

CHAPTER 3

THE HERMENEUTICAL PERSPECTIVE: BUILDING UP THE LOCAL CHURCH THROUGH A NEED-ORIENTED DIACONAL MINISTRY

1. INTRODUCTION

The purpose of this chapter is to understand how a local church is built up and what motivates the local church for an effective need-oriented diaconal ministry to achieve the building up of the local church (cf. the position of this thesis is based on the theological principle of congregational development, with reference to the theory of McGavran, even though congregational development is difficult to be compatible with church growth; see the detailed discussion in section 2.2).

According to Scripture the church is the new people of God. It is principally an organism that was born of the Spirit of God on the day of Pentecost (Acts 2). It is not a natural phenomenon of history. God's providence set the stage in history for its coming and its rapid expansion. History did not instigate it (Peters 1981:52). There is no natural way to explain the presence of the church in this world. It is a divine creation, a mystery and a new man appearing on the scene (Eph 2:10, 15), because God acts in history.

This chapter begins with the universal problems many churches face, indicated by Søgaaard (1993:3):

Christ commissioned the church to carry his mission to the ends of the earth (Mt 28:18-20; Ac 1:8). This is primarily a communication task and the resulting mission aims at enhancing or restoring communication between human persons and God. But, the church has often failed to understand and practice such communication.

The present congregations in Korea need to ascertain not only proper principles of the diaconal ministry in order to resolve the difficulties of

communication between the local church and the local community, but also sound theology for congregational development (cf. Dick 2007:42-66). There are almost as many views on church growth as there are on the growth of churches, but most of these principles are simply hunches. They are often based on careful observation and are usually plausible, but the problem is that they have not been tested or verified (Hadaway 1991:9, 11). Much effort has gone into publishing church growth theories and presenting them as fact, but few of these theories have actually been tested.

The purpose of this chapter is to indicate the theoretical possibilities of efforts, by testing a variety of hypotheses on congregational studies. This includes the theme of this thesis, building up the local church through a need-oriented diaconal ministry. It also aims to show which congregational development-related principles are more important than church growth-related theories in South Korea. By using certain procedures, it is possible to determine the appropriateness of the principles of building up a local church through effective diaconal ministries.

2. THE NATURE OF CONGREGATIONAL DEVELOPMENT

Congregational development through repentance or conversion is basically the early church's development model in the Acts (2:38-42). In 1907 the conversion movement of the Pyongyang Revival was, for instance, an important power that made the church in Korea grow rapidly (Lee 1998:341).

It is necessary to know what 'congregational development' means from the standpoint of society and culture. Modern projects have influenced the church growth movement (Olson 2002:6). It is therefore necessary to consider congregational development, not only from the confined situation of the local church, but also from its influence on Korean society.

2.1 The church's role in congregational development

Sociology defines churches as "highly organised and well established, with priests who are set apart from laity, and with beliefs that are regarded as

orthodox” (Roberts 2009:32). It has implications for the understanding of the church in its theological, sociological and cultural contexts.

Schmidt (1993:502) shows that in general the Greek word *ekklesia* (ἐκκλησία) is used to indicate an ‘assembly’ or the ‘church’. New Testament lexicons follow the same arrangement, but distinguish between the church as the whole body of believers and as the individual congregation, e.g., the house church. In the Septuagint *ekklesia* was used for the ‘assembly’ or ‘congregation’ of the Lord (Dt 23:3) (Livingstone 1997:344). According to Schmidt (1993:528-529) *ekklesia* is derived from two Hebrew words: *qahal* (קהל) (assembly; cf. *qahal Jahweh* (יהוה, YHWH) [the assembly of the Lord]) and *edah* (עדה) (an assembly) (*ekklesia* represents exclusively the Hebrew *qahal*. On the other hand, the Hebrew word is not always rendered by *ekklesia*. In Gn, Lv, and Nm, for example, *qahal* is translated 21 times by *synagoge*. While *qahal* could clearly be rendered by both Greek words, *edah* was never translated by *ekklesia* but with *synagoge*. It seems, therefore, that *synagoge* was capable of expressing the sense of both Hebrew terms, whereas *ekklesia* could only be used with a specific meaning [Coenen 1992:291-293]). In the Septuagint *ekklesia* refers to Israel as God’s chosen people.

In the New Testament the word ‘the church of God’ is to be understood as an abbreviation of the original term *he ekklesia tou theou* (ἡ ἐκκλησία τοῦ θεοῦ) (‘the church of God’: 1 Cor 1:2; 10:32; 11:22; 15:9; 2 Cor 1:1; Gl 1:13; plural in 1 Cor 11:16, 22; 1 Th 2:14; 2 Th 1:4) (O’Brien 1993:126). The church means ‘the Lord’s people’ particularly distinguished from the world, also called ‘the church of Christ’ (Rm 16:16). The church is thus described as an assembly of believers in Christ (Coenen 1992:301-302; cf. Paul also calls them those who are ‘called to be saints’ (*kletoi hagioi*) (κλετοὶ ἁγιοὶ) [Rm 1:7; 1 Cor 1:2]).

Küng (1995:4) notes that the concept of the church is basically influenced by the form of the church at any given time. In other words, every age has its own image of the church, arising out of a particular historical situation. Küng (1968:5-6) remarks on the essence of the church expressed in historical form:

Essence and form are not to be separated. The essence and

the form of the Church should not be divorced from one another, but must be seen as a unity. The distinction between essence and form is a conceptual, not a real, distinction.

But essence and form are not identical. The essence and the form of the Church should be not equated, but must be recognised and distinguished. Even though the distinction between essence and form is conceptual, it is none the less necessary.

The essence of the church is always to be found in its historical form, and the historical form must always be understood in the light of and with reference to the essence.

Nel's (2009b:434) insight about the essence of the congregation is as follows:

I confess in essence the congregation is an expression of God's love for the world. Congregations are indeed his chosen vehicles to the world, in any given context. They are his gift to their context. They are God's search parties of the lost and the broken, the victims of the accidents in life. To be and to stay roadworthy vehicles, to stay gifts whose shelf life date is still valid, search parties who are well prepared for every possible emergency, congregations need one another. [H]elping one another stay roadworthy and faithful vehicles of God's grace in Christ and through the Spirit.

Nel (2009b:435) describes the nature of the church as a creation of the triune God as follows:

I believe that the nature of the church as a creation of the triune God does compel us to rethink ecclesiologies as such. However much room we make for local ecclesiologies, this should and does not have to mean absolute congregationalism. The body and its confessional unity, the body and its global intentions, the body and the total faith community play a major role in who we are in any local context. We live in a pluralistic world and ecclesiology has to take that into account.

The church is God's agent through whom He comes to the world. God still comes to the church, and a congregation is at its best when it serves and promotes the coming of the kingdom of God.

The 'essence' of the church is also connected to the understanding and rediscovering of its true missionary identity (Nel 2002:67). The importance of the 'identity' (see the detailed discussion on its *missionary identity* by Nel [2009b:432-434; 436-438]) of the 'local church,' is underscored by Scripture. Bush (1986:85) refers to Paul who motivated the elders of the church of Ephesus to care for the church. They were reminded that the 'church of God' was purchased with the very blood of Jesus Christ (Ac 20:28). Christ gave Himself for the church (Eph 5:25).

Nel (2009b:436-437) summarises the identity of the congregation as follows:

- 1) A community of faith: the congregation is a community of faith. In reformed theology this refers to the *sola gratia, sola fide* principle: *We are, because He is the gracious God, in whom we believe.*
- 2) A confessing community: the congregation He gracefully created confesses Him and his grace in his world. In reformed theology this is referred to as the *sola scriptura, solus Christi (One Scripture, One Christ)* principle. The congregation is serious about who they confess and what they confess about Him.
- 3) A servant community: the congregation is God's servant. We confess by word and deed who He is and what his plan is. We have missionary integrity because of our contextual serving relevancy. This has been called the integrity test of the quality of our discipleship. It was the relativity of the church in relation to the importance of the coming Kingdom.

The 'human side' or the 'human activity' of the church, its form, has today become the subject of greater study and interest than at any other time in the history of the church. In part, this is due to the rise in the influence of the social sciences during the 20th century (Arand 2007:146). As a result much attention has been given to the human-comfort factors of the church, such as the aesthetical appeal of a building and the development of user-friendly services. According to Wagner (1976:29) "God is at work through the Holy Spirit. But if

we study churches with ‘church growth eyes,’ we can learn more about God and the way He works.” The local congregation is the manifestation of the church universal (Peters 1981:57).

In its local setting the church can be described as a group of believers gathering at specific times around their common Lord. They proclaim the word of God, they fellowship, they edify one another, and they have specific functions and duties to each other and to the world. The basic qualities of a biblical church that expresses the functional nature of the church are summarised by Peters (1981:56) as follows:

- 1) The church is the gathering together of baptised believers.
- 2) The church is a structured body of believers.
- 3) The church is a united body of believers.
- 4) The church is a brotherhood of believers.
- 5) The church is a disciplined fellowship of believers.
- 6) The church is a witnessing fellowship of believers.
- 7) The church is a proclaiming and serving fellowship of believers.
- 8) The church is a worshipping fellowship of believers.

The church is God’s instrument in fulfilling his work or goal (reconciliation of all of creation under the Lordship of Christ) by use of the church’s *leitourgia* (worship), *diakonia* (service), *koinonia* (fellowship) and *kerygma* (proclamation) (Presa 2010:285).

The church can be, therefore, described as an assembly of professing, baptised believers in Christ. It is an autonomous, organised fellowship which is committed to worshipping God, to mutual edification and to evangelising the world.

In the end, the building up of the local church must be understood in terms of the aims of God’s salvation and the divine purposes for all of creation. When it comes to sharing the gospel with all the nations, one brief sentence suffices: “The church is commissioned to carry the gospel to all men whatever their religion may be and even when they profess none” (McGavran 1972b:137). The

gospel creates the mandate of the church, and the church is sent into the world to be the community of witnesses to God's healing love (Guder 1994:153). It is precisely in ecclesiology that congregational studies' advocates have disagreed sharply with conservative evangelical forces that place a higher priority on the conversion of individuals than on the formation of the church (Van Engen 1981:43). It is here that congregational development would align itself with those churches which lay more stress on ecclesiology and ecclesiastical unity. Congregational development is a strongly ecclesia-centred enterprise (cf. Erwich 2004:181; see the dynamic relation between ecclesiology and congregational studies [Haight & Nieman 2009:577-599]).

2.2 The definition of congregational development

Different terms to explain the meaning or the concept of congregational development are used because each has its own meaning. Nel (2005:11) says "In all fairness it must be said that building up the local church does not mean quite the same thing as for example, church growth." There are obvious differences between church growth and congregational development. While church growth inclines to homogeneity, congregational development has a bias of heterogeneity.

This thesis shows that the principle or the meaning of congregational development has to be studied more profoundly and has to be applied in the Korean church for healthy growth. The context for contemplation about the growth of Korean congregations must be enlarged with a framework that encompasses several varieties of growth, instead of a single focus on numbers (Mead 1995:27). It means that we have to be careful in the use of the theory of McGavran that has been criticised by congregational development scholars on account of its problems (see the detailed critiques of section 3.1). Korea has the advantage to apply McGavran's theory in the context of the Korean society and church because Korea has a peculiar strong national homogeneousness (Jeong 2000:281). To have a 'sound' as well as an 'effective' strategy of congregational development is necessary for congregational development in Korea. This thesis wants to base the theory of building up the local church through a need-oriented

diaconal ministry on a sound theology of congregational development, and to take advantage of McGavran's theory for it.

Different kinds of congregational development are distinguished in this thesis. Building up the local church, congregational studies or congregational development is used in its general meaning, while the Church Growth Movement of Donald McGavran and Peter Wagner is referred to as CGM. The church growth of Christian A. Schwarz is referred to as NCD.

2.2.1 What is building up the local church about?

To understand the term "building up the local church" plays an important role in this thesis because it progresses toward finding how to achieve 'congregational development through a need-oriented diaconal ministry,' based on the concept, content, and principle of building up the local church. The building metaphor in the Bible, the content and purpose of the image, and the concept of building up the local church will be dealt with in succession.

