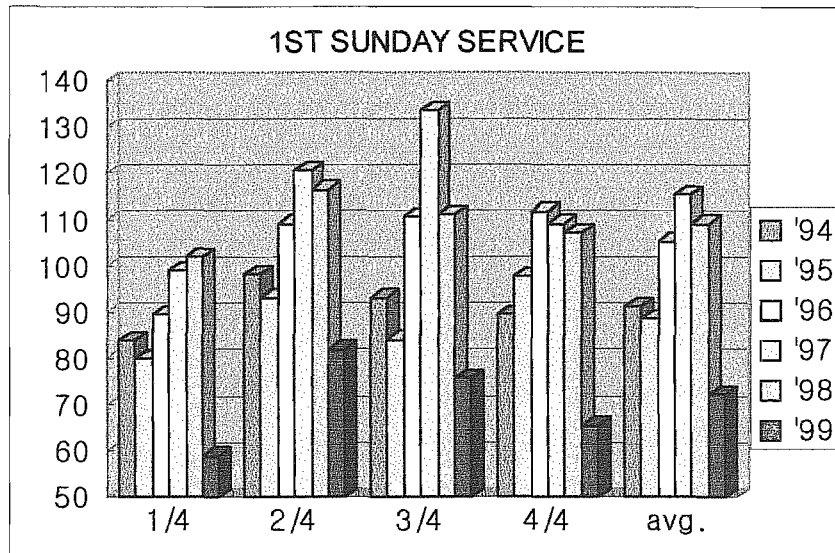
THE DIAGRAM OF DPC ORAGNIZATION



**APPENDIX 4  
THE ATTENDANCE RECORDS OF DPC 1991-1999**

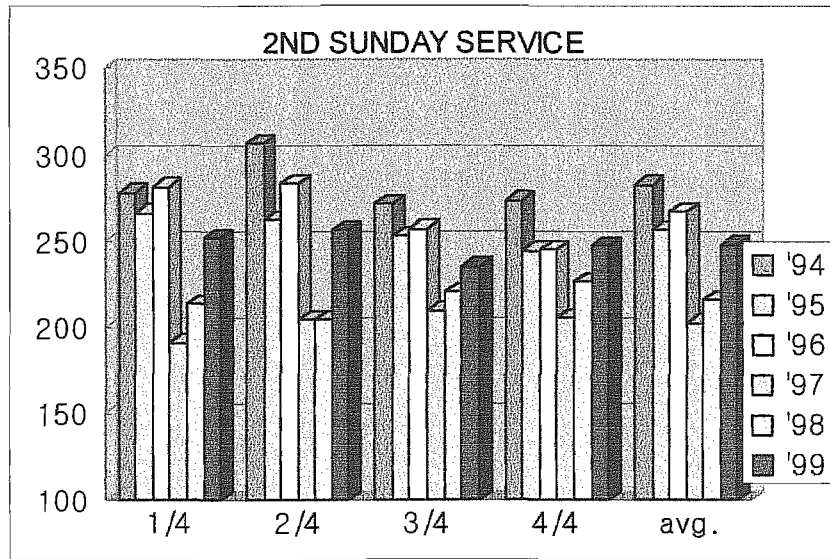
1st Sunday Service

	'94	'95	'96	'97	'98	'99
1/4	84	80	89	99	102	59
2/4	98	93	109	120	117	82
3/4	93	84	111	133	111	76
4/4	90	98	112	109	107	65
avg.	91	89	105	115	109	72



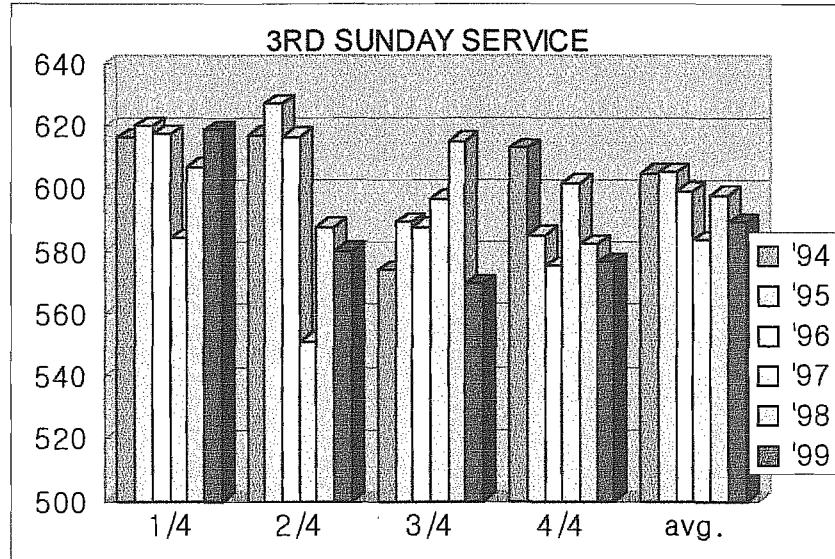
2nd Sunday Service

	'94	'95	'96	'97	'98	'99
1/4	278	266	282	191	213	251
2/4	306	262	283	204	204	256
3/4	272	253	257	209	220	235
4/4	273	244	245	205	226	247
avg.	282	256	267	202	216	247



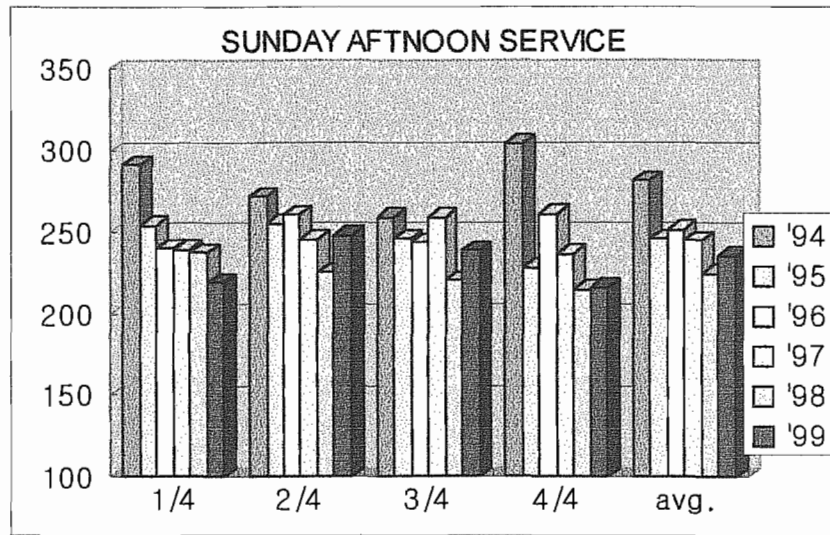
3rd Sunday Service

	'94	'95	'96	'97	'98	'99
1/4	616	620	617	584	607	619
2/4	617	627	617	551	588	580
3/4	574	589	588	597	615	569
4/4	613	585	575	602	582	576
avg.	605	605	599	583	598	589



