

LIBERTY BAPTIST THEOLOGICAL SEMINARY

AN EFFECTIVE STRATEGY FOR CHURCH REVITALIZATION
THROUGH A CASE STUDY OF HOSANNA CHURCH

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ABSTRACT

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Liberty Baptist Theological Seminary, 2009

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The purpose of this project is to suggest an effective strategy of church revitalization through a case study of Hosanna Church. The case study will focus on the strategic process for church revitalization at Hosanna Church. This model of ministry extracted the principles, critical components, and elements that have been primary for the revitalization. Ten principles of church revitalization were discovered in the literature and diagnose the reality of the Hosanna Church, confirming the application of these principles. The principles were found to be transferable and applicable to various setting.

Abstract length: 90 words

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TABLE OF CONTENTS

ABSTRACT	iii
ACKNOWLEDGEMENT	iv
TABLE OF CONTENTS	v
ILLUSTRATIONS	xii
CHAPTER ONE: INTRODUCTION	1
The Statement of the Problem	5
The Statement of Limitations	6
The Theoretical Bases	6
Biblical Basis	7
Matt. 16:16-20	7
Matt. 28:19-20	8
Acts 2:42-46, Eph. 4:6-16	11
Paul's Ministry	14
The Seven Asian Churches	16
Theological Basis	19
Ecclesiology	19
Doctrine of a Healthy Church	23
Theory on Church Revitalization	27

The Statement of Methodology	27
The Review of the Literature	28
On Church Health	29
On Church Revitalization	31
On Leading Change Church	32
Questionnaire and Interview Questions	33
Summary	34
CHAPTER TWO: CURRENT STATE OF HOSANNA CHURCH	35
History of Hosanna Church	35
Pastoral Ministry Philosophy	36
The Essence of the Church	36
The Essence of the Pastoral Ministry	37
Follow-Up System of Hosanna Church	38
New Comer Class	39
Small Group “ <i>Darakbang</i> ”	39
Growing New Life	40
Discipleship Training	40
Ministry Training.....	41
Evangelism Training	41
The Major Revitalization at Hosanna Church	42
State of Hosanna Church Before Revitalization	42
General State	42

A Sick Church	43
Worship Service	45
Follow-up	47
Evangelism	47
Budget	48
Elder Shepherd Ministry	49
Leadership Team of Hosanna Church	50
Strong Relationship with Senior Pastor and Elders	51
Pastor Team Ministry	51
Small group leadership	51
Reasons for revitalization at Hosanna Church	52
Summary	53
CHAPTER THREE: PARADIGM OF HOSANNA CHURCH REVITALIZATION	54
Three Aspects of Revitalization at Hosanna Church	54
Revitalization of Personal Life	55
Revitalization of Follow-up System and Church Policy	55
Create Revitalized Values and Culture	56
Four Foundations of Revitalization at Hosanna Church	56
Pastoral Leadership	57
Making Disciple	57
Small Group Ministry	58
Evangelism	58

The Process of the Revitalization of Hosanna Church	59
Personal Revitalization	59
Revitalization of Disciples	60
Revitalization of Small Group	60
Revitalization of Congregation	60
Influence to Dying Churches	61
The Features of Hosanna Church Revitalization	62
Summary	63

CHAPTER FOUR: LESSONS FROM LITERATURE RESEARCH AND EVALUATION OF

HOSANNA CHURCH	64
Lessons from Literature Research	64
Prepare for Revitalization	64
Strong Pastoral Leadership Essential	66
Revitalization by Vision	68
Determining God’s Will	68
Elements of the Vision	69
Team Ministry: A Strong Framework for Successful Revitalization	70
Need for the Effective Structure and Communication	71
Effective Structure	71
Effective Communication	72
Making Disciple: Laity as Co-Workers with Pastor.	74
The Importance of Timing	75

Use the Power of Small Group	77
Managing the Resistance	78
Understand the Nature of Resistance	79
The Meaning of Resistance to Revitalize	80
The Importance of Evaluation	81
Evaluation of Hosanna Church	82
Strengths of Revitalization at Hosanna Church	82
Revitalization Based on a Healthy Vision and Strategy	82
Revitalization by Small Group Leaders	84
Revitalization by Living Worship Service	85
Commitment of Elder Leadership and Renewal the Church Policy ...	86
Balanced Revitalization.....	86
Perceived Weaknesses at Hosanna Church	87
Lack of Male Leadership	87
Lack of Sharing the Treasure of Revitalization	87
Lack of Personal Growth among Small Group Leaders	88
Summary	88
CHAPTER FIVE: STRATEGY FOR CHURCH REVITALIZATION	90
Church Revitalization considered as a Whole	91
The Preparation of the Pastors Stage	94
Preparation of Senior Pastor	94
Personal Preparation: Spiritual Leadership, Biblical Ecclesiology and	

Vision	94
Relationship with Pastoral Mentorship	96
Preparation of Pastoral Team: Agreed-upon Vision, and Strategy	97
Analysis of Church Soil: History, Key People, Denomination, Tradition	98
The Motivation Stage	99
Motivation the Need of Revitalization to all Congregations	99
Preaching about a healthy church, Showing them what that is	99
Teaching a Biblical Ecclesiology	100
Sharing the Gospel with Grace	100
Motivating the Core Leadership Group	101
Use Established Follow-up System	102
Expect Obstacles	102
Feedback and Evaluation	102
Vision Casting, Sharing, Building Strategy, and Priority	103
Casting a vision with lay leadership and the congregation	104
Defining Vision	105
Planting Vision	106
Sharing Vision.....	107
The Stage of Ignition	107
Building Discipleship	107
Principles of Discipleship Training	109
Leadership of Discipleship Training	110
Multiply Discipleship through Small Group and Evangelism	111

Making Spiritual Environment	113
Role of prayer teams	114
The importance inspirational praise songs	114
The Stage of Extension	115
Produce First Fruit	115
Empowering, Encouraging, and Enduring	116
Summary	116
 CHAPTER SIX: CONCLUSION	 117
 APPENDIX A	 121
APPENDIX B	123
BIBLIOGRAPHY	126

ILLUSTRATIONS

Figures

1. The Decline of Christianity in South Korea	1
2. Response to the question. “Do you agree to the needs for renewal or revitalizing the current Korean Church?”	3
3. The “Triangle” of Church Vision from Matt. 28:19-20	9
4. The Factors of the Early Church as a Healthy Church	13
5. Follow-up system of Hosanna Church	39
6. Age distribution of early Hosanna Church	43
7. State of Hosanna Church before Revitalization.	45
8. Growth of Worship Attendance at Hosanna Church after Revitalization	46
9. Impact of Great Awakening Evangelism on Hosanna Church Attendance	47
10. Growing Budget of Hosanna Church during Revitalization	49
11. Leadership Team of Hosanna Church	50
12. Three Aspects of Paradigm at Hosanna Church	54
13. The Revitalization Process of Hosanna Church	61
14. The Life Cycle of Church	76
15. The Theory of Discipleship Training at Hosanna Church.....	84
16. The Process of Church Revitalization	93

17. Three Steps to Defining Vision 105
18. Balance of Ministry113

Tables

1. Revitalization of Seven Asian Churches 18
2. The Compare with the Purposes of a Healthy church 26
3. Distinction between Mission and Vision104

CHAPTER 1

INTRODUCTION

A recent report published by the Korea National Statistical Office revealed an alarming trend in the Christian church in South Korea.¹ Over a twelve year period starting in 1995, the percentage of Christians in Korea dropped from 25.03% to 20.7% of the overall population. (Figure 1)

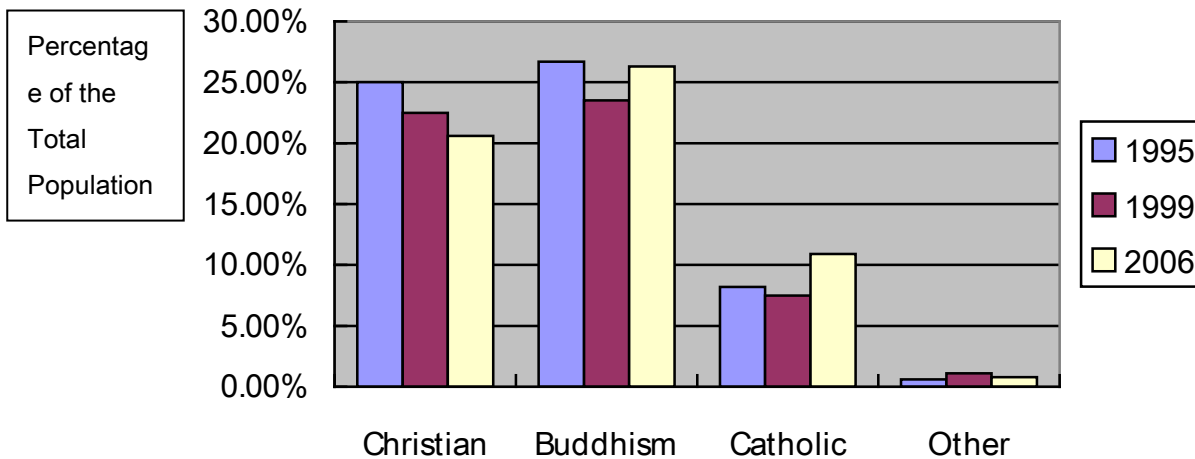


Figure 1. The Decline of Christianity in South Korea

Starting with the Pyongyang Revival movement in 1907, the church in Korea experienced explosive growth throughout most of the 20th century. Especially during the

¹ Korea National Statistical Office, "A Survey of Religion Population", http://www.nso.go.kr/nso2006/k09___0000/k09i__0000/k09i__0000.html?realQuery

twenty years period from 1960 to 1980, the Korean church achieved particularly rapid growth. Won Kyu Lee reports that the number of churches grew 15.7%, and church membership grew 41.2% during this ten years period.² Since 1970, 25% of all South Korea called themselves Christian but now, Korean churches are experiencing significant decline. A Korean pastor has referred to this declination as “minus growth.”³ But this is not growth in any sense. It reflects as a serious decline and a cause for great concern.

According to other statistics, Korean Catholicism grew 78% and Korean Buddhism grew in contrast with the Korean Church, which declined almost 6.8% over this same period of time.⁴ This suggests that evangelism and church growth efforts are in decline as well, a subject that will be further discussed in this thesis project. The decline of Korean Church is a crisis, but it also represents a chance for the church to grow to the next level.

In February 2004, Hnmijun⁵ surveyed 17,060 lay Christians about the state of the Korean Church. In one question, it asked , “Do you believe there is need for renewal or revitalizing in the current Korean Church?” Almost half of the respondents 49.2% said that they “Strongly Agree” and 47% said they “Agree” that the needs church renewal or revitalization. (Figure 2)

² Won Kyu Lee, “The Sociological Diagnosis of the Reality in Korean Church and Ministry.” *The Christian Thought*, no 10, (1993): 225.

³ Jong Ho Park, “The Reason needs to the renewal of Korean church: *Ministry and Theology*, May, 2006, 201. *Ministry and Theology* is a monthly magazine of South Korea dealing with acute issues related to the field of ministry. It has had great effects on Korean Church since it started to be published in 1988.

⁴ Il Wong Jung, “The Proposal and Diagnosis of the Minus Growth in the View of Theology” *Ministry and Theology*, February, 2007, 134.

⁵ Hanmijun and Korea Gallup, *A Report for the Future of the Korean Church* (Seoul, South Korea: Hanmijun, 2005). 140.

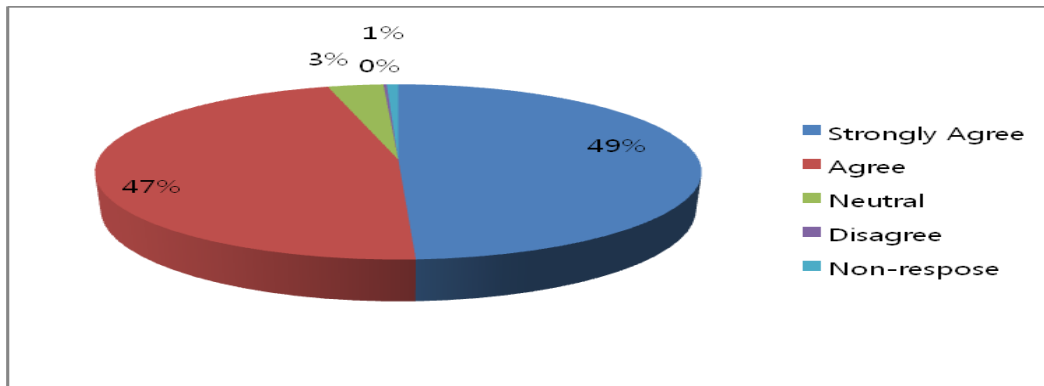


Figure 2. Response to the question. “Do you agree to the needs for renewal or revitalizing the current Korean Church?”

This result shows that from a statistical perspective and from the perspective of church members, the Korean Church is in need of revitalization. In spite of the Korean Church’s rapidly growth in the past, it has been shrinking in recent times.

Il Wong Jung, a professor of Practical Theology at Chongshin University, states that the reasons for the decline of the church are as follow.⁶ First, neglect of social responsibility on part of Christian. Second is dualism in believers’ lives. They live different lives in the church and in the world. Third is a wrong ministry philosophy which is to pursue numerical church growth. Fourth, Korean churches are seen by unbelievers as struggling and competing, not cooperating. Finally, problems of the leadership style effected the church and in the community. This mean is that most of Korean church meets to time of revitalization.

Aubery Malphurs, in his book, *Pouring New Wine into Old Wineskins*, suggests two solutions for the crisis of the American church which may be helpful in Korea: church planting

⁶ Ibid., 137-139.

and church revitalization.⁷ He illustrates that the North American churches are like Jonathan Swift's giant in *Gulliver Travels*, it has fallen asleep. "The solution," he writes, "lies in waking the giant before it is too late." The Korean church, it appears, also needs to be awakened. The church needs revitalization in this generation.

It may be asked why church revitalization in the established church is preferred to planting new churches. Church planting is important, but planted church will become established churches in a few years and will meet the criteria for needing revitalization. A pastor cannot continually plant churches or he will not be serving whole Body of Christ. In order to stand before God's calling, pastors must become involved in revitalizing the Body of Christ.

After graduating from Korea Theological Seminary, the author served as an assistant pastor of Hosanna Church in Pusan for four years. During that time period, the author experienced first-hand church revitalization which is a dying church becoming a healthy church. Following that experience, the author had calling from Church of Renewal Life (CRL) to serve as a discipleship pastor in order to promote church revitalization through discipleship training for three years, the author planned and served in various ministry areas to make disciples and improve the overall health of the church. Unfortunately, these efforts were not successful. That church remained in as unhealthy state.

These experiences at both Hosanna Church and CRL resulted in the author having some questions which are the reason for this thesis project: What defines a healthy church? Why does a "sick" church fail to be revitalized? Why are some churches successes fully revitalized and other are not? What are the factors of successful church revitalization? The author was taken hold of by these and other question concerning church revitalization. Taking an interest in church

⁷ Aubery Malphurs, *Pouring New Wine into Old Wineskins: How To Change a Church without Destroying It* (Grand Rapids, MI: Baker Books, 1993), 13-14.

transitioning and studying about church revitalization ministry, the author came to have confidence that God has given him a vision for church revitalization. The author confidently believes that revitalizing the church is possible by applying successful revitalization factors. This thesis will consider God's hope and vision by investigating the model of a revitalized church. Hosanna Church was once in a very unhealthy situation and has now been revitalized.⁸ The author hopes this thesis will help failing churches plan to revitalize from a dying or sick church to healthy condition.

THE STATEMENT OF THE PROBLEM

Given the apparent problems with the Korean church discussed above, the purpose of this thesis project is to investigate effective strategies of church revitalization. This will be accomplished primarily through a case study of the Hosanna Church. This thesis project will analyze the transition of Hosanna Church as well as other churches that have been either successful or unsuccessful at church revitalization. It will also develop a theoretical approach to church revitalization.

This thesis has a secondary purpose. It will make several meaningful suggestions to Korean churches which are either being revitalizing or in need of revitalization. This thesis project begins with the premise that the key to church revitalization is to acknowledge the current unhealthy situation, cast a vision of a healthy church to all the members of the congregation, and take action toward becoming a healthy church.

⁸ In the chapter 2, the author describes about Hosanna Church in detail.

THE STATEMENT OF LIMITATIONS

As the statement of the problem implies, this thesis will be limited in the following ways. First, it will not consider the whole process of Hosanna Church's programs and follow-up system. Instead, it will just focus on the church's effective strategy for revitalization as a model church. Therefore, development of the theoretical foundations and the research will be limited to this single issue.

Second, this project will not deal with all aspects of church renewal. It will be concerned with focused on transitioning an unhealthy church into a healthy church.

Third, this thesis will not suggest all principles on church revitalization to all churches in the world. Though, the thesis will have valuable implications on the subject, the project will focus on Korean church's experience and strategies. The strategy for revitalization will come from the Korean culture and context. Therefore, to make general suggestions on the issue is outside of the interest of this thesis.

Fourth, the research of this thesis will be limited to several Korean churches for understanding the current state of Korean church refer to church revitalization. . If we think of the current situation of Korean churches, we easily reach the conclusion that it would be better not to study examples of many churches, but to just study the examples of several churches.

THE THEORETICAL BASES

What are the theoretical bases for church revitalization? It can be studied in three realms: biblical, theological, and theoretical, all of which are based on the revelation found in the New Testament.

Biblical Basis

This section will look at several major passages in the New Testament that provide a biblical basis for church revitalization.

Matthew 16:16-20 The Church is built by Jesus Christ

The first biblical foundation for church revitalization is Jesus Christ's proclamation. Jesus, who was about to meet the cross, spoke indirectly to his disciples about the church. After Jesus confirmed Peter's confession about who Jesus is, He told his disciples about the church. The church, He said, will be built by Himself and will have power over which the gates of Hades. This passage contains the first mention of the church in the New Testament record.

He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Christ, the Son of the living God." And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven. "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. "I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven." ⁹

Jesus asked his disciples, "Who do you say I am?" After Peter's answer, Jesus said He would build His church in Matt.16:18. This means that church growth is not of human origin but of Jesus Christ. Three major concepts for church revitalization arise out of this important biblical passage.

First; the church is different from any human institution which is owned, designed, or managed by man. The church is the body of Jesus Christ, and is led by Jesus. It is not man's idea or design but the Creator's plan from before the foundation of the world. Jesus Christ

⁹ Unless otherwise noted, Scripture quotations are taken from the *New American Standard Bible* (LaHabra, CA: The Lockman Foundation, 1995).

Himself has the vision, intention, and the most effective strategy for growing and revitalizing His church.

Second, the church is the body of Christ. When Peter confessed who Jesus was, Jesus blessed him and said, "I will build my church upon this rock." The church is to be built upon the confession that Jesus is the Christ, the Son of the living God. The foundation of church is a right relationship with Jesus Christ. When a person confesses that Jesus died, rose from death, went to the heaven and will come again on the earth, he becomes a son of God, and at the same time, a member of the body of Christ. When Jesus said that He would build His church, He was looking forward to the event of the cross that many people would make arise as parts of the body of Christ. This is included that Jesus Christ builds His Body and revitalizing His Church.

Thirdly, the church will not be conquered by the power of Hades. Because Jesus conquered death, He won a spiritual victory over Satan. If Jesus merely died on the cross, He is not the Christ. But he died for our sin and then rose from the dead. Therefore, Jesus is the Christ and the only living God. The church believes this gospel and is to be enjoying His victory as her victory in the faith of Christ Jesus. Church revitalization is possible for every church.

These are Jesus' design for His church. Therefore church revitalization is the church's Creator's intention, vision, and purpose. Church revitalization begins with the question of nature of the church, in other words, from ecclesiology. Jesus Christ, as a real owner of the church, is more eager to grow and recover His church than are even its human ministers..

Matthew 28:19 –20 The Great Commission

A second biblical foundation for church revitalization is found in the Great Commission. (Matt. 28:19-20) What is Jesus' vision for the church? The biblical answer is found in always the

Great Commission, given to His disciples just before He ascended to heaven after completing His earthly life and ministry. The major teaching of this passage can be compared to the three lines and a vertex of a triangle. (Figure 3)

The first, the “vertex” is the ultimate goal of the church: making disciple. The second, the left line the internal motivation to accomplish the task called, “pursuit of the lost.” The third, the right line is the external equipments for his vision; going, baptizing, and teaching. The bottom line of a triangle, the foundation, is the promise for church, “I(Jesus) am with you always.”

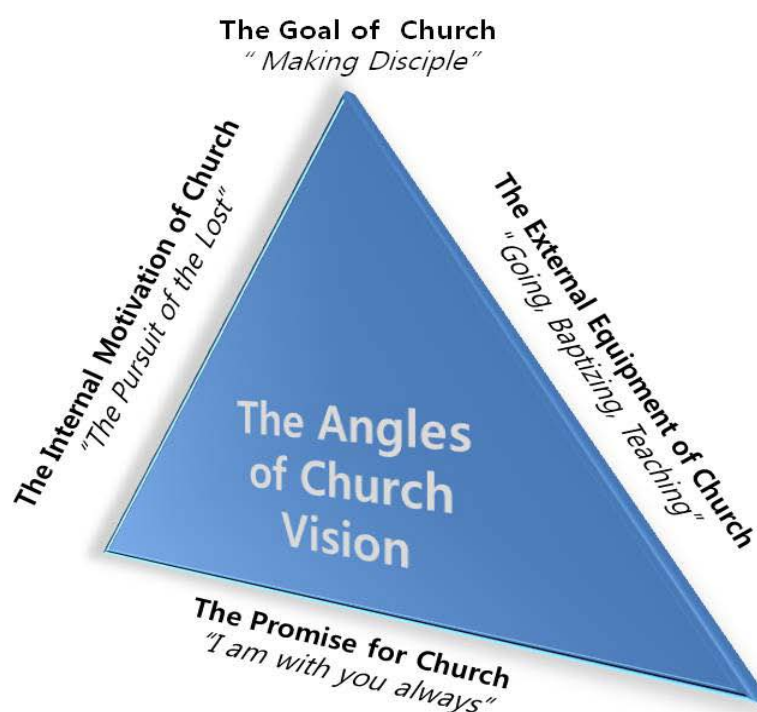


Figure 3. The “Triangle” of Church Vision from Matt. 28:19-20

Figure 3 shows that as a church pursues biblical goals, it must search two areas. One

relates to internal, motivation. Why does this church want to pursue revitalization? Many churches have attempted to promote revitalization, but many have failed in the process. Often they attempt to copy a program or pattern from a revitalized-church, for example, mimicking a sermon style, small group structure, promotional publication, or even a church facility. But this is the distorted approach to revitalization. Pastors and church members alike must search their hearts and ask if their inner motivation is to the pursuit of the lost. The love of the lost is the heart of the founder of church, Jesus Christ.

The first ingredient is the intentional pursuit of lost people. It is found in the word “go” in Matthew 28:19 and Mark 16:15. The key verse is Luke 19:10, where the Savior states that his mission was “to seek” and “to save” the lost. The verse itself expresses the heart Jesus’ ministry as presented by Luke, both his work of salvation and his quest for the lost.¹⁰

The second, the right line of the Church Vision Triangle is the external equipment need to fulfill the goal of the church, “going”, “baptizing”, and “teaching.” These are practical actions for fulfilling Christ’s vision for His church. Fulfilling a vision is cannot involve daydreaming. Action is needed. “Going” is premised on the belief that all nations need the gospel. “Baptizing” is the action of making disciples of Christ in the name of the Father, the Son and the Holy Spirit. “Teaching” is the means for communicating what is commanded in the Scripture in order to observe what commanded.

The third is the bottom line, the promise, “I will be with you always.” Both of internal motivation and external equipment promote the goal of church, “making disciples.” All of these are based on the promise of Jesus who is with us. This promise is include every Christian ministry for the goal of church. This is reward, power and encouragement for His people.

¹⁰ Aubrey Malphurs, 161.

Acts 2:42-46, Ephesians 4:6-16 A Healthy Church

Luke, who investigated everything carefully,¹¹ described the first gathering of the church in the Acts of Apostles.