2.2.1.1 The building metaphor in the Old Testament

The different verb forms of the term *build* are found about 390 times in the Old Testament (Wagner 1974:166). The 'building' metaphor itself proclaims this truth: building means taking care of the stone/bricks already in the wall while adding at the same time the stones not yet in the wall (Nel 2002:67). The verb to build almost always denotes, in different contexts, a subject that builds, makes, constructs, establishes, and repairs. It can even mean to create in the sense of creating from nothing (Nel 2005:2).

Wagner (1974:169-171) indicates a variety of types of objects of 'building' in the Old Testament as follows:

1) Peoples, tribes, kings, and individuals build cities (Gen 4:17; 10:11; 11:4, 8; Num 32; 1 Kings 12:25). Yahweh himself is the master builder (Ps 122:3; 147:2). Destroyed cities will also be rebuilt or repaired (Jr 31:37-38; Ezk 36:10, 33; Is 58:12; 61:4) as promised by God, and was regarded as 'the city of father's sepulchres,' which is to be rebuilt (Neh 2:5).

2) To build refers to individual buildings directly connected with the layout of a city. 1 Kings 16:34 speaks of rebuilding Jericho by laying its foundation and by setting up its gates. Building houses is also one of the primary functions of sedentary human life (Gen 33:17; Deut 8:12; 20:5; 22:8; 28:30).

3) The object of 'build' is related to special structures of war. In order to specify the whereabouts of the dead who are left unburied after a battle, a sign was set up beside a bone of the deceased, until the grave-diggers performed their duties (Ezk 39:15).

It is important to study carefully the context in which this term is used in order to understand the techniques of the term 'build' in detail.

Nel (2005:3-4) summarises a variety of usages of the building metaphor in the Old Testament:

1) The action of building and planting in times of peace. The destruction of those buildings and crops in times of war deepened this imagery that the prophets used to demonstrate how God works with his people, both positively and negatively.

2) Jeremiah and Zechariah used the image of 'building' in an especially distinctive way. Building is *Jahwe's* work. He promises it and He does it Himself – even when He uses people as his agents.

3) Another important aspect of the building imagery is its orientation toward the future. The image is strongly connected to the promise of the return from exile. The promise is especially about the salvation God promises to the nation with whom He will seal his new covenant.

4) There is a missionary perspective in the imagery of building in the Old Testament. The gentiles who turn to *Jahwe* are built into the people of God.

The essence of the image of building in the Old Testament is God's actions by which God restores or reconstructs the world according to his will (Wagner 1974:175). Thus when Israel works with God in this way to perform their duties, they are restored and reconstructed well, and vice versa.

2.2.1.2 The building metaphor in the New Testament

The use of the term *oikodomein* (οικοδομειν) (to build) in the New Testament is related to the Old Testament usage. Here, it is strongly girded by the messianic concept. The Messiah builds the new temple and the new community (Nel 2005:4). According to Eph 4:7 the Messiah builds his church (cf. the Old Testament promises of God preparing a people for Himself: Jr 24:6; 31:4; 33:7) through the people He gives as apostles, prophets, evangelists and pastors-teachers (O'Brien 1993:129). In the letter to the Hebrews the uniqueness of the person of Jesus Christ and of his sacrifice have a direct connection to the Old Testament passages (Jr 1:10; 18:7-10; 31:4; 45:4) (Heb 8:7-13; 10:11-18). According to Michel (1993:137) the expression *oikodomein* is found in the LXX, and taken up in the New Testament. 'To plant' and 'to build' are used as related concepts. God can build, plant, set up or convert people.

Paul is the New Testament writer who uses the term *building up* the most. Instead of the language of worship, Paul regularly uses the terminology of upbuilding or edification (*oikodome*) (οικοδομε) to indicate the purpose and function of Christian gatherings (1 Cor 14:3-5, 12, 17, 26; 1 Th 5:11; Eph 4:11-16) (O'Brien 1993:129). Getz (1974:51) states that Paul's letters are interwoven with the truth that the congregation itself has to build. The believers are involved in encouragement, strengthening one another, admonition, supporting one another, building up, and much more.

Paul uses the term *oikodomein* to express the spiritual task of the believing community, especially for the process of growth and development of the community. This spiritual and charismatic concept of edification is certainly connected with other forms of the metaphor (Michel 1993:140-141). The major image of the church community is that of the body (Eph 4:4, 12, 6) and this image can be combined with the language of building (Eph 4:12, 16) (Lincoln 1990:267). The metaphor of building, for which Paul uses words of the *oikodomeo* group, does not imply a contrast to the concept of the body, but expresses the same truth. The fact that the Christian community is the body, and the body of Christ at that (1 Cor 12:27), takes up the corporate idea (Coenen 1992:300). The term *oikodomein* is a typical community concept and

arises very early in primitive Christianity, but Paul especially plays an essential role in its development (Michel 1993:144).

In Paul, as so often elsewhere in Scripture, there is an emphasis on the fact that God uses people with which to build (Nel 2005:5). According to Martin (1979:71), Paul refers to it twice in Ephesians 4. God gives special ministries by which people are to be equipped and trained. These ministries are again referred to under the metaphor of 'joints.' Christ is the Head. As He grants the vitality and the whole body grows towards Him, this growing body is also held together, united in service, and trained by the 'joints' (Eph 4:15-16). In Christ God builds his congregation, and uses people – special ministries granted by Him. At the same time the congregation builds itself. The 'building up' of the body involves its growth to full maturity (Bruce 1991:13). In building up the local church a healthy balance is necessary: the special ministries, the 'joints,' are not to be absolute or underrated – and the same goes for the 'ordinary' members of the body (Martin 1979:72).

2.2.1.3 The content and purpose of the building image

In several parts of the New Testament it is stressed that the faithful have received gifts. The Father and Son grant gifts through the Spirit to every believer. This truth helps us to understand the content and reason for the building (Nel 2005:6). These gifts help to build up the congregation. According to Eph 4, believers are to be equipped and trained for the building up of the church. Their service is in fact the building up of the body individually and together with the 'joints' given by God in order to train them. Through the proper functioning of the parts, the whole body is to be active in promoting its own growth, although ultimately it is Christ who is seen as providing the means for the body to carry out such activity (Lincoln 1990:262). Thus believers should be trained in two ways to be effective in their important work of service in building up the local church: by means of the gifts they have received, and by being equipped by the special vital ministries. The full span of the ministry belongs to the content of the training and building up.

Foulkes (1989:129) explains the metaphor of building up the body of Christ with the term *oikodome* in Ephesians as follows:

The word *oikodome* has been used in 2:21, but it has a broader meaning in 4:12. The church is increased and built up, and its members edified, as each member uses his or her particular gifts as the Lord of the church ordains, and thus gives spiritual service to fellow-members and to the head. Because of its applied meaning the use of *oikodome* with *the body* does not necessarily involve a confusion of metaphors, but because of what he wishes to say now about the growth and unity of the church, the apostle finds the metaphor of the body more adequate than any other.

The church can be built up according to the each member's use of his or her particular gifts toward Him with growth to full maturity. According to Armstrong (1979) God wants his congregation to be:

- 1) An instrument of reconciliation where there is conflict and hatred;
- 2) An agent of reform where there is injustice;
- 3) A community of compassion where there is suffering and need;
- 4) A symbol of God's judgement where there is corruption;
- 5) A demonstration of God's love and unity where people, groups, and nations are deprived.

The following activities in which all believers take part in building up the local church are identified by Nel (2005:6-7):

- 1) The believers encourage one another;
- 2) The believers admonish and caution one another with wisdom;
- 3) The believers are patient with one another;
- 4) The believers love one another;
- 5) The believers speak the truth to one another in love;
- 6) The believers grow with one another in their knowledge of the Son of God;
- 7) The unified believers grow and serve – especially when it comes to communicating the gospel in word and deed.

The church is being built and at the same time is itself built up (Eph 4:1-16). The context makes it highly probable that what is being highlighted is the role of the ministries in the whole body, which is ruled and nourished by Christ. As the gifts of Christ were embodied in particular persons (v. 11), the growth from Christ is mediated by particular persons (v. 16) (Lincoln 1990:263). The work of building up the local church embraces all that the Father, Son and Spirit do to help the congregation to grow and function effectively through the service of people.

Nel (2005:10) summarises God's purpose of building his church in the Bible as follows:

- Shaping an enthusiastic community of disciples of Jesus Christ,
- in which the believers together and individually use their gifts for mutual service and salvation, and
- as equipped and trained people, reveal God in such a way that the world will get to know Him through Jesus Christ and through the work of the Holy Spirit, and so
- be built into (attached to) God's building, his church.

God's purpose is that the local church must be built up. God uses people whom He equips with his gifts. These people serve God's purpose by planting, watering, laying foundations, building up and restoring. But it is God who regenerates, and lets grow.

2.2.1.4 The concept of building up the local church

The 'idea' of building up the local church has always been present in some or other guise within the church. The term in its present use is about a century old (Nel 2005:10) (this initiative came into being around the year 1890 in the great German *Volkskirchen* (*people's churches*). Historically building up the local church has to do with the obvious decline in involvement with the local church in the German 'Volkkirche' [Nel 2005:364]).

The term, building up the local church, already began to play a role in the Netherlands in the 1930's, in the movement to restore the Reformed Church.

This movement is linked to deliberations about the ministry of the ordinary member, deliberations introduced by H Kraemer (Nel 2005:10).

In South Africa the scientific or practical discussion on building up the local church is quite young. Theological Perspectives (Teologiese Perspektiewe published in Afrikaans in 1986) was among the serious attempts to broach the subject. Building up the local church is a comprehensive term that also incorporates the idea of growth, but not meaning the same thing as the church growth of McGavran (Nel 2005:11).

Nel (2005:18) points out the core meaning of building up the local church; the key idea being that building up the 'local church' refers to the 'congregation':

Building up the local church is about leading the congregation to understand its nature as the defined subject according to God's plan for the church. Not only is this work something that only God can do, it is also something which falls completely within his will.

Ecclesiology and the trinitarian origin of the church are of the utmost importance to understand building up the local church. The church is being brought into being by God the Father through the redemption by Christ and the working of the Holy Spirit (Nel 2005:13).

The identity of the local church plays a major role in the understanding and process of building up or developing missionary congregations. The understanding of the church's missionary identity has changed (Nel 2009b:432-433). The church needs to be constantly renewed if it is to carry forward the ongoing task of evangelism (Nicholls 1986:17). Building up the local church is simultaneously a ministry of consolidation and of mission to the world (Nel 2002:67).

Building up the local church is not merely about restoring the empirical subject. It is not about preserving churches as historical monuments. Building up the local church becomes a search for more activities for members and a conscious and better organisation of the church. It is aimed at the revitalisation of the congregation in its essence, its existence, and its functions (Nel 2005:14-15). The building up of the local church is the aim and the work of the triune

God. This ministry often includes ‘renewal’ and change within the congregation to bring it into line with God’s purpose for the congregation (Nel 2005:22).

2.2.2 The concept of church growth

This section deals with the term ‘church growth’ coined by McGavran in the USA, especially with the definition of church growth and the history of the CGM. Historically the concept of building up the local church came from Europe, while the influence of church growth has started at the CGM (see section 2.2.2.2).

2.2.2.1 The definition of church growth

In the USA, the term ‘Church Growth’ was coined by McGavran (Wagner 1984b:8). McGavran had been working in India as a missionary for 30 years when he realised that liberal missionary theology was distorting the priority of evangelism. Many missionary societies produced little missionary results in spite of the enormous input of resources (Hong 2004:101). Thus McGavran utilised the method of church growth.

McGavran wanted to make use of the traditional terms ‘evangelism’ or ‘mission,’ but he found that these terms carried no weight in his situation. He tried to find the proper term for it. He combined the words ‘church’ and ‘growth’ to become ‘Church Growth’ (Jang 1979:230).