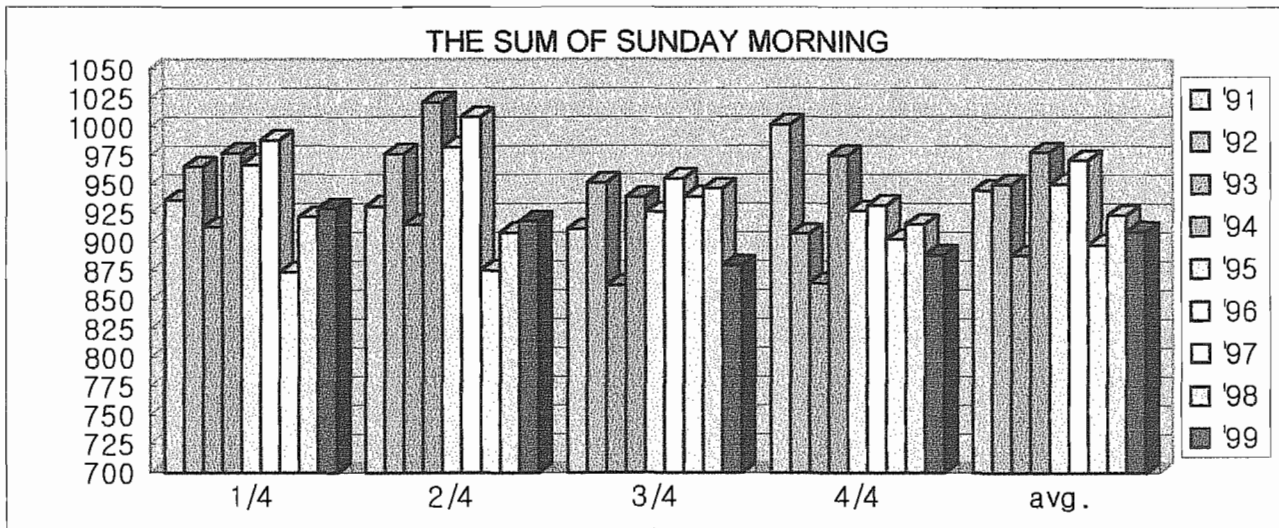
Sunday Afternoon Service

	'94	'95	'96	'97	'98	'99
1/4	291	254	240	239	238	219
2/4	272	255	260	245	225	248
3/4	259	246	244	259	220	239
4/4	304	228	261	236	215	216
avg.	281	246	251	245	224	235



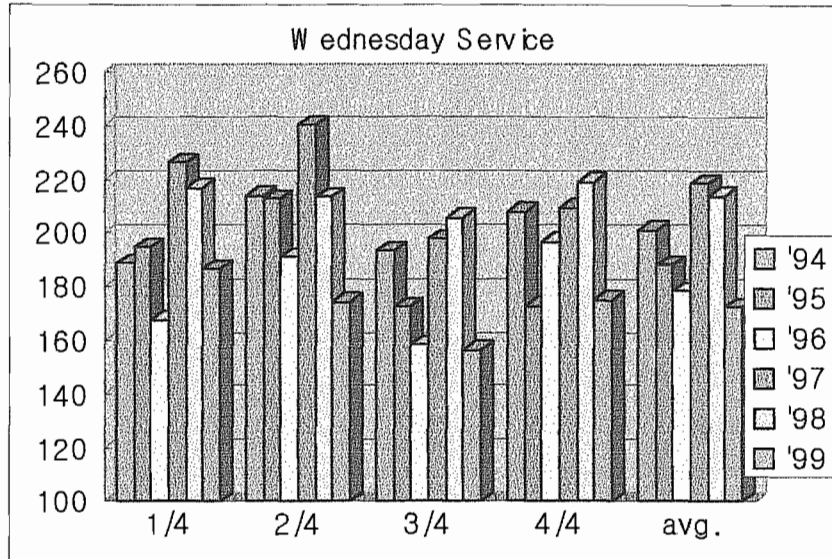
All Sunday Morning Service

	'91	'92	'93	'94	'95	'96	'97	'98	'99
1/4	936	965	913	977	967	988	874	922	929
2/4	931	976	915	1021	982	1009	876	908	918
3/4	911	951	862	939	926	955	939	946	880
4/4	1002	907	864	975	927	932	902	915	889
avg.	945	950	889	978	950	971	898	923	909



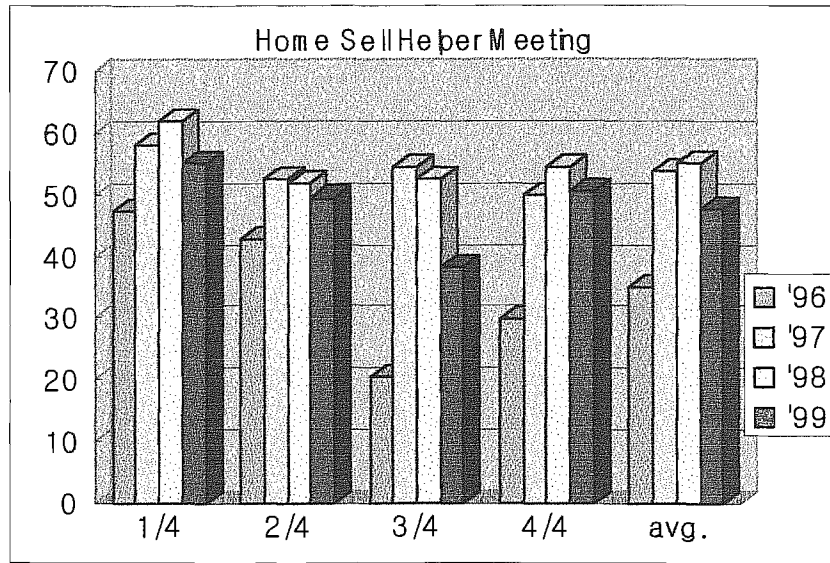
Wednesday Service

	'94	'95	'96	'97	'98	'99
1/4	189	195	168	226	217	187
2/4	214	213	191	241	213.75	174
3/4	193	173	159	198	206	156
4/4	208	173	197	209	219	175
avg.	201	188	179	219	214	172