“So then, those who had received his word were baptized; and that day there were added about three thousand souls. They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people And the Lord was adding to their number day by day those who were being saved.”(Acts 2:41-47)

This is the church which Jesus had promised. When it was born in Jerusalem on Pentecost, it was a healthy church and model church. This means that church revitalization is the problem of church health not church growth. If we make a correct a diagnosis of church's current condition and keep focusing on church health, we can taste a revival church. Harry L. Reeder III, in his book, *From Embers to a Flame*, writes, “The term recovery is used in the medical field, and that makes it appropriate for church revitalization, too, because our goal should be to have a healthy church. So many pastor and church leaders today are striving for church growth, but that is putting the cart before the horse. The objective should not be church growth, but church health, because growth must proceed from health.”¹² This passage guides us to understand the church as an organic body similar to Paul's view in his letter to the Ephesians.¹³

What are the factors of the early Jerusalem church that make it a healthy body? First, a healthy church is the gospel-centered church. In the verse 41, “Those who had received his word

¹¹ Luke 1:1

¹² Harry L. Reeder III, *From Embers to a Flame* (Phillipsburg, NJ: P&R Publishing, 2008), 29.

¹³ Especially, Paul explained that church is a body in the Ephesians 4:4-16

were baptized, and that day there were added about three thousand souls.” The early church started from person who repented and reconciled with God through the gospel proclaimed by Peter.¹⁴ A healthy church is the assembly of healthy believers in the gospel. And they continually devoted themselves to the apostles’ teaching. They continually lived a balanced, purpose-driven, gospel-centered life as illustrated in Figure 4 and as a result, the church matured.

Second, the early Jerusalem church was a fellowship-centered church. They devoted themselves to fellowship, to breaking of bread, and sharing all things in common as, they sold their property and possessions. This could be called community of love.

Third, it was worship-centered church. They came together with one heart praising God in the temple.

Fourth, it was a ministry-centered church. They had favor with all people, not just those in the church. This means that the early church was not just for themselves. They served the community through miracles and signs in the name of Jesus Christ.

Lastly, it was mission-centered church. They proclaimed and spread the name of Jesus as Savior in spite of the persecution and affliction by the Jews. And the apostles rejoiced that they were considered worthy to suffer shame for His name.¹⁵

¹⁴ Acts 2:37-40 This passage is the response of person who believed Jesus as their Christ.

¹⁵ Acts 5:41

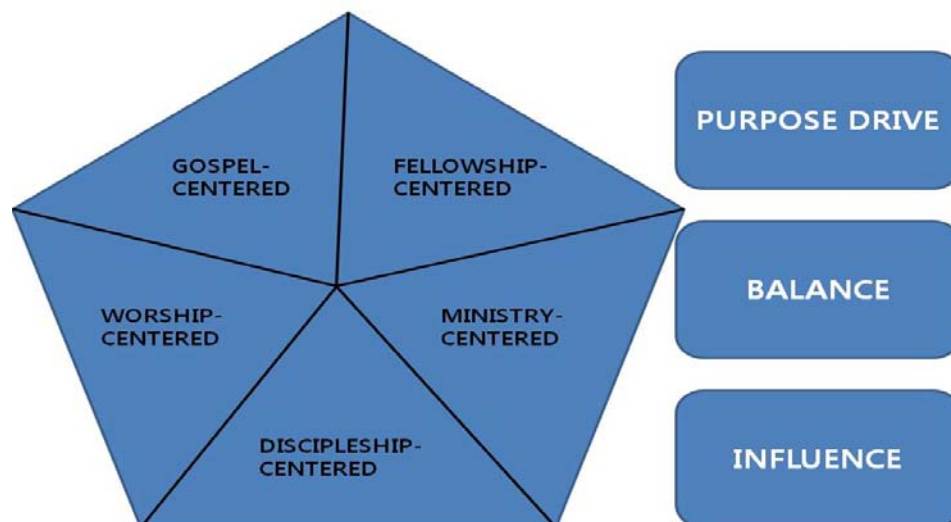


Figure 4. The Factors of the Early Church as a Healthy Church

With these factors, early Jerusalem church demonstrated three overriding features. That church was purpose-driven, balanced and influential.¹⁶ The early church understood its purpose: worship, ministry, mission, fellowship, and making disciple. It balanced inward faith and outward life of faith. The members loved one another, their neighbor and their persecutors simultaneously. Therefore they influenced the area of world view, religion, and politics by the gospel message coupled with their faithful lives. This is the accomplishment of the cultural commandment given by God like in the Garden of Eden, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”(Genesis 1:28) This commandment was obeyed by the early church.

¹⁶ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan Publishing House, 1995), 22. “Healthy is a result of balance... When a church emphasizes any one purpose to the neglect of others, that produces imbalance-unhealth.”

Paul's Ministry for Church Revitalization in the New Testament

What is referred to as the Second Missionary Journey in the Book of Acts is undertaken by a newly-formed team including Paul, Sillas and Timothy. Paul included church revitalization or “strengthening of the churches,” as a reason for going when first planning the journey with Barnabas. “And after some days Paul said to Banabas, ‘Let’s return and visit the brethren in every city in which we proclaimed the word of the Lord, and see how they are’” (Acts 15:36).

It is important to understand that these were churches that Barnabas and Paul had personally established. They were clearly well planted and had prospered in the Lord. Yet, in a relatively short period of time, Paul saw the need to return to these churches and restore their strength. Paul method can be summarized as follows: gospel evangelism and discipleship, followed by gospel church planting, supported by gospel leaders of love, mercy and justice, and strengthened and renewed by gospel church revitalization.¹⁷

Later in Acts (15:36) Paul reflected upon his goal in returning to these churches as aiming to “strengthen them.” A detailed study of the word “strengthen” will help formulate a basic concept of church revitalization in the Scriptures.

The word “strengthen” in the Greek is *episterizo*.¹⁸ The Greek prefix “*epi*” means to look over, to watch or to oversee. *Sterizo* means support, strengthen, or stabilize. *Sterizo* is the noun that means pillar, support or stabilizer. The word is transliterated into the English language as “steroid” which is medicine used for purpose of healing as ailment or building up the body.

¹⁷ Simon J. Kistemaker, *New Testament Commentary: Exposition of the Acts of the Apostles* (Grand Rapids MI: Baker Book House, 1990), 571.

¹⁸ Gerhard Kittel, *Theological Dictionary of the New Testament*, Vol.7 (Grand Rapids, MI: Eerdmans Publishing Company, 1971), 126.

Steroid is another transliteration meaning to “strengthen” sound or to give off a fuller sound.

There is no direct equivalent for the word *sterizo* or *episterizo* but, when used in the Septuagint, it denotes something or someone that is being strengthened by “supports”¹⁹ or “pillars.” It can connote God’s power upholding strengthening someone. Over the course of the Old Testament, the word develops into a metaphor that predominately conveys a moral and spiritual sense that God’s power, grace, and mercy supports and strengthens the individual, the corporate entity, or the nation of Israel.

In Acts, Acts 14:22 tell of Paul and Barnabas “...strengthening the souls of the disciples, encouraging them to continue in faith...” In Acts 15:36, Paul says to Barnabas, ‘Let us return and visit the brethren in every city in which we proclaimed the word of the Lord. And see how they are.’ As the Apostle Paul continues in his ministry, “...churches were being strengthened in the faith and thus were increasing in numbers daily.”(Acts16:5)

The word *episterizo* describes the follow-up ministry of the Apostle Paul in the lives of both Christians and churches. By the power of the gospel of grace, people are strengthened by resting in the finished work of Christ, and the truths of the gospel. As used in this context, the word connotes a strong influence or impact and goals that are accomplished. Churches become spiritually healthy; and thus, become more effective functionally. Harry L. Reeder III says that:

The church must rest in God’s power so that it becomes effective. Resting in God’s power brings strength, strength brings health, health brings functional effectiveness and functional effectiveness issues forth in a statistical impact of growth, development, and ultimately, in the expansion of the kingdom of God.²⁰

¹⁹ These words are notably used in the Old Testament to describe Aaron and Hurr as they stabilize or uphold the arms of Moses while he was in prayer. And there is in the story of Samson. (Exodus 17:10-12; Judges 16:29)

²⁰ Harry Lloyd Reeder, III, “The Ministry of Church Revitalization “Embers to a Flame” (D. Min. diss., Reformed Theological Seminary, June 2002), 89.

The ministry of church revitalization is a major concern of ministry of Paul in the New Testament.

Seven Asian Churches

These chapters speak of local church revitalization with perhaps a clearer voice than any other passages in the New Testament. The seven Asian churches were real, historical first century churches, yet the messages given to them are relevant to the church universal.²¹ These messages were given by One who was like a son of man, Jesus Christ the Head of the church.

The seven letters in the Book of Revelation reveal, “What is Christ’s intention of His church.” In his book, *What Christ Thinks of the Church*, John Stott points out that “What Christ thinks of the church is a question of greatest concern to all Christians. What we ourselves think of it from the inside and what think of it from the outside are also important. But, far more significant is the view of Jesus Christ Himself, since He is the church’s Founder, Head, and Judge.”²² Therefore these voices are for all of churches in need revitalization. The Book of Revelation was made to the Church and for the Church.²³

In his commentary book, *Revelation*, Beale writes, “The seven churches fall into three groups. The first and last are in danger of losing their very identity as a Christian church.” He add, “The second and sixth letters are written to churches which have proved themselves faithful and loyal to Christ’s “name” even in the face of persecution from the Jews and pagans.”

²¹ Robert H. Mounce, *The Book of Revelation: The New International Commentary on the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 57.

²² John Stott, *What Christ Thinks of the Church* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1958), 9.

²³ *Ibid.*,12.

Keener summarizes the common structure found in the letters in his book as follows:²⁴

Each letter follows a similar pattern, balancing praise and reproof:

- To the angel of the church in a given city, write:
- Jesus (depicted in glory, often in terms from 1:13-18) says:
- I know (in most instances offers some praise)
- But I have this against you (offers some reproof, where applicable)
- The one who has ears must pay attention to what the Spirit says
- Eschatological promise²⁵

Using this structure, we can summarize the content of the letters to the seven churches as it relates to church revitalization. (Table. 1)

Church ²⁶	Ephesians	Smyrna	Pergamum
A. The Reason of Growing (Past Situation)	Suffered patiently Possessed high standards Exercised spiritual Discernment	Had been Tribulation and poverty Blasphemy by the Jews	Did not deny Jesus
B. Current Situation	Hate the deeds of the Nicolaitans.	Faithful in the tens tribulation	Who hold the teaching of Balaam Who kept teaching Balak Who hold the Nicolaitans
C. The Reason of Plateau and Declination	Left your first love.		
D. How to Revitalizing	<i>Remember from where you have fallen Repent Repeat you did at first</i>	<i>Don't be fear Be faithful</i>	<i>Repent in quickly</i>
E. Promise to the Revitalizing	Eat of the Tree of Life	The Crown of Life	Manna White Stone written new name

²⁴ G. K. Beale, *The Book of Revelation : The new international Greek Testament commentary* (Grand Rapids, MI: 1999), 226.

²⁵ Ibid., 105.

²⁶ Harold L. Willmington, *Willmington's Bible Handbook*, (Wheaton, IL: Tyndale House Publishers, Inc., 1997), 794-797.

Thyatira	Sardis	Philadelphia	Laodicea
A. Love, Faith, Service Perseverance	You are alive, but you are dead.	Little power but kept His Word	You are lukewarm, and neither hot nor cold
B. Deeds of late are greater than as first		<i>Kept the Word of perseverance</i> <i>Hold fast what you have</i>	You have need of nothing and don't know what you are.
C. Tolerate the woman Jezebel			<i>To buy gold, white garments, eye salve</i>
D. <i>Nevertheless what you have, hold fast until I come.</i>	<i>Wake up</i> <i>Strengthen</i> <i>Remember</i> <i>Repent</i>	Make him a pillar in the temple of God	Sit down with Jesus Will sat down with my Father on His throne
E. Authority that over the nations The morning star	White garments The book of life Jesus will confess name		

Table 1. Revitalization of Seven Asian Churches

Also, these patterns reveal some principles relevant to the church revitalization,

- 1) Church Revitalizing requires that healthy leadership and understands the states of church
- 2) Church Revitalizing must be a Gospel-driven transformation which is based on who is Jesus and what He has done for me and the body of Christ.
- 3) Church Revitalization must be based on an understanding of the church history.
- 4) Church Revitalization is not adding new programs but repenting before the voice of Holy Spirit. This means a real Church Revitalization start from inside-out not outside-in.
- 5) Church Revitalization is based on the renewing works of the Word and the Spirit.

These are basic principles but they are bigger priority than any others. Revitalization must come from the God's Word and Spirit.

After they were planted, the seven Asian churches of Revelation grew but most of them met stagnation for various reasons. Jesus Christ, the host of Church, diagnosed, compounded the spiritual prescription, and offered healing to the seven Asian churches. This is the Church Revitalization by Jesus Christ.

Theological Basis

Ecclesiology: Theology of the Church

Ecclesiology is the study of the church. The English word “church” is a translation of the Greek “*ekklesia*” which means, “called-out ones.”²⁷ It is foundational to this study to understand what the church is and what the purpose of the church is. A proper understanding of ecclesiology is a necessary foundation of understanding church revitalization. A study of ecclesiology will begin with a consideration of two names for the church.

Names of the Church²⁸

Body of Christ. The body metaphor focuses on authority, unity, and universality. This is the most frequently used image of the church in the Bible. Authority in the body of Christ resides in Christ Himself who in the Head of the body (Col. 1:8). Under this metaphor, believers are the individual members or parts. The body image also portrays unity, in that there are many members but only one body (Cor. 12:12). Finally, the body can be the universal church as well as

²⁷ Thom S. Rainer, *The Book of Church Growth: history, theology, and principles* (Nashville, TN: B&H Publishing Group, 1993), 145.

²⁸ There are many names of the church in the Bible, but in this chapter, the author focused on the name related to church revitalization.

individual congregations (Eph. 1:22-23). As the body of Christ, the church is the extension of Christ's ministry; the church must do the work of Christ (John 14:12).²⁹

The church as the body of Christ requires change. All of the "body" analogies in Ephesians and 1 Corinthians 12 point to the fact that the church is a living, growing organism. Any body must grow in order to be healthy. Growth requires change. Just as human bodies are continually changing, so the church must constantly be involved in change in order to be healthy.³⁰

Peter Wagner writes, "The Body of Christ today-the Church-is not free from sin. Nor is it free from sickness. I believe we do not stretch the biblical analogy too far to suppose that the Body of Christ can be sick, or it can be healthy."³¹

The People of God. The picture of the church as the people of God emphasizes God's initiative in choosing the church (2 Cor. 6:16). Like the Abrahamic line that produced Israel, God chooses the church to be His people. In view of this name, the people of God, church revitalization depends on the qualities of the congregation, each one. The new brand life made by the living water in Christ is the vital spiritual life for every Christian. The church is the people of God through in the life of Jesus Christ. Church revitalization focus on people revitalization not building or other things.

Communion of Saints. The concept of the communion of saints appears frequently in

²⁹ Ibid., 145.

³⁰ Michael R. Tucker, *The Church: Change or Decay* (Wheaton, IL: Tyndale House publishers, 1978), 14.

³¹ C. Peter Wagner, *The Healthy Church* (Ventura, CA: Regal Books, 1996), 13.

the New Testament and is foundational for understanding the church. The term communion is a translation of *koinonia*, which means fellowship. The essential idea of the church as a fellowship of saints is that experience God and each other in reconciled relationships based on what sharing in common in Christ.³² These reconciled relationships lead to a kind of fellowship among believers that only persons of faith can experience. God has brought into existence a new type of human community in a fellowship. This is one of features in revitalized church.

The Purpose of the Church.

To understand the purpose of church, it is necessary to follow C. Peter Wagner in his understanding of mission and evangelism. At one time, Wagner stated that churches have one main job-to multiply them. In other words, the purpose of the church is evangelism and everything must be subordinate to it. Today, Wagner's theology, which is representative of church growth ecclesiology, has departed from this narrow concept of the purpose of the church, although evangelism remains the priority purpose.³³

The Lausanne Covenant affirms that, "church's mission of sacrificial service evangelism is primary and that world evangelization requires the whole church to take the whole gospel to the whole world." John R.W. Stott held to the classical definition of mission of the church. He presented three plenary session Bible studies on the Great Commission. His understanding of mission then was clear, "The commission of the Church therefore is not to reform society, but to preach the gospel."³⁴ However, Stott led evangelicals in redefining the concept of mission. By

³² Craig Van Gelder, *The Essence of the Church*, (Grand Rapids, MN: Baker Books, 2000), 111-112.

³³ C. Peter Wagner, 51-53.

³⁴ John R. W. Stott, *The Great Commission, in One Race, One Gospel, One Task*, ed Carl F. H. Henry and W. Stanley Moooneyham, vol.1, (Minneapolis: World Wide, 1967), 50.

the time of the Lausanne meeting which stated “that evangelism and sociopolitical involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ.” After then, Stott published a book in which he affirmed that the mission of the church “include evangelism and social responsibility, since both are authentic expressions of the love which longs to serve man in his need.”³⁵

In his book, John Han Hum Oak writes about the purposes of the church are basic onto the essence of the apostolic successor which means the church is the people of God and the disciple of Jesus.³⁶ The church is for God and simultaneously the church is for world. The church is the worship community and sending disciple community as a royal priesthood. The church is not an institution but the living body of Christ. Robinson and Wall wrote about the apostolic succession in their book, “*Called to be Church*”, “The departure of the glorified Jesus into heaven concludes the first stage of his messianic mission, and it also creates the circumstances that require an apostolic succession. But this succession from Messiah to his apostles is not without problems.”³⁷ And a professor of biblical theology of mission at Fuller Theological Seminary, Charles Van Engen said church is the gathering church and the separating church in his book, ‘*God’s Missionary People: Rethinking the Purpose of the Local Church.*’ The local churches are in essence God’s missionary people, and as they understand their identity and purpose and are built up to “reach out in mission to the world” they will become what they

³⁵ John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove, IL: InterVarsity, 1975), 35.

³⁶ John Han Hum Oak, *Called to Awaken the Laity* (Seoul, South Korea: Duranno Press, 1984), 87-105. This quotation translates Korean to English. This English book published at January 1, 2007 as the same title.

³⁷ Anthony B. Robinson and Robert W. Wall, *Called to be Church: The Book of Acts for a New Day* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), 29.

already are by faith.³⁸ He identified the essence of the church as one, holy, catholic and apostolic missionary church. Church is the apostolic successor who saved people and be sending to the world.

Doctrine of Healthy Church

In *The Purpose Driven Church*, Rick Warren said that “the key issue for churches in the twenty-first century will be church health, not church growth.”³⁹ Warren believes that focusing on church growth alone is wrong. He adds, “When congregations are healthy, they grow up as God intends...If your church is genuinely healthy, you won’t have to worry about it growing.”⁴⁰

In 1972 Ray Stedman briefly discussed the subject of church health in his book, *Body Life*. In his chapter entitled “Keeping the Body Healthy,” Stedman wrote,

No athlete spends all his time running races or playing the game for which he is trained; he must also spend many hours keeping himself in shape and developing his skills to a high degree. So it is with the body of Christ. The work of the ministry will never be properly done by a weak and unhealthy church, torn with internal pains, and wracked by spiritual diseases.⁴¹

At the conclusion, Stedman added, “A healthy body is necessary to do effective work.”

Healthy church is the basic for the changing church. Not healthy, not revitalizing!

Church revitalization requires the church to be healthy.

Rick Warren refers to a common sport found in Southern California-surfing. He noted

³⁸ Charles Edward Van Engen, *God’s missionary people: Rethinking the purpose of the local church* (Grand Rapids, MI: Baker Book House, 1991), 38.

³⁹ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan Publishing House, 1995), 17.

⁴⁰ Ibid.24.

⁴¹ Ray C. Stedman, *Keeping the Body Healthy, In Body Life: The Church Comes Alive* (Ventura, CA: Regal Books, 1972), 104.

that surfing is “the art of riding the waves. God builds the waves; surfers just ride them.”

Applying his rule about surfing to the church, Warren wrote,

A lot of books and conference on church growth fall into the “How to build a wave” category. They try to manufacture the wave of God’s Spirit, using gimmicks, programs, or marketing techniques to create growth. But growth cannot be produced by man! Only God makes the church grow...As Paul pointed out about the church at Corinth, “I planted the seed, Apollos watered it, but God made it grow...At Saddleback Church we’ve never tried to build a wave. That’s God’s business. But we have tried to recognize the waves when they come.”⁴²

The essential need for the empowering presence of the Holy Spirit was emphasized by Jesus when he commanded his disciples to “stay in the city until you are clothed with power from on high.”⁴³ In the beginning of his ministry at the Saddleback Community Church, Rick Warren concluded, “that although many passages describes what the church is to be and do, two statements by Jesus summarize it all: the Great Commandment (Matt. 22:37-40) and the Great Commission (Matt. 28:19-20).”⁴⁴

In his book, “*The Measure of a Church*”, Gene Getz writes that the mark of a mature church is not being an active church, growing church, a soul-winning church, a missionary-minded church, a smooth running church, a Spirit-filled church, or a big church. Instead like Warren, Getz say the essential quality of a mature church is love.⁴⁵

In a chapter in *The Purpose Driven Church* entitled “The Foundation of a Healthy Church,” Warren writes, “If you want to build a healthy church, strong, and growing church you must spend time laying a solid foundation. This is done by clarifying in the minds of everyone

⁴² Rick Warren, 14.

⁴³ Luke 24:49

⁴⁴ Rick Warren, 102.

⁴⁵ Gene Getz, *The Measure of a Church* (Ventura, CA: Regal Books, 1973), 18-20.

involved why the church exists and what its supposed to do.”⁴⁶ Warren centered the purpose of the church around five purposes or function found in Acts 2:42-47: Worship, Evangelism, Fellowship, Discipleship, and Service.⁴⁷

In the Doctor of Ministry thesis at Asbury Theological Seminary, Law develops a list of eight characteristics of healthy churches: (1) Empowering Leadership, (2) Passionate Spirituality, (3) Authentic Community, (4) Functional Structures, (5) Transforming Discipleship, (6) Engaging Worship, (7) Intentional Evangelism, and (8) Mobilized Laity.⁴⁸

Another author, Kenneth O. Gangel says “the concept of healthy Great Commission church defined as communities of Christ-centered people characterized by five balanced passions: winning the lost, building the believer, equipping the worker, multiplying the leader, and sending the called ones.”⁴⁹

In his book, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*, Christian A. Schwarz states the eight essential qualities of a healthy church. He developed this from surveys of 1.000 different churches in 32 countries on all six continents.⁵⁰ And Law corrected with Warren’s five purposes of a healthy church. These purposes matched as follows:

⁴⁶ Rick Warren, 86.

⁴⁷ Ibid., 103-109.

⁴⁸ Brain Allen Law, “The Relationship between Church Health and Church Growth in United Methodist Churches in the West Ohio Annual Conference” (D. Min. diss, Asbury Theological Seminary, 2002), 45-69.

⁴⁹ Kenneth O. Gangel, “Marks of a Healthy Church,” *Bibliotheca Sacra* 158: Octorber-December 2001) 467.

⁵⁰ Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream: Church Smart Resources, 1996), 22-48.

Warren's Purposes	Gangel's Factors	Law's Characteristics	Schwarz's Qualities
<ul style="list-style-type: none"> •Worship •Ministry •Evangelism •Discipleship •Fellowship 	<ul style="list-style-type: none"> •Wining the Lost •Building the Believer <ul style="list-style-type: none"> •Equipping the Worker •Multiplying the Leader •Sending the Called One 	<ul style="list-style-type: none"> •Engaging Worship •Mobilized Laity •Intentional Evangelism •Transforming Discipleship 	<ul style="list-style-type: none"> •Empowering Leadership •Gifted-Oriented Ministry •Passionate Spirituality •Functional Structures •Inspiring Worship Service •Holistic Small Group •Need-Oriented Evangelism •Loving Relationships

Table 2. The Compare with the Purposes of a Healthy church

Law said the other three characteristics were covered in Warren's book: *Purpose-Driven Church*- Warren's model of leadership, passionate spirituality - Warren's idea of "riding the wave" and functional structures – the development of ministries at Saddleback Community Church organized around Warren's five purposes. A list of church health characteristics guided by its context, a church where the connectedness and uniqueness of each members is understood, a praying church, a church empowered by the Holy Spirit, a church that equips its members for ministry, an evangelistic church, and etc.

Therefore Day defined a healthy church as one that seeks to obey the Great Commission and Great Commandment in its setting by being based on Scripture, led by visionary leaders, empowered by the Spirit, balanced in function, and effective in its organization.⁵¹

Church revitalization is for healthy churches and church health is basic to church renewal. If a church gets sick, first of all that church needs to recover its health. "To bring

⁵¹ William H. Day, Jr., "The Development of a Comprehensive Definition of Church Health" (Lecture Note, New Orleans Baptist Theological Seminary, 2002), 13-15.

recovery to a healthy church”, this is the church revitalization.

Theory on Church Revitalization

The important question which we have to ask first is “How can a church revitalize from a dying church to a healthy church?”, “Why do some churches succeed in being revitalize and other churches fail?” Answers to these questions are not simple but possible. The answer comes from when we answer the other question, “What is a healthy church and how can to be a healthy church?”