McGavran wrote *The Bridges of God* (1955), the book which technically set the CGM in motion. This book was a first on church growth (McClung 1985:5). McGavran began editing the *Church Growth Bulletin* in 1964, a small magazine which had been a great help in spreading the church growth idea. The magazine was renamed recently to *The Global Church Growth Bulletin*, and was given a new format.

McGavran (1982:5) explains that church growth equals faithfulness. Seeking and saving the lost pleases God:

Anyone who would comprehend the growth of Christian churches must see it primarily as faithfulness to God. God desires it. The Christian, like his Master, is sent to seek and save the lost. Rather than gaining something for oneself, finding the lost is to become “your servant for Christ’s sake.” Church

growth is a humane action: the strong bearing the burdens of the weak and introducing to the hungry the bread by which man lives. Nevertheless, God's obedient servants seek church growth not as an exercise in humanity, but because the extension of the Church is pleasing to God. Church growth is faithfulness.

Persons who are 'lost' in our world are all those who do not confess that Jesus is Lord, and have not become responsible members of any church. The 'lost' are 'non-believers.' To lead them to become Christians is the primary goal of the CGM (Van Engen 1981:340).

McGavran (1982:123-124) stresses the importance of the goal of church growth as follows:

The goal of church growth studies is not merely to collect facts as to the quantity of growth. It is not sufficient to see the structure clearly – though that must be done. The goal is through evaluation of the facts to understand the dynamics of church growth. Only as, on the basis of assured growth fact, we see the reasons for increase, the factors which God used to multiply His churches, and the conditions under which the Church has spread or remained stationary, do we understand church growth.

It is necessary to understand the reasons that cause increase, the factors which God used to multiply his churches, and the conditions under which the church has spread.

P. Wagner (1987:114) defines the meaning of church growth according to Mt 28:18-20's missionary commission as follows:

Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function and health of Christian churches as they relate to the effective implementation of God's commission to "make disciples of all peoples" (NIV).

The 'core' of church growth includes hermeneutics, sociology, organisational development, history, and theology. Such a definition and emphasis aim to understand the role of the church in the community. The relationship between

church and community is also understood with the help of the social sciences and practical theological analysis.

Church growth can be described as seeking and finding non-believers through human efforts that make use of the resources of social sciences and practical theological analysis. Combining this with understanding of God's purpose for the church, the role of the church in the community, and the relationship between the church and the community results in a better description.

2.2.2.2 The Church Growth Movement

This section is limited to the CGM from the historical viewpoint.

Church growth had been academically studied in the Church Growth School by D. McGavran, A. Tippett, R. Winter, and G. Peters. Thereupon the study has been advanced by P. Wagner, W. Arn, E. Gibbs, E. Towns, T. Rainer and L. Schaller (Kim 2007:7). The CGM offers a litany of suggestions on how churches can grow, from mission to leadership practices, to small groups and to liturgical style (Dougherty & Scheitle 2008:234).

In 1965 McGavran became the first dean of the Institute of Church Growth in the School of World Mission at Fuller Theological Seminary (Hayward 2002:219). Working with Arthur Glasser, David Winter, Charles Kraft, and Alan Tippet, McGavran has inspired and coordinated a movement that has by now generated hundreds of books and dissertations, and stimulated a continuing debate about the theology and practice of mission and evangelism (Guder 1994:146). They developed the church growth theory in the USA during the 1970s and 1980s.

Wagner (1983) popularised the CGM through his book, *On the Crest of the Wave*, one of the most popular literary products of the CGM (McClung 1985:5). The main concern of church growth advocates was to analyse the causes of the growth and decline of the church (Hong 2004:102).

Wagner (1986a:22-26) summarises the CGM by dividing it in past, present and future standpoints. In the past the CGM was carried on as follows. McGavran ([1955]1957) published a summary of what he had learned during his

formative period under the title *The Bridges of God* that became *the magna carta* of the CGM. It took McGavran fifteen years to solidify the CGM. He did it by using four vehicles:

- 1) The first vehicle was voluminous correspondence. Dialogue through the mail was McGavran's stock in trade. Christian leaders all over the world have files bulging with McGavran's extensive and well-developed epistles.
- 2) The second vehicle was publication. Three foundational works were produced. "*The Bridges of God*" and "*How Churches Grow*" were published in 1959 and "*Understanding Church Growth*" in 1980. It remains an irreplaceable textbook for any serious study in the field of church growth.
- 3) The third vehicle was personal appearances. McGavran travelled far and wide advocating church growth principles as a way of becoming more faithful to God in carrying out the missionary task of the church.
- 4) McGavran's fourth vehicle to solidify the CGM was education. He ran schools in India. He knew that freestanding ideas would not make a relatively long-term impact outside of an institutional structure.

The CGM helps the people of God to look into the mirror of the Bible to see clearly. Among the results is the rebirth of self-esteem in that beautiful God-given privilege we call church membership (Hunter 1986a:92).

Wagner (1986a:32-36) points out that the CGM in future would be employed with the benefits of science:

- 1) Church growth research methodology needs to be systematised and standardised.
- 2) The theology of church growth and its methodology need to be clarified, developed, and communicated to others.
- 3) To develop ways to measure church quality as well as measuring membership growth.
- 4) To aim for biblical balance between evangelism and mission.

CGM benefitted by becoming a science unto itself, by recasting the science of marketing for the purpose of membership recruitment. Survey, need analysis and locating market niches have become common components of the church's life (Olson 2002:14).

According to Wagner (1986a:26-31) there are also five of the more important facets of this new school of thought:

- 1) Church growth has expanded to include the western world. Thus far, church growth was promoted almost exclusively in the third world.
- 2) Church growth is now widely recognised as a movement.
- 3) Church growth is now a discreet academic field. More and more Bible schools and theological seminaries are introducing courses in church growth in their curricula.
- 4) Church growth has made some significant contributions to Christian thought and ministry. The first area is theological and the second area is methodological.
- 5) Church growth delivery systems have been put in place. Early in the CGM it became obvious that the theories which were being developed eventually had to be translated into practical tools which could be delivered to churches and to mission fields.

Another important development is that the modern CGM and literature, launched by Donald McGavran's seminal research approach and discoveries, have in principle revolutionised the approach that future Christians will take to spread the faith (Hunter III 1986:69).

According to Jeong (2000:280) the theory of the church growth of McGavran has been criticised for some reasons:

- 1) The church growth theory of McGavran is the product of his long missionary experience. During his missionary work he changed his missionary methods. He stressed that the 'bridges of God' is an effective way for church growth through multi-individual, mutually interdependent conversion. Thus if we criticise

this theory theoretically, not understanding the missionary context or situation, it is difficult to see the true meaning of the people's movement.

2) McGavran had done his missionary work in India, which has a thorough hierarchical society. He had systemised this theory based on its social background. Therefore it is difficult to accept it without understanding the hierarchical society.

3) The principle of church growth itself seemed non-biblical. If it is amended on biblical grounds, it might yield good products.

4) Church growth was misunderstood as a new social salvation. The reason is that conservatives in theology got stuck at personal salvation and lacked the study of, and interest in a group or a mass. One of McGavran's missionary contributions stressed by him is the process of accepting the gospel in term of the people (group or mass) dimension.

Wagner (1986a:38) concludes by saying that the CGM is not a mere temporary fashion. It has had a fruitful past, it has gathered strength through the years, and its future looks bright. It is only an instrument in God's hand to accomplish his purposes in the world. God's purpose is to proclaim Jesus Christ as God and only saviour and to persuade men and women everywhere to become disciples of Jesus Christ and responsible members of his church.

2.2.3 The concept of the Natural Church Development theory

One of reasons for using the concept of the NCD theory is to explain a 'need-oriented diaconal ministry.' The motive or starting point of this thesis is inter alia derived from the 'need-oriented evangelism' of Schwarz's eight quality characteristics. NCD is a theory of church growth developed by Christian Schwarz, the president of the Institute for Church Growth in Germany.

What does NCD mean? It is "releasing the growth automatism, by which God Himself grows His church" (Schwarz 1998:13). Schwarz (2000:10-11) maintains that there is a law of polarity in the created order: every force is connected to a counter-force. The two poles (force and counterforce) mutually attract each other, and this creates space for what he calls 'biotic potential.'

Schwarz (1998:8-9) proposed the NCD as an organic development of the church. As living organisms grow according to the principles of life, churches also grow according to the principles of spiritual life. Schwarz (2000:18-19) conducted a worldwide empirical survey of 1,000 churches (large/small churches, growing/declining churches, charismatic/non-charismatic churches, etc.). After comparing and correlating quantitative growth and qualitative characteristics of the churches, Schwarz (2000) found that the quality of a church influences the production of quantity, but quantity may be produced with or without quality.

In the NCD quality is the root; quantity the natural fruit. The quality of a church is the quality of its people and nothing more. According to Schwarz (1998:42) the qualitative approach has tremendous significance for practical ministry. The fundamental question is not “How do we attract more people to our worship service,” but rather “How can we grow in each of the eight quality areas?” Schwarz (2005:25-26) posed three questions to be asked by congregations:

- 1) What is the overall quality of our church?
- 2) At this moment, what should our strategic emphasis be in terms of church health?
- 3) After having worked on that area for a year: How much progress did our church make in qualitative growth?

Schwarz (2005:88) suggested that there should be eight quality characteristics, because there are not one but at least eight different keys to church development:

- 1) Empowering leadership – are you focusing on equipping believers for their ministry?
- 2) Gift oriented lay ministry – are tasks in your church distributed according to the criterion of gifting?
- 3) Passionate spirituality – is the spiritual life of the church members

characterised by passion?

- 4) Functional structures – do the structures of your church contribute to growth?
- 5) Inspiring worship services – are your worship services an inspiring experience for the members?
- 6) Holistic small groups – do the small groups address the life issues of their members?
- 7) Need-oriented evangelism – are the evangelistic activities related to the needs of those you are trying to win?
- 8) Loving relationships – are the relationships of the members characterised by love?

The model has a qualitative starting point: improving the quality represented by the eight characteristics will have quantitative consequences (Erwich 2004:182). These eight summarise the quality characteristics of healthy churches. The questions hint at the decisive point behind each of these principles.

There are also six growth forces. The six forces are most powerful when they work in harmony with each other. Every single force contributes to ‘all by itself’ growth (Schwarz 1998:61-82). When Jesus spoke about the dynamics of God’s kingdom, he continually referred to nature. According to Schwarz (2005:92-103) it can be summarised as follows:

- 1) *Interdependence*: one of the great miracles of God’s creation is the interdependence of its parts, from the most minute micro-organisms to the most magnificent stars.
- 2) *Multiplication*: in God’s creation, unlimited growth is unnatural. A tree does not grow bigger and bigger. It brings forth new trees, which in turn produce more trees. This is the principle of multiplication that God has implanted into all of his creation.
- 3) *Energy transformation*: the power behind this principle is so dramatic that I can only assign it to the fact that God Himself has designed it in his wisdom.
- 4) *Sustainability*: by God’s design, the natural fruit of every living organism contains the seed for its reproduction. Since natural reproduction follows the

principle of multiplication, not addition, sustainability contributes to dramatic growth.

5) *Symbiosis*: two elements are important.

(1) The 'dissimilarity' of two organisms and

(2) Their 'mutually beneficial relationship.' If one of these two elements is neglected the principle of symbiosis cannot release its power.

6) *Fruitfulness*: all living things in God's creation are characterised by their ability to bear fruit. Measuring long-term fruit is a fitting way to assess the health of a given organism.

The elements in this model are thus specifically focused on creating space for automatic growth.

Erwick (2004:184-189) says that in analysing Schwarz's model some serious methodological, theological and missiological concerns need to be taken into account:

1) There is concern about the empirical basis of the NCD and its methodology, especially its empirical validity for specific research and data related to the results. Since there is no clear explanation of the relationship between Scripture, normal observation (principles from nature and biology) and empirical research, it seems like a preconceived theory in the process of being validated by after-research.

2) The theological concern is that Schwarz's model does not pay sufficient attention to the context in which churches find themselves. To develop a contextual church development theology, it is necessary to use contextualised principles that reflect the relationship between the gospel and the culture. More local factors would need to be taken into account to correct this model.