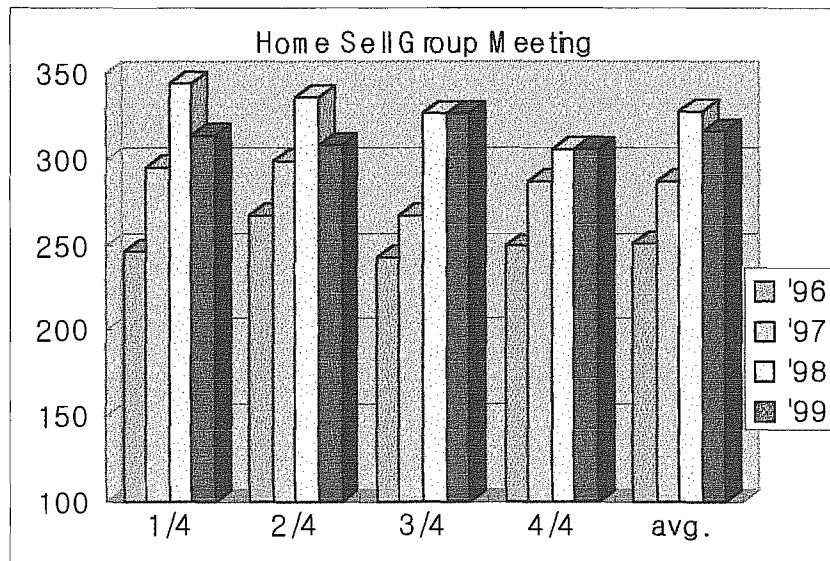
Home Sell Group Helper Meeting

	'94	'95	'96	'97	'98	'99
1/4			47	58	62	55
2/4			43	52	52	49
3/4			20	55	52	38
4/4			30	50	55	51
avg.			35	54	55	48



Home Sell Group Meeting

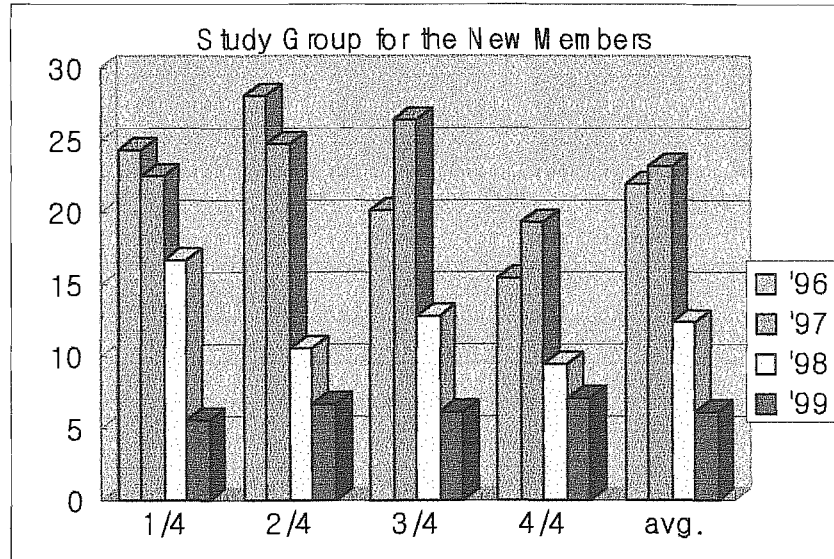
	'94	'95	'96	'97	'98	'99
1/4			246	295	345	314
2/4			268	299	337	308
3/4			243	267	327	327
4/4			249	288	306	306
avg.			251	287	329	316





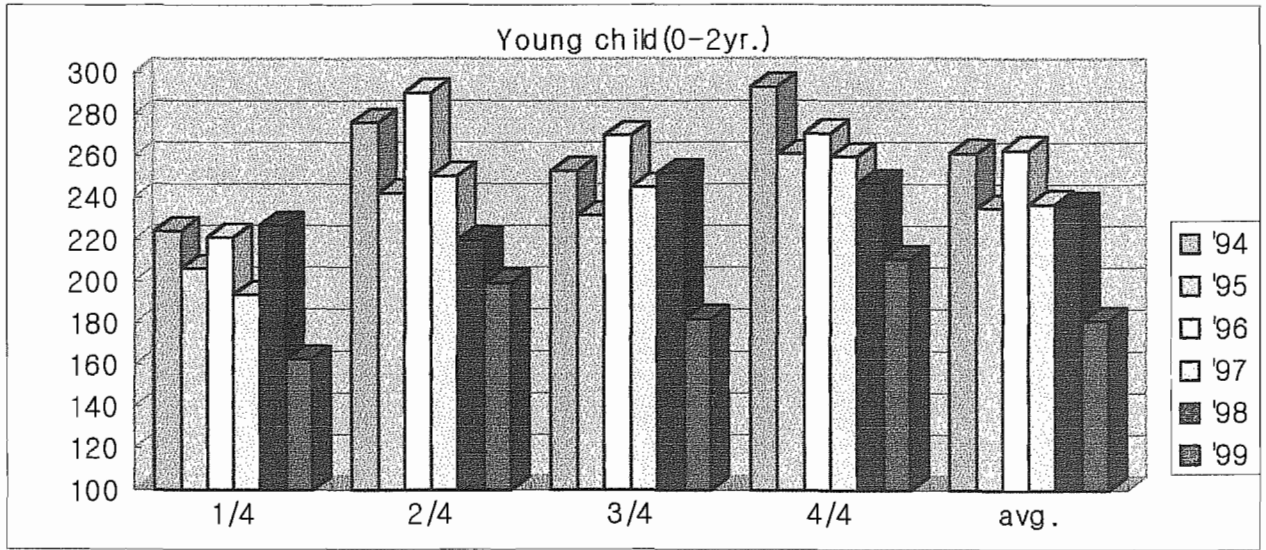
Study Group of the new members

	'94	'95	'96	'97	'98	'99
1/4			24	23	17	6
2/4			28	25	11	7
3/4			20	26	13	6
4/4			15	19	9	7
avg.			22	23	12	6



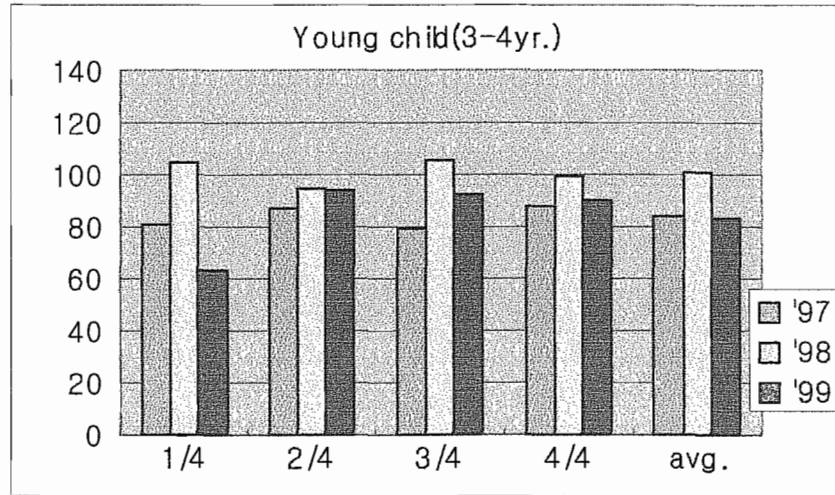
Young Child(0-2yr.)