Church revitalizing has foundations in a healthy congregation, a healthy leadership, and a healthy church culture. A healthy spiritual leadership is the key of all Christian ministry and positive church change.⁵² Healthy leadership results in healthy congregations which experience positive change from the inside-out. Changing congregations also needs the proper environment in order to continue to experience positive change. Environment includes church polices, systems, and cultures. In order to effectively revitalize, the following steps are required: diagnosis of the church and its culture, preparation of church leadership, sharing a positive vision for change, forming “vision group”, predicting coming obstacles, making a healthy small group, shifting church cultures and sharing the results of revitalizing.

THE STATEMENT OF METHODOLOGY

This thesis will investigate church revitalization using three methods. One is a case study of Hosanna Church. This thesis will examine the church’s past and its current situation as a revitalized church and study the practical principles that were applied.

⁵² John C. Maxwell, *Developing the Leader within You* (Nashville, TN: Thomas Nelson, Inc., 1993), 3.

Second, will be a case studies on several Korean churches which have attempted revitalization and either succeeded or failed as a context for Korean church revitalization and lessons from literature researches.

Third, it will attempt to find useful suggestions on church revitalization through a profound literature research and drive principles which can be applied to any church in needs of revitalization.

The chapters of this thesis will include the following:

1. Chapter 1 will discuss the theoretical bases for church revitalization, including both biblical basis, theological bases and theoretical basis on church revitalization.
2. Chapter 2 will examines the current Hosanna Church as a revitalized church including its history, the background for its revitalization, the leadership of its and the reasons, process of revitalization, the obstacles, and the result and influence of its revitalization.
3. Chapter 3 will study on its paradigm of church revitalization. The paradigm will be based on the current situation of many churches eager to revitalize, the analysis of the consequential change which a sick church faces, and the necessity for revitalization into a healthy church.
4. Chapter 4 will suggest some lessons from literature research and evaluation of the result of Hosanna Church revitalization includes list of strongest and weakest.
5. Chapter 5 will describe a strategy of revitalization which would be the most effective for the established church.
6. Chapter 6 makes some useful suggestions to Korean churches on the subject of revitalization.

THE REVIEW OF THE LITERATURE

From the view of the distinctiveness of this thesis, a review of the literatures is divided into three subjects: on healthy church, on revitalizing church, and on leading church changing.

On Healthy Church

The founder of Saddleback Church, Rick Warren's book, *The Purpose Driven Church* is prominent. Every church is driven by something like tradition, finances, programs, personalities, events, seekers, and even building. But Warren believes that in order to be a healthy church must become purpose-driven, built around the five New Testament purposes given to the body of Christ. "I believe the key issue for church in the twenty-first century will be church health, not church growth!" he declares and, "When your congregations are healthy, they grow the way God intends."⁵³ This book is to be a classic regarding church growth through promoting church health.

The book, *Called to Awaken the Layman* by John Han Hum Oak, retired pastor of Sarang Community Church in Seoul, South Korea, is another key literature resource. Sarang Community Church is the best healthy and largest church because of layman discipleship training. In his book, he proclaims that a healthy church is based onto the awakening laymen as disciples of Christ. "Discipleship is the essential strategy of the Bible for recovery of the layman's identity and the essence of the church."⁵⁴ John Han Hum Oak points out that a healthy church is made by a healthy congregation being disciples of Jesus Christ.

C. Peter Wagner's book, *The Healthy Church* describes how the church as the Body of Christ can be sick and infected by some reasons. Peter Wagner, an American scholar in the area of church growth, suggests nine diseases and prescriptions for a sick church. Peter builds his theory from the conditions of a healthy church. "It seems that one of the signs of good church health is growth." A healthy church is a growing church. This book provides the important tools for diagnosing the vital signs of church and helping it recover as a growing healthy church.

⁵³ Rick Warren, 17.

⁵⁴ John Han Hum Oak, 18, 122-125.

Christian Schwarz' book, *Natural Church Development* critiques the church growth movement and puts forward a more organic model of church leadership, as opposed to a business-corporate model that he perceives as inadequate. This book is based on a study of 45,000 churches in 70 countries, focusing on developing church growth arising naturally out of church health. Schwartz contends that growth is natural to the way God designed church and therefore, we should not attempt to 'manufacture' church growth, but rather to release the biotic potential which God has put into every church.⁵⁵ Follow his opinion, a healthy church grows naturally and has the eight essential qualities.

Thom S. Rainer's book, *The Book of Church Growth: History, Theology, and Principles* is an encyclopedias and a true text book for teaching church growth. Rainer provides the "big picture" of church growth divided into three major sections: history, theology, and principles. Church growth surely is a part of theory for His Body and starts the question, "Why do some churches grow and other churches do not?"⁵⁶ Church growth is not simple but possible. This book takes a wide view of church growth through church health.

Stephen A. Macchia's book, *Becoming a Healthy Church: Ten Traits of a Vital Ministry*, identifies ten characteristics of a healthy church that he discovered with 1,899 survey opinions of 100 different churches.⁵⁷ The lists of the characteristics of a healthy church include God's empowering presence, God-exalting worship, spiritual disciplines, learning and growing in community, a commitment to loving and caring relationship, servant-leadership development, an outward focus, wise administration and accountability, networking with the body of Christ, and

⁵⁵ Christian A. Schwarz, 9-10.

⁵⁶ Thom S. Rainer, 16.

⁵⁷ Stephen A. Macchia, *Becoming a Healthy Church: Ten Traits of a Vital Ministry* (Grand Rapid: Baker Books, 1999), 27-214

stewardship and generosity.

On Church Revitalization

Aubrey Malphurs, in his book, *Pouring New Wine into Old Wineskins* gives three major sources for the statistical account of the current church situation and two sources for the society's attitude in relationship to the church. He suggests three areas of change: personnel, the practical area of the established church, and the product of change. This book is actually suitable for this thesis topic, how established churches are revitalized including the five steps of revitalization.

From Embers to a Flame by Harry L. Reeder III is a great book for church revitalization. The author is well qualified to write on church revitalization because of experienced revitalization in the three dying churches. He suggests biblical paradigms and ten strategies form the model of Ephesians church in the book of Revelation. Reeder leads a conference of nurturing church vitality called by *From Embers to a Flame* for a few years.

The book, *To Dream Again: How to Help Your Church Come Alive* by Robert D. Dale is short but has outstanding insight for church revitalization. His thesis is based on the ideal of a healthy church, the ingredients of which are first, understanding church organization, second appreciating new roles pastors play, and lastly, working out a theological vision of the visible church.⁵⁸ Robert suggests how to diagnosis current church follow, the scale of health church and how to lead a church to revitalization.

Breakout Churches by Thom S. Rainer is based on research originally done by Jim Collins in the excellent book, *Good to Great*. Collins studied companies that had "plateaued" and later experienced a breakout, that is, they went from being mediocre companies to being

⁵⁸ Robert D. Dale, *To Dream Again: How to help Your Church Come Alive* (Eugene, OR: Wipf and Stock Publishers, 1981), 22-23.

excellent companies. Similarly, *Breakout Churches* studies plateaued churches that had a breakout and later sustained significant growth

The research-oriented book, *Comeback Churches* by Ed Stetzer and Mike Dodson shows that most churches plateau and eventually decline. The authors surveyed 300 churches across ten different denominations that recently achieved healthy evangelistic growth after a significant season of decline. What they discovered is an exciting method of congregation reinvigoration which they describe in their book. They identify the top three factors of comeback churches as prayer, evangelism and preaching.⁵⁹

In Turnaround: How to Overcome Barriers to Growth and Bring New Life to an Established Church, George Barna provides the critical steps pastor must take in order to turn a church around when it is beginning a slight decline. This book includes a “road map” to recovery and identified pitfall that healthy churches face. Turnaround churches, he discovered were more committed to Jesus and his people than they were to procedures or other systematic responses to challenge.⁶⁰

On Leading Change Church

Aubrey Malphurs’s book, *A New Kind of Church: Understanding Models of Ministry for the 21st Century* was divided two parts, “Changing Times” and “Changing Churches.” He asserts need to respond to a changing world through new models of ministry, which he labels; emergent, seeker, purpose-driven, multisite and serving.

A Practical Guide for Successful Church Change by Rampsey Coutta provides a

⁵⁹ Ed Stetzer and Mike Dodson, *Comeback Churches* (Nashville, TN: B&H Publishing Group, 2007), 200.

⁶⁰ George Barna, *Turnaround Churches: How to overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, CA: Regal Books, 1993), 14-16.

practical guide on how to recognize the need for and cope with change. In times of change, pastors need to learn how to cope with resistance, prepare personally for change, and effectively communicate the need for change to the church. Those who are thinking of leading change in local churches can gain practical and useful insights from in this book.

Pastor Gene Wood, author of *Leading Turnaround Churches* lead turnaround churches during 25 years of ministry. Wood classifies the characteristics of turnaround leadership as the surgeon-pastor⁶¹ He describes how leaders of dying churches can lead church to revitalization.

Dan Southerland, former pastor of Flamingo Road Church in Fort Lauderdale, Florida wrote, *Transitioning: Leading Your Church through Change*. He describes the processes of transitioning a traditional, program-driven church to a purpose-driven church based on eight steps derived through a study of the book of Nehemiah.

Finally, Kevin Ford, in his book, *Transforming Church: Bring out the Good to Get to Great*, draws upon his extensive research in hundreds of churches to establish five key indicators for taking active steps toward church change, what he calls transforming church. This theory is that “healthy churches are usually growing churches, but growing churches are not always healthy churches.”, “Church health, he suggests, is the primary indicators of a church’s ability to transform its members, fulfill its mission, and reinvent itself.”⁶²

QUESTIONNAIRE AND INTERVIEW QUESTIONS

For this thesis, the author will use a questionnaire to examine Hosanna Church’s past and current revitalized situation of all major areas within the church. The questionnaire can be

⁶¹ Gene Wood, *Leading Turnaround Churches* (St. Charles, IL: Church Smart Resources, 2001), 11, 23.

⁶² Kevin Graham Ford, *Transforming Church: Bring Out the Good to Get to Great* (Carol Stream, IL: SaltRiver, 2007), 8-10.

found in Appendix A.

SUMMARY

Developing an effective strategy for church revitalization through a case study of Hosanna Church will identify key solutions for the coming church generation. Hosanna Church has become known as growing church through the discipleship training of layman. The current Hosanna Church is the result of church revitalization included gospel-driven ministry, discipleship training, and small group ministry. Church revitalization of Hosanna Church contains every changing factor in the ministry.

The foundation of successful change and of a healthy church is based on changed congregation to be healthy. Without healthy congregation, a church cannot be successful revitalized into a healthy church or into an influencing church. The church has to pour its energies into becoming a healthy church. This thesis project will attempt to formulate an effective and biblical strategy for church revitalization.

CHAPTER 2

HOSANNA CHURCH

HISTORY OF HOSANNA CHURCH

On December 2, 1945, Pastor Jin Hyun Rho founded Pusan Joongang Presbyterian Church (PJPC) with a few families. His ministry at Pusan Joongang Presbyterian Church lasted thirty years.¹ After Pastor Rho retired and, the new senior pastor came, PJPC experienced a major conflict connected with the General Assembly of Korean Presbyterian Churches. On June 12, 1977, three elders, Young Soo Jung, Hyunn Tae Park, and Hyun Duk Shin and church members accepted the decision of Pusan synod to plant a new church came from PJPC. Retired pastor Rho, three elders and some church members started a new church called Pusan Sae Jungang Presbyterian Church.² On October 23, 1977, Pastor Hyung Dae Kim became as the first senior pastor of Pusan Sae Joonang Presbyterian Church and served in that position until August, 1985, when the church began searching for its second senior pastor. On February 15, 1987, Pastor Hong Jun Choi became the second senior pastor of Pusan Sae Joonang Presbyterian Church and serves in the role until the present.

Hosanna Church is a traditional established church which has had some conflicts and immaturities. Before Pastor Choi became the second senior pastor, the church was not growing,

¹ The history of Pusan Joongang Presbyterian Church, <http://ejoongang.net/x/>

² The name of Pusan Sae Joonang Presbyterian Church changes to Hosanna Church since January 1, 2000.

but just troubled. Therefore the first senior pastor resigned earlier than church members anticipated. But under pastor Choi, the church experienced revitalization and became influential in local communities and other churches. This point is one of the big issues in the history of Hosanna Church revitalization.

Currently as of December 21, 2008, the adult Sunday worship service attendances are approximately 5,600 adults, 725 youth, 1,300 children, and 111 disabled children. These 7,700 people attend one of five different services on Sunday. This church's pastoral team includes a senior pastor, 28 full time assistant pastors, 8 full time women assistant pastors, 18 part time Sunday school pastors, 5 internship and 4 layman women ministers. There are 42 elders, 1200 deacons, 600 Soonjangs³ with five languages worship services. On May 2, 2006 the church dedicated a new 5,200m² sanctuary called by the Myunggy Hosanna Vision Center. It planted Jangyou Hosanna Church in Jangyou city at August, 12, 2008 and also dedicated the Tokyo Hosanna Church sanctuary on November 25, 2007 in Tokyo, Japan.

PASTORAL MINISTRY PHILOSOPHY

The Essence of The Church

In his dissertation, "*A Study of the Discipleship Ministry Training Program and Its Effects on Established Churches*", Pastor Hong Jun Choi asserts that pastor's ministry depends upon his view of the church.⁴ Choi's pastoral philosophy begins with the question of what is the nature of the church. He answered that the church is the assembly of God's saved people and

³ In the Hosanna Church, small group leaders are called "Soonjang." Soon means a sprout.

⁴ Hong Jun Choi, "*A Study of the Discipleship Ministry Training Program and Its Effects on Established Churches*" (D.Min. diss., Reformed Theological Seminary, 1995), 25.

Jesus' disciples who have been sent into the world. He explained three reasons for the church's existence. First, the church is for God. The church worships God in truth and in spirit by real worshippers who are trained through Word and Spirit. Second, the church is for the world. Jesus declared the church the "salt" and the "light" of the world. Christian has to do influence to the world as Jesus' attitude and serve. Last, the church is for itself. It is important that church is healthy in order to serve itself. If church is weak, it cannot fulfill its original functions. Therefore discipleship training was given to the church by Jesus Christ, the owner of church. Pastor Choi's ministry philosophy is based on an ecclesiology which involves both a calling church and sending church.⁵

The Essence of the Pastoral Ministry

Pastor Choi confessed early on his ministry at Hosanna Church, "Above of all, I thought that it is important to make a healthy congregation and church. The essence of pastoral ministry is equipping the saints for the work of service, to build up of the body of Christ. And the core reason God has given us His Word is that the man of God may be adequate, equipped for every good work."⁶ Every ministry of church, including Bible study and small group ministry, is for equipping the saint so that they may serve. Finally, the pastor who plants a church or establishes a ministry in an existing church serves must do so in order to follow-up with saint.⁷ This is the priority of all and represents a recovery of the essence of the church. Therefore pastor Choi

⁵ Hong Jun Choi, *Awaken the Sleeping Church*, (Seoul, Korea: Kyujang, 1998), 134-136. This book is not translated in English.

⁶ Jong Ho Park, "Healthy Discipleship Training, Equipping for Every Good Work." *Ministry and Theology*, 178 April 2004, 181-184.

⁷ *Ibid.*, 182.

emphasizes that the pastor who wants to revitalize his church must do the following: First, rebuild his ecclesiology. Second, the pastor must fully understand why the church exists in the world. This is meaning of church's existence. Finally, the pastor has must recognize the laity as a "royal priesthood."⁸ Hosanna church's revitalization was based on this theory.

Follow-Up System of Hosanna Church

To understands Hosanna Church (HC), one must know the church's system.(Figure 5) Hosanna Church entrusts all of ministry to laymen who have been trained through a discipleship training program. Often, HC proclaims that a trained disciple is like the heart of the church. Pastor Choi emphasizes the essence of HC is the cooperation of ministry with laymen.⁹ The church is not pastor-centered church but layman-centered. The role of pastors is to support, train, and send laymen to the world and in the field of ministry.

⁸ Hong Jun Choi, 164-166.

⁹ Pastor meeting note, 2000.12.

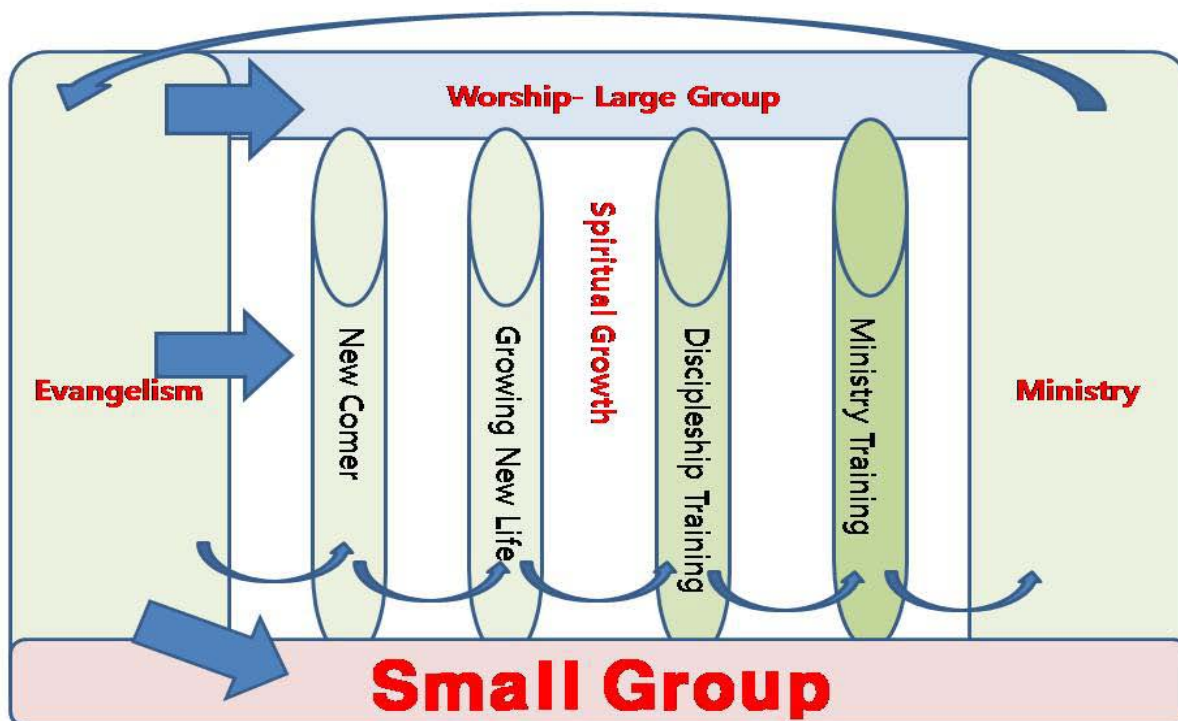


Figure 5. Follow-up system of Hosanna Church

New Comer Class

When a new comer joins the church through personal evangelism and conversion, he or she attends a newcomer class “New Family Class” for five weeks. In the New Family Class, comers have five lessons covering the following topics: Jesus Christ the only savior, what is faith, how can we do well of faith life, the Bible is the Word of God, and the importance of church.¹⁰

Small Group “Darakbang”

Newcomers simultaneously connect with worship and the service of the church through

¹⁰ New Family Class, http://www.hosanna21.com/md2_training/doc/md2_training01_09.htm

large group worship service and through a small group called “Darakbang” a term which refers to an upper room such as where Jesus celebrated the Passover with His disciples prior to his crucifixion. (John 13:1-20) A Darakbang consists of no more twelve people, organized geographically, with a “soonjang” as a leader and organized. In the Darakbang, all members learn and share God’s Word with learning materials which were developed by Hosanna Church. A well-trained and mature small group leader leads each group. Darakbang is a very beautiful group which makes members devote themselves to each other in Christ by sharing each other’s life circumstances.¹¹

Growing New Life

After new converts complete the Newcomer Class and join a Darakbang, they are encouraged to enroll in elementary follow up courses. The goal of these courses is to help the convert understand the story of Scripture through a survey of the Bible, to understand the principles of faith life, and to apply these principles to the situation of the believer’s life. Currently, HC uses the Crossway Bible Studies as a Bible study tool.¹²

Discipleship Training

Discipleship and ministry training follow the three programs described above. Discipleship training involves a year-long class taught by a discipleship pastor and is designed to established certain qualities. This class is composed of a pastor and approximately twelve people as a small group class. They receive training as a disciple of Christ train in view of three parts of life. The first part is the basics of disciple, including the role of God’s Word, prayer, quiet time,

¹¹ Introduction of Darakbang, http://www.hosanna21.com/md2_training/doc/md2_training05_09.htm

¹² You can see more information. <http://www.crossways.org/index.shtml>

the assurance of salvation, and sharing salvation with others. The second part is about the unshakable nature of salvation. This part includes fourteen weeks on the Christian doctrine of soteriology. The last part is on how to be a “little Christ” through applicable topics of life context.

Ministry Training

People who finish the discipleship training class can apply to the ministry training class. This is much different than discipleship training. There are three units in the ministry training class. Unit One covers the Holy Spirit, the key to new life. This section helps those who completed the discipleship training be builds up as the people of Holy Spirit following the Chapter 8 in Paul’s letter to the Romans. Unit Two helps the believer understand the nature of the church and the identity of layman. The last unit prepares the believer for church leadership and small group ministry. This unit provides practical experience and training as a small group leader in the ministry field.

People who finish these courses from the New Family Class through the Ministry Training Program are qualified to be small group leader. This series of training programs is one of two large “columns” at HC. The second one is evangelism. Discipleship training and evangelism are two main ministries of HC.

Evangelism Training

HC trains evangelism through the Evangelism Explosion (EE) program founded by Dr. D. James Kennedy. The training classes are held at two different times: one during the day time and the other at night time for business people. This course is required to be a small group leader. Evangelism Explosion training class are twelve weeks long and include exercise to join trainees

with those who are experienced in evangelism. In the every fall of every year, HC hosts an EE pastor conference as one of main EE churches in the country. Through EE over 1.000 people were presented the gospel, and over 60% of them believed in Jesus as the Christ.

HC uses another evangelism training class called Goguma Evangelism founded by Ki Dong Kim. This was a kind of street evangelism using just three sentences; “Well, do you believe in Jesus Christ?” “When you believe in Jesus Christ you will be all happy!” And, thirdly, “May you believe in Jesus Christ!”

As the evangelist meets people, he says same sentences. This method creates curiosity to the evangelist’s happiness and allows the evangelist to begin a conversation with the unchurched.

THE MAJOR REVITALIZATION AT HOSANNA CHURCH

State of Hosanna Church Before Revitalization

General State

Hosanna Church had some conflicts and hurts at the time of church planting. According to the church’s history, Hosanna Church was planted out of conflicts between one faction of the congregation who respected a retired former senior pastor Rho and the other faction loyal to the current senior pastor. Finally, the Pusan Synod decided to separate the congregation into as two churches, Pusan Joongang Presbyterian and Pusan Sae Joongang Presbyterian Church¹³. As soon as Pastor Lee as the first senior pastor planted Pusan Sae Joongang Presbyterian, he met some conflicts with the elders and left the church with some members. In spite of founder, Pastor Rho’s good character, the church experienced continual disunity.

¹³ Pusan Sae Joongang Presbyterian Church is the former name of Hosanna Church.

A “Sick” Church

The compositions of congregation are that every elder are the latter half of fifty years old of age, thirty or forty old age called in the middle generation of the church are empty. Both young adults and youth had a strongly distrust against to church leadership.¹⁴ This state one of the reasons Hosanna Church separated from old Pusan Joongang Presbyterian Church. Hosanna Church’s history is old. This means that older church does not voluntarily accept changes in the direction of revitalization. As the composition of the church membership aged, Hosanna Church met a situation in which it was hard to do any change for the future.(Figure 6)

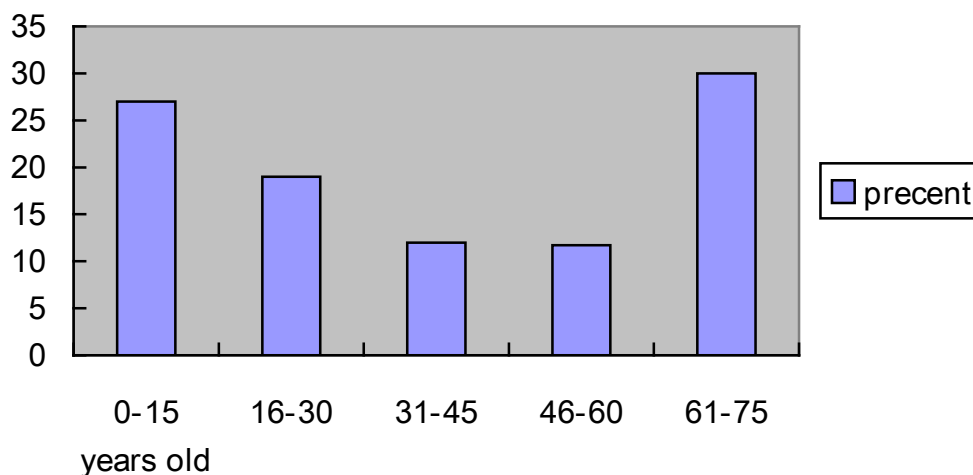


Figure 6. Age distribution of early Hosanna Church

The worship service was a traditional style which youth and new comers could not attend together. The traditional worship style was a big problem, because only the older church

¹⁴ Hong Jun Choi, *Awaken the Sleeping Church*, 64.

members appreciate it. Hosanna Church's early service did not include vital and touching worship. The sanctuary had a capacity of about 1,000 attendees but Sunday worship service, attendance averaged 400 worshippers. On winter, they did not use the heater because of the church's poor financial condition. During summers there was the same problem regarding the air conditioner. These were the tip of iceberg.