3) The missionary concern is that the eight quality characteristics are not interacting deeply enough with the key themes of the Bible. Overlooking the key missionary themes in the Bible leads to an overemphasis on the 'how,' instead of zooming in on 'what' and 'why.'

It is not feasible to apply the NCD theory just as it is in the context of the Korean society and church for methodological, theological and missiological reasons as Erwick pointed out above. Korean church leaders have to think of what congregational development will be both 'sound' and 'effective' for the Korean society and church.

According to Nel (2009a:236) even though the church and its building up is a trinitarian concept, Schwarz regarded it as 'biotic', which implies nothing less than a rediscovery of the laws of life (Schwarz 1998:7), and 'all-by-itself' principle that releases the growth automatism, with which God Himself builds the church (Schwarz 1998:12-14). How responsible this distinction is, is indeed debatable. The building up of the local church from a trinitarian concept does not leave much room for anything natural or automatic.

Erwick (2004:189) concludes by saying that "A serious attempt needs to be made to use the empirical indicators as developed by the gospel and our culture network. Growing local flowers (churches) might be the hardest challenge of all." Further analysis and new research needs to be carried out.

The 'need-oriented evangelism' of Schwarz's eight quality characteristics is applicable to a 'need-oriented diaconal ministry.' One of the core factors of need-oriented evangelism is to meet the needs of non-Christians. A diaconal ministry is 'service that cares for one's needs' (Klinken 1989:26). It is closely related to satisfying the needs of non-believers. It can be applied to the 'need-oriented community service' referred to in chapters 1 and 2.

To meet the needs of non-believers through a need-oriented diaconal ministry can ultimately play an important role in congregational development as well. Considine (1995:3) describes it as follows:

While most churches have been very reluctant in utilizing marketing techniques, the challenges and problems confronting churches today necessitate a more realistic and pragmatic consideration of how a marketing orientation may enable them to best meet the needs of their desired constituents and ultimately grow and prosper.

Many Korean congregations have faced a serious crisis when their communities changed, because they could not relate to the new people surrounding the church after the neighbourhood had changed. Thus they either refused to relate to the new people or they did not know how to relate? In places where this has been true, the only alternative the congregation has had was to move or die (DuBose 1978:145-146).

In the Korean context a need-oriented diaconal service that looks after the needs of non-Christians will be an effective strategy for congregational development. Helping these people to become meaningfully involved in the Korean congregations will bring about growth and bring more people together.

2.3 The role of church growth and the NCD in the building up of the local church

This section deals with possibilities to utilise church growth and the NCD in building up the local church. Congregational development is the goal with utilisation of church growth and NCD principles. The common points and differences of church growth and the NCD on the building up of the local church will be dealt with in succession.

The NCD did not succeed to the CGM, but started with a new paradigm with the new born generation (Kim 2008:123). Schwarz moves towards 'growing up' and a 'principle-oriented approach,' but McGavran towards 'growing more' and a 'practice-oriented approach' (Kim 2008:127).

There is an unspoken assumption within the CGM that 'growing congregations' are automatically 'good churches' (Schwarz 1998:20) (the reason may be that while quantitative growth of the church as well as the growth rate can be measured with a certain degree of accuracy, a reliable procedure for measuring qualitative growth with objective, demonstrable criteria is not yet available; cf. see the variety of questions on a vital congregation [Dick 2007:127-143]). Schwarz (1998:96) says "In our work at the Institute for Church Development we soon discovered that quantitative evaluation alone is insufficient to depict the growth dynamics of a church."

According to Schwarz (2000:13-14) the major differences between NCD and other church growth concepts can be expressed with three main points:

- 1) NCD rejects merely pragmatic and a-theological approaches and replaces them with a principle-oriented point of departure.
- 2) NCD has no quantitative approach, but looks at the quality of church life as the key to church development.
- 3) NCD does not attempt to 'make' church growth, but to release the growth automatisms, with which God Himself builds the church.

It means leaving behind human-made prescriptions for success and moving on to growth principles which are given by God Himself to all of his creation.

However, when they are in conflict with each other, problems may arise. It seems that seeking the NCD's eight qualities is theoretically desirable, but practically not feasible (Hong 2004:107). Schwarz's model is criticised for creating a juxtaposition between NCD and (the) Church Growth (Movement). For example, many of the characteristics Schwarz used and developed circled around in the work of C. Peter Wagner (Erwick 2004:186). Thus as the NCD deals with the inner workings of the local church from a pastoral perspective, the church growth is related to the outward workings of the church, about its mission for the growth of the local church.

The difference between McGavran's theory and congregational development comes from inverting the role of theory in church growth. Originally McGavran's church growth theory did not start from biblical convictions or sound congregational principles of development. He looked for successful factors and did not start with 'what' or 'why,' but 'how' to promote church growth from the sociological perspective. He tried to formulate a theory and afterwards find theoretical bases from the Bible. The homogeneous unit, people's movement, and receptivity theory of McGavran came from practical situations. India, where he had worked as a missionary, is divided into a four caste system with Brahmin, Kshatriya, Vaisya, and Sudra, and it was difficult for local churches to grow with the traditional congregational developmental ways in the

context of the caste system. The theory of McGavran's church growth has been criticised by scholars of congregational development. Therefore to build up the local church through a need-oriented diaconal ministry in Korea has to start from a sound congregational development principle that identifies 'what' congregational development is, 'why' a congregation grows, understand and research the context, the (Korean) situations. Congregational development has to be applied with a developed theory that is sound and effective at the same time.

When it comes to comparing 'building up the local church' with 'church growth,' the subtle difference is indicated by Nel (2009b:440):

An example of the sometimes subtle difference between a faithfulness (to the theological principle) and a growth approach in congregational analysis is relevant here. Here, because it is in this ministry that this distinction is the most obvious.

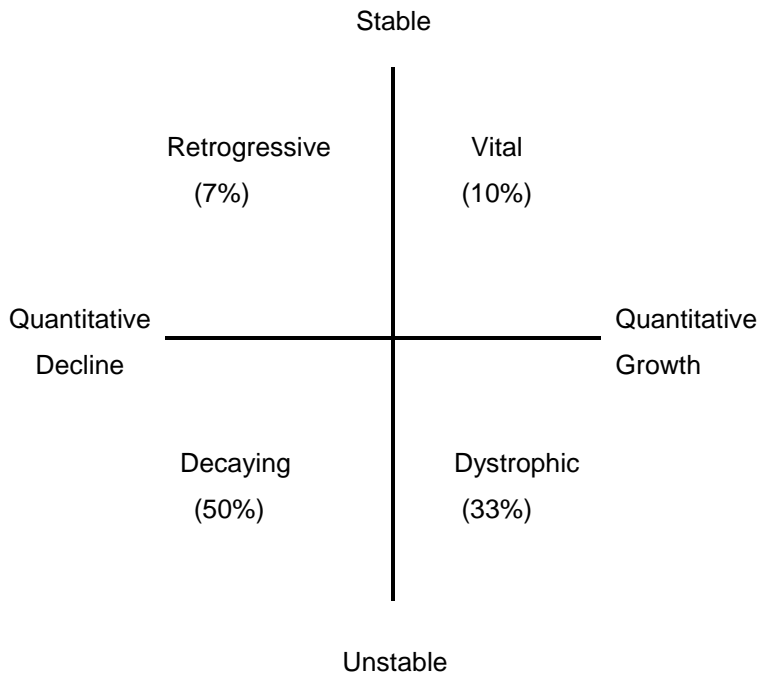
The reason is that intensive attention to building up the local church does not necessarily mean a growth in number – not always immediately (Nel 2005:56). 'Growth' cannot be unimportant in mission thinking, but it is not its motive (Nel 2009b:440). In other words, "the church is called to mission for the integrity of mission, nor for the sake of church growth" (Callahan 1990:19). The production of higher quality will generate quantitative growth as a natural 'by product' (Schwarz 1998:42). Church health (see the detailed discussion on congregational health by Manala [2010:3-6]), is thus measured by obedience, not by competition (Nel 2009b:440-441).

Dick (2007:13) explains that the vision for congregational wholeness presented in *Vital Signs* is predicated on three assumptions:

- 1) Everyone would like to see the church stable and growing.
- 2) While the vast majority of our churches are limited in growth potential, almost every congregation can work to become more stable.
- 3) God empowers every congregation through the Holy Spirit to become vital, vibrant, healthy centres of Christian discipleship. Every congregation has at least pockets of vitality upon which to build and grow.

From the perspective of church quality and quantity, four different categories of churches are identified by Dick (2007:12):

Figure 2 Vital Signs (Dick 2007:12; cf. Schwarz 2000:21)



While the *vital* church that is growing and stable is very busy doing the work of the body of Christ, the *dystrophic* church has a growth for growth's sake that ultimately makes it harder for the 'organism' to survive (Dick 2007:11). The problem is that the dystrophic growing condition is also acceptable to the growing concept of the church growth of McGavran. A church goes through a period of numeric decline that enables it to become more active and effective, rather than less. This is called 'retrogression.' There is also a congregational type that is unstable and declining, or decaying. Most of the congregations in this category are at the threshold of crisis, whether they acknowledge it or not (Dick 2007:11-12).

Dick (2007:90-91) helps to look at this distinction between vital and dystrophic when he describes vital congregations:

The greatest difference between vital and dystrophic churches is the way they view growth. Dystrophic churches devote an

enormous amount of energy to getting bigger; growth is a good and an end in itself. In vital churches growth is a by product of healthy practices ... [V]ital congregations find that they have no trouble drawing and keeping new participants, though their numeric increases may not be as dramatic as most of their dystrophic counterparts.

In the Korean church growth context, numerical growth has mainly been emphasised, neglecting to improve church members to mature in their personal faith, and to meet the local community and its people's mental, physical, cultural, and spiritual needs.

The definition of congregational development in Korea needs rethinking. It must not only include numerical growth, but also maturity of personal faith and the attitude of the community, by including the relationship between the neighbour and the world, according to the standard of the Bible (Shin 2005:304). A sound theology of congregational development is needed. Building up the local church should lead church members on pathways to vitality, help the local church to become a living organism, and lead them to fulfil the variety of works entrusted to the body of Christ. Effective and contextualised principles that reflect the relationship between the gospel and the (Korean) culture are imperative in order to develop a contextual (Korean) congregational development theology (see the detailed theory of congregational development for Korean congregations in part 4).

2.4 The identity of mission and evangelism in congregational studies

The church growth of McGavran has a definite perspective on mission and evangelism and the relationship between them, whereas the NCD does not pay sufficient attention to evangelism and is not deeply enough interacting with mission (cf. Erwick 2004:184-189). To identify mission and evangelism McGavran's view on congregational development is used.

The contemporary secular definition of mission is simply 'sending someone forth with a specific purpose.' That purpose may be defined broadly (e.g. to represent the interests of the sender) or very narrowly (e.g. to hand-deliver a message written by the sender) (Moreau 2000b:636). There have

been a variety of definitions of mission. In a wider sense, mission is ‘the redemptive ministry of God carried out in the world’ (Hong 2004:103). Mission is also defined narrowly as “an enterprise devoted to proclaiming the good news of Jesus Christ, and to persuading men and women to become his disciples and responsible members of his church” (McGavran 1982:23-24).

In earlier days, mission was interpreted primarily in cultural terms or in ecclesiological categories (cf. Jones 1986:51-53). However, since the First World War, the mission of God, *Missio Dei* (Latin for ‘the sending of God,’ in the sense of ‘being sent,’ a phrase in Protestant missiological discussion especially since the 1950s [McIntosh 2000:631]), surfaced clearly, and mission was understood as being derived from the very nature of God (Bosch 2002:389-393). This implies a hermeneutical dimension of God’s mission in terms of God (Chung 2010:142). Historical reconstruction plays a central and indispensable role in the formulation of mission theory and practice by supplying analogies, paradigms, historical prototypes, and antecedents (Holladay 1983:86). Hoekendijk (1963:41-55) says that the threefold aim of mission: *kerygma*, *koinonia*, and *diakonia* reinforce each other as they embody and articulate *shalom*, the earmark of the messianic age and community. Mission is to establish the kingdom of God over the whole of creation (cf. Hoekendijk 1966:25-31) and is a Kingdom-seeking venture into the world as the theatre of God’s activity (Nel 2009b:440).