	'94	'95	'96	'97	'98	'99
1/4	224	206	221	193	227	162
2/4	276	242	290	250	220	199
3/4	253	231	270	245	252	182
4/4	293	261	271	260	247	211
avg.	261	235	263	237	236	181



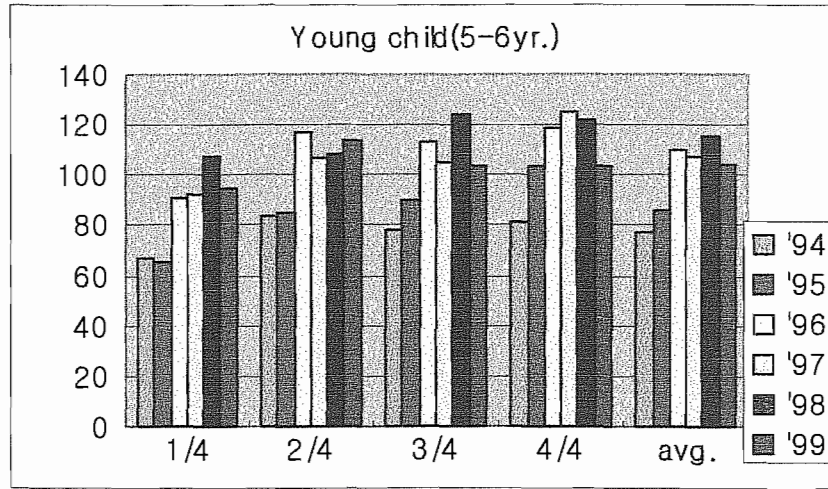
Young Child(3-4yr.)

	'94	'95	'96	'97	'98	'99
1/4				81	105	63
2/4				87	95	94
3/4				79	105	92
4/4				88	99	90
avg.				84	101	83



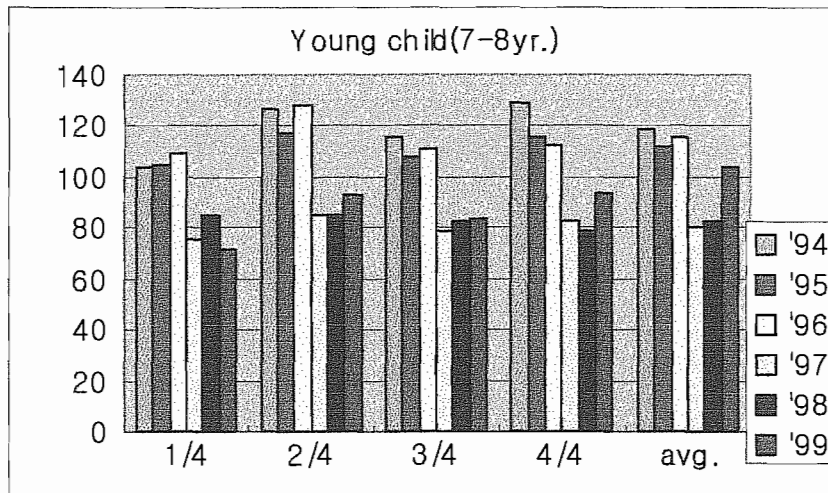
Young Child(5-6yr.)

	'94	'95	'96	'97	'98	'99
1/4	67	66	90	92	107	95
2/4	83	85	117	107	108	113
3/4	78	90	113	105	124	103
4/4	81	103	118	124	121	103
avg.	77	86	110	107	115	104



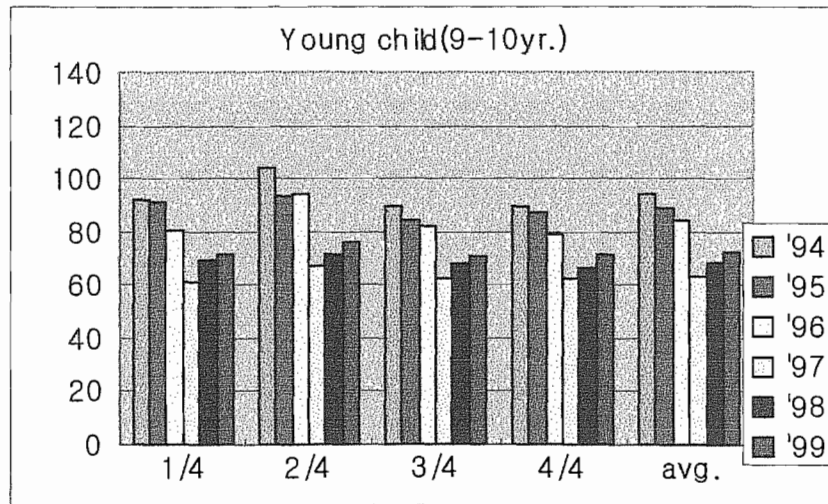
Young Child(7-8yr.)

	'94	'95	'96	'97	'98	'99
1/4	104	105	109	76	85	72
2/4	127	117	128	85	85	93
3/4	115	108	111	79	83	83
4/4	129	116	112	83	79	93
avg.	119	112	115	81	83	104



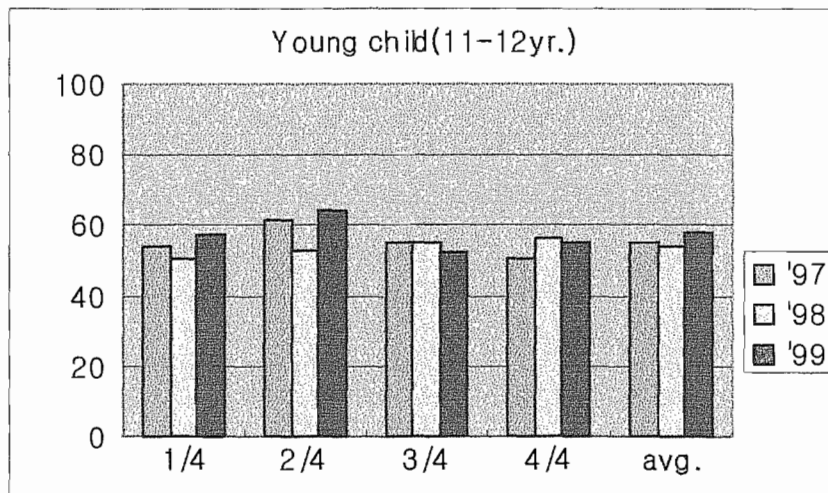
Young Child(9-10yr.)