With a long history and an older leadership, continual troubles, separation, and unfaithfulness to each other were the substance of Hosanna Church. The church's financial condition was bad. The church was in debt and what is worse, the church leadership did not commit tithes, some parts of congregation held secret private prayer meeting in the church.¹⁵ Follow up system for converts was nonexistent; small groups called "kooyeak" were just formal groups for women, and church members were not reproducing through evangelism. Figure 7 summarize the sad condition of Hosanna Church before revitalization.

¹⁵ Jong Ho Park., 182.

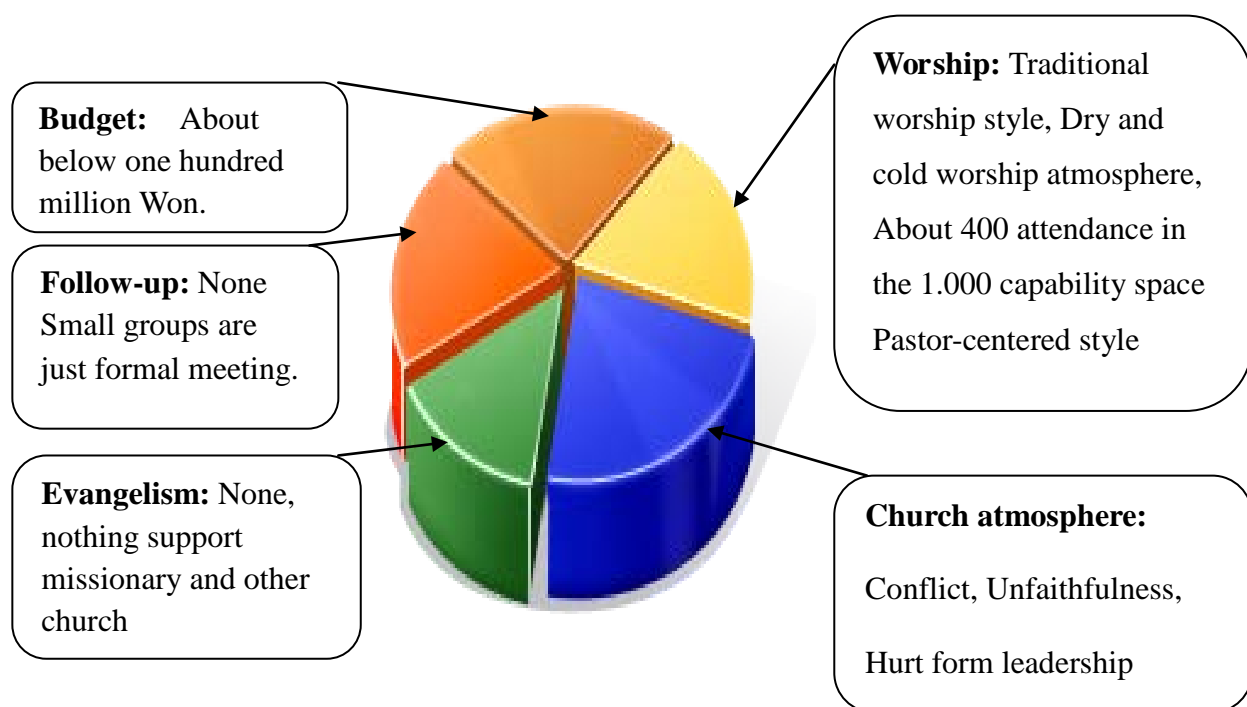


Figure 7. State of Hosanna Church before Revitalization.

State of Hosanna Church Following Revitalization

After revitalization, Hosanna Church was changed in every area, particularly in the areas of worship, evangelism, follow-up, and budget.

Worship Service

One of the symptoms of a dying church is dying worship, where “form” is all that remains. A dying worship service means the worshipper are dying. What is important is the worshipper’s heart not the worship style. The power of the worship service is decided by the quality of worshipper’s life. If the life of worshipper is discovered by the Spirit and the Truth to be living worship, that church’s public worship will be vital.

Since Pastor Choi took over as senior pastor, Hosanna Church experienced living

worship. According to a survey conducted by Natural Church Development Board of Korea, Hosanna Church earned the highest score in the category of inspiring worship service than other quality characteristics.¹⁶ Inspiring worship service is an art which made by both God and man, the preacher and the congregation, the Spirit and the Truth. Inspiring worship service bears fruit called inspired worshippers. Prior to revitalization, Hosanna Church's worship service had an attendance of approximately 400 but after it experienced revitalization, the worship service attendance reached 8,000 in a period of fifteen years. Children and youth programs experienced parallel growth. Church revitalization influenced to every generation in the church from children to adult. (Figure 8)

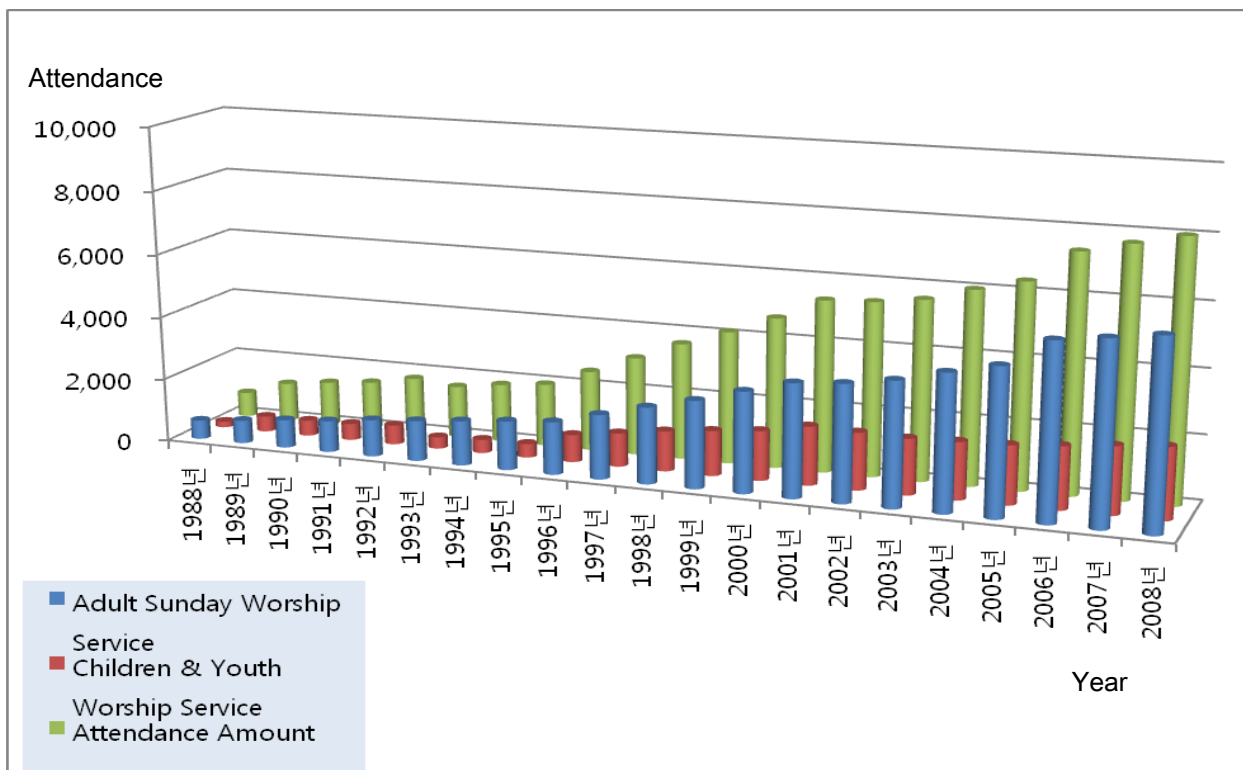


Figure 8. Growth of Worship Attendance at Hosanna Church after Revitalization

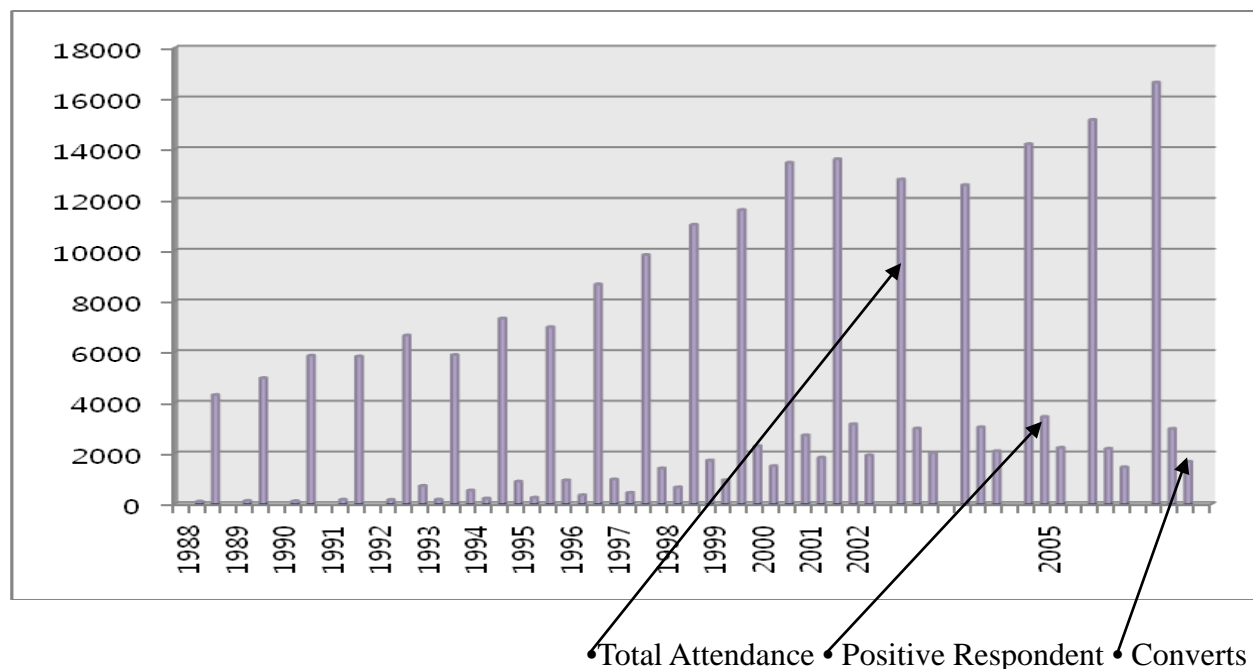
¹⁶ Pastor meeting note, Jan. 2001. The eight quality characteristics are empowering leadership, gift-based ministry, passionate spirituality, effective structures, inspiring worship service, holistic small groups, need-oriented evangelism, and living relationship.,

Follow-up

Hosanna Church’s program to follow up with new converts and new members was very strong. In one survey of the church, 30% of church member actually participated in discipleship training. Additionally, every year, the laity training center trained over 1.000 people in the follow-up class.

Evangelism

In the every spring of every year since April of 1988, Hosanna Church has held a large evangelism event called “Great Awakening Evangelism.” Earlier in the year, church member identified people who did not believe in Jesus Christ or who did not attend church. Church members brought the people they had identified to the worship service of Great Awakening Evangelism. In the service, they heard the Gospel of Jesus from all of programs and speakers. This is one of big gate for the evangelism of HC.(Figure 9)



Feature 9. Impact of Great Awakening Evangelism on Hosanna Church Attendance

Over 60% of the people who attended the Great Awakening Evangelism believed in Jesus Christ. For example, in 2007, 16,622 people attended the Great Awakening Evangelism services. 2,966 responded positively to the Gospel, and 1,668 (56.2 %) of the positive respondent believed in Jesus Christ. (Figure 3)

Budget

Since revitalization, H.C. experienced great financial blessing. One of these was an increase in offering. Budget and offerings do not reveal the true wealth of the church, but they do reflect the commitment of believers. Dying churches have dying offerings and budget troubles, but revitalized churches have revitalizing offerings. Increases in giving are one of the marks of a revitalizing church. The more HC experienced revitalization in all area of its ministry, the greater the commitment of member in every area of service, including financial giving. When the church believes it is revitalizing but there is not growth of the offering and the budget, this church needs to check up the all of real revitalizing. The growth of budget and offering is one of the results of revitalization church. (Figure 10)

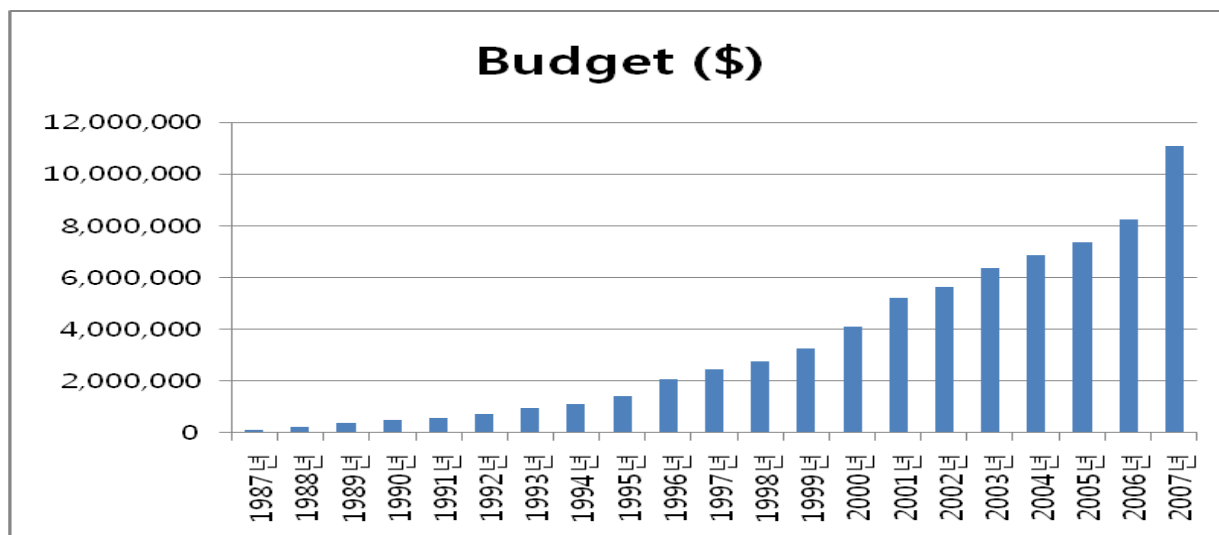


Figure 10. Growing Budget of Hosanna Church during Revitalization

Elder shepherd ministry

One of the greatest changes at HC resulting from revitalization was in the area of the ministry of the elders. In Korean Presbyterian church, the elder's primary function is generally seen as making management decisions. When Korean Presbyterian churches have conflicts with their pastor or elders, they often experience difficulties for long periods of time. However, HC experienced revitalization, management responsibility shifted to the lay leadership. The essential role of the elder is become more of shepherd ministry, ministering to the laity by the Word and pray with pastor. The roles and responsibilities of the elders at HC are much different than before.

The elders have a vision of shepherd ministry: "The goal of the elder ministry is to revitalize the essence of the church by the elders' services and through their partnership with pastor. And in order to solve to the conflictive structure in the Korean church currently, the elder need to return to being good shepherds who serve flock. In the biblical bases onto Hebrew 13:17,

Matthew 18:15-16, First Thessalonians 5:12-13, and Second Thessalonians 3:6, 14-15.”¹⁷

At HC the elders now serve the members with prayer and the Word of God when they visit the house of church members or meet in the church and serve the small group leader, “Soonjang”. They care for the Soonjang with servant leadership. Church revitalization changed the structures of church and the cultures, and the values and practices of the leadership group. This was very important fruits of revitalization.

LEADERSHIP TEAM OF HOSANNA CHURCH

The leadership team of Hosanna Church is composed of three kinds of leaders; Elder leadership team, pastor leadership team, and laity leadership team. (Figure 11)



Figure 11. Leadership Team of Hosanna Church

¹⁷ The Elder Shepherd Ministry, <http://www.hosanna21.com/>

Strong Relationship with Senior Pastor and Elders

Revitalization of HC was the result of team ministry. Early in the period of revitalization, Pastor Choi entrusted assist pastors and other staff with more ministry responsibility. His first task was to establish a trusting relationship between himself and the elder group. He would go to lunch with all the elders every Sunday after the worship services. He would pray with them regularly every Wednesday night. He said “If church has a strong and mature elder leadership team, that church will be a healthy church. If not, that church will fail.”¹⁸ When Pastor Choi started discipleship training, he was fully committed to those elders becoming disciples of Christ above all. If church has a revitalized elder group, church revitalization will be easy.

Pastor Team Ministry

After Pastor Choi was called as senior pastor, church growth began almost immediately because of the team ministry approach with the church pastors. Every ministry in church entrusted to one of the professional pastors, whether full time or part time through children ministry to adult ministry. The senior pastor preached in only Sunday morning worship service, but in Sunday night service and Wednesday night service, preaching was entrusted to assistant pastors.

Small group leadership

Church members who completed the class of ministry class are eligible to apply for or be recommended as a small group leader. Every Tuesday morning and Tuesday evening night, small group leaders meet as part of the lay leadership team. The senior pastor led this meeting

¹⁸ Pastoral meeting note, May 21, 2002, 34.

called Soonjang meeting without exceptionally. Pastor Choi regarded this meeting as very significant meeting in the church.

REASONS FOR REVITALIZATION AT HOSANNA CHURCH

The essence of revitalization is that sick or dying churches are revitalized as healthy churches. To revitalize does not mean a new creation or construction of church building. It means that recovery to an original healthy church condition. Hosanna Church was just a church with symptoms of dying church, but after revitalization it became a healthy church. In the Old Testament, when people of God renewed the covenant, they identified again what God promised. (2 Kings 23:3; 2 Chronic 34:21). At that time, renewal required the commitment of the congregation of Israel. Revitalization is like this: re-confirmation or renewal of covenant with God, a dying soul recovering his or her life. Therefore, sometimes, church revitalization requires “spiritual surgery” to address the symptoms and restore health. Hosanna Church was no exception. Pastor Choi writes about the reasons of revitalization;

The first reason was that he was eager to have a healthy church. The Church is not a building and it is not the meeting itself. It is the believers themselves. Every believer is a member of the Body of Christ. To be a healthy, a church must have a healthy ecclesiology and pastoral philosophy, a healthy follow-up system and evangelism fruit. At one time, Hosanna Church was not a healthy church; it is not have healthy growth, ecclesiology, and evangelism.¹⁹

The second reason Pastor Choi wanted revitalization was because of the symptoms of sick church which Hosanna Church had conflicts among believer, “dry” and unmoving worship services, lack of commitment, budge problems, low attendance, program-centered values, and

¹⁹ Hong Jun Choi, 129-133.

emphasis on tradition and nostalgia. Hosanna Church was shut up like a sleeping sinner.

The third reason was the assurance he had in the effectiveness of discipleship training. As assistant pastor of Sarang Community Church, Pastor Choi experienced what a trained laity's powerful commitment could accomplish. He believed that if layman were trained discipleship, they would be co-workers along with pastor. They would not be sick believer themselves. Pastor Choi's vision was for a discipleship-centered church. And this vision reveals the fruit called revitalization.

SUMMARY

Before it was revitalized, Hosanna Church was a traditional established church in the process of dying. It had many of the symptoms of a dying church and was a church with many conflicts. But now, Hosanna Church has very different name. in the country of South Korea, it is considered a growing church, revitalized church, and healthy church. The beginning period of church was unhealthy, but the owner of church, Jesus Christ, changed to a revitalized church through a pastor called as it senior pastor who believed in discipleship training and preparing the saints for the work of the ministry.

CHAPTER 3

PARADIGM OF HOSANNA CHURCH'S REVITALIZATION

THREE ASPECTS OF REVITALIZATION AT HOSANNA CHURCH

Hosanna Church provides a representative case study of church revitalization in South Korea. In this revitalization there are some aspects of paradigm than can be compared to successive waves. The analysis will consider three aspects or “waves”; first is revitalization of personal life, second is revitalization of follow-up system and church policy, finally, create the revitalized church culture.(Figure 12)

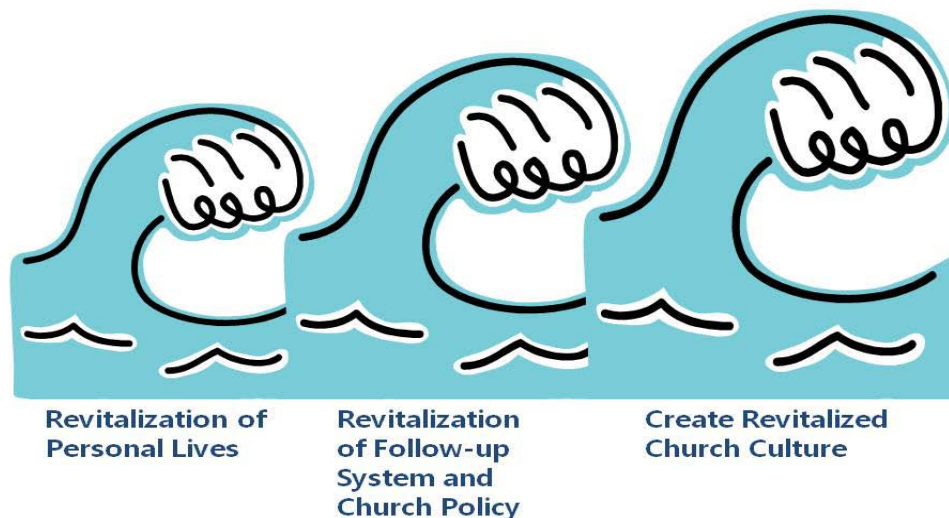


Figure 12. Three Aspects of Paradigm at Hosanna Church

Revitalization of Personal Life

Revitalization of Hosanna Church was focused first on the personal lives of members, changing their faith from a dying faith to a living faith first. When Pastor Choi becomes senior pastor, he closely observed congregation and attempted to evaluate the spiritual condition of church members through home visits and by attending, some meetings.¹ During this time, he was identifying some reasons why the church was dying and determining the priority of his ministry. He decided that, first of all, Hosanna Church needed personal revitalization through the Word of God and the presence of Holy Spirit. Pastor Choi fully committed himself to prepare graceful sermon and to teach the Word of God. Everything in the church appeared to remain the same, but revitalization happened first in the heart of church members. The Sunday worship service style was not changed, but worshippers were encouraged by the preaching and praise songs. Revitalization of Hosanna Church began first with revitalization of individual lives.

Revitalization of Follow-up System and Church Policy

The personal change described above made people eager to grow more spiritually, and therefore a follow-up system was needed. Pastor Choi started an elder group at Wednesday prayer meeting regularly for 15 minutes after Wednesday worship service. What began as a fifteen minutes elder prayer meeting became a thirty minutes meeting with short sharing the Word of God.² This was the origin of small group ministry at Hosanna Church. After this they came together to learn from the new family class. The author has described the follow-up system

¹ Hong Jun Choi, *Awakening a Sleeping Church* (Seoul, South Korea: Kyujang, 1998), 89-92.

² *Ibid.*, 94-95.

of Hosanna Church in chapter 2. (Figure 5) The revitalized follow-up system focused on making disciples from the New Family Class to the Ministry Class who work together with pastor.

Pastor Choi suggested to senior pastor that they retire at sixty five years old not seventy and that elder group give up the pastoral role when they reach seventy years old. He also decided that elder serve a single ministry period of seven years.³ They accepted joyfully and this is official policy in Hosanna Church. This is the revitalization of policy in church.