The missionary identity of the church was realised long before the gospel and culture movement or the emerging church movement (Nel 2009b:432). The mission grounded on Christ crucified demonstrates that the motive of mission is love (Chung 2010:143). The church, and each congregation as a part of the catholic church, has the honour of taking part in this mission of God (Nel 2005:31-32). God gives us the wonderful gift of mission. Amid the anxieties and frenzies of this life, God comes to us and gives us this gift (Callahan 1995:1). McGavran (1972b:135) indicates that strategies in mission start with the authority of the Bible and of those passages which command discipleship or make it the essence of mission (such as Mt 28:19; Rm 1:5; Jn 14:6; Ac 4:12, 1 Jn 5:12, Rm 10:11-15, and 2 Cor 5:18). Congregations that find and give voice

to their faith are stronger in mission (Dudley 1992:746). Mission-driven congregations have a mission action plan – a ‘blueprint for people’ focusing on those they plan to help in mission (Callahan 1995:48). Congregational development focuses on the development of missionary churches and functions primarily as a theological theory concerning the initiation and guidance of processes in the community of faith (Erwich 2004:181).

No matter how often evangelism is emphasised in congregational development, it is never too much (Hong 2007b:221). According to Coleman (2000:341-342) evangelism announces that salvation has come. The verb ‘evangelise’ literally means to bear good news. In the noun form, it translates ‘gospel’ or ‘euangellion’ (ευαγγελιον). The Hebrew term (בשורה) translated in the Septuagint by the same word appears in the writings of Isaiah (52:7; 61:1, 2). Jesus interpreted his mission as fulfilment of this promise (Lk 4:18, 19). He saw himself as an evangelist, announcing the coming of the kingdom of God.

At this point there is today often confusion among Christians. Some contend that evangelism involves only the gospel declaration, while others identify it essentially with establishing a caring presence in society or seeking to rectify injustice. It should be clear that all three are necessary.

The term ‘evangelist’, a proclaimer of the gospel, is used three times in the New Testament: Ac 21:8 refers to Philip as the evangelist; Eph 4:11 refers to the evangelist as a gift or office of the church; and in 2 Tim 4:5 Timothy is exhorted to do the work of an evangelist. The evangelist ordinarily combined his duty of proclaiming the gospel with such offices as bishop or deacon (Livingstone 1997:581). Armstrong (1979:56-57) explains the difference between ‘evangelical’ and ‘evangelism’:

To some people an evangelical is a person who stresses the importance of a personal relationship with Jesus Christ. Evangelism refers to the proclamation of the gospel. Evangelical implies a theological emphasis, whereas evangelism implies a purposeful activity. Evangelical is being; evangelism is doing.

Evangelism is thus regarded as a purposeful activity that proclaims the good news. Evangelism is an 'essential dimension' of mission (Bosch 2002:10). From the beginning of Christianity, the evangelist has played an important role in reaching the non-Christian population. As missionaries, apologists, and theological educators, evangelists have played vital roles in the growth of the church (Harber 2000:346).

McGavran sees the term 'church growth' as a synonym for evangelism and mission (cf. Hong 2007b:221). McGavran (1982:193) says that "Church growth is the chief intent of mission and evangelism." According to McGavran (1982:v) evangelism and church growth form an inseparable relationship:

Evangelization intends the redemption of individuals and the multiplication of Christ's churches. Concern for evangelism and church growth is an essential part of the Christian faith and an irreplaceable part of the work of the Church. The Church is the Body of Christ and brings persons and nations to faith and obedience as it proclaims the gospel effectively to all peoples and incorporates believers from every nation in churches. Believing this, the Church girds for action.

While evangelism may not represent the totality of mission, it rests at its heart (Gibbs 1981:82). More importantly, the locus of the CGM moved from the mission fields to the local churches. Congregational development is also moving from being numerical growth-driven to becoming maturity-driven (Hong 2004:101).

Church growth differs from evangelism. A mark of visible church growth usually is its numerical growth as shown by social scientific analysis (Van Engen 1981:390) (it analyses how some churches grow and decline, and why some churches experience a healthy growth). Guder (1994:147) states the negative evaluation of 'evangelism' in the CGM: "The Church Growth Movement addresses evangelism more methodologically than theologically; it focuses largely on how we do evangelism, since the why of mission is assumed with the principle that God desires the numerical growth of the church." When congregational development theories affirm that the aim of evangelism is the

multiplication of churches, they are advocating a theology that makes the church the end of God's mission (Costas 1974:135).

Thom S. Rainer (1990:57) places the focus on the centrality of evangelism, especially in the Book of Acts as follows:

With the exception of M. Green's *Evangelism in the Early Church*, the subjects of evangelism and church growth in the Book of Acts have been unaccountably neglected in recent years. Church growth writers refer to Acts rather consistently to support their theology and practice, but no detailed work has come from the movement. Most evangelistic works approach Acts from a theological perspective, building a biblical apologia for the mandate of evangelism.

There are some theologians who debate this standpoint, from J. C. Hoekendijk and Hans Rudi Weber to J. C. Packer, in terms of evangelism (on Hoekendijk, see Van Engen [1981:305-323]; on Weber, see [1981:207-209]; on Packer, see [1981:464-467]). Hoekendijk is arguing that real evangelism must most vigorously seek to create (not churches, but) outposts of the kingdom of God in all its perfect purity, love, and power. Hoekendijk (1963:7-8) rejects the 'misconception' that evangelism is the 'planting of the church (or even the extension of the church)' for the following reason:

The *plantatio ecclesiae* (but) [P]lanting the Church in this institutional way of thinking cannot be the aim of missions. Evangelism and churchfication are not identical and very often they are each other's bitterest enemies [I]t is impossible to think of *plantatio ecclesiae* as the end of evangelism.

His criticism of the church is probably, at least partly, due to these tendencies in cases where churches were involved in reaching the world (Nel 2009b:433). Evangelism is primarily related to conversion growth (Hong 2004:103). Thus evangelism is critical of the strategies for the growth of the church.

However, the world has grown up and a simple life no longer can hold the imagination (Olson 2002:22). We live in a pluralistic society. This is changing for the better. The churches are under pressure by the changes in society (cf. Chung 2010:141). The time demands a new form of the essence of evangelism

or of the gospel (Küng 1995:4). Green (1977:15) already reminded that “Evangelism is never proclamation in a vacuum; but always to people, and the message must be given in terms that make sense to them.” A concept of evangelism that includes both personal commitment and social concern can be accepted (Armstrong 1979:52). Green (1977:77) looked at some of the ways in which the core of the gospel was adapted to the very differing needs in a variety of environments. Evangelism is in the process of translating the gospel that leads people to the salvation of God (Green 1977:115-117). Paul states that “To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some” (1 Cor 9:22 NIV). As evangelism is part and parcel of congregational development, congregational development has to adopt a new form that adapts to the essence of evangelism.

The modern Korean history cannot be described without recognising the influence of Christian missions. Few would argue the point that the Christian gospel has played a major role in formulating modern culture in Korea (Park 1985:49). South Korea tends to categorise spheres of activity exclusively as ‘mission’ or, in the case of the quantitative growth factor, as ‘evangelism.’ But in the experiences of Korea, one cannot be separated from the other. From a historical viewpoint, their relative importance as factors contributing to congregational development may be debated; they are however sides of the same coin - the coin being the gospel of Jesus Christ (Park 1985:49). As the Korean church is experiencing stagnation, evangelism needs to be revived in terms of congregational development. For this, revival or renewal has to be understood, utilised and applied with clarity on the meaning of each word: mission, congregational development and evangelism. Thus in Korea evangelism and mission should be understood in terms of the incarnation of the gospel into Korean history and Korean cultural identity (Park 1985:57-58).

3. THE FOUNDATIONAL ISSUES IN BUILDING UP THE LOCAL CHURCH

This part deals with the foundational issues in congregational development concentrated on finding the way to the healthy growth needed in the Korean

church and how to start to carry it out. The growth concept has at the same time been influenced positively and negatively by the works of the CGM of McGavran, especially on the way to numerical growth.

3.1 Critique on church growth

Congregational development in itself is good and important as presupposed in this thesis. Hadaway (1991:12) indicates that it is a view which has been supported theologically, ethically and statistically, even though not without arguments to the contrary.

Evaluating the CGM theologically is not easy. For instance, according to Van Engen (1981:324) church growth has been viewed with suspicion by the ecumenical world. As the missionary organisations emphasise the controversial subject of individual conversion, the conservative evangelicals mistrust its emphasis on anthropology, modern technology and cultural diversity. Ultra-conservative evangelicals argue that this movement seems to ignore the church's horizontal responsibilities such as alleviating hunger, disease and injustice. McGavran (1968:336) reacted to the critique on CGM:

Perhaps I should not have been surprised at the anti-church-growth sentiment. After all, such critical responses validate my thesis that mission strategies of the fifties and sixties were notably lacking in growth emphasis. Those who hold the current wrong strategy might have been expected to react vigorously to a dispassionate description of it.

The field of church growth will be covered. The variety of critical standpoints on church growth can be summarised as follows:

First, 'church growth' is a missionary theory developed in the American society and culture, using the 'soil' of India as an experimental field. It was church growth absorbing the pragmatism of the USA (Jeong 2000:242). Can this kind of church growth directly be applied to the 'soil' of the Korean church? Baumann (1976:20) states that the principle and methodology of church growth in the USA differ from that in Korea. It arose from various cultures and should be carefully considered, because the biblical principle is very important. But a

national homogeneousness peculiar to Korea has the advantage of applying McGavran's theory in the context of the Korean society and congregations (Jeong 2000:281).

Korean congregations must carefully select both a 'sound' and an 'appropriate' methodology that will accomplish congregational development. This must be undertaken through evaluating McGavran's church growth theory and applying it in practice.

Second, all growth through church growth is not necessarily 'healthy.' According to George (1986:159-167), the Charles E. Fuller Institute provided guidance for growth in their training programmes in 1975. With the experience they have, they address seven key questions:

- 1) What makes church growth counselling necessary?
- 2) How is church growth counselling different from ordinary forms of church counselling?
- 3) Who provides help to churches?
- 4) How is church growth counselling helpful?
- 5) Which form of counselling is helpful?
- 6) What is CEFI doing to help counselling?
- 7) What is the future of church growth counselling?

The Korean church needs this type of guidance about growth, in order to discern which growth is healthy for its church growth.

DuBose (1978:121-122) indicated at least four areas which show patterns of unhealthy growth. This is illustrated through simple analogies taken from horticulture and medicine:

- 1) Hasty growth. Some plants can grow so rapidly that they fail to bear fruit.
- 2) Sucker-growth. Anyone familiar with raising tomatoes commercially will be aware of this. As the tomatoes grow and are staked, they are also pruned. The Bible talks about pruning as well as about growth.
- 3) Parasitic growth. It is undesirable to live and thrive at the expense of another

organism.

4) Malignant growth. Cancer is a growth. Too often there is a tendency to attach great if not ultimate significance to numerical growth.

Korean church growth can be seen as 'hasty growth,' especially from the 1960s to the early 1990s (the reason may be mainly connected with the growing economy. South Korea is a developed country and had one of the world's fastest growing economies from the early 1960s to the late 1990s).

The 'hasty growth' of Korean churches was unhealthy. It gave rise to ill effects, and was not building up the local church in the biblical sense (cf. Nel 2005:30-31). Since the 1990's Korean congregations have been struggling to resolve the problems that arose from that renewal.

Thirdly, Gibbs (1981:21) mentions the 'quality' problem of church growth as follows:

Many radical Christians are more concerned with the content and quality of the commitment rather than the numbers involved. But church growth people long for more Christians as well as better Christians. Numbers are not simply numbers; they stand for people, and each digit represents an individual of intrinsic worth and dignity, for people are made in the image of God.