	'94	'95	'96	'97	'98	'99
1/4	92	91	80	61	70	71
2/4	104	93	94	67	72	76
3/4	89	84	82	62	68	71
4/4	90	88	79	63	66	72
avg.	94	89	84	63	69	73



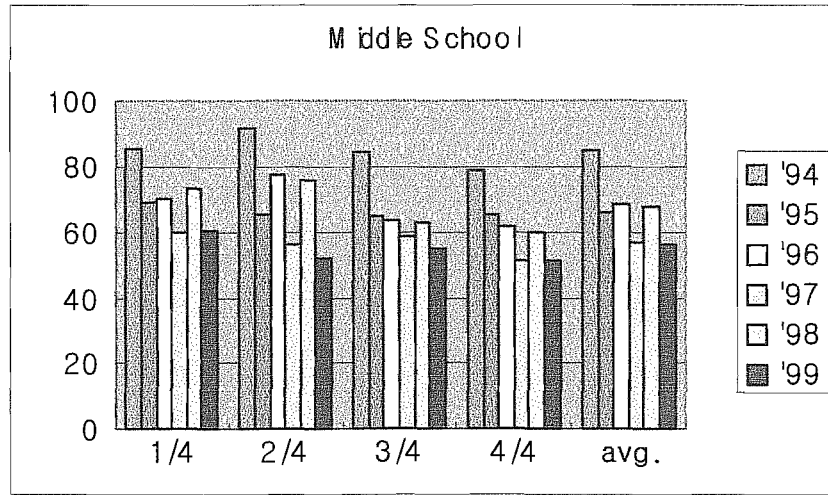
Young Child(11-12yr.)

	'94	'95	'96	'97	'98	'99
1/4				54	50	58
2/4				61	53	64
3/4				55	55	52
4/4				51	56	55
avg.				55	54	58



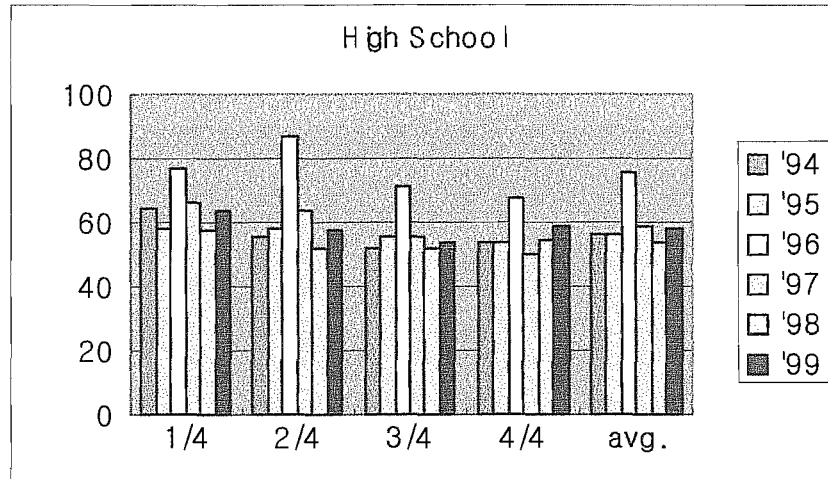
Middle School

	'94	'95	'96	'97	'98	'99
1/4	85	69	70	60	73	60
2/4	91	65	77	56	75	52
3/4	84	64	64	58	63	55
4/4	78	65	62	51	59	51
avg.	85	66	68	56	68	56



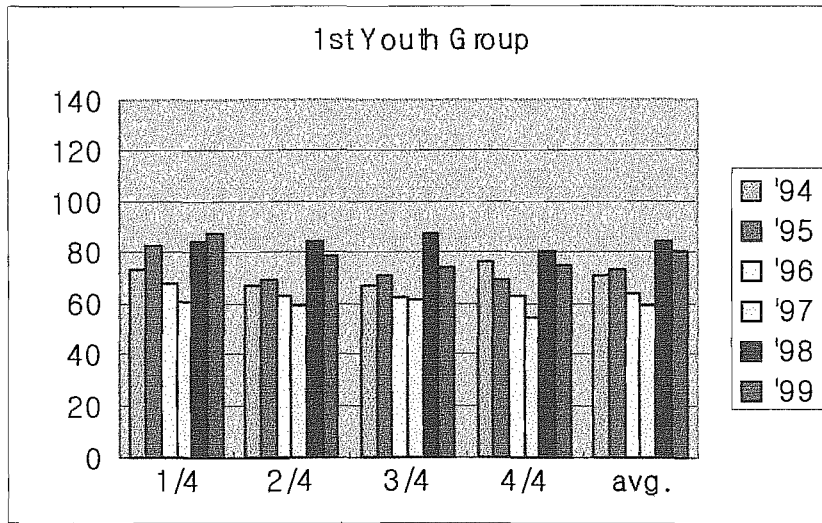
### High School

	'94	'95	'96	'97	'98	'99
1/4	64	58	77	66	58	64
2/4	56	58	87	64	52	58
3/4	52	56	71	56	52	54
4/4	54	54	68	50	55	59
avg.	56	56	76	59	54	58



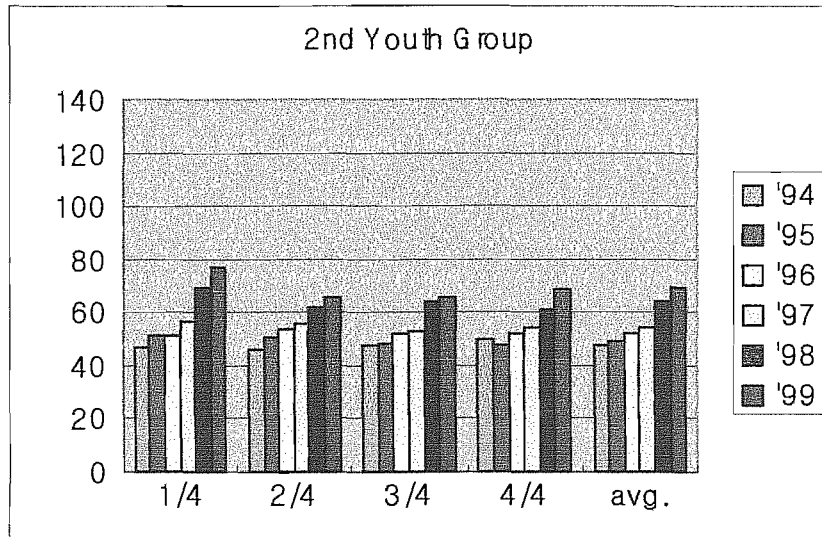
### 1st Youth Group

	'94	'95	'96	'97	'98	'99
1/4	73	82	67	60	84	87
2/4	67	70	63	59	84	78
3/4	67	70	62	61	88	74
4/4	77	69	63	54	80	75
avg.	71	73	64	59	84	80