Create Revitalized Values and Culture

It is very difficult to change the culture of a church, but if a church has revitalized people and disciples of Christ through a revitalized follow-up system, the task is not that difficult. In fact, church which has experienced personal revitalization and a revitalized follow-up system often makes revitalized values and cultures naturally. Previous to revitalization, Hosanna Church had a hard time singing with Christian Contemporary Music song in the worship service and could not change the classic big altar. But now, Hosanna Church is much different. Every month, the altar environment is changed by a culture minister, the church sings CCM praise songs during Sunday worship service with a worship team, and the church decorated in a modern style like Willow Greek Community Church in Chicago, IL. In every small group, members receive encouragement, share love with one another, and experience joy in the Word of God. These are revitalized people with of revitalized values and culture in the church and in the world.

FOUR FOUNDATIONS OF REVITALIZATION AT HOSANNA CHURCH

The author finds four important foundations supporting Hosanna Church's revitalization.

³ In the Korea Presbyterian church law, defined pastor and elder ministry period is until 70 years old.

These four ignited, sustained, and grew the revitalization continually.

Pastoral Leadership

If Pastor Choi had not been accepted as Hosanna Church's senior pastor, the church may be not having experienced revitalization. Jesus Christ builds His church by His people. Leadership is essential for revitalization. Choi emphasized, "It is important to focus on the essence of ministry: making disciples. If you want to make disciple, you realize what the church is and what the plan of Jesus Christ for His body is."⁴ Pastor Choi was taught during seven years by Pastor Han-Hum Oak who retired as pastor at Sarang Community Church⁵ in Seoul, South Korea. They both believe that making disciple is only way to recovery a dying church. Currently, Pastor Choi and his assistant pastor share the same ecclesiology, ministry vision, and strategy. There is not conflict in the area of theology, priority of ministry, and vision. This is the secret of team spirit and for effective pastoral team work for pastoral leadership.

Making Disciple

All of ministry at Hosanna Church focuses on making Disciples of Christ. What is a disciple? Hosanna Church defines a disciple as a person who has committed his whole life, is Christ's Witness, and is a Servant of Christ. From the children's ministry to the adult ministry, all at Hosanna Church concentrate on making disciple. The church is seen to be more like an army recruiting training-center than a hospital. Trained people spread out to witness what Jesus did in their lives and how, brought beautiful changed experiences. Disciples of Christ go out to the

⁴ Patoral Meeting Note, 18.

⁵ Sarang Community Church is famous with discipleship training-centered church in South Korea. www.sarang.org

world with His Word and His Spirit in order to change the world for the kingdom of God. When the author ministered as an assistant pastor in Hosanna Church, he could watch and listen to the victory sound in the world as a disciple of Christ. This is the second foundation of revitalization. If Hosanna Church had not established discipleship training, the church would never have experienced revitalization.

Small Group Ministry

In the early days of Hosanna Church, the small group ministry was just human-centered fellowship, much like a social club. There was no Word of God, touching of His Spirit, witness of changed lives of members. The key to small groups is the leader. The success of small groups depends on who the leader is. Hosanna Church has a big principle that every ministry will be entrusted by trained people only without exception. If a new-comer desires to be a small group leader, he or she has must experience spiritual training in the follow-up system and in small group for at least four or five years. Trained leaders help his or her small group to live, to grow, and to multiply. Small group ministry of Hosanna Church multiplies continually and grows at a rate of 10% minimum to 25% maximum per a year. Every Friday morning or night, small group, “*Darakbang*”, comes together in members’ homes with praise songs, sharing the Word of God, intercessional pray, and fellowship.

Evangelism

The ultimate goal of church is evangelism. If church experiences revitalization without evangelism, it is not real revitalization. Revitalization must include evangelism. Hosanna Church approaches evangelism through both personal evangelism training and a large evangelism event

called *Great Awakening Evangelism* in May of every year. Personal evangelism training is a necessary class for discipleship training. Through personal evangelism training, members continually spread the Gospel and convert others to Jesus Christ. Through the annual evangelism event, the entire church experiences the greatness of the Gospel and the conversion of the unchurched. Evangelism continually happens in a revitalized church.

THE PROCESS OF THE REVITALIZATION OF HOSANNA CHURCH

The revitalization of Hosanna Church is change by the discipleship training based on the Great Commission. When Pastor Choi was called as a senior pastor, he concentrated to making disciples over other ministries in the church. This was the power to establish successful church revitalization. Many pastors think that if church is to experience revitalization, more concentration should be put on preaching or evangelism. Some think that preaching is everything, that only God's Word is the living power of all. While this is true, church revitalization need effective approach and strategy available to church members. Some churches need biblical preaching; others need the ministry of counseling. But every church need to the strategy for oneself.

The step for revitalization of Hosanna Church is described in figure 6 of chapter two.

Personal Revitalization

The first step of Hosanna Church's revitalization was the revitalization of the senior pastor himself. The spiritual maturity of the leadership is decisive to church growth. This is an importance that cannot be avoided. As an assistant pastor in Sarang Community Church, Pastor Choi experienced revitalization. He saw, heard, and learned by personal experience. Pastor

Choi's ecclesiology and vision was strongly influenced by Pastor Oak, retired pastor of Sarang Community Church.

Revitalization of Disciples

The second step of Hosanna Church's revitalization was to concentrate on laity leadership development by discipleship training in order to make healthy Christians. Pastor Choi believed that mature Christians make a healthy church. In spite of the fact that Pastor Choi was diagnosed with liver cirrhosis in 1988, he did discipleship training to the personal revitalization with every effort, and he got a first fruit in the hospital.⁶

Revitalization of Small Group

The third step was to reveal revitalization through the small group ministry. Small group leadership who experienced personal revitalization through the discipleship training served the small group as a small group leader. Change happened here and there in the small group. But when the church reached out the unchurched, and changed the worship atmosphere, people came to the church with favor.

Revitalization of Congregation

The fourth step was change of congregation by committed lay leadership. Real revitalization happens by changed persons. The favor which the church had spread to the community. People who live in same community got a good impression of the church and of its members. This was harvest time for Hosanna Church.

⁶ Hong Jun Choi, 120-122. Pastor Choi got the liver cirrhosis at 1988, but he did not stop the making disciples. First appointment ceremony of small group leader was happen in the hospital ward room.

Influence to Dying Churches

The final step in revitalization was to influence other churches which wanted to be revitalized. As a “mother church,” Hosanna Church handed over to other churches the way of revitalization through the discipleship training spirit and method.

Revitalization through laity discipleship training! This was the key to the revitalization of Hosanna Church.

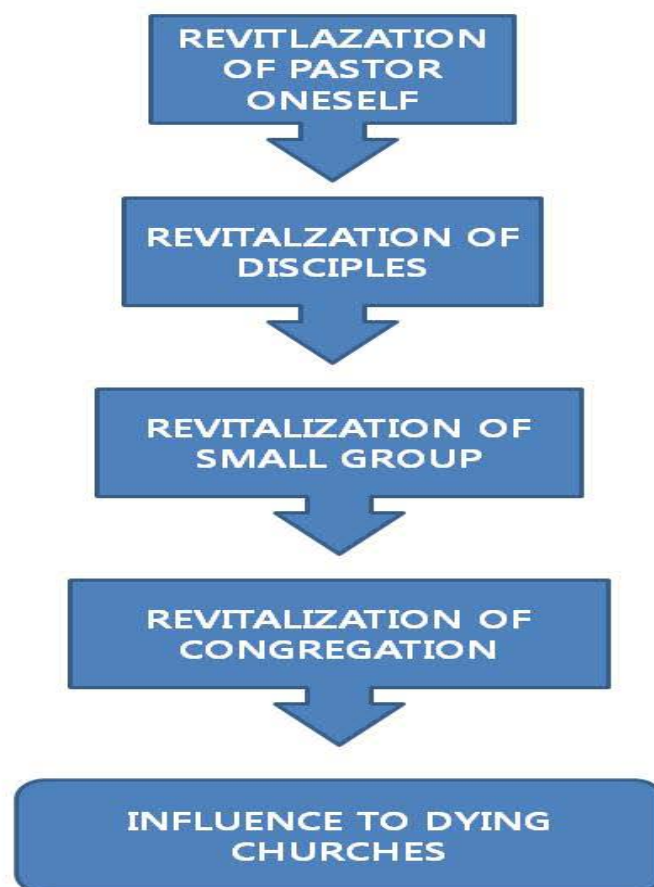


Figure 13. The Revitalization Process of Hosanna Church

THE FEATURES OF HOSANNA CHURCH REVITALIZATION

These are distinctive characters of the revitalization of Hosanna Church.

First, revitalization was most unintentional. Instead it was a natural result or consequence of action that were taken to promote a healthy church. Pastor Choi did not pursue building mega church. He wanted a healthy church. Revitalization was not the ultimate goal for his church but instead one of the ways to be a healthy church.

Second, revitalization of Hosanna Church was the result of team ministry. Pastor Choi concentrated on building up the laity as co-workers in the future church. Pastor Choi shared the ministry if discipleship training with his assist pastors from the beginning of his ministry. They worked together and shared together. They were one team for revitalization.

Thirdly, there was continuous co-operation with layman leadership. In Korean church, cooperation with lay leadership often includes elders who have decisive power in all parts of the church ministry. Pastor Choi said the most difficult time was when two elders left the church after he took over as senior pastor. Following that, however, the senior pastor and elders were unified more so than before. Church revitalization came from the unity of leadership between pastor and elders.

Fourth is the senior pastor leadership who had a biblical philosophy of ministry and church growth strategy based on biblical ecclesiology. The senior pastor repeatedly emphasized and taught these things to the assistant pastors and church members. Therefore the entire church had the same picture of both church and ministry.

The final one is the balanced ministry. HC had a variety of ministries in the church

including as discipleship training and evangelism, worship ministry and Christian home ministry, welfare ministry and next generation ministry, fasting and intercessional pray and Goodwill. One main factor in the healthy church was balance of the ministry. The revitalization of Hosanna Church demonstrates the importance of a healthy balance.

SUMMARY

Hosanna church is a representative case of a revitalized Korean church. Hosanna Church's successful revitalization was based on the pastoral leadership, the co-operation with laity leadership who matured through discipleship training and pastoral team ministry, and, above all, God's grace Confesses Pastor Choi, "If a pastor serves a dying church, he must concentrate on making disciples rather than be in a hurry to be a growing church. If a church is becoming healthy, you will meet a time of revitalization with your church members."⁷

⁷ Hong Jun Choi, "Awakening The Laity Seminar Lecture Note" (Seoul, South Korea, April 10, 2000), 34.

CHAPTER 4
LESSONS FROM LITERATURE RESEARCH AND
EVALUATION OF HOSANNA CHURCH

A literature research is necessary to map out a strategy for church revitalization. Certain values cannot be attained through field analysis and case studies. This chapter, the author will present, ten 10 helpful lessons related to the subject of church revitalization collected through the literature research, and evaluation of Hosanna Church.

LESSONS FROM LITERATURE RESEARCH

Preparing for Revitalization

Preparation is a first step of revitalization. Revitalization is a journey, not just the finish line. It is the whole race. Any attempt to implement significant change in a church should first be based on preparation for revitalization.

Malphurs compares preparing for change in a church to planting a garden, “Before Pastor Gary climbs into the overalls of a farmer and attempts to plant the seeds of change in his congregational garden, he must first prepare the soil for change.”¹ He added, “The preparation

¹ Aubery Malphurs, *Pouring New Wine into Old Wineskins: How To Change a Church without Destroying It*. (Grand Rapids, MI: Baker Books, 1993), 127.

for change precedes the process of prayer, evaluation, and leadership.”²

Dan Southerland, in his book, *Transitioning: Leading Your Church through Change*, suggested five steps for preparation from the book of Nehemiah.³

Step 1. Collect information – Go to the unchurched people in community, Go to the churches that are reaching unchurched people.

Step 2. Obtain a holy discontent with the *status quo* – Vision is usually birthed out of heartache and burden.

Step 3. Fast – Give up food or some activity in order to seeking God’s will.

Step 4. Prayer – Vision is usually given to those who pray until they get it.

Step 5. Wait

During the period of preparing for change, the pastor must study the anatomy of the congregation and its current stage in its life cycle. George Barna describes the life cycle of churches and the reasons behind each phase: Birth, Development, Maturity, and Decline.⁴ Pastor Reeder suggests, “Take time to research your congregation’s history. Your church’s heritage can be a gold mine with cobwebs strewn across the entrance.”⁵

It is very dangerous to revitalization when the pastor and church members do not agree on the need for revitalization. This may be a sign of immaturity, and of the church not being ready. The church may need further preparation before of starting. In order to understand the need of revitalization, the church must to evaluate its current state and diagnosis the symptoms

² Ibid., 128.

³ Dan Southerland, *Transitioning: Leading Your Church through Change*.(Grand Rapids, MI: Zondervan, 1999), 20-42.

⁴ George Barna, *Turnaround Churches* (Ventura, CA: Regal Books, 1998), 19.

⁵ Harry L. Reeder III, *From Embers to a Flame* (Phillipsburg, NJ: P&R Publishing, 2008), 29.

with the sense of urgency.⁶

Strong Pastoral Leadership Essential

Everything rises and falls on leadership. Very few would argue that the pastoral leadership is not the key to church revitalization. Gene Wood writes in *Leading Turnaround Churches*, “Without his vision and guidance a church may have moments of greatness but will quickly lapse into stagnation and decline.”⁷ Among other things the leader must select and build the team. The pastor imparts vision. The pastor presses for spiritual maturity and, develops a strategic plan and practices.

One of major reasons for the collapse of dying churches is the lack of effective leadership provided by the senior pastor. Incontrovertibly, one of the primary requirements for revitalization is a true leader who will take loving but firm command of the church. Healthy churches led by healthy leaders will seek to develop a culture of creativity in which the people are free to innovate within the boundaries of clear vision and values. Wood called the pastor leads who leads a church to revitalization the “Surgeon-Pastor.”⁸

Reeder describes a senior pastor as a “godly leader.” “By definition, a leader is one who influences others to effectively achieve a defined mission together and influences others to effectively achieve a defined mission. First of all, means influence. But for it is to be a truly good influence, it must be one that comes from God and points others to God.” As he trains leaders for the church, the senior pastor should be training himself in the aspects of character, content, and

⁶ The author describes some symptoms of dying church in Appendix B.

⁷ Gene Wood, *Leading Turnaround Churches* (St. Charles, IL: ChurchSmart Resources, 2001), 35.

⁸ *Ibid.*, 11.

competency.⁹

Character: the nature of the qualifications for a leader. Godly character and conduct provide the appropriate foundation to teach leadership skills that will be used with integrity to minister for the benefit of God's people.

Content: knowledge of history, bible, doctrine of Scripture

Competency: some experience and proven ability in the tasks like ministry skill, mentoring skills, and management skills.¹⁰

As the senior pastor works his way through assessment, it will gradually become clear to him that who executes revitalization is as important as how it is done. Initially, the senior pastor may have numerous questions about how to lead the church through revitalization. Additionally, some leaders are better at initiating revitalization than others. In 1 Corinthians 12 and Romans 12 Paul teaches that the pastor cannot do anything if he does not please in ministry. The second is that the change will focus on the design of the primary leader or point person rather than the team. Actually, the ministry of a skilled, gifted team best accomplishes church revitalization through senior pastor.¹¹

Visionaries often overlook a core dimension of ministry, something we might call, "pastoring." This is an old word with deep implications; it means tending sheep.

The word "pastor" or "shepherd" applies to those men and women who know people personally, care for them personally, mentor them personally, and love them personally.

It is not appropriate to call someone a pastor who is really a CEO, an entrepreneur, or a prophet. Let's honor these capable folk for their enormous gifts in leadership and vision casting,

⁹ Harry L. Reeder, 150-159.

¹⁰ Ibid., 164-170.

¹¹ Aubrey Malphurs, *Pouring New Wine into Old Wineskins* (Grand Rapids, MI: Baker Books, 1993), 159.

but let's reserve the term "pastor" for those who work with the people, walk with them on the streets, and see them in their homes. A pastor is one who can be reached and seen not only by appointment but immediately in a time of personal need.¹² Coutta says, "I was falling into what may be the visionary's great temptation: to assume that the people exist to serve them and the call God was giving them for their world."¹³

And they need to be a pastor before they need to be a visionary. If a pastor is going to turn a church around, he or she must be a leader of people and not leader in preaching or of running programs.

Revitalization by Vision

Any attempt to revitalize in a church should be based on an understanding of God's will to the greatest extent possible.¹⁴ Once God's will is determined, the church leader should then, perhaps with the help of others, develop a vision based on that understanding and communicate it to the church body. This vision accomplishes a number of important tasks. An effective vision links today and tomorrow, energizes and motivates church members toward the future and builds their commitment, thus giving meaning to revitalization.

Determining God's Will

Determining God's will regarding revitalization is essential, but there is no one way to

¹² Gordon MacDonald, "Blind Spot", Summer 2000, Leadership, 31-32.

¹³ Ramsey Coutta, *A Practical Guide for Successful Church Change* (Bloomington, IN: iUniverse, 2008), 63.

do this.¹⁵ God reveals His will in different ways, to different people, in different places, and at different times. First of all, seeking God's guidance starts with a purified and cleansed heart (2Corinth. 7:1). Second, if God has not already revealed His will regarding revitalization to the pastor or church, but it is suspected that revitalization is needed, the believer should ask God (Matt. 7:7). Third, waiting requires patience and patience means pausing until further guidance is available. Finally, when God reveals His will and it is to initiate revitalization, action must follow immediately.

Elements of the Vision

The vision for revitalization should be based upon God's will. The vision itself provides a verbal and mental picture of God's will by describing a desirable future for the church. The vision depicts an outcome that clearly captures the future direction and defines the destination.

Cotta suggests that elements of the vision are as follow,

1. Vision identifies a direction and purpose.
2. Vision is clear and lacks ambiguity – It is sharply defined and clearly understood.
3. Vision paints a vivid picture – It is to help generate in the listener's mind what the future will look like.
4. Vision inspire by describing a bright future of hope.
5. Vision is memorable and engaging.
6. Vision includes realistic and achievable aspirations.
7. Vision aligns with the values and culture of the organization.
8. Vision is time limited if it talks of achieving any goal or objective
9. Vision may arise from the pastor or the people
10. Vision moves people to move¹⁶

A revitalization process based on vision is the means to a healthy church, Jesus-driven church more so than a big church. Vision is determining what is to be accomplished for God and his kingdom.

¹⁵ Ibid., 65-67.

Team Ministry: A Strong Framework for Successful Revitalization

Utilizing the passion, knowledge, skill, and energy of those in the church who are supports of revitalization is a great benefit to the church leader. These individuals, joined together to a team, can provide strength and support as well as useful insights during the revitalization process.

John Kotter, an expert on leadership at the Harvard Business School, in his book *Leading Change* states that members of a guiding coalition must share a sense of the problem and opportunities an organization such as a church is facing as well as a commitment to change.¹⁷ He also provides four considerations when forming a team to guide an organization toward revitalization.

1. Does the coalition have enough of the right individuals with the skills and influence to effect change?
2. Does the team have the necessary level and diversity of expertise to produce intelligent, informed decisions? Church revitalization often involves dealing with a complex array of matters and a diverse guiding team will include those with the expertise to suitably inform the group of the best course of action.
3. Does the group possess sufficient credibility in the eyes of church members and actualize- revitalization? The church leader should weigh the credibility of each member of the guiding team before they are added.
4. Does the group include enough legitimate and respected leaders to guide the revitalization process?

Vision development can also be a group process, especially for those who value team ministry. Paul Ford suggests four steps for developing a “vision team”;

1. Build your vision team: The team will include “official leaders” but sometimes should include other key people, even if they don’t hold an office or head a ministry. In a society that assumes everyone is an individual, people need lessons on how to function

¹⁷ John P. Kotter, *Leading Change*, (Boston: MA, Harvard Business School Press, 1996), 55-57.

- as a team. Team unity is essential. Sign a pact, if necessary. Agree to agree.
2. Discover who you are: The body is functional when every part knows its function and does it. Help team members discover their uniqueness in Christ.
 3. Build on weakness/need.: Real unity comes when leaders share weakness as well as strengths. A person's admitted neediness is where the team becomes vital.
 4. Discover who we are: God has brought your team together for a purpose. Discover their God-given ambitions, and you'll discover your calling in what God is already doing.¹⁸

Ford called revitalization vision as "body-life vision."¹⁹ It's a liberating approach for many of pastors the author has seen who suddenly realize they don't have to be the sole originator of church vision.

Need for the Effective Structure and Communication

Effective Structure

All systems require a certain amount of structure to function effectively, and churches are no exception. Structure is essential for form, strength, and a purposeful life. Whether formal or informal, the proper structure enables congregations to experience revitalization.

Deook Soo Kim, in his book, suggests that pastors must to consider the three factors in order to successful revitalize their churches: adopt a new ministry structure design, develop leadership group for new ministry, and set resources for new ministry.²⁰ He emphasizes the need for new structure for revitalized church. In the structure, there are spirits, concept and value of revitalization. Structure refer to a complex system considered from the point of view of the

¹⁸ Paul R. Ford, "From My Vision to our Vision", Summer 2000, Leadership, 34

¹⁹ Ibid., 37.

²⁰ Deook Soo Kim, *The Role of Leadership in Church Renewal Toward a Cell-Based Ministry* (Seoul, South Korea; NCD Publishers, 2002), 53.

whole rather than of any single part or anything composed of parts arranged together in some way.²¹ In a revitalizing church, structure is the overall combination of arranged system for revitalization.

Ed Stetzer and Mike Dodson call that structure as “restructure” which is one of revitalization necessities.

A comeback requires at least three elements. First, there is spiritual energy in the lives of individual believers and the church family as a whole, brought about by revival. Second, the church is restructured around its missional purpose. Third, there’s a long term commitment to change. Comeback churches implement these elements in an ongoing process of personal and corporate repentance and revitalization, keeping their focus on mission.²²

Effective Communication

Effective communication within an organization is critically important to effectively changing it Warren Benis and Burt Nanus describe how important communication is in systems. “The leader may generate new views of the future and may be a genius at synthesizing and articulating these new views of the future, but this makes a difference only when the vision has been successfully communicated throughout the organization and effectively institutionalized as a guiding principle.”²³

Communication is essential to the success of church revitalization through system. Communication that is not handled well can lead to a variety of unintended outcomes including,

²¹ <http://dictionary.reference.com/browse/structure>

²² Ed Stetzer and Mike Dodson, *Comeback Churches* (Nashville, TN: B&H Publishing Group, 2007), 55. In their book, the authors use a term “comeback” which means revitalization.

²³ Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge* (New York, NY: Harper & Row, 1985), 23.

confusion as to the reasons for the revitalization, higher levels of resistance, and increased levels of uncertainty and fear. The pastor should begin discussing change as early in the revitalization process as possible with key people, such as those who will serve on the guiding team. Detailed specifics are not important at this point, but the general focus of the revitalization is necessary. The goal is to get influential people thinking and talking about revitalization so that it will permeate throughout the church.²⁴

The formal introduction of the revitalization challenge should be handled in a sensitive and compelling manner. The pastor and guiding team will want to keep in mind the impact new change can have in the church membership. Several communication requirements for introducing revitalization should be kept in mind.

1. Describe the revitalization vision.
2. Describe the effects of the proposed revitalization.
3. Communicate the inevitability of revitalization.
4. Hear member issues, questions, concerns and fears.
5. Communicate empathy and understanding.
6. Listen for ideas, solutions, and strategies for strengthening the revitalization.²⁵

Revitalization requires serious strategic thinking on the pastor's part. For the pastor, a plan of action is essential in moving people to a point of commitment to God and to fellow members of the congregation. Revitalization pastors may not all be planners by nature, but they must be intelligent and sensitive enough to perceive the necessity of a strategic plan, widespread commitment to the plan, and persistent implementation of the plan.²⁶

²⁴ Ramsey Coutta, 76-77.

²⁵ Dan Southerland, *Transitioning* (Grand Rapids, MI: Zondervan, 1999), 85-86.

²⁶ George Barna, *Turn-Around Churches* (Ventura, CA: Regal Books, 1993), 73-74.

Making Disciples: Laity as Co-Workers with Pastor

Church revitalization is first about empowering disciples to discover God's plan for their lives and second, discovering what God wants His disciples to do within His church. This order is important, but it also means that the church has different goals and processes than any other company or institution, which would be more concerned with the overall organization than the individuals.

Rod Dempsey describes, "The church exists to win people to Christ, help them grow in their faith and then send them out to participate in the mission of winning the entire world. The process of growing them in their faith and sending them is called discipleship, and it is God's will for every church."²⁷

One of the goals of church revitalization is to change church and world through making disciples. This is a very important strategy and method. Church researcher, George Barna writes, "The purpose is to inform leaders that those churches can be more effective mechanisms for transforming people's lives toward Christ likeness. We found that turnaround churches were more committed to Jesus and His people than to procedures or to other systematic responses to a challenging situation."²⁸ This Christ likeness means a lifelong apprenticeship with the Master, Jesus Christ in order to resemble Him. Christ likeness is the main characteristic of the revitalized church member as well for it is these who are committed to the Christ's ministries of teaching, proclaiming, and healing.²⁹ Revitalized churches are disciple-making churches.