This criticism is made because of the inclination towards numerical growth in the CGM (Schwarz 1998:3). The church is in Christ and has to grow up toward Him. Therefore the church's growth should not be thought of in terms of quantity, of numerical expansion of its membership, but in terms of quality, an increasing approximation of believers to Christ (Lincoln 1990:261). Bigger is not better, nor is it more effective (Sjogren 2002:16). Dick (2007:8) stresses that numerical growth cannot guarantee the faithfulness and effectiveness of the church: "Bigger says nothing about faithfulness, and active says nothing about effectiveness. The value of our ministry is judged by the impact it has on people's lives, not on how many people show up." Numerical growth is not the only sign of reformation either (Nel 2009b:434).

The growth concept of the Korean church leans towards the numerical

growth of the Church Growth School. Church growth has also created enormous problems for adequate Christian nurture and education (Grayson 2002:165). In the report on the future of the Korean church (2005:235) non-religious Korean people evaluated the Korean church as follows: “Not concerned with seeking the truth, but with extending the total number of believers” reached 64.6%. It shows that the Korean church was seen to be inclined to exterior development more than concentrating its efforts on the church’s true inner development or maturity (the reason may be that congregations that are ‘picky,’ that only regard some modes of ministry as being important and are only ‘pursuing’ those modes they like, and are not involved in building up the local church in the biblical sense [Nel 2005:30-31]; see the modes of ministry of table 4).

When a church does not fulfil its calling and purpose on earth, such a church is false, and such a church urgently needs reformation (Nel 2005:365). The spiritual maturity of a church makes an impact on people’s lives. Therefore balanced growth should be sought by the Korean congregations.

Fourth, the neglect of the Kingdom emphasis in church growth thinking is clear from the writings of Donald McGavran. He does not clarify the relationship between the Church and the Kingdom. The failure of church growth thinking to differentiate between the Church and the Kingdom has led to a great deal of misunderstanding and criticism (Gibbs 1981:52).

Glasser (1972:33-53), a co-worker of the CGM, regards the Kingdom as the entire spiritual world, with its future eschatological consummation. Through the missionary obedience of the church, God is bringing the blessing of ‘salvation today’ to men in all nations. Tomorrow, the Son of man will come in glorious manifestation.

According to Gibbs (1981:54-56) biblical scholars have understood the ‘Kingdom’ in a variety of ways. Those who regard the Kingdom as entirely ‘future’ or entirely ‘present’ have emphasised one or other aspects of the biblical evidence, while ignoring or explaining away other strands of teaching. Their views can be summarised under three general headings:

- 1) The Kingdom considered as entirely in the future. This view was propounded at the end of the last century by Johannes Weiss as a result of the rediscovery of many documents of the apocalyptic type.
- 2) The Kingdom considered as an accomplished fact realised in the coming of Christ. This understanding of the Kingdom as fully present is the view of Dodd, who describes his theory as 'realised eschatology.'
- 3) The Kingdom considered as partly present but mostly future. This is perhaps the most popular position among contemporary New Testament scholars. Rudolf Otto used the phrase, 'anticipated eschatology.' For him the fact that the Kingdom has drawn near means that it has already come in an inaugural sense – but there is yet more to come.

The 'core' of the matter is the relationship between the church of Christ and the kingdom of God. More specially, what is the relationship between the growth of the church and the coming of the Kingdom? (Gibbs 1981:54) For some the work of the Kingdom is spiritual; for others it is material. To some people Kingdom work is church work; to others it is changing social structures. Models of the Kingdom are not just opinions or theories; they are often the lenses through which we view reality (Snyder 1991:11).

The similarity and difference between the Church and the Kingdom must be seen. Theologians through the centuries have struggled to express the relationship between the Church and the Kingdom (Gibbs 1981:79). Snyder (1983:11) shows the difference between the Church and the Kingdom as follows:

Church people think about how to get people into the church;
Kingdom people think about how to get the church into the world. Church people worry that the world might change the church; Kingdom people work to see the church changes the world.

The church is visible as the Kingdom community only insofar as it manifests Christ's reign over all of its life and activity (Nicholls 1986:15). Snyder (2004:13) explains that the relationship between the Kingdom and the Church is 'the Kingdom is being; the Church is doing':

The Church is the agent of the Kingdom of God. To speak of evangelism, prophetic witness or any other dimension of the church without relating these to the church's Kingdom mission is to lose the biblical perspective and develop a stunted vision of the church's calling.

Building up the local church draws the church into the realities of life. God wants to do something in and for this reality. Every congregation should plainly exhibit the kingdom of God in the way it exists and functions (Nel 2005:13). The Kingdom is a much broader concept than the Church. God's activity is in no way restricted to the church. His arena is the world He came to save. Outside the Church, signs of the Kingdom are to be found in the form of God's image, recognisable, though sadly disfigured, in the lives of all men.

Criticism of the idea or theory of church growth is necessary. To be more effective and better for the Korean congregations, church growth theories should be adapted to the Korean society and the context of its congregations. Taking the quality of church growth into account can lead to a balanced growth of the Korean congregations. Taking the meaning and application of the Kingdom into account in congregational studies prevents the church from restricting God's salvation and justice.

3.2 The reason for the growing interest in congregational studies

In the Netherlands and in Germany the reason for the growing interest in congregational development is closely related to the decline in the involvement of the ordinary church-member (Nel 2005:10). North and South America, and Oceania were also faced with the same problems (see table 2 for the detailed data).

Lee (2005:136-137) summarises the reasons:

- 1) The process of rationalisation plays an important role in the religious decline of the western society, because rationalisation is inclined to ignore traditional values and to focus on effectiveness and efficiency. It means that the influence of traditional factors is decreasing in an environment of rationalisation.
- 2) The higher and more developed the level of education, science and

industrialisation, the more religious faith and religious participation weakens and declines.

3) The spreading of moral and cultural individualism erodes and weakens traditional religion and religious inclination.

A key feature of Christianity in the 20th century is its decline in the west, and its upsurge in the non-western parts of the world (Hong 2004:101). According to Robert (2000:5) at the beginning of the 20th century, European Christianity dominated the world. Christendom constituted approximately 70.6 percent of the world population. By the end of the twentieth century, the percentage had dropped to 28 percent. In the USA, the bulk of the ministry to non-believers is more accurately described as reaching out to welcome back the previously churched (Gibbs & Bolger 2006:19).

Table 2 The Christian rate changed notably from 1900 to 2000 (unit: %)

Country The year	Europe	North America	Latin America	Oceania	Africa	Asia
1900	94.5%	96.6%	95.2%	77.5%	9.2%	2.3%
2000	76.8%	84.2%	92.7%	82.6%	45.9%	8.5%

Source: Barrett et al, 2001.

As indicated in table 2, the growth-rate of Christianity in Europe and North America has notably decreased from 94.5% to 76.8% and 96.8% to 84.2% respectively. In the case of Latin America, it has also gradually decreased from 95.2% to 92.7%. However, the growth-rate of the non-western world like Africa and Asia has increased from 9.2% to 45.9% and 2.3% to 8.5% respectively.

It is an obvious observation that the growth of Christianity has moved from the western world to the non-western world. During the 1980's, for the first time in church history, the number of Christians in the non-western world began to exceed the number of Christians in the western world. Churches in Asia, Africa, and Latin America are now sending thousands of missionaries to other regions and countries, while the decline and disorientation of the churches in the west is increasingly becoming a matter of concern.

While the Christian growth-rate of the non-western world like Africa and Asia has increased, the growth-rate of the South Korean church has been declining since the late 1990s. This put an end to the rapid growth experienced until the 1990s. The Korean church is experiencing stagnation due to the church's inner life and the changes in society. The revivalism, missionary passion and the Para-church movement, as well as Bible study and the university culture have deteriorated. The reduction in the growth of the Korean church is reported in various ways.

First, the number of young people attending church is decreasing continually. The reason why this is such a tragedy is that the Korean church sees the youth as the hope of the future. In table 3 the statistics, in the case of young people, clearly show the extent of the problem:

Table 3 Growth-rate of South Korea's religions (unit:%)

	1985			1995			2005		
	Buddhism	Protestant	Catholic	Buddhism	Protestant	Catholic	Buddhism	Protestant	Catholic
0-9	15.0	18.1	4.4	18.3	22.5	7.2	17.7	20.4	11.7
10-19	18.6	17.3	4.9	19.4	19.7	5.8	19.3	17.9	11.2
20-29	25.2	17.9	5.7	24.7	20.0	7.0	19.6	17.7	9.8

Source: Statistics Korea, 1985, 1995, 2005.

Buddhism grew from 15.0% to 19.4% to 19.6%. The Catholic Church increased from 4.4% to 5.8% to 9.8%. In the case of the Protestant church, it *declined* in 1995 from 19.7% to 17.7%. This means that the Protestant youth have been negatively influenced as they grew up in the church.

Second, the growth concept of the Korean church has been influenced by the pragmatism of the USA, and is limited to how many members a church has quantitatively (cf. Jeong 2000:281). Callahan (1995:46) indicates the difference in the defining number in a church culture and on the mission field:

In a church culture the defining number was how many members a church had. On a mission field the defining number

is how many persons served in mission, have been helped with their lives and destinies in the name of Christ.

Olson (2002:43) notes that

modernity evaluates almost all of life numerically and statistically. Thus, in most contemporary congregations, the benchmarks for faithful ministry are membership numbers, worship, attendance, and financial reports. Sometimes congregations evaluate their success and failure based on the size of their facility, the number of paid staff, or the extensiveness of their programmatic offerings.

Church members tend to measure the size of the church according to the success of the church with which they are familiar, in competition with others, even though they are meaningfully involved in a faith community. Thus the Korean church and its leaders need to take seriously the missionary identity of the congregation and the congregational development as well (cf. Nel 2009b:432).

Thirdly, today, together with the movement that opposes Christianity, the Korean society poses a dangerous crisis to the Korean church. Since the arrival of Christianity in this country, it was never seriously, directly and outspokenly attacked (Park 2008:59). A change is necessary in the church's perception to reform its institutional system and to serve its neighbours and the community in order to recover the public confidence. According to the report on the future of the Korean church (2005:265) the changes needed were stated. One of the statements chosen was "Doing social service more actively" (10.3%). The diaconal ministry is one of the church's essential roles. As the Korean society becomes more complex, it still requires the church to be involved in many areas of community service. The Korean church needs to study the local community in order to comply with their actual needs. Korean Christians want the unity of Christianity and substantial growth, inward and outward.

In this sense, the Korean churches need to make an alternative plan to solve this problem. An effective strategy in the diaconal ministry is a good approach to lead the church to vitality (cf. Dick 2007). A need-oriented diaconal

ministry is one of the church's essential means to develop the relationship between the church and the local community. An effective missionary strategy for Korean congregational development will be discussed next.

3.3 The universal type of growth in congregational development

To define the 'growth concept' of congregational development helps to grasp the real meaning of congregational studies. The 'growth concept' is not inconsistent with the divine reality. While all ultimate factors of growth are ascribed to the Holy Spirit, church growth takes place in history and within human society (Peters 1981:20-21). In the human society, it develops according to principles, procedures, patterns and methods that take note of human cultural and societal movements.

3.3.1 The concept of comprehensive growth in congregational studies

This section deals with the concept of comprehensive growth in congregational development. Above all, biblical congregational development is basically to lead people to faith in Jesus Christ through preaching the word of God. Proclaiming the gospel and congregational development can be seen as the result of cause and effect (Jeong 1998:205-206).

Hunter (1986b:120-122) introduces comprehensive growth for congregational development. He explains that congregational development concerns a four-part growth:

1) *Growing up*. The Scripture (Eph 3:16-19; Col 2:6-7; 2 Tm 2:1) says that we are to grow in the grace and knowledge of Jesus Christ. This is an essential prerequisite for all other growth. For example, churches do not grow unless people grow. People do not grow unless they are involved in God's word.

2) *Growing together*. In the New Testament the concept of *koinonia* – fellowship – is strong. It is the glue that makes the Christian community unlike any other social group. Paul, in his letter to the Ephesians, writes about building up the body. The word 'to edify' or 'to build up' in Greek comes from a word that means 'to build a house' (*oikos domein*) (*οικοσ δομειν*).