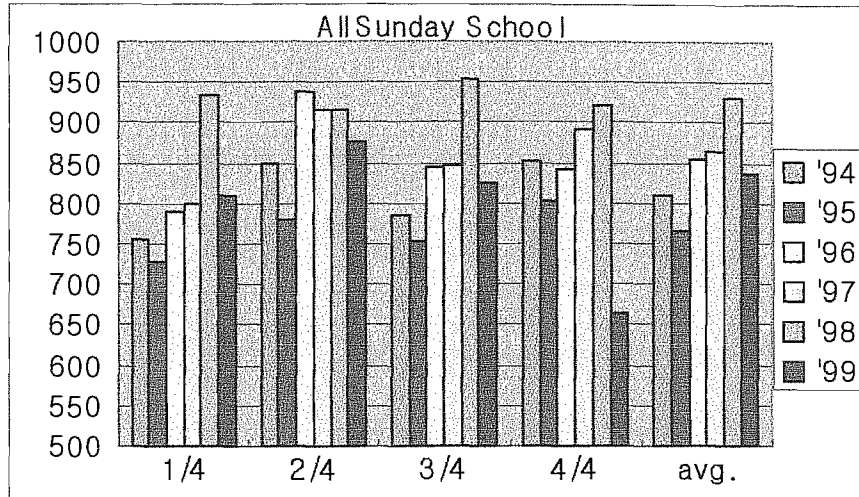
2nd Youth Group

	'94	'95	'96	'97	'98	'99
1/4	47	52	51	56	69	77
2/4	46	50	53	55	62	66
3/4	48	48	52	53	64	66
4/4	50	47	52	54	61	69
avg.	47	49	52	55	64	69



## All Sunday School

	'94	'95	'96	'97	'98	'99
1/4	756	728	790	801	933	810
2/4	850	781	938	917	916	877
3/4	785	752	845	847	953	823
4/4	851	802	841	892	921	664
avg.	811	766	854	864	931	837



## APPENDIX 4-1

## THE DATA OF GENERAL INVOLVING EVANGELISM 1991-1999

year	A/N	W/N	date	1st	2nd	3rd	4th	5th	6th	7th	total
91yr	6,850	3	10.20								6,850
92yr	N/D										
93yr	1,523	4	05.09	354	432	618	119				1,523
94yr	1,539	4	05.22	198	431	750	160				1,539
95yr	2,064	5	05.25	283	442	862	226	251			2,064
96yr	4,133	7	05.26	451	534	1,049	720	425	422	532	4,133
97yr	1,673	4	05.25	323	502	848					1,673
98yr	3,023	6	05.31	351	323	801	756	347	445		3,023
99yr	2,667	6	05.30	433	359	588	601	327	359		2,667