Macchia in his book, *Becoming A Healthy Disciple*, asserts "The context for healthy

²⁷ Jonathan Falwell, ed., *Innovate Church* (Nashville, TN: B&H Publishing Group), 102-103.

²⁸ George Barna, 15.

²⁹ John Han Hum Oak, *Called to Awaken the Laity*, (Seoul, Korea: Duranno Press, 1984), 194-195.

discipleship is a healthy church. Disciple health and church health belong together, and when they are pursued in parallel fashion, the resulting transformation in the body of Christ is beyond measure.”³⁰ He suggests ten traits of a healthy disciple:

1. *Experience God’s empowering presence.* Understand the role of the Holy Spirit and live daily with Him.
2. *Engage in God-exalting worship.* The healthy disciple engages wholeheartedly in meaningful, God-focused worship experience.
3. *Practice the spiritual disciplines.* Pursues the daily disciplines of prayer, Bible study, and reflection in personal closet.
4. *Learns and grows in community.* Involved in spiritual and relational growth in the context of a safe and affirming group of like-minded believers.
5. *Commits to loving and caring relationships.*
6. *Exhibits Christlike servanthood.* Practice God-honoring servanthood in every relational context of life and ministry.
7. *Shares the love of Christ generously.* Maximize every opportunity to share the love of Christ.
8. *Manage life wisely and accountably.* Develop personal life management skills.
9. *Networks with the body of Christ.* Reach out to others within the Christian community.
10. *Stewards a life of abundance.* Recognizes that every resource comes from the hand of God and is to be used generously for kingdom purpose.³¹

Making disciple is not option. It is the essence of church revitalization.

The Importance of Timing

New pastors are often counseled to not major changes in their churches. There may never be a perfect time to revitalize, but revitalization is all proper timing. One of the wisest pastors who ever lived wrote that wisdom is not always making war; wisdom is not always making peace; wisdom involves developing the skill of knowing what time it is and responding appropriately.

³⁰ Stephen A. Macchia, *Becoming a Healthy Disciple*, (Grand Rapids, MI: Baker Books, 2004), 15-16.

³¹ *Ibid.*, 18-19.

Ed Stetzer suggests seven timing-related principles for pastors considering for church revitalization:

Principle 1: Prayerfully determine that God wants you to revitalize.

Principle 2: Clearly define the revitalization that needs to occur.

Principle 3: Look at the revitalization objectively and clearly defines the positive and negative forces that are presently holding the situation in stasis.

Principle 4: Consider other issue of timing.

Principle 5: Since the situation needing revitalization is “frozen” in place, unfreeze it by creating healthy discontent; determine who will play needed roles to help the revitalization, as well as determine your own role.

Principle 6: Plan your approach and prepare for resistance to the revitalization.

Principle 7: “Refreeze” the situation so that revitalization stays in place.³²

Often people confuse the church with its building. According to Scripture, the church is people (Acts 8:1-3; 9:3), not a facility. And just as people have a life cycle, every church has a life cycle consisting of birth, growth, decline, and eventually death. (Figure 14)

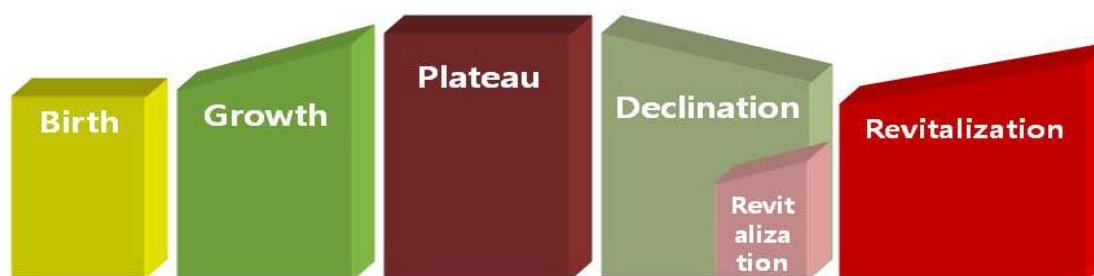


Figure 14. The Life Cycle of Church

Win Arn writes, “Many churches begin a plateau or decline around their 15th-18th year. Eighty to eighty-five percent of the churches in America are on the downside of this growth cycle.”³³

³² Ed Stetzer, *Comeback Churches*, 185-186.

³³ Win Arn, *The Pastor’s Manual for Effective Ministry* (Monrovia, CA: Church Growth, Inc., 1988), 43.

Arn observes, however, that there are certain times in the history of the typical church when its life cycle can be interrupted, when “interventions” present opportunities for the implementation of change. Arn writes, “Growth does not necessarily occur after an intervention, but the likelihood increases. In church growth terminology, it is a period of receptivity for the church.”³⁴

The alert leader views these interruptions or interventions in the church’s life as open for potential revitalization. A church may remain open to positive change for only a short period of time it closes. The skillful pastor must be alert to the various ministries that are open and be ready to use them to accomplish biblical revitalization before the door is closed and the opportunity is lost.

Use the Power of Small Group

From creation until today, God has placed his people into small group communities. Such groups remain a suitable educational system for people who want to interact with each other. Jesus Christ also used small groups for His disciples during his three years ministry. It is hard to find any explanations in the Scripture as to why Jesus Christ used small group in His ministry. Also He never commands that the church necessarily had to grow by small group. However, the early church came together as small group which was unique and powerful expression of the power and presence of God’s Spirit.

Pastor Reeder evaluates the effectiveness of small group in reference to discipleship for church revitalization:

³⁴ Ibid., 44.

But the best discipleship takes place in small group because that is the primary approach taken by our Lord Jesus when He was planting and revitalizing His church. We seldom see Jesus discipling people one-on-one in the Gospels, but we often see Him spending time with a small group of the men. Even when He was surrounded by a large multitude, He was often speaking specially to His “small group” of discipleship, as in the case of the Sermon on the Mount.³⁵

Every revitalized church has a healthy small group ministry. A healthy small group must have a healthy small group leader. Starting small group is a great challenge, but it is necessary for church revitalization. Most revitalized church small groups combine four factors: interactive Bible study, intimate fellowship, intentional ministry, and intercessory prayer.³⁶

Pastor of Revitalized church, Han Hum Oak writes in his book, *Called to Awaken the Laity*, “Discipleship training is to produce of laity leadership and to change of church culture for a healthy relationship based on organic role of the church. Especially, small group has very effective to church revitalization.”³⁷ Personal revitalization takes place in the context of a small group. There they will, experience the vision for revitalization and the possibility to influence to the world.

Managing the Resistance

Resistance to church revitalization and change comes in a variety of forms, and those who resist revitalization have reasons for their resistance. Sometimes the reasons for resistance seem less than principled or spiritual in nature, but oftentimes those resisting hold sincere doubts about greater problems. Pastors must understand both the reasons church members oppose

³⁵ Harry L. Reeder, 177-178.

³⁶ Ibid., 183-184.

³⁷ John Han Hum Oak, *Awakening the Laity* (Seoul, South Korea: Duranno Press, 1997), 244.

revitalize as well as ways to manage resistance.

Understand the Nature of Resistance

Various reasons exist why individuals or groups within a church resist change. There are common reasons in resistance.³⁸

First is the fear of losing something of value. Some church members believe that they will lose something of value, such as tradition or, principle, as a result of revitalization. Their natural tendency is to resist.

Second is misunderstanding and lack of trust; Sometimes church members and staff may not trust the motives or agenda of the church leader initiating revitalization. This lack of trust may be based on past events where the church leader exhibited untrustworthy behavior. When there is a lack of trust or misunderstandings about the nature of the revitalization, resistance can be strong.

The third reason has to do with differing assessments. When this happens those resisting change are resisting because church members want to avoid the cost of revitalization. They do not believe the perceived benefits outweigh the costs.

Fourth is low tolerance for change: The church leader will have to identify such feeling by talking with person with low tolerance and then work to assure them that the revitalization will not overwhelm them and that conditions will be better for the church in the long-run.

Fifth is limited involvement in the revitalization. Some church members respond better to change when they are actually involved in the revitalization process. When they are not involved they may not understand the importance of revitalization, and they may have too much free time

³⁸ Gordon MacDonald, in his book, *Who Stole my Church*, reflects the real situation of process of church revitalization through a factionary story.

to pick apart the proposed revitalization.

Final reason is lack of energy and motivation to contribute to revitalization. It can be motivated to increase their energy out-put in support of revitalization through encouragement, communication and education, or it can be suggested that they may have no relinquish their position, such as committee member.

Pain can be a significant mile-maker of progress in God's work, if the believer chose to view it as such. Revitalization is the results of decision, and with change comes resistance. If there is no resistance, there has been no change. The greater the revitalization, the greater the resistance is likely to be.

There are four stages of resistance;

1. Denial. Holding on to the illusion that nothing will change and the pressures to do so will go away.
2. Resistance. Far more painful than denial, it interrupts sleep, makes us angry, tempts us to withdraw. Many retreat back into denial, and many churches and leaders bounce back and forth between resistance and denial for years.
3. Exploration of options for our future.
4. Commitment to pursue that future.

If resistance is simply a stage of transition, leaders should give people time and encouragement. The resistance will subside if it is just a phase. However, it may be much more than that, and wisdom is required to discern the true nature of the resistance.

The Meaning of Resistance to Revitalize

1. Resistance may signal redirection from God.
2. Resistance can be a call to humility.
3. Resistance may reveal the need to alter something within us than around us.
4. Resistance can be a visible sign of spiritual warfare.
5. Resistance may indicate a need for greater balance.

When committed church leaders prayerfully seek God’s direction for the future, resistance often signals the need for perseverance. Its weight contributes to greater definition of the vision and greater determination among those who champion it. It can be a blessing in disguise.³⁹

“The key to thriving in change is not found in casting a bigger vision, mastering the PowerPoint presentation, or escaping to an island paradise until things blow over. It is in the interactions that we, as pastors, have with our people.”⁴⁰

The Importance of Evaluation

Ongoing evaluation makes for healthy development in the process of church revitalization. The pastor must thoroughly evaluate the plan before launching a church revitalization effort. First is a subjective evaluation in view of his personal ideas. Second is an objective evaluation in light of the biblical view, church vision and its priorities.

Regular evaluation performed at proper time and in appropriate ways will demonstrate the effectiveness of the leader in developing the system which he created. Malphurs writes “Every leader should ask, Am I evaluating my ministry effectiveness, and do we evaluate the effectiveness of the church?”⁴¹ Stanley, Joiner, and Jones claim that “No matter how good the system, a consistent time of evaluation can produce tremendous benefits.”⁴² Malphurs presents

³⁹ Wayne Schmidt, “Reading the Resistance” Summer 2000, *Leadership*, 43-45.

⁴⁰ Kevin Rufforn, “We Just Don’t Like It” Summer 2000. *Leadership*, 46.

⁴¹ Aubrey Malphurs, *Advanced Strategic Planning* (Grand Rapids, MI: Baker Books, 1999), 282-284.

⁴² Andy Stanley, Reggie Joiner, and Lane Jones, *7 Practices of Effective Ministry* (Sisters, OR: Multnomah Publishers, 2004), 174.

seven purposes of evaluation:

1. Evaluation prompts ministry alignment.
2. Evaluation prioritizes ministry accomplishment.
3. Evaluation encourages ministry appraisal.
4. Evaluation coaxes ministry affirmation.
5. Evaluation emboldens ministry correction.
6. Evaluation elicits ministry improvement.
7. Evaluation promotes change.⁴³

EVALUATION OF HOSANNA CHURCH

Strengths of Revitalization at Hosanna Church

Revitalization based on a healthy vision and strategy

A healthy vision is derived from a healthy evaluation of the current situation. Max DePree writes, “The first responsibility of leadership is to identify the current situation.”⁴⁴ Research and a complete study of the church is always the starting point in the revitalization process. Sensitivity to the context and the needs of the church members are to be the “propulsion” of revitalization.⁴⁵ This may be the reason someone said vision needs to be as clear

⁴³Aubrey Malphurs, 285.

⁴⁴ Max DePree, *Leadership is an Art* (New York, NY: Dell Publishing, 1989), 9.

⁴⁵ Deook-Soo Kim, *The Role of Leadership in Church Renewal Toward A Cell-Based Ministry* (Seoul, South Korea: NCD Publishers, 2002), 105.

as if you wrote it on a T-shirt. Vision must be expressed also can express as possible, practical, and realistically. Hosanna Church's vision was based on a vision known not just by the senior pastor or core leadership, but by all church member and even many people who lived in the community and city.

For a healthy vision, the senior pastor has a healthy ecclesiology, the theology of church. The church is that God's community of saved people from the world and a sending community of disciples of Jesus Christ. This is what Hosanna Church teaches about the identity of the church from the New Family Class all the way to the elder group meeting. This concept is also experienced through the worship service and throughout every ministry. Hosanna Church's ecclesiology produces the ministry strategy which based on discipleship. From this ministry strategy comes the ministry method for making disciple, which is, discipleship training.⁴⁶ The pastor and church leaders must train the congregation to be Disciples of Christ. (Figure. 15)



Figure 15. The Theory of Discipleship Training at Hosanna Church.

⁴⁶ Hong Jun Choi, *Awakening The Sleeping Church* (Seoul, South Korea: Kyujang, 1998), 164-166.

Revitalization by small group leaders who have experienced personal revitalization

Small group leaders play a critical role in the revitalizing church. Because relationships within the small groups are closer and more intimate than any other church ministry, influences to each other, and on these relationships hang on the health of church. This explains why Hosanna Church has a slogan about small group ministry, “*Soonjang is the heart of Hosanna!*” Soonjang as discussed above is Korean term for the small group leader. Hosanna Church recognized that the small group leader is the key to the small group ministry than any other factors.

Hosanna Church has a healthy small group ministry. This is because of the extensive training process required to be a small group leader. Small group leaders must be trained in the follow-up system; the New Family Class (5 weeks), Growing New Life Class (1 year), Discipleship Training Class (1 year), Ministry Class (1 year) and Evangelism Explosion (6 months). Furthermore, small group leaders must participate in small groups from the time of follow-up. Obviously, this is rigorous requires a strong commitment. Hosanna Church has another slogan for small group leaders, “*You are a pastor for your small group!*” Pastor Choi said often that how happy we are. Because of over two hundreds pastors work together.⁴⁷

Hosanna Church also has the principle of empowering to small group leader. The “flame” of every small group meeting is the same, but the special features of each small group vary by its leader. Some small group emphasizes memorizing Scripture; other small groups serve the disabled people. But all are growing in the likeness of Christ in small groups.

Revitalization by Living Worship Service

⁴⁷ Hong Jun Choi, “The Beginning and Management of Discipleship Training” (Called to Awaken the Laity Conference, Seoul, South Korea, November 2000), 95-97.

One fruit of revitalization is the production of healthy believers, which requires, among other things, inspirational worship. Warren writes of the purposes of the church. One of his five purposes is worship.⁴⁸ When unbelievers visit Hosanna Church, they are often surprised by worship songs and atmosphere during worship services. Hosanna Church makes special preparations to be living worship service every Sunday.

First is the senior pastor's preparation. He leads small group leader meeting on every Tuesday morning and also leads the ministry class every Tuesday night. These training opportunities help the senior pastor prepare for preaching by enabling him to understand the need of congregation. The senior pastor fully devotes his Saturday to preparation of the sermon with prayer and study of Scripture.

Prayer is the second preparation for worship service. Hosanna Church has Wednesday night prayer service consisting of preaching, singing praise songs, and sharing prayer topics for the Sunday worship service and the sermon.

Third is the preparation made by the intercessional prayer team. Team members are committed to pray all day on a rotation basis in the church's intercessional prayer room.

Preparation by the small group member is the fourth means. The small groups always pray for Sunday worship service and senior pastor's sermon.

Lastly are trained disciples. In living worship involves committed worshippers. How can we get mature worshipper? They are made by discipleship training, not born that way.

The author believes and has experienced that much prayer could get many works of God. It appears that Hosanna Church has experienced the ongoing presence of God, hearing the Word of God at every worship service.

⁴⁸ Rick Warren, *The Purpose-Driven Church* (Grand Rapids, MI: Zondervan, 1995), 107.

Commitment of Elder Leadership and Renewal the Church Policy

If Hosanna Church did not get revitalized elders; church revitalization would have been a misfire. In the Presbyterian Church, the highest legislative organ is the presbytery. In the Korean Presbyterian context, a sick church generally has an unhealthy presbytery. Pastor Choi said that if the church presbytery is weak, spiritual leadership will be in confusion.⁴⁹ Regardless of how big the senior pastor's vision or how good his strategies, if the presbytery stands against the plan for revitalization, the senior pastor will be ineffective. However, Hosanna Church's revitalization actually started in the small group of the presbytery. This was a very important first phrase of Korea Church revitalization.⁵⁰

Additionally, a revitalized presbytery took the policy concerning the length of ministry to both pastor and elders. Normally, the assembly of the Korea Presbyterian Church allowed a pastor to remain in the ministry until 70 years of age, according to church law. However, Hosanna Church presbytery decides the maximum time period of ministry as follows; the senior pastor could remain in his position until the age of sixty five, and elder ministry period is until seventh year after to be elder. Following that a retired can continue to serve as a ministry elder, but not an official elder. This policy shocked the Korean church at that time, but this is a hidden power for church revitalization.

Balanced Revitalization

One of the remarkable sign in a healthy church is balance. Hosanna Church focused on

⁴⁹ Pastoral Meeting Note, April 15, 2001.

⁵⁰ Hong Jun Choi, 157-158.

making disciples, but it did not promote this ministry at the expense of other ministries in the church. If Hosanna Church concerted only upon growing only the discipleship training ministry, the church would not have experienced revitalization. It is important that every church ministry remained healthy during revitalization. Warren writes, “The key issue for churches in the twenty-first century will be church health, not church growth.”⁵¹ Church health comes from a balanced ministry. Hosanna Church made a dedicated effort to maintain balance in its ministries: discipleship training and evangelism, worship ministry and Christian home ministry, spiritual warfare ministry and next generation ministry, intercessional pray and goodwill.

Perceived Weaknesses at Hosanna Church

Lack of Male Leadership

When the author was in ministry as a discipleship pastor in Hosanna Church, eight discipleship training classes were being taught, three by men and five by women. While this author has no personal bias against women in ministry, he does believe that God has indicated that men are to lead New Testament. (1Timothy 3:2) The Korean church has many more women believers than men, and Hosanna Church has same condition. If Hosanna Church wants to be healthier, it will be realize that importance of recovering the man’s ministry in the body of Christ.

Lack of sharing the treasure of revitalization

Hosanna Church has a large church, even by South Korean standards: 5.627 adult attendances in December, 2008. As a result of God’s blessings, Hosanna Church has the

⁵¹ Rick Warren, 17.

responsibility to share the fruit of revitalization with other churches as well as the community.

Some ways for sharing this fruit include planting other churches, commissioning its assistant pastors who trained at Hosanna Church to other churches in need of revitalization, and networking with churches and pastor in need of revitalization through discipleship training.

Lack of personal growth among small group leaders

The follow-up system of Hosanna Church is designed to produce small group leaders as the “end product.” After completing the training, however small group leaders often experiences burn out and need to be renewed in their ministry. The church must continually provide spiritual foods. Presently, the small group ministry of Hosanna Church is entrusted to two assist pastors. Surely, however, a “parish pastor” could be assigned to care of small group leader, as this is presently a weakness.

SUMMARY

Church revitalization itself is not the ultimate goal of the church. Instead, the goal is for a healthy church. To sum up, the author concludes with 10 concepts which follow from this literature research:

1. Prepare for revitalization.
2. Strong pastoral leadership is essential
3. Revitalization occurs by vision
4. Teamwork makes a strong framework for successful revitalization
5. An effective system of communication is crucial
6. Make disciples

7. The timing of revitalization is crucial
8. Use the power of small group
9. Manage the resistance
10. Do not be afraid of ongoing evaluation

These 10 concepts taught the author that church revitalization is never an easy task. At the same time, they could be a great help to make the revitalization process successful.

CHAPTER 5

STRATEGY FOR CHURCH REVITALIZATION

Hosanna Church has a history of more than thirty years and famous in South Korea as discipleship training-centered church. The author has been an associate pastor for three years at Hosanna Church which has become known as the discipleship training-centered church. But that alone is not sufficient to explain the identity of Hosanna Church, which also focuses on evangelism, spiritual leadership, worship ministry and small group ministry. The author concludes that Hosanna Church is a revitalized church because it concentrated on all of these factors, not one or two. Church revitalization is synthetic and requires balance in all of a church's ministries.

Church revitalization is a very difficult and time-consuming process. But it is a life-and-death matter for a church. The author researched Hosanna Church's revitalization process and its results of research in chapter two. In one sense, success in revitalization is unintentional of any human, but God is intentional for revitalization. The four foundations of Hosanna Church's revitalization are spiritual leadership, making disciples by the follow-up system, evangelism for souls, and small groups for life transformation. Avolio writes about leadership development, "I believe that leadership development is by far one of the most complex human processes in that it involves leaders, followers, dynamic context, timing, resources, technology, history, luck, and a

few things we have not thought of yet.”¹ On equal terms, the author believes that church revitalization is one of the most complex processes involving both humans and Jesus Christ, the owner of the Church.

CHURCH REVITALIZATION CONSIDERED AS A WHOLE

Before mapping out a strategy for church revitalization, it is important to consider the process of revitalization as a whole. This will provide a clearer cognitive foundation of church revitalization through it is not the goal of this thesis project to discuss the process of revitalization in detail. (Figure 16) Church revitalization requires a strategic approach in order to be successful. The twelve steps below can be divided into four distinct stages; Preparation of the pastor, Motivation, Ignition, and Extension.

Stage One. Preparation of Pastor

1. The Preparation of Senior Pastor and Pastoral Team: This is period of personal preparation of senior pastor himself along with the pastoral team by prayer and study of ecclesiology, developing a vision, and adopting a strategy.
2. The Analysis of Church Soil: Following a study of ecclesiology and setting vision and strategy, the senior pastor needs to observe and study the current situation of church from a variety of perspectives: a “far” and a “near” view of the church, a view from the church’s history, its key people, geographic region, its relationship with the large denomination, and its financial and budgetary situation.

Stage Two. Motivation

3. Motivation the Congregation towards Revitalization: This stage is warming up the congregation to the concept of revitalization through inspirational preaching and teaching about a healthy church, spiritual grow and its blessing. Here the senior pastor controls the speed and dynamic stress of motivation to revitalization: slowly but gracefully. Most of all, the Pastor must “incarnate” revitalization to the church

¹ Bruce J. Avolio, *Leadership Development in Balance* (Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2005), 4.

members.

4. Motivation the Core Leadership Group: This stage is the second foundation for either success or failure revitalization. The senior pastor must communicate with the presbytery or core leadership group in diverse ways. If senior pastor succeed in gaining the trust and support at this stage, revitalization will start at last.
5. Feedback and Evaluation: This stage is not for conclusion, but for soar to next stage. Pastor team has to feedback and evaluation by the diversity views with core leadership group.
6. Vision Sharing, Build Strategies, and Prioritizing: With the data form evaluation, the senior pastor suggests the theological, biblical understanding of what makes a healthy church. Form this, he presents an effective strategy and priorities to the presbytery or core leadership.

Stage Three. Ignition

7. Building Disciples: The senior pastor and his pastoral team must devote themselves to making disciples. For this they need to establish a follow-up system and make the church environment suitable in every way for spiritual growth.
8. Multiply Discipleship through Small Groups and Evangelism: Trained disciples will be positive influence towards revitalization as small group leadership or other as workers in other ministry fields.
9. Balancing the “Two Wings” of the Church - Large Group and Small Group / Discipleship and Evangelism: A healthy church must balance its ministry priorities. Making disciples is a major priority, but other ministries cannot be neglected.
10. Creating a Spiritual Environment: Church environment including of visuals, praise songs, catalogs, pamphlets, posters, smile greetings, and mottos are available to support main priority of revitalization.

Stage Four. Extension

11. Produce First Fruit: Fruit from revitalization positively impacts the ongoing revitalization process. As the congregation witnesses and experiences the fruit, revitalization gains more credibility and support.
12. Empowering, Encouraging, Enduring: In the process of revitalization, the role of senior pastor is crucial, but he must also realize that cannot be all things to all people. The senior pastor must empower pastors, elders, and small group leader to assist in the revitalization process and encourage them to endure until they taste the fruit of revitalization within the church.