3) *Growing out.* Evangelism is the activity of the whole church to make disciples. Someone plants; someone waters; God makes it grow. The discipleship goal is to build people who are equipped to be part of the process of Kingdom growth.

4) *Growing more.* The multiplication factor also includes churches. Sometimes the goal of building up the local church has been super-churches with thousands of members. But congregational development challenges churches not only to grow larger. Bigger is not necessarily better in congregational studies. Quality must be maintained.

Quality and quantity growth are inseparable. Quantity without quality is false growth. It is short term; it cannot last. Quality without quantity is self-centred and suffers in the stagnancy of an arthritic religion.

There are at least four types of congregational development in the CGM, not all related to numerical expansion. The characteristics of Church Growth are divided into four categories (McGavran 1982:98; Towns 1986:65):

1) Internal growth: increase in sub-groups within existing churches, i.e., increase of competent Christians, men and women who know the Bible and practice the Christian faith, and move from marginal to ardent belief. It focuses on two areas: the evangelism of children born into the church, and evangelisation of lax church members.

2) Expansion growth: each congregation expands as it converts non-Christians and takes up more of them in the church. It means that it is reaching the population of an immediate community, including biological growth, transfer growth, and conversion growth.

3) Extension growth: each congregation plants daughter churches among its own kind of people in its neighbourhood or region. It is also the creation of new church groups in another culture or new churches.

4) Bridging growth: congregations and denominations find bridges to other segments of the population and, multiply companies of the committed on the other side. It is planting new churches in different cultures (racial, class, or linguistic).

When church growth commits itself to conversion growth, some misconceptions about church growth can be resolved.

The emphasis on congregational development in this thesis is on 'conversion growth' and 'internal growth' as the main means of increasing membership, and not on 'biological growth' or 'transfer growth.' Non-believers and believers will be led to faith and maturity in faith through the development of a need-oriented diaconal service.

3.3.2 The desirable type of growth according to this dissertation

This section deals with the desirable type or method of growth applicable to congregational development in the context of the Korean society.

Kim (1986:292) poses an important question on the growth of the church. "The Korean church should think what the true success of the church as the body of Christ is."

Firstly, the real aim of congregational development dealt with in this thesis is to seek a 'vital congregation' (Dick 2007) that brings life to Christians and churches, including 'qualitative stability' and 'quantitative growth' at the same time, and to equip them to do their work in the body of Christ (Eph 4:16-19). According to Mostert (2003:1) the concept of the church moves on to the concept of ministry and asks about their relation as follows:

The church does not exist merely for its own sake, its own *koinonia*, but for the sake of the world. It is by its name a ministering community, a community of *diakonia*, particularly inasmuch as it is a *kerygmatic* community, a community with something of supreme importance to proclaim. Echoing the words of St Paul, it might well say, 'Woe to me if I do not proclaim the gospel!' (1 Cor 9:16b). The church essentially is a ministering community because God is a ministering God.

It is possible to accomplish the divinely ordained programme and purpose with a diaconal ministry (*diakonia*) that satisfies community members' needs with God's love (*koinonia*) with the aim of their salvation (*kerygma*). This process is only carried out through congregational dynamics (*leitourgia*) that promote the social ministry in churches.

Second, the target of this thesis is closely connected to ‘conversion growth.’ It may be that the believer has brought a person to a service where he hears the truth that results in his conversion (Hayward 2002:220-224). According to Green (1977:144) the word *conversion* can be used in a religious context in one of two ways:

One indicates that a man has left one religious position for exclusive attachment to another. The other is that a man had been a merely nominal adherent of his faith up till a certain period, but had then awoken to its significance and importance with enthusiasm and insight.

The first meaning of conversion is used in this thesis. But the conversion of the people of God is also to discover their identity as being given to the world for God’s sake (Nel 2002:67).

Conversion is to make a genuine decision for Christ. It can be influenced by members of a homogeneous unit. For example, Christians and non-Christians mingle with one another in the pregnant women group and the baby school. All of them are either ‘parents who have a baby’ or are ‘pregnant women.’ It means that non-Christians can gradually be influenced to become Christians through the faithful and trustful relationship among school (group) mates (members).

Third, it seemed that McGavran did not focus on individual conversion like the Pietist, e.g. the Moravians, but on ‘people’ in homogeneous units and people’s movements (Van Engen 1981:340). People’s movements usually grow through ‘multi-individual, mutually interdependent conversion’ (cf. through the practise of a need-oriented diaconal ministry the people’s movement leads not only to the non-believers’ conversion, but also to Christians’ maturity in faith. In other words, people are moving toward experiencing faith and maturity in faith in a need-oriented diaconal gathering). This method sees ‘people’ in a new perspective. The people’s movement regards ‘people’ as good and as a missionary subject to whom the gospel can be proclaimed (Jeong 2000:281).

These principles can be applied to the Korean society and congregations, because the Korean society is made up of a mosaic of peoples, who are easily

following popular trends. For example, mothers are influenced by their Christian class mates and group members by getting close to one another at the baby school and the pregnant women's group. To them it is easy to communicate with their group members or their class mates who are learning, talking, feeling and sharing, due to having many things in common with their class or group. They can experience the preaching of the gospel or the love, caring, concern, and commitment among believers. Through these processes there is the possibility for them to experience Christianity through a 'multi-individual, mutually interdependent conversion.' Following the strategies of McGavran in the context of South Korea, 'multi-individual, mutually interdependent conversions' can be more effective than 'individual conversions.'

3.4 Emphasis on congregational development

Emphasis on congregational development will be limited to the works of church renewal and a working formula on congregational development.

Church reformation is the work of God. It cannot be attained by mere programmes, or induced by formulated spiritual exercise (Nel 2005:18) (see the other concepts used, such as *renewal* [Chow 1986; Snyder 2005]; *revitalisation* [Avery 2002]).

Renewal calls for an ongoing reformation of faith according to the principles of Scripture alone (*sola scriptura*), for the revival and spiritual awakening of the church, and for a recovery of the ethics of the Kingdom as taught by our Lord (Nicholls 1986:17-18). While we honour God's sovereignty in his renewing and refreshing of the church, we earnestly need to seek his blessings to prepare ourselves with the right mind and attitude, to examine ourselves before the Lord (Chow 1986:21). Habakkuk said "LORD, I have heard of your fame; I stand in awe of your deeds, O LORD. Renew them in our day, in our time make them known; in wrath remember mercy" (Hab 3:2 NIV). The emphasis on congregational development is based on the renewal of the church by God. God wills his church constantly to be renewed and so to attain to its objective (Nel 2005:18-19).

Van Engen (1981:357-358) states that there are some special emphases in congregational development. It helps to understand the entire development of the true church as follows:

- 1) God is a searching God, who wants to reach the 'ethne' to be the God of all peoples. What He wants most of all is to incorporate the nations into his church. God wants his church to grow.
- 2) Human society is made up of a mosaic of peoples, each homogeneous unit determined by ethnic, linguistic, tribal, and cultural distinction.
- 3) Each unit of culture will be willing to hear and respond to the gospel at a different time, and to become Christian with different motives.
- 4) If acceptance of the gospel entails crossing some cultural barriers and becoming incorporated into a different homogeneous unit, the person will be reluctant to become a Christian.
- 5) Thus, for the best results one must take the cultural distinction of homogeneous units into account and present the gospel accordingly.
- 6) The effect of the missionary policy and practice has often been counter-productive as far as congregational development is concerned.
- 7) For effective congregational development, there have to be periodic evaluations of mission policy and practice to remain abreast of expanding and changing opportunities for growth.
- 8) The church and mission structure should be renewed with structures which are most productive of numerical growth.
- 9) The young church should be assisted in acquiring the kind of ministry, financial self-sufficiency, missionary vision, and growth potential which will make it a church planter in its own right.
- 10) All the social sciences and managerial skills should be utilised in obeying the church's commission to make disciples of the nations.

Other summaries of the congregational development theory are to be found in various sources (cf. Wagner C P 1979:11-14; McGavran D A 1973:184-186; Schwarz C A 2005:104-121).

According to Nel (2005:15) the material for the working formula that emphasises the building up of the local church can be summarised as follows:

- 1) Father, Son and Holy Spirit build the church, and do so by means of people.
- 2) God builds his church because He brings about the coming of his Kingdom by means of the congregation.
- 3) The purpose of the existence of the church is of vital importance.
- 4) The empirical church must be led through the Spirit working in a given place and time to become what it already is in Christ. The gap between the defined and empirical subjects must be narrowed.
- 5) The total congregation, in regards to essence, functions and structure, is to be in focus. Comprehensive and constant renewal remains crucial.

The emphasis is on building up the local church. For the most part the dimension peculiar to this discipline and ministry is to lead the congregation effectively to become involved in building up itself to function accordingly.

To develop the intimacy and permanency of a need-oriented diaconal ministry or gathering, a people's movement and receptivity is discussed, with reference to the relational roles in the diaconal ministry for congregational development, and with reference to McGavran's theory of a homogenous unit.

4. A SOUND & EFFECTIVE THEORY OF A NEED-ORIENTED DIACONAL MINISTRY FOR THE BUILDING UP OF THE LOCAL CHURCH IN SOUTH KOREA

This thesis is about a comprehensive approach to build up the local church. But it is impossible to collect the many ministries in a congregation and to regard that sum as the successful building up of the local church (cf. Nel 2005:15).

Although it is striking to say that the building up of the local church based on or through the diaconal ministry is possible, the dimension peculiar to the diaconal ministry is to lead the congregation effectively to become involved in building up itself and to function accordingly in the context of South Korea. The possibility or effectiveness will be dealt with.

4.1 The nature of building up the local church through the diaconal ministry

The study of building up the local church may also bring understanding of the nature of the congregational development, with special reference to a need-oriented diaconal ministry. A need-oriented diaconal service for the Korean congregational development plays a central role in changing the growth concept of the Korean church from growth-oriented to maturity-oriented, to help the church leaders to understand the relationship between the congregational development and the local community, and to serve the local community and its people by meeting their needs.

Building up the local church is no simple matter. The nature, purpose and operation of the church are at stake. The building up of the local church constantly has to align itself with 'ecclesiology' (Nel 2005:12). It is clear that there is no single element that could account for congregational development. It is achieved by the interaction of a variety of complex factors related to congregational development (Park 1985:51). Nel (2005:11) explains it as follows:

The danger is that everything related to building up the church can be labelled congregational studies. For example, it is obvious that preaching serves to build the church, yet one should not simply infer that preaching equates to building up the local church. [B]uilding up the local church cannot succeed without each of these ministries; yet it is more than their sum. If it were merely the sum of all these parts, one could ask why there are not more mature churches.

These vital ministries are, after all, daily and meaningfully attended to in many churches and over many years.

Nel (2005:18) notes that all growth must balance itself with all other aspects of Christian teaching and practice. Only when the total Christian expression is in balance can there be life and health. God wills his church to be renewed constantly and so to attain its objective. Actual experience shows that this assumption must be questioned, for it fails to take into account an important

issue: Church growth dares not be separated from church renewal (Shenk 2005:75).

Table 4 Building up the local church

The congregation and the process of building up the local church serves

the glorification of the Father, Son and Spirit

by the communication of the gospel
through the communicative acts that serve the gospel

Preaching <i>Kerygma</i>	Worship <i>Leitourgia</i>	Care <i>Paraclesis</i>	Community <i>Koinonia</i>	Teaching <i>Didache</i>	Service <i>Diakonia</i>	Witness <i>Marturia</i>	Leading <i>Kubernesis</i>
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Often clustered into four ‘ministries’

<i>Kerygma</i>	<i>Leitourgia</i>	<i>Koinonia</i>	<i>Diakonia</i>
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Source: Nel, 2005:30.

According to table 4 building up/developing missionary congregations is about the integration and coordination of all these modes of ministry. The balanced diet of every healthy congregation is a synthesis of all these modes of services (Nel 2005:31). It is a mutual relation that looks at congregational development (Son 2003:261). Nel (2009b:440) says that as the congregation is composed as a relational unit the ministry has to take seriously:

I depart from this premise: The congregation is basically a relational unit. It was created and is being recreated (continuously) by God in a relationship of love. *Reconciliation* is a relational (covenant) concept. [m]inistry takes seriously. It becomes almost a prerequisite for any ministry: to take this relational being of the congregation seriously.