A/N : Attendance Number

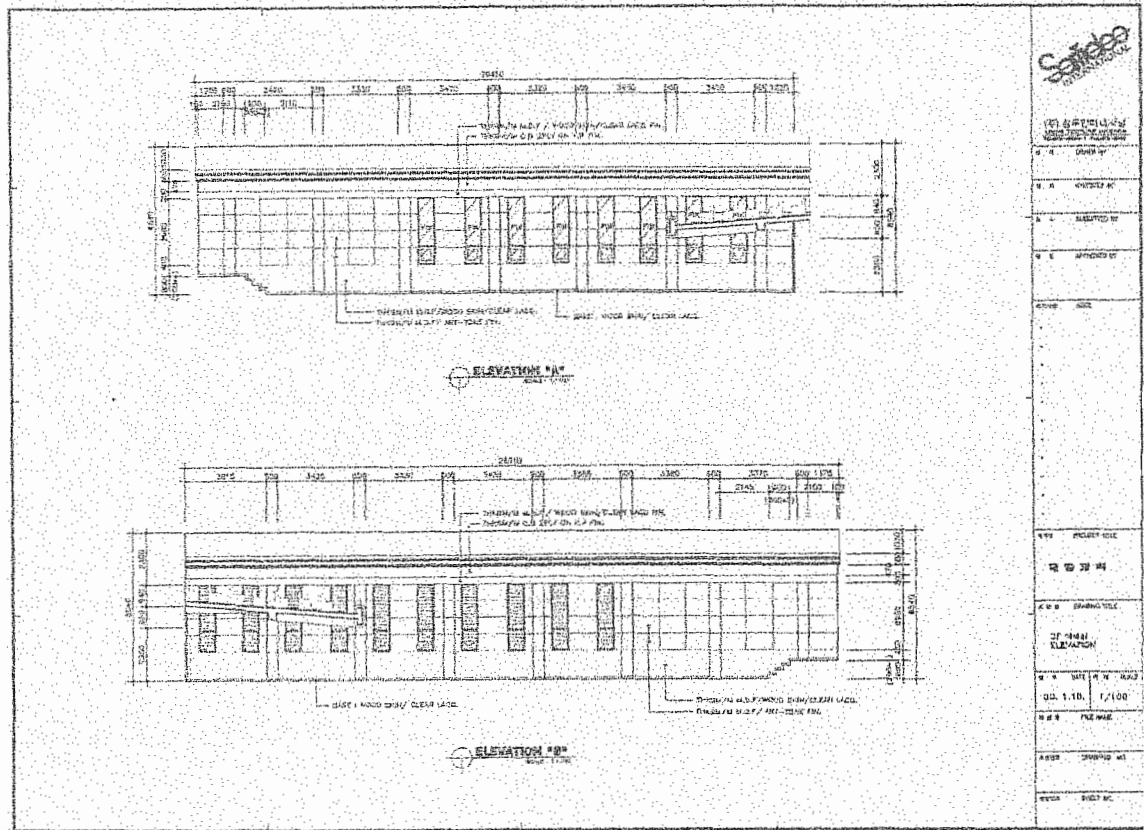
W/N: Worship Number

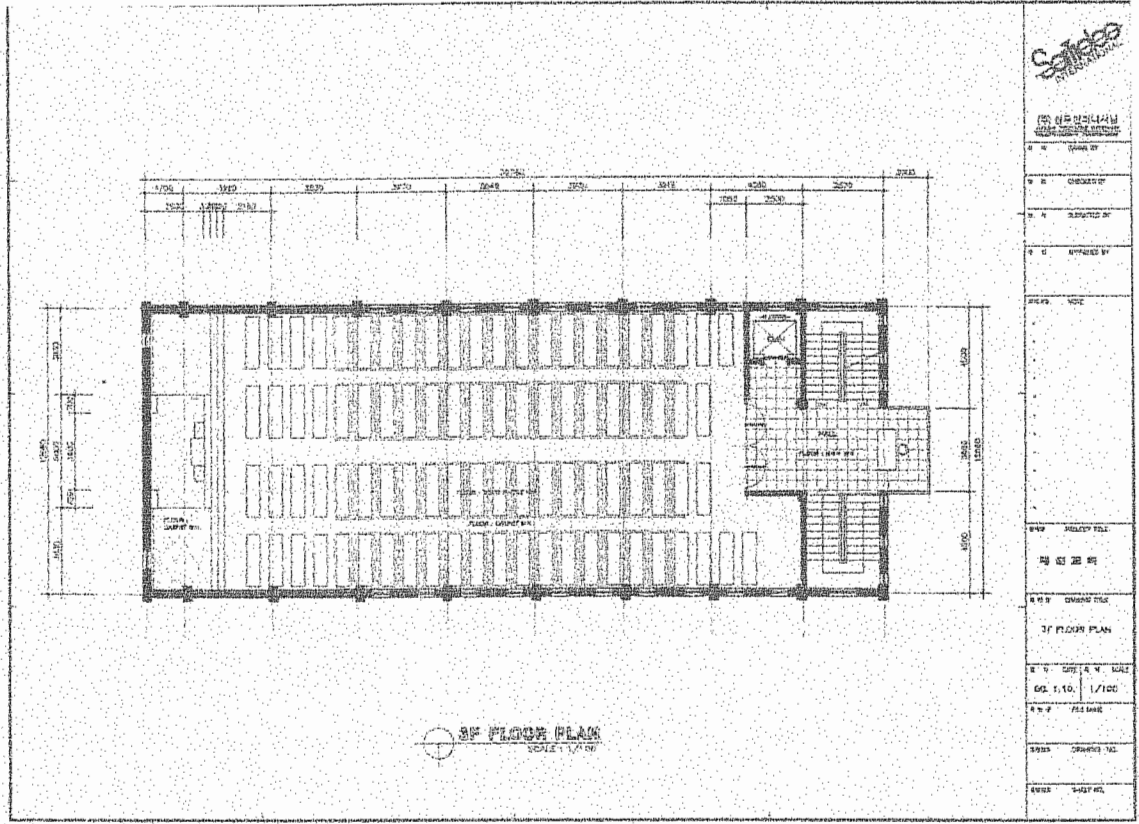
D/N: Data None



APPENDIX 5

THE BLUE PRINTS OF DPC RENOVATION





### Bibliography

- Anderson, Kenneth E. & Haugh, Oscar M. *A Handbook for the Preparation of Research Reports and Theses*. Lanham: University Press of America, 1978.
- Auren, Uris. *How to Be a Successful Leader*. McGraw Hill Book Co. 1953. New York, Toronto, London.
- Barbralee Diamostein, *Building Reborn*. (New York: Harper & Row, 1982).
- Barker, Joel Arthur. *Discovering the Future: The Business of Paradigms*. St. Paul, Minn.: Infinity Limited Institute Press, 1988.
- Bellah, Robert N., Madwen, Richard, Sullivan, William M., Swindler, Ann, & Tipton, Stephen M. *Habits of the Heart: Individualism and Commitment in American Life*. New York: Harper & Row, 1985.
- Blackburn, Bill, & Blackburn, Deana M. *Caring in Times of Family Crisis*. Nashville: TN., 1987.
- Brown, Jr. Truman, Jere Allen, "Church and Community Diagnosis Workbook." Nashville, Tennessee, Convention Press, 1986.
- Brown, Truman J. *Planning for the Next Five Years in a Southern Baptist Church*, Nashville, Tennessee, Convention Press. 1989, p.27.
- Brown, J. Douglas. *The Human Nature of Organizations*. New York: AMACOM, 1973.
- Catanese, Anthony J. & Synder, James C. *Introduction to Urban Planning*. New York: McGraw-Hill, 1979.
- Cho, Paul Yonggi. *Successful Home Cell Groups*. Plainfield, NJ: Logos International, 1981.
- Cho, Paul Yonggi., & Manzano, R. Whitney. *More Than Numbers*. Waco, Tex.: Word Books, 1984.
- Clark, Stephen B. *Building Christian communities: Strategy for Renewing the Church* Notre Dame, IN.: Ave Maris Press, 1972.
- Clinebell, Howard J., Jr. *The People Dynamic: Changing Self and Society Through Growth Groups*. New York: Harper & Row, 1972.
- Collins, J. B. *Get a Glimpse of the World's Largest Church*. Chattanooga: Private Publication, 1973.

- Davis, Stanley M. *Future Perfect*. New York: Addison-Wesley, 1987.
- Dawson, John. *Taking Our Cities for God: How to Break Spiritual Strongholds*. Lake Mary, FL.: Creation House, 1989.
- Diamostein, Barbaralee. *Buildings Reborn*. New York: Harper & Row, 1982.
- Doering, Jeanne. *The Power of Encouragement: Discovering Your Ministry of Affirmation*. Chicago: Moody Press, 1983.
- Ducker, Peter F. *Innovation and Entrepreneurship: Practice and Principles*. New York: Harper & Row, 1985.
- Dudley, Carl S. *Making the Small Church Effective*. Nashville: Abingdon Press, 1978.
- Edga Lion, *Building Renovation and Recycling* (New York: McGraw Hill, 1982)
- Friedman, Edwin H. *Generation to Generation*. New York: the Guilford Press. 1985.
- Galloway, Dale E. *Lay Pastor Training Manual for Successful Home Group Meetings*.  
Portland, Ore.: New Hope Community Church, n.d.
- Garlow, James L. *Partners in Ministry: Laity and Pastors Working Together*. Kansas City, Mo.: Beacon Hill Press of Kansas city, 1981.
- George, Carl F., & Bird, Warren. *How to Break Growth Barriers*. (2nd Printing) Grand Rapids, Michigan 49516: Baker Book House, 1993.
- George, Carl F. *Prepare Your church for the Future*. Grand Rapids, Michigan 49516: Fleming H. Revell A Division of Baker Book House Co.
- Gilbert, Larry. *Team Ministry*. Lynchburg, VA. Church Growth Institute, 1987.
- Goslin, Thomas S. *The Church Without Walls*. Pasadena, CA.: Hope Publishing House, 1984.
- Harper, Michael. *Let My People Grow: Ministry and Leadership in the Church* London: Hodder & Stoughton, 1977.
- Hubbard, David Allan. *Unwrapping Your Spiritual Gifts*. Waco, TX: Word Books, 1985.
- Jacobsen, Marion Leach. *Crowded Pews and Lonely People*. Wheaton, IL: Tyndale House Publishers, 1972.
- John Hesselink, *On Being Reformed, Distinctive Characteristics and Common*

*Misunderstanding.* (Michigan: Servant Books, 1983), p.7.

Journal: Leadership Spring, Summer, Winter, 1995.