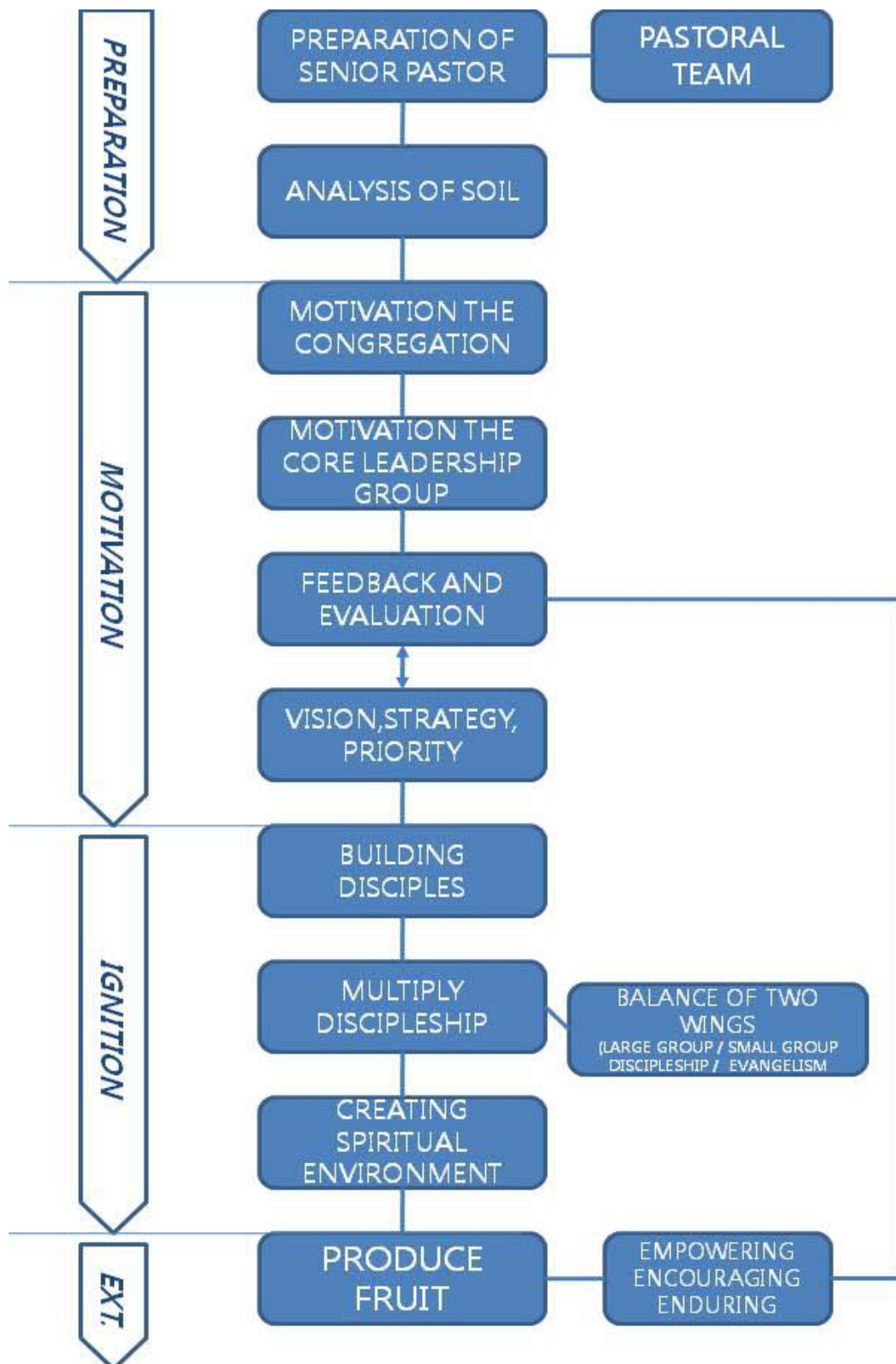


Figure 16. The Process of Church Revitalization

PREPARATION OF THE PASTORS STAGE

Successful revitalization requires, above of all, the full preparation of pastors: senior pastor, assist pastors and the entire team. Church leaders are usually painfully aware of their personal weakness but have also experienced the power of God working in and through them.² Henry Blackaby's book, *Experiencing God*, says "See what God is doing and join Him. Rather than asking God to bless our plan and our vision, we must see what God is doing around us and join God in His plan and His vision."³ Before being called by a church's congregation, the senior pastor was sent by Jesus Christ God works through prepared pastoral leadership in local church.

Preparation of Senior Pastor

In this step, the author wants to go beyond the "normal" preparation becoming a good pastor and describes pastor's preparation for church revitalization. In this preparation, there are three elements; preparation of the pastor himself, preparation of the pastoral team, and the relationship with the pastor's mentor.

Personal Preparation: Spiritual Leadership, Biblical Ecclesiology and Vision

The purpose and goal of church revitalization is not to grow a church, but to restore a church to a healthy condition. For this to happen, a church needs a healthy leadership team.

² Gene Wood, *Leading Turnaround Churches* (St. Charles, IL: Church Smart Resources, 2001), 15-16.

³ Henry Blackaby, Richard Blackaby, and Claude King, *Experiencing God* (Nashville, TN: B&H Publishing Group, 2008), 33.

Ephesians 4:12 says that the role of church leadership is to equip the saints and bring up them to ministry with their gifts. Ed Stetzer and Mike Dodson believe that leadership and vision are the two major keys to any type of revitalization of churches.⁴ Pastor Deook Soo Kim suggests four elements of spiritual leadership that are directly connected with church revitalization: First, to empower persons, groups or communities as the church. Second, to equip every believers know the importance of ministry and to help them do that ministry. Third, to encourage them who have a community spirit and unity. Last, you must motivate them to commit to their calling and vision.⁵ Church revitalization is not lead by only the pastor or a key person in the church. Rather the church works together towards the same vision and calling. More than anything else, spiritual leadership is does not strive to accomplish great things by himself, but to equip the members and to help them to become what they must be to accomplish the leader's vision.

Any pastor who is eager for revitalization must have a healthy theology of church: ecclesiology. If a senior pastor believes that the church is primarily a building, he always will focus on building facilities. However, if the pastor believes that church is comprised of the believers themselves, he will put forth efforts for to teach them and, equip them. Ecclesiology is at the "helm" of church. Pastor Choi, Hosanna Church's senior pastor, writes in, *Awakening a Sleeping Church*:

First of all, we need to do reset the philosophy of church ministry for church revitalization. Without theological assurance, church ministry that is often copy of another's ministry. A "copy ministry" is not effective and productive. At times I have seen, such pastors leave church ministry. First of all, senior pastors must prepare a healthy ecclesiology. Church is the community of people who have been saved by Jesus Christ from the world. At the same time, the church is the community who are called as

⁴ Ed Stetzer and Mike Dodson, *Comeback Churches* (Nashville, TN: B&H Publishing Group, 2007), 34.

⁵ Deook-Soo Kim, *The Role of Leadership in Church Renewal Toward a Cell-Based Ministry* (Seoul, South Korea; NCD Publishers, 2002), 42.

disciples of Christ to the world. Second, the senior pastor must fully understand the goal of the church's existence in this world. The church exists for God, for herself, and for the world. Lastly, the pastor must understand of identity of the laity. The laity is not "helper" or servant of the pastor, but are a royal priesthood (1 Peter 2:9).⁶

Pastors must continually refine their view of the church because their ecclesiology determines the direction of their ministries. Warren confirms this by stating that every church is driven by something. There is a guiding force, a controlling assumption, a directing conviction behind everything that happens. It may be unspoken. It may be unknown to many. Most likely it's never been officially voted on. But it is there, influencing every aspect of the church's life. Pastors must assess what is driving their churches.⁷

The underlying power driving a church is its ministry philosophy and ecclesiology. This is a little-known reason why a pastor who lacks of strong ministry philosophy often experiences failure or frustration. Sometimes, the ministry philosophy of a pastor is hidden by his ministry methodology. Many might think that successful ministry depends on just methods, neglecting the underlying principles or philosophy of ministry responsible for his success.⁸

Relationship with Pastoral Mentorship

About his mentor, Pastor Oak, Choi said that if he had not met him, Hosanna Church would never have been revitalized. Having a mentor provides pastors with a very important source of support for ministry, especially during times of revitalization. Howard and William Hendricks say that mentors look inside of us and find the man we long to be. Then they help to bring that man to life. At their best, mentors nurture our souls. They shape our character. They

⁶ Hong Jun Choi, *Awakening a Sleeping Church* (Seoul, South Korea; Kyujang, 1998), 164-166.

⁷ Rick Warren, *The Purpose-Driven Church* (Grand Rapids, MI: Zondervan, 1995), 77.

⁸ John Han Hum Oak, *Called to Awaken the Laity* (Seoul, South Korea: Duranno Press, 1084), 66.

call us to become complete men, whole men, and by the grace of God, holy men. The Bible puts it this way: “As iron sharpens iron, so one man sharpens another.”⁹

Preparation of Pastoral Team: Agreed-upon Vision, and Strategy

Team ministry can experience the community of God as well as a synergy for church ministry. There are many positive benefits associated with team ministry, especially for a pastoral team which shares the same vision, strategy, and direction.¹⁰ Pastor team is composing with full time assist pastors and part time pastors. In his book, *Advanced Strategic Planning*, Aubrey Malphurs says, “Vital to strategic planning is the leadership team. Excellent leaders understand that they can accomplish far more through the wisdom of a gifted and committed strategic team of staff and lay leaders.” A properly functioning pastoral team is vitally important to the senior pastor, and a senior pastor who encourages his staff to grow together is vitally important to the church.¹¹

On Hosanna Church, every assist pastor must to attend two conferences: Called to Awakening the Laity (CAL) Discipleship Training Conference¹², and Evangelism Explosion (EE) Leadership Conference.¹³ These promote unity of vision and strategy which builds up the team and fosters greater team-work. Discipleship training pastors attend discipleship training

⁹ Howard G. Hendricks and William D. Hendricks, *As Iron Sharpens Iron* (Chicago, ILL: Moody Press, 1995), 18.

¹⁰ Hong Jun Choi, 44.

¹¹ George Cladis, *Leading the Team-Based Church* (San Francisco, CA: Jossey-Bass Publishers, 1999), 6.

¹² Disciple Making International held CAL on two times per a year including from biblical bases of discipleship training to the practical fields of its. Until now, over 17.000 pastors attended. (www.disciplen.com)

¹³ Evangelism Explosion was found by Dr. James Kennedy which is a ministry that trains people how to share their faith in Christ and how to bring people from unbelief to belief. It utilizes a variety of components including prayer, actual on-the-job training where the experienced lead the inexperienced, and the principle of spiritual multiplication. (www.eeinternational.org)

workshops every Saturday morning. These courses unite church leaders with the same concepts, culture, and values for the vision of church revitalization and its strategy.

Analysis of Church Soil: History, Key People, Denomination, Tradition

Regarding to the importance of analyzing the “soil” of a church, Kevin G. Ford provides a helpful analogy from horticulture: “Those ugly shrubs and trees grow best in bad soil. If you want a good lawn, you have to start with good soil. You’ve been applying chemicals to the grass. But the only way to prevent crabgrass and weeds is for your good grass to be thick and lush. You can’t have thick, lush grass without good soil-and that will take at least five years to develop.”¹⁴ Analyzing symptom is an important source of information for understanding the current state of a church, but symptoms cannot reveal all that is important. It is also important to analyze the “soil” of a church, including its, history, unique values and tradition, denominational identity, and key people, including lay leaders.

Obviously, church revitalization does not start a new church historically divorced from current church. A revitalizing church is in the process of becoming a healthy church out of its former condition. For this reason, necessary step in revitalization is to analyze its current state before setting up a plan for the future.

Reeder asserts, “While we should never live in the past, we must not disconnect from it. A revitalization pastor will learn from the past in order to live in the present so that the church can change the future. God’s providence can provide an opportunity to create ministry momentum for celebrating past ministry victories.”¹⁵ Key people and events always appear in

¹⁴ Kevin G. Ford, *Transforming Church: Bring Out the Good to Get to Great* (Carol Stream, IL: Tyndale, 2007), 14.

¹⁵ Harry L. Reeder III, *From Embers To Flame* (Philipsburg, NJ: P&R Publishing, 2008), 38.

the local church history. Both Pastor Reeder¹⁶ and Pastor Choi conducted house visit in order to understand the history of their churches before embarking on their respective revitalization journeys.¹⁷ In addition to studying the current situation of church and its membership base, the pastor should also review the church's denominational affiliation and traditions, which also impact church's pathway to revitalization. These assessments tools are provided to assist pastors analyze the current states of their churches.

THE MOTIVATION STAGE

The goal of this stage is generate dissatisfaction among leaders and laity with the present state and to instill a desire for revitalization. If the church gets satisfy with the current state, revitalization will not happen. Often, church leader tend to disregard this step and jump to next, casting vision or setting vision. But this step is very important in order to the church to properly separate from the past. Dallas Willard emphasizes to need intentionally separate form automatic thought, emotion, and action, and this applies to the life of a church just as it does to the life of a Christian.¹⁸

Motivation the Need of Revitalization to all Congregations

Preaching about a healthy church, Showing them what that is.

Preaching is powerful tool motivating the congregation, but the pastor should not rely upon trite expressions. Preaching is ordained by God to reach all generation and all peoples.

¹⁶ Ibid., 39.

¹⁷ Hong Jun Choi, 89-90.

¹⁸ Dallas Willard, *The Divine Conspiracy* (New York, NY: Harper Collins, 1998), 322.

Teaching, however, is for specific audiences and is generally more practical than preaching. Often, a guest speaker can be more effective than the senior pastor, in describing the potential that the church has not yet reached. The pastor can also use video streaming of a pastor of a revitalized church to paint a picture of what a healthy church looks like.

Teaching a Biblical Ecclesiology

Regarding ecclesiology, the biggest obstacle is usually ignorance- On the part of the congregation. Church members may not be interested in a doctrinal subject with a strange sounding name. However, the senior pastor and his pastoral team can lovingly and kindly teach the doctrine of God's healthy church. Hosanna Church presented this material in the New Family Class.

Sharing the Gospel with Grace

By the grace of God, the Gospel can be reestablished through revitalization but never reengineered. In fact, the first thing to be recovered in an unhealthy church is the gospel. Pastor Reeder referred to this step as "Gospel-Driven."¹⁹ The Apostle Paul reminded the Corinthian Church, "I delivered to you as of first important what I also received. (1 Corinth. 15:3)" The grace of God through the gospel must fill the church that wants to experience revitalization. The cross of Calvary must be prepared. The love of God must be sung. And church members must experience the forgiveness of Christ.

Motivating the Core Leadership Group

¹⁹ Harry L. Reeder, 64-65.

If the entire congregation is ready for revitalization, but core leadership does not agree with such a vision, the process will likely fail. The pastor must keep in his mind the motivation of core leadership while he prepares to motivate the congregation. The pastor should have already researched the key people by this stage, after which the pastor should use a variety way to communicate with them. In this step, it is important to maintain a good relationship with laity leadership. Carl F. George said “Relationship-based leadership is not something we assign after we have gathered people. Rather, relationship-based leadership is the something that gathers the people and sees to it that they receive care.”²⁰

Senior Pastor Kun Dow Jung of Ulsan Presbyterian Church, for example, edited into Korean workshop book of Rick Warren’s book, “*Purpose Driven Church*” to motivate his core leadership team and set up vision sharing class.²¹ Also another example is that Senior Pastor, Chang Don Bae of Pyongtak Daekwang Church regularly visited revitalized churches with core leadership or sent them.²²

One potential problem is that core leadership is often satisfied with the success of the past.²³ They may not see the need to change or to develop the current church beyond its present state. In this step, senior pastor must gain the trust from them above all. Preaching and teaching about a healthy church have their limits; the concept must also be known by experience. If members of the core leadership trust the pastor as their shepherd, they follow him with joy. A good relationship with core leadership is vitally important to the processes of revitalization.

²⁰ Carl F. George, *The Coming Church Revolution* (Grand Rapids, MI: Fleming H. Revell, 1994), 62.

²¹ “Vision Sharing Class”, Ulsan Presbyterian Church, <http://upcweb.net/>

²² Pyungtak DaeKwang Church, <http://www.ptdaekwang.or.kr>

²³ Doek-Soo Kim, 25.

Use Established Follow-up System

Most active churches have an existing follow-up system for responding to visitors or new converts. This system may or may not meet the needs of the revitalization process. A pastor eager for revitalization may attempt to replace the existing system with a brand new one. This may be a reasonable action if little benefit is being derived from the present process. However, all of the components of the established system may be bad, and parts of it can be used to set up the new follow-up system. By salvaging parts of the existing system, church members may experience an empowering form from the pastor and pride in themselves, thus positively influencing the success of the successful revitalization process.

Expect Obstacles

During this period, the pastor should expect to encounter opposition obstacles. The author has described the resistance he should anticipate in chapter 4. The pastor himself is not a perfect person, and neither is the congregation. The church, therefore, should expect to encounter some problems and resistance to change.

Feedback and Evaluation

Not everyone is convinced of the need for personal and ministry appraisal. Those who are convinced of the need should have a rationale for careful, objective feedback. The purposes of evaluation demonstrate the need for successful revitalization. Malphurs explains the various purposes of evaluation as it:

- Prompts ministry alignment
- Prioritizes ministry accomplishment

- Encourages ministry appraisal
- Coaxes ministry affirmation
- Embolden ministry correction
- Advance ministry improvement
- Promotes ministry change²⁴

In the context of Korean churches, such feedback is needed regularly in the every area of ministry. Evaluation must carried out regular by subjective and objective means, including surveys, one-on-one or small group discussions, personal observations, measurements, and external observers.²⁵ During this phase, the pastor and his pastoral team must listen very attentively to what they are hearing, so much so that. Southerland describes this step as “...time to go to school. There are two areas where we must go to school in order to collect the necessary information to prepare for vision.”²⁶

Vision Casting, Sharing, Building Strategy, and Priority

The key to implementing intentional congregational change is to cast or recast a powerful, significant vision.²⁷ Step One through Five all lead up to the step of vision casting. The previous steps in the process require some serious preparation. At the final of stage of preparation appears an obvious vision. The ultimate mission, the “Great Commission,” does not change, but the details of the vision and the words used to convey them will change. The vision

²⁴ Aubrey Malphurs, 297-301.

²⁵ Rampsey Coutta, *A Practical Guide for Successful Church Change* (Bloomington, IN: iUniverse, 2008), 101.

²⁶ Dan Southerland, *Transitioning* (Grand Rapids, MI: Zondervan, 1999), 29.

²⁷ Ausbery Malphurs, *Pouring New Wine into Old Wineskins* (Grand Rapids, MI: Baker Books, 1993), 133.

provides the congregation with a picture of what the mission will look like as it is realized in the revitalized church. “Mission” is a statement of what the church is supposed to be doing; “vision” is a snapshot or picture of it. Malphurs describes the distinction between mission and vision like this:²⁸

	Mission	Vision
Definition	statement	snapshot
Application	planning	communication
Length	short	long
Purpose	informs	inspires
Activity	knowing	seeing
Source	head	heart
Order	first	second
Focus	broad	narrow
Development	taught	caught
Communication	visual	verbal

Table 3. Distinction between Mission and Vision

Casting a vision with lay leadership and the congregation.

Problems are likely to arise if a pastor were to gather information, analyze it, and cast a vision alone. Claiming that “This is the vision from God through me” and then commending the congregation to, “Come, and follow me!” is a recipe for failure and even a possible sign of dysfunctional leadership. Revitalization efforts are likely to fail for the pastor who neglects to build a vision using input and commitment from his leadership base. Surely, pastor leads by casting a vision, but for revitalization of the church, but he has to do it beginning with his core pastoral leadership, team, extending progressively throughout the entire congregations. Only in this way, will the vision for revitalization be the vision of church, not merely that of the pastor.

²⁸ Ausbery Malphurs, *Advanced Strategic Planning*, 150.

Defining Vision

Southerland suggests three steps to effectively defining vision, outlined in Figure 15 below;²⁹

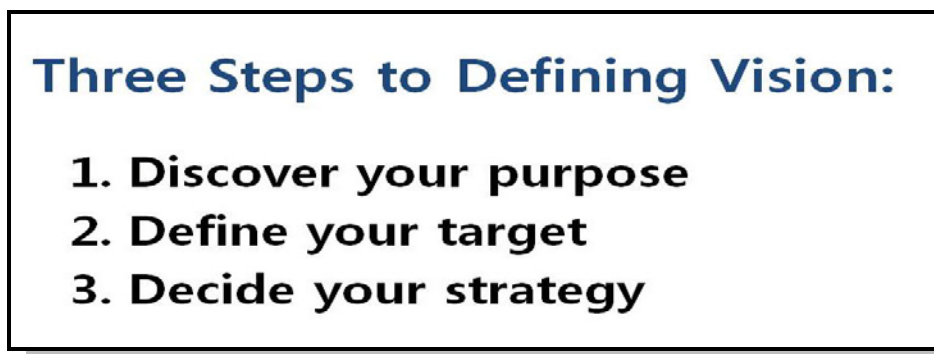


Figure 17. Three Steps to Defining Vision.

Discovering your purpose: Purpose is the first and biggest issue of vision. The major question that must be answered here is, What does God want us to do? In other words, What business are we in? A good purpose is practical, transferable, and short.

Defining your target: Curiosity is a virtue when determining the target which is church revitalization and becoming a healthy church.

Deciding your strategy: Questions to be answered include: What process will accomplish your purpose and reach our target? How do you move from where we are to where we want to go? What is the best order for the revitalization process?

Church often makes mistakes when it comes to strategy, outlining strategy before defining purpose and target in their strategy. In this step, pastor and congregation have to

²⁹ Dan Southerland, 45.

collectively answer the question, “What kind of church do we want to be?” Effective vision casting is exemplified by, Global Mission Church, which activates a “vision committee” prior to its church planting campaigns.³⁰ The vision committee will include official leader and other key people, even if they do not hold an office or head a ministry. In a society that emphasizes individuality, people need lessons on how to function as a team.

The author experienced effective vision casting while serving as a volunteer preaching pastor in 2008 Samil Korean Church of Richmond, Virginia. The first step was to teach about the purpose of the church by dividing appropriate passages of Scripture with the congregation. Secondly, he researched the region, the history of Korean immigration to the Richmond area, and the Korean churches in that city. The final step was casting a vision for church. These steps were effective for instilling a vision for revitalization.

Planting Vision

After defining vision, pastor must actually plant the vision. Vision is a seed, and like all seeds it must be planted in the proper soil in order to grow and bloom and bear fruit. Before a pastor decides to practice the vision, he must show it to key people or the presbytery and get a commitment from them. Establishing and seeking advice from a vision committee is also suggested.

Sharing Vision

Vision must be shared in multiple ways, including through preaching, small group leadership meetings, a well-written purpose statement, conferences, tapes and books. All of the

³⁰ Global Mission Church (GMC), www.jiguchon.org. GMC planted by Pastor Daniel Lee at January, 1994, and experience successful transitioning to a cell-based church since 1999. Every May, GMC hold Cell Conference. www.jiguchon.org/cell/cell_2008/main.asp

church systems must be coordinated to fit with vision.

THE STAGE OF IGNITION

Building Discipleship

A revitalized church is church which has been recovered to a healthy discipleship. Bill Hull emphasizes the church's role in making disciples, "Today's church required a radical movement with the sole purpose of returning the church to a serious commitment to making disciples, as Christ commanded."³¹

Through discipleship a church can approach its essence. Making disciples is the means of transforming "normal" believer into soldiers for Jesus Christ. E. M. Bounds say, "What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use -- men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men -- men of prayer."³² Discipleship is making men whom God is looking for.

Dempsey defined the term "disciple" and "discipleship" as follows: A "disciple" is discovering God's will for his life. "Discipleship" is discovering God's will for the church.³³ A disciple is one who demonstrates ten key facets in his life:

- Considers the cost before following Christ (Luke 14:28)

³¹ Bill Hull, *The Disciple-Making Church* (Grand Rapids, MI: Fleming H. Revell, 1990), 8.

³² Edward. M. Bounds, *E. M. Bounds on Prayer* (New Kensington, PA: Whitaker House, 1997), 13.

³³ Jonathan Falwell, ed., *Innovate Church* (Nashville, TN: B&H Publishing Group, 2008), 91-95.