The 21st century Korean church has to focus on *kerygma*, *leitourgia*, *diakonia* and *koinonia* to become a healthy church, and to build up the local church (Kim 2000:81). The proclamation (*kerygma*), fellowship/community (*koinonia*) and service (*diakonia*) of the church, which is the expression of life, is constituted by trinitarian love (Althouse 2009:242). A missionary church is not the same as promoting the church’s growth, but about God’s *shalom* for the

world, which is represented in *kerygma*, lived in *koinonia* and demonstrated in *diakonia* (Brouwer 2009:57). It cannot be stressed enough that building up the local church has to take the whole of the ministry seriously in the service of the communication of the gospel (Nel 2009b:439).

The congregational development described in the book of Acts is in harmony with the general concept of total and balanced growth which is found in the rest of the New Testament.

The Bible describes the ministries in the congregation. The vital ministries are gifts of God. In essence the ministries have to be explained and understood from the basis of the person and work of Christ (Nel 2005:59). According to DuBose (1978:133) a healthy theology of congregational development must build upon this biblical view of balance and total growth. There should be influential growth as well as organic growth, spiritual growth as well as numerical growth, multiplication growth as well as enlargement growth. The New Testament places a strong emphasis upon total growth. For example, Peter speaks of growing in grace and in the knowledge of Christ (2 Pt 3:18). Paul mentions our increase in the fruit of righteousness (2 Cor 9:10). He also addresses growing in faith (2 Th 1:3). In the thinking of Paul, the ultimate aim of the Christian life is to grow 'to mature manhood, to the measure of the stature of the fullness of Christ' (Eph 3:17-19; 4:13 NIV).

The Bible presents a balanced picture of growth. We read that Jesus increased in wisdom and in stature, and in favour with God and man (Lk 2:52). It is said of John the Baptist that 'the child grew and became strong in spirit' (Lk 1:80 NIV), and of Jesus that 'the child grew and became strong, filled with wisdom' (Lk 2:40 NIV). It refers to physical, mental and spiritual growth.

Grace was given to each believer to the measure of Christ's gift so that the church is to be serviced and built up (Eph 4:7-16). Scripture (Eph 4:11-12 NIV) says that "It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to equip God's people for works of service, so that the body of Christ may be built up."

The gifts are the people. All are God's gift to the church. The church may appoint people to different works and functions, but unless they have the gift of

the Spirit, their appointment is valueless (Eph 4:11) (Foulkes 1989:125). The word *give* is used here for the idea of making provision for, appointing, instituting, establishing, arranging, installing. Jesus gave, as gifts to his church, some to be apostles, others to be prophets, etc. (Roberts 1991:120-121). From this, and from the description of their task and its purpose for the entire church, it becomes clear that this phrase deals with a specific arrangement that the Anointed made for his church. Their different gifts are given to the church people for serving the church, the body of Christ.

In Ephesians 4:12 three phrases are used to describe the purpose of the spiritual gifts: 1) to equip the believers, 2) every Christian has a work of ministry, a spiritual task and function in the body, 3) building up the body of Christ (Foulkes 1989:128). These various forms of service were given to the people of God to equip them for the diversity of service which they were to render in the community, so that the community as a whole would be built up (Bruce 1991:349). Thus these various forms of service were given to the people of God for building up the local church.

The Korean church is standing at the crossroads of pastoral development-oriented ministry and focusing on diaconal ministry. The Hartford researchers (McCollum 2005:14) found that the factors that contributed to the greatest growth included providing a variety of social ministries and giving attention to social justice issues. Heinz Wagner (Hoh 2008:211) says that *diakonia* is not only the church's performance, but also the driving force behind becoming the true church. It means that *diakonia* is the making of the church and its renewing.

4.2 Developing a sound & effective need-oriented diaconal gathering for the building up of the local church

This section deals with the principle and effectiveness of developing a need-oriented diaconal gathering that will build up the local church. To understand what a need-oriented diaconal gathering is, it is necessary to understand the structure of a diaconal gathering such as the baby school and the pregnant women's group. A better understanding helps a need-oriented diaconal service to work more effectively.

‘Essence’ and ‘form’ should not be separated, but are not identical. In congregational development the relational diaconal ministries are responsible for the essence, and the form is to be related to McGavran’s theory.

The theological principle of a need-oriented diaconal ministry depends on how to organise the synergistic ministries with the ministry of preaching the gospel (*kerygma*), with all the forms leading up to the worship or service of God (*leitourgia*) and the expression of the unity of the church (*koinonia*) as the body of Christ. For example, in the baby school and the pregnant women’s group, intimacy (*koinonia*) is achieved by 1) teachers or instructors’ effort to create a family mood among learners, 2) mothers’ effort to comfort, to care, and to cultivate a feeling of stability through communicating with them. Christian mothers, class mates or group members promote the worship of God (*leitourgia*). Class mates or group members hear the gospel (*kerygma*) from teachers. To build up the local church the ministry of the church as a whole should engage in the service of the communication of the gospel. The building up of the local church should be guiding the principle of a need-oriented diaconal service. It should take place through all the activities of a need-oriented diaconal gathering.

The effectiveness of a need-oriented diaconal gathering or a class in the church is to intimately serve the local community’s actual needs, as elucidated by the theory of McGavran. He had recourse to sociology’s homogeneous group dynamics. He refers to a homogenous unit, a people’s movement and receptivity. For example, the pregnant women’s group and the baby school are homogeneous units, of ‘parents’ having a baby and of ‘women’ being pregnant who are learning, talking, feeling and sharing. It is easy for them to share their common feelings with intimacy (*koinonia*) in the class/group sessions (these homogeneous units have been criticised not to be heterogeneous, but in the class/group there are a variety of people, active Christians, nominal Christians, seasonal Christians, Sunday Christians, Catholics, Buddhists, Cheondo-gyo’s and irreligious people [see table 5.7]. It means that people who are a homogeneous unit are from heterogeneous religion backgrounds).

The principle of the people's movement and receptivity is effective in small groups. There is a very good opportunity for non-Christians to mingle naturally with Christian mates/members or teachers/instructors. It can lead them to accept the Christian faith (*kerygma*) of their members/mates or instructors/teachers and experience church worship (*leitourgia*) through mutual religious responses in the activities of these gatherings. Mutually interdependent conversion of non-Christians and maturity in faith of Christians can take place in these schools and groups.

4.2.1 A sound need-oriented diaconal ministry for the building up of the local church

This section deals with the principle of a need-oriented diaconal ministry from the theological principle, the characteristics of small group, and the educational principle for the building up of the local church.

4.2.1.1 The theological principle of a need-oriented diaconal gathering

The theological principle explains the sound and biblical structure of a need-oriented diaconal gathering, derived from the biblical characteristics of *diakonia*.

Based on the variety of the *diaconal* ministries (see section 3.2 in chapter 2), the process of building up the local church is carried out, with the aim of salvation for the whole person (*kerygma*), by the maturity of the *koinonia* / consciousness of the congregation, and to the service of God (*leitourgia*). The variety of vital ministries moves in a circle toward the salvific process helping the community and its people to be meaningfully involved in the Korean congregations.

Koinonia (*Κοινωνία*) means an open and flexible community, directed at establishing significant signs of the kingdom of God in this world (Hoekendijk 1966:24-31). *Koinonia* as fellowship or communion with God, with one another and with the whole world is an expression of this triune mission (Althouse 2009:240). It is possible to define *koinonia* as giving and taking, or taking and giving. Sharing (with one another and with others), and serving (one another and others) is *koinonia* (Nel 2005:48). People search for community (*koinonia*).

Thus the search for community is the search for roots, place, and belonging – for a group of people in which significant relationships of sharing and caring can take place (Callahan 1983:35).

Corporate, dynamic worship (*leitourgia*) is the central characteristic that is most effective and successful in building up the local church. Worship is extraordinarily important in the unchurched culture in which we are engaged in mission (Callahan 1983:24). Jesus Christ's *leitourgia* gives meaning to the liturgy (*leitourgia*) of communal worship. The congregation has to be guided to this ministry, in and through which God is glorified (Nel 2005:42). We are drawn to a worship that is corporate and dynamic, stirring and inspiring, helpful and hopeful (Callahan 1994:4). Olson (2002:65) notes that worship in the congregation should be helpful to the local community and its people, as a service to them as well:

Congregations whose worship life focuses on meeting people's needs, providing entertaining or inspiring experiences, or affirming the contemporary condition of the individual by presenting a relevant and useful God, crosses the line for me. When worship attends primarily to the individual, it is no longer Christian worship. A community that gathers as a helping institution might provide some effective tools for living and may be of great service to the community

The church as the total congregation of God's ministering people calls the congregation to take a serious view of its character as a community of disciples, of repentant followers of Christ (Nel 2005:56).

The understanding of *kerygma* with preaching as the central form in which it comes to the church indicates that the *kerygma* of preaching is the central mode (Nel 2009b:441). Preaching the gospel (*kerygma*) as a means of making disciples and bringing about the growth of the church is emphasised (Van Engen 1981:61). The gospel is always that which is preached, the *kerygma*. It may also be said that the gospel is intimately associated with the experience of transformed perception and action (Brownson 1996:253-254). The *kerygma* of the reign of God demands faith, not mythological thinking, and humans are challenged to submit themselves totally and obediently to the will of God (Küng

1995:60). Clearly, the church's *koinonia*, *diakonia*, and *marturia* (μαρτυρία) are given their content by the *kerygma*, but the *kerygma* in turn derives its credence and validity from the other three (Van Engen 1981:251).

Through the church's synergic missionary ministry with a need-oriented diaconal service, the salvific process will help to reform the Korean congregations to shift from being growth-oriented to maturity-oriented. It will lead non-Christians to faith and Christians to maturity in faith to be vital, healthy, and balanced congregations.

4.2.1.2 The educational principle of a need-oriented diaconal gathering

The educational principle introduces a variety of dimensions in the diaconal gathering or class, among others a sense of community.

McMillan & Chavis (1986:9) states that the sense of community has four elements. The first element is *membership*. Membership is the feeling of belonging or of sharing a sense of personal relatedness. The second element is *influence*, a sense of mattering that makes a difference in the group, and that the group matters to its members. The third element is reinforcement: *integration and fulfilment of needs*. This is the feeling of members that their needs are met by the help received through their membership of the group. The last element is *shared emotional connection*, the commitment and belief that members have shared and will share their history, time together, and a common place.

Individuals have psychological needs. The satisfaction of these needs affects their perception and behaviour, and the character of the social context influences how well their needs are met. The concern is the way in which schools or gatherings address what is defined as the basic psychological need, the need to experience belonging (Osterman 2000:323).

According to Rovai (2002:4-6) the educational principle of a diaconal gathering such as a pregnant women's group and a baby school organised by the church for the local community is indicated by the following dimensions:

- 1) The first dimension is group spirit. It denotes the recognition of membership in a gathering with the feelings of friendship, cohesion, and bonding that develop among learners as they enjoy one another and look forward to time spent together.
- 2) Trust is the second dimension. It is the feeling that the gathered members can be trusted, and it represents a willingness to rely on other members of the gathering in whom one has confidence. Trust consists of two components, credibility and benevolence.
- 3) Interaction is the third dimension of a classroom gathering. Learner interaction is an essential element of, but not the full solution to, the development of a sense of gathering.
- 4) Interaction among learners also supports the learning process. The final dimension of classroom gathering, learning reflects the commitment to a common educational purpose, and epitomizes learner attitudes concerning the quality of learning.

It is necessary to find the sense of a diaconal gathering or a class carried out by the church for the local community, in order to identify the various elements in the gathering or class, and to describe the process by which these elements work together to produce an effective ministry (cf. McMillan & Chavis 1986:6).

This can be applied to the baby school and pregnant women's group. In the structure of this group/school it is easy for the mothers to feel membership and belonging, and to share emotions with