Leroy, Eims. *Be a Motivational Leader.* USA, Canada, England: Victor Books, A Division of Scripture Press Publications Inc.

Lion, Edgar. *Building Renovation and Recycling.* New York: McGraw-Hill, 1982.

Logan, Robert E. *Beyond Church Growth.* Old Tappan, N.J.: Fleming H.Revell Co., 1989.

McGovern, Donald A. *Understanding Church Growth.* (3<sup>rd</sup> ed). Grand Rapids, Michigan: Eedmans Pub. Co.

Maney, Thomas. *Basic Communities: A Practical Guide for Renewing Neighborhood Churches.* Minneapolis, MN: Winston Press, 1984.

Maxwell, John C. *Developing the Leaders around You.* Nashville, Atlanta: Thomas Nelson Publishers, 195.

Migliore, Henry R. *Church and Ministry Strategic Planning from Concept to Success.* Binghamton, NY: Haworth Press, 1994.

Naisbitt, John. *Mega trends: Ten New Directions Transforming Our Lives.* New York: Warner Books, 1982.

Neighbor, Ralph W., Jr., & Thomas, Cal. *Target-Group Evangelism.* Nashville, TN.: Broadman Press, 1975.

Newton, Tom. *Worship; A Ten Lesson Series.* Fresno, CA.: The Small Group Network, 1989.

Ott, E. Stanley. *The Vibrant Church: A People Building Plan for Congregational Health,* Ventura, CA.: Regal Books, 1989.

Ritchel, Russell Holmes, Jr. *Proclaiming And Re-Defining a culture Of Outreach At First Presbyterian Church.* (Winston Salem, North Carolina, Church Growth) Unpublished doctoral dissertation. Fuller Theological Seminary, 1996.

Sale, Kirkpatrick. *Human Scale.* New York: Coward, McCann & Geoghegan, 1980.

Schmitt, Abraham and Dorothy. *When a Congregation Cares: A New Approach to Crisis Ministry.* Scottsdale, PE: Herald Press, 1986.

Schuler, Robert H. *Your Church Has a Fantastic Future!* Ventura, CA.: Regal Books, 1986.

- Simmons, Kim Kerr. *How To Merge Split Churches: A Case Study (Church Consolidation)*. Unpublished dissertation. Dallas Theological Seminary, 1996.
- Towns, Elmer L. *An Inside Look at the Ten of Today's Most Innovative Churches*. Ventura, CA.: Regal Books, 1990.
- Ver Straten, Charles A. *How to Start Lay-Shepherding Ministries*. Grand Rapids, MI.: Baker Book House, 1983.
- Wagner, C. Peter, McGavran, Donald A. *Understanding Church Growth* (3rd ed.). Grand Rapids, MI.: William B. Eerdmans Publishing Company, reprinted August 1991.
- Wagner, C. Peter. *Spiritual Power and Church Growth*. Altamonte Springs, FL.: Strag Communications Co., 1986.
- Warren, Rick. *The Purpose Driven Church*. Grand Rapids, MI.: Zondervan Publishing House, 1995.
- Wilson, Charles R. *Under Authority: Supervision and Church Leadership*. Arvada, Co.: Jethro Publications, 1989.
- Wilson, R. Joe. *Church Growth Strategies For Lakewood Christian Church*. Unpublished doctoral dissertation. Fuller Theological Seminary, 1993.

## [Korean Books]

- Bum Pal, Hur. *Urban Building Renovation*. [Plus] 1987, June, p.40
- Geun Kyu, Lee. "A Study of Reservation of Old Building." Master of Engineering, GunGuk Univ. 1996.
- Hak Soo, Park. "Study of Primarily School Building Renovation to Kindergarten." Master of Engineering Yeonsei Univ, 1997.
- Ho Jin, Lee. *Construction Planning*. Seoul: Industry Publishing Co., 1989.
- Hyuk, Kang. *Esthetics of Reconstruction and Logic*. Construction and Environment, Nov. 1986, pp. 16-17.
- Jin Sook, Kim. "A Study of Direction of Renovation Project." Master of Engineering, Dan Kook Univ. 1992.
- Korea Christianity Culture Institute, *The Analysis and Counter Plan for Stagnation of Korean Church*. Seoul: Sung Sil Univ. 1998.
- Korea Christianity Presbyterian Theology Institute. *The Future of Korea Church*. Seoul: Onnuri, 1994.
- Sang Hun, Yoon. "The Renovation Plan." Master of Engineering, ChungNam Univ. 1997.
- Seun Soo, Park. "Historical Building Reservation". Master of Engineering Seoul: Space, 1986.
- So Young, Lee. "A Study of Housing Renovation." Master of Engineering, Hong Ik Univ., 1987.
- Sung Gu, Jung. *The Survival of 21century Korean Church* . Seoul: General Assembly Publishing, Co.
- Yoon Joo, Hwang. "A Study of Style and Application of Museum." Master of Engineering, YoungNam Univ., 1998

## [Internet Resources]

- <http://members.iworld.net/hahngoon/vision/pro210.html>
- <http://www.knou.ac.kr/~kwkim/98hyunsa.htm>
- <http://my.netian.com/~king4092/04.htm>

<http://members.tripod.co.kr/trie/newliberalism.htm>  
<http://my.netian.com/~choilee/analog.htm>  
<http://www.nsm.go.kr/center/html/nsm04010121.html>  
<http://www.kjmbc.co.kr/column/99/325.htm>  
<http://plaza.snu.ac.kr/~usoc/write/samsung.htm>  
<http://www.kosoo.pe.kr/>  
<http://www.yahoo.com> cooperated learning



**Vitae**

HYUN SIK, PARK

## 1. Personal data

Born: October 5, 1950

Married: Shin Hwa, Jang, December 22, 1976.

Children: A Reum, Park, born October 15, 1977.

Da Woom, Park, born July 23, 1979.

Bo Ram, Park, born September 7, 1981.

## 2. Educational background

M. DIV. Equiv., Korea Presbyterian General Assembly Theological Seminary, 1985.

B.A., Gyungbook National Univ. Arts and Science College English Department, 1974.

D Min course work Liberty Baptist University Seminary (VA)

## 3. Ministerial license

November 9, 1987, Anointed by the Kyungbook Synod of the Korea Presbyterian General Assembly.

## 4. Professional career

Kyung Ju City, Middle and High School, English Teacher, 1974-1983.

Tae Gu Seo Moon Presbyterian Church, Junior Pastor, 1986-1989.

Seoul Daegil Presbyterian Church, Senior Pastor, 1989-Present.

## 5. Professional societies

Chairman of Chongshin 79th Graduates Association, 1990.

Chairman of Nam Seoul Synod, 2000.

Board of Directors in Missionary Fields: India, Thailand, China.