- Totally committed to Christ. (Luke 14:26)
- Willing to carry his or her individual burden to sacrifice for Christ and His cause (Luke 14:27)
- Willing to give up all earthly possessions. (Luke 14:33)
- Continues in God's Word and experiences the freedom in Christ. (John 8:31-32)
- Genuinely loves other believers. (John 13:35)
- Abides in Christ, prays, bears fruit, and glorifies God. (John 15:5, 7-8)
- Full of the Holy Spirit. (Acts 13:52)
- Obediently follow the desires of the Master. (Matt. 26:19)
- Intimately involved in the mission of Jesus to make disciples. (Matt. 28:26, 18-20).

Pastor Oak identifies the features of disciple, which are to be devotee, witness, and servant.³⁴

A revitalizing church must also be an innovative church, empowering disciples to discover God's plan for their lives and discovering what God wants His disciples to do within His church.³⁵ Hong Jun Choi, senior pastor of Hosanna Church describes the importance of making disciples for church revitalization, "Why a church does become weak or languor? Why believers do lost influence? Because they were not disciplined, trained by the Word and Holy Spirit."³⁶ Also, Discipleship pastor of Thomas Road Baptist Church, Rod Dempsey asserts the same theory like, "Becoming a disciple requires that a person be disciplined in spiritual habits, as

³⁴ John Han Hum Oak, 140-141.

³⁵ Jonathan Falwell, ed., 96.

³⁶ Hong Jun Choi, 170-171.

well as disciplined in purpose.”³⁷

Ignition is an absolutely significant stage for church revitalization. During this stage the church must concentrate on making disciples in order to establish co-worker for successful church change. The senior pastor and pastoral team must employ all their efforts to making disciples using all their gifts and abilities. The success of the disciple-making exercise determines if revitalization will succeed or fail. First of all, senior pastor must start the discipleship training with his elders and core leadership. The senior pastor should not order, but rather suggests and leads his leaders with politeness and love. Once the first discipleship training class is started, the senior pastor must commit much like giving them his life.³⁸ If this first class fail, that church need an extra abundant effort or time to recovery what was lost.

Principles of Discipleship Training

Bill Hull provides an excellent description of the disciple-making pastor in his book by the same name:

1. Employs the Principle of selectivity: Selectivity is the process of applying scriptural qualifications to the selection of leaders. It is also means the intentional preparation of people to take the leadership role.
2. Teaches and practices philosophical purity at the leadership level: Philosophical purity is what the Bible calls unity; agreement among leaders concerning the goal or product of the church. In addition, it involves placing priority on certain ministries over others and the methods used to reach the objective.
3. Believes in and practices accountability: Accountability is to the Great Commission what tracks are to a train. It provides a balance to leadership’s care of the body.
4. Effectively uses the small group for disciple making: Small group is Jesus’ example, it provides a controlled environment, the proper ministry flow, peer relationships, and the best context for training other disciple makers.

³⁷ Jonathan Falwell, ed., 90.

³⁸ John Han Hum Oak, 218-219.

5. Believes in and practices the decentralization of pastoral care: Decentralization of the church's caring ministry is God's plan. It means more ministers working, therefore people are better cared for.³⁹

Leadership of Discipleship Training

The need for discipleship training seems like it would demand much sacrifice from the pastor, and this is often the case. However, the pastor's spirituality, abilities, and personality can bear much fruit the soil discipleship training. How can he accomplish this?

1. By being disciple: The pastor himself must experience of discipline on order to live as a disciple.
2. By being a teacher more than a preacher: As a pastor, teaching is more important preaching.⁴⁰
3. By being a visionary: Through discipleship training, pastor must share the church vision.
4. By being a good parent: "But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us."(1 Thessalonians 2:7, 8) Being a parent means being a father sometimes and a mother at others.

³⁹ Bill Hull, *The Disciple-Making Pastor* (Grand Rapids, MI: Fleming H. Revell, 1988), 190-200.

⁴⁰ John Han Hum Oak "The Life and Personality of Pastor" September 9, 2004 <http://johnoak.sarang.org/>
Pastor Oak pointed out that one of the reasons for Korea Church's declination is extreme trust of the sermon of the pastor. Therefore, most of Korea believers' downfall is due to being just an audience of preaching rather than being a disciple of Christ.

5. By practicing servanthood: Servanthood describes a distinctive style and function of ministry. It is leadership *alongside*, rather than *form above*, and exercised for the benefits of the people, not to enhance our reputation.⁴¹

Multiply Discipleship through Small Group and Evangelism

Macchia selected a commitment to loving and caring relationships as one the traits of a vital church. “The healthy church is intentional in its efforts to build loving, caring relationships within families, between members, and within the community they serve.”⁴² The goal of making disciple is that making the disciple makers. And what is the most suitable field for making disciple makers? The small group. Reeder explains, “I say small group discipleship because I believe that discipleship is best accomplished in small groups. The best discipleship takes place in small group because that is the primary approach taken by our Lord Jesus when planting His church.”⁴³

Many resources are available for small group ministry, and the author suggest three major factors in determining what resources to employ. The first factor is interactive Bible study by inductive method. The second is intimate fellowship. Believers need meaningful relationships with others if they are to grow and serve. The final factor is intentional ministry. Evangelism and other ministries are practiced in small groups. Stetzer and Dodson write, “The great motivation for evangelism is our own relationship with God, compelling us to those He loves. Comeback pastors are able to cast a compelling vision for outreach that is shared by the leadership and then the congregation.” A healthy small group is good place for evangelism.

⁴¹ Eddie Gibbs, *Church Next* (Downers Grove, ILL: Inter Varsity Press, 2000), 106.

⁴² Stephen A. Macchia, *Becoming a Healthy Church* (Grand Rapids, MI: Baker Books, 1999), 95.

⁴³ Harry L. Reeder, 177.

The author suggests principles of small group ministry for church revitalization.

1. To build up small group leaders who trained in small group ministry: Small group leader must experience the small group environment and atmosphere, and fully understand the vision and strategy of small group ministry and church revitalization.
2. Consider the spiritual gifts of small group leaders: Spiritual gifts were given by God who loves the church. Therefore gifts are to be used for church revitalization, but not necessarily all trained “pre-leaders” should be small group leader. The church must uncover spiritual gifts by some assessments.⁴⁴
3. Make small group come alive: Living small groups are necessary for church revitalization. Use praise songs, loud prayer (“Korean style” prayer), share the answers of prayer requests.
4. Approach evangelism using small group: Open small group to the unbelievers. Pray for them within small groups. Share with them the experience of faith. Share all kinds of generosity with unbelievers.
5. Use an evangelism event: When church holds a major event for evangelism, all of the small group can focus specially on evangelism.

An effective system of small groups can be the “magic tape” that holds the revitalization process together. Revitalization pastors need to realize that major changes in church structure may be necessary in order to develop an expanding network of small group.

Balancing Two Wings; Worship Service and Small Group/ Discipleship and Evangelism

Health comes from balance. Revitalization churches are balanced churches. In the church revitalization process, a balance between worship service and small group, discipleship training and evangelism is a consequence.(Figure. 18) The author trusts that church revitalization will result from the commitment of revitalized people called to be disciples of Christ through small

⁴⁴ The author highly recommends book, *Network Implementation Guide* by Bruce L. Bugbee, Don Cousins and Bill Hybels. This book is about that participants walk through a series of assessments that lead them to discover their unique blend of spiritual gifts, passion, and personal style. The participants are also taught the biblical nature and purpose of the church as the body of Christ.

group discipleship training. However, he does not disregard worship service as other wing of revitalization. As stated above, the church exists for the glory of God, for the world, and for the church herself. The worship service has the ability to connect believers with the renewing presence of God and attract unbelievers to Jesus Christ. Revitalization pastors and churches must understand that inspiring and relevant worship is a significant aspect of the revitalization of churches.⁴⁵

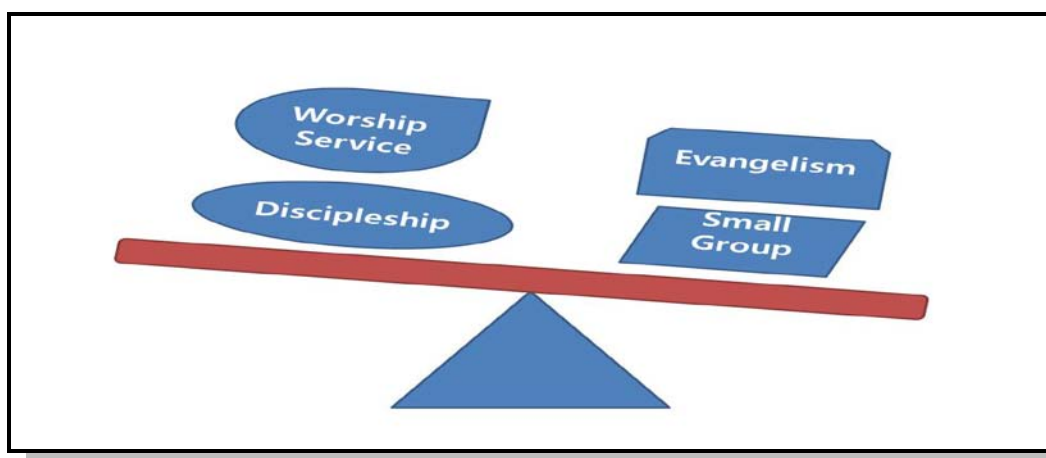


Figure 18. Balance of Ministry

Making Spiritual Environment

Gordon MacDonald writes that the features of a church culture are like a jet stream. Church culture is invisible, but its influence is undeniable, having been, shaped over many years, reflecting the attitudes of a larger community, and always shifting.⁴⁶ Church revitalization is not an independent task. It is integrally tied in with all the various ministries of the church. Comisky writes, “We have to recognize that we cannot build an effective small group ministry without a spiritual atmosphere. We need to confess that ‘the mind of man plans his way, but the Lord

⁴⁵ Ed Stetzer and Mike Dodson, 197.

⁴⁶ Gordon MacDonald, “Atmospheric Influences” *Leadership*, Summer 1999, 31.

directs his steps,' (Prov. 16:9)'' The most important thing is that we need the Holy Spirit to give us the divine power to make revitalization. Comiskey adds, "Sometimes we in the cell church movement forget that the cell is primarily a channel through which the Holy Spirit moves. Apart from His work, cells have little value."⁴⁷

Role of prayer teams

If a church is going to be revitalized and fulfill the Great Commission, prayer will be an essential ingredient. All churches pray, but prayer must become a lifestyle.⁴⁸ When prayer becomes the heartbeat of the revitalization process, God will bless the church, bringing it health and progress.

The importance inspirational praise songs

Praise songs bring spiritual power to the church culture. When believers praise the Lord, the presence of God comes down in a special way to the congregation. Therefore Paul's commendation in the letter to the Ephesians church (5:19) is part of the formula for revitalization, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. "

THE STAGE OF EXTENSION

Produce First Fruit

⁴⁷ Joel Comisky and Joel T. Comisky, *Home Cell Group Explosion* (Houston, TX: Touch Publications), 43.

⁴⁸ Drew Wilkerson, "5 Marks of Church Progress," *Leadership*, Summer 2000, 42.

The fruit of revitalization is a revitalized church. Surely, the church is healthy when believers are in love with God, family, community, and the church itself. Stephen Maccia, president of the Evangelistic Association of New England, worked with colleagues to develop ten “telltale signs” of church health: “A healthy church is prayerful in all of the following aspects of church life and ministry.”⁴⁹

Level 1: How I Relate with God

- God-exalting worship.
- God’s empowering presence.
- Spiritual Discipline

Level 2: How I Relate with My Church Family

- Servant-leadership development.
- Commitment to loving, caring relationships.
- Learning and growing in community.

Level 3: How My Church Ministries and Manages

- Outward focus
- Stewardship and generosity.
- Wise administration and accountability.
- Networking with the regional church.

When the elements of Levels 3 are in place, a revitalized church will have favor with the community and its disciple will be influencing the world, changing it by the power of Gospel.

Empowering, Encouraging, and Enduring

It is not easy to maintain ongoing revitalization within a church. In order to sustain momentum throughout the process, empowered small group leaders and other lay leaders can create an encouraging culture within the church. According to the founder of Gajung Church Movement, Pastor Young Gi Choi, ten years is expected time-frame revitalization to occur. In his conference for revitalization pastors, he says, “Endure, endure at least ten years, and then you

⁴⁹ Stephen Maccia, 23.

will see the fruits of revitalization.”⁵⁰ Equally, Hosanna Church pastor Choi and his mentor pastor Oak both also said to expect a ten-year time frame for revitalization to occur.⁵¹

Greg Ogden, in his book, *Transforming Discipleship*, suggests three “climate” conditions in a discipleship group: transparent trust, the truth of God’s Word, and mutual accountability.⁵² He emphasizes that encouragement is needed from church leadership to foster transparent trust within the church culture. The apostle Paul in his letter to the Colossians captures the overall tone that discipline relationships are intended to foster. (Colossians 3:12-14)

SUMMARY

Drawing from a case study of Hosanna Church as well as consideration of other churches and a literature search, the author suggests a strategy for church revitalization. This strategy consists of four major stages: preparation, motivation, ignition, and extension, and include twelve practical steps, each associated with one of the four stages. Church revitalization is not brought about by applying a single formula, but is the result of a set of balanced biblical elements. All of these processes focus on church revitalization: recovering a healthy church through discipleship. When church leaders desire a healthy church over a big church and follow the strategy outlined above, by God’s grace, church revitalization will certainly follow.

⁵⁰ Young Gi Choi, “Gajung Church Pastoral Leadership Conference note”, Houston, TX, 27, Jan.- 1 Feb. 2009, 34.

⁵¹ Hong Jun Choi, 83.

⁵² Greg Ogden, *Transforming Discipleship* (Downers Grove, Ill: IVP Books, 2003), 153-155.

CHAPTER 6

CONCLUSION AND SUGGESTIONS FOR CHURCH REVITALIZATION

In this thesis project, the author has investigated the subject of church revitalization using Hosanna Church of South Korea. Hosanna Church's successful revitalization was not a coincidence, but rather resulted from the combination of God's grace for His church coupled with practical strategies including spiritual leadership, discipleship training, small group ministry, and evangelism. The pastor who experienced revitalization committed his entire life to church revitalization by making disciples through small group ministry. He firmly believes that when committed small group leaders became co-workers with the pastor and his staff, church revitalization occur naturally through the church's various ministries: small groups, evangelism, in the follow-up system. Today, Hosanna Church has a vision to share her experience of revitalization with other churches and pastors, and this thesis owes a large debt to that vision.

At the conclusion of this project, the author provides five recommendations for Korean churches trying to revitalization, following the acrostic "VITAL"

Vitalized senior pastor is absolutely essential to revitalization. The senior pastor has key responsibilities at every level and phase of revitalization. In particular, a senior pastor who wants to revitalization a sick church into be a healthy church.

The senior pastor must lay the groundwork of a biblical ecclesiology and ministry

philosophy. This foundation influences decisions which impact all the ministries of the church ministry.⁵³

Secondly, the senior pastor must pursue Christlikeness in every way. Church ministry is, at its core, a people ministry: through people, with people, for people. A pastor who pursue being like Jesus Christ will be a model of revitalized person, and church members will surely follow him.

Thirdly, the senior pastor must equip himself by both prayer and application of practical skills, especially to lead small groups. Paul said to young pastor Timothy, “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men” (1 Timothy2:1). Prayer provides the power to revitalize of the pastor himself, as well as the church. David Earley says that “the key to our church’s future would be the ministry we could raise up others to do. I discovered that leadership development is the determining factors for maximum impact.”⁵⁴

Influence of lay leadership to obtain their agreement, support, and participation.

In order to be successfully revitalized, a church inevitably needs the agreement, support, and participation of lay leadership. Above of all, the senior pastor must put forth the efforts for to establish unity with presbytery and the core laity leadership. Building a foundation of trust with the church members is easily one of the most important things the senior pastor can do. “Trust provides the motivation and energy that make it possible for organization to be successful.”⁵⁵

⁵³ Hong Jun Choi, *Awakening a Sleeping Church* (Seoul, South Korea: Kyujang, 1998), 170.

⁵⁴ Dave Earely, *Turning Members into Leaders* (Houston, TX: Touch Outreach Ministries, 2003), 9.

⁵⁵ Warren Bennis and Joan Goldsmith, *Learning to Lead* 3rd Ed. (New York, NY: Basic Books, 2003), 144.

Oswald Sanders adds that leadership is influence.⁵⁶ How then can a pastor influence others without their trust? By incarnating Christ, researching what the members really need, and feeding with love and respect, the pastor will be a servant leader just as Jesus was.

Take an effective system for revitalization

Churches in need of change must develop a strategic system for revitalization. All of the church's system must be fit to the vision of revitalization, although there is flexibility regarding the timing of change. A follow-up system, leadership development program, and a budget system supporting revitalization are all necessary ingredients of an effective system. Many Korean churches have made successful transition by establishing the "Gajung Church"⁵⁷ or "Cell Church" system coupled with a discipleship training system. Church leadership must evaluate the strengths and weaknesses of the system they are establishing and then, decide that is suitable for their church. Every system must provide five factors to church members: first is personal of Christlikeness through a healthy relationship with God, people, and oneself; second is a biblical vision and goal for life, third is an the assurance of Gospel, fourth is a deep commitment as a disciple of Christ, and last is knowledge and skills as a disciple maker.

Ascend resistance with vision, love and unity

In Ho Kim reminds us, "All kinds of innovation call for some kinds of price."⁵⁸

Therefore, church leaders can always expect to encounter resistance to the idea of revitalization. Southerland says, "The greatest difficulty with opposition is that will discourage you and cause

⁵⁶ J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Press, 1994), 27.

⁵⁷ "Gajung Church" is a kind of cell church movement that started form Korean-American church. <http://www.housechurchministries.org/>

⁵⁸ In Ho Kim, "Cell Ministry Does Not Be Formed As It Is." *Ministry and Theology*, Feb. 2003. 117

you to doubt your vision. if you are expecting it – you will be prepared.”⁵⁹ A all of resistance can be overcome with the power of vision, love, and unity, if we do not give up.

Learn Endurance

Revitalization requires endurance. Achieving a purpose with eternal consequences often takes a long time. For this reason, church leaders must work to control expectations and carefully monitor results throughout the process, especially early on. Pastors experienced in the revitalization process suggest a minimum time frame of at least ten years. Young Jin Bae, senior pastor at revitalized Haneulmoon Church⁶⁰, explains that if pastors to revitalization, they will fail.⁶¹ But God is not a God of failure. He has good intentions for His church, in South Korea and in the world He loves and which Jesus came to save. When churches fall into ill-health, there is a remedy. Spirit-lead revitalization directed by dedicated and informed pastors who empower the laity is the biblical way to recover all that God intends His church to have.

“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” (Matthew 16:18)

⁵⁹ Dan Southerland, *Transitioning* (Grand Rapids, MI: Zondervan, 1999), 113.

⁶⁰ Haneulmoon Church, <http://hompy.onmam.com/Hompi/index.aspx?hpno>

⁶¹ Young Gi Choi, Gajung Church Leadership Conference Note, 27 January - 1 February, 2009, Houston, TX, 28.

APPENDIX A

INTERVIEW WITH THE SENIOR PASTOR AND ELDERS OF HOSANNA CHURCH

HISTORY

1. Please, summarize church history follow to the important event?
2. What is your church vision and strategy?
3. What is your ministry philosophy and vision ?

BEFORE REVITALIZATION

4. When did you start ministry in Hosanna church as senior pastor?
5. Please, summarize at that time situation include the past?

- Worship Attendance :
- Budget :
- Structure of Church :
- Ministry team :
- Small group :
- Disciple ministry :
- Evangelism :

DURING REVITALIZATION

1. Why did you determine the church needed revitalization?
2. How do you define the church revitalization?
3. How did you plan for the church revitalization?

4. What are factors required to accomplish church revitalization?
5. What are obstacles of church revitalization?

AFTER REVITALIZATION

1. How many changes occurred through revitalization?
 - Worship Attendance :
 - Budget :
 - Structure of Church :
 - Ministry team :
 - Small group :
 - Disciple ministry :
 - Evangelism :
2. What is the biggest changes that occurred after revitalization?
3. What advice would you give to a dying church and its pastor?

APPENDIX B

SICKING CHURCH SYMPTOMS

Ed Stetzer 13 lists of sick churches symptoms

1. Institutional Church: Many churches have regressed into a state of merely functioning as an institution. IC focuses on and is more committed to the forms and program of ministry.
2. Voluntary Association Church: The VAC has unwittingly modeled its organization after a democratic government rather than New Testament principles.
3. Unintentional Church: UC has good intentions, but do not on those intentions to reach their community.
4. Us Four and No More Church: They do not intentionally reject new people, but their present relationships are so intimate that any new attendee of the church cannot break into the group.
5. We Can't Compete Church: They have decided that they cannot compete and they stop trying.
6. Decently and in Order Church: These churches have a high regard for process but lack passion.
7. Square Peg in a Round Hole Church: In this congregation, people are enlisted for leadership and service, not by their gifts or passions, but by other criteria.
8. Time-Wrap Church: Somehow these folks have preserved, not just the tenets of the faith, but the positions, practices, and appearances of years gone by.
9. Tidy Church: The members take pride in their church. They have worked hard to get it and keep in their present conditions which are buildings, furnishings, and equipment.
10. My Way or the Highway Church: The members in this church know how things ought to be, but they said we do like to only this style.
11. Chaplaincy Church: The church hired its minister and expects the chaplain to be busy about meeting needs and making the church grow.
12. The Company Church: This church is more focused on what is handed down from the denomination than how to reach its community.
13. Play it Safe Church: There is little faith that God will provide. Rather than enabling ministry and evangelism, it hinders them.⁶²

Gene Wood's 3 factors warn of decay and 4 signs of impending pathology of the church

Three Factors

1. Extreme and continued member dissatisfaction.
2. Low morale. They lose a heart for sacrifice and investment.
3. Declining or negative bottom lines.

⁶² Ed Stetzer and Mike Dodson, *Comeback Churches*, (Nashville, TN: B&H Publishing Group, 2007), 19-

Four Signs

1. The church consistently rewards activities unrelated to the main thing.
2. Activities do not follow purpose.
3. The phantom limb complex exists.
4. There is evidence of a dead man walking.⁶³

Harry L. Reeder's List

1. A Focus on Programs: They are pinning their hope for success on the latest organized ministry of prepackaged church growth plan.
2. Nostalgia and Tradition: Dying churches are often living in the past.
3. Personality Dependence: They tend to rely on certain personality types, whether or not they have such people in the church.
4. A Maintenance Mentality: They are on a life-support system, rather than on a life-saving mission.
5. Excuses and a Victim Mind-Set: It will never work here because... style.
6. A Bad Reputation in the Community
7. Distraction from the Gospel: They have lost sight of the centrality of God's grace.

George Barna's List

1. Demographic Changes
2. Inadequate Leadership: Churches declined found themselves with a pastor who failed to provide effective leadership.
3. Poor Management: An effective ministry is one that combines true leadership and effective management and produces life-changing experiences with God.
4. Old Blood: The church that either ignores its failure to integrate new people into the main the mainstream of the ministry.
5. Building Campaigns
6. The Ingrown Family: Declined churches generally focus inward rather than outward.
7. Resistance to Change
8. Spiritual Health: The church lose the sense of urgency about the calling to serve Christ.

C. Peter Wagner's list⁶⁴

1. Ethnikititis: caused by contextual factors, usually revolving around a static church in an ethnically transitioning neighborhood.

⁶³Gene Wood, *Leading Turnaround Churches*, (St. Charles, IL: Church Smart Resources, 2001), 19.

⁶⁴ C. Peter Wagner, *The Healthy Church*, (Ventura, CA: Regal Books, 1996), 12-25.

2. Ghost-town Disease: Another contextual illness, found in communities where old residents are moving out, and no one is moving in.
3. People-Blindness: This malady is directly related to a lack of understanding of the significant differences between diverse people groups within the community, and how those differences impede evangelism.
4. Hyper-Cooperativism: When everyone is responsible for evangelism, no one is responsible for evangelism. Local-church evangelism is much more effective than city-wide cooperative efforts.
5. Koinonitis: When interpersonal relationships within the church become so deep and mutually absorbing that we ignore the world around us, church programs tend to become centripetal rather than centrifugal.
6. Sociological Strangulation: This is a slowdown in the rate of church growth caused when the flow of people into a church begins to exceed the capacity of the facilities to accommodate it.
7. Arrested Spiritual Development: When people in the church are not growing in the things of God or in their relationships with one another, the total health of the church deteriorates, and the church cannot grow.
8. St. John's Syndrome: When Christians become Christians in name only; feel that their faith is only routine; when church involvement is largely going through the motions, and belonging to church is nothing more than a family tradition or social nicety, St. John's Syndrome is likely at work.
9. Hypopneumia: It is a church disease caused by a subnormal level of the presence and power of the Holy Spirit in the life and ministry of the church.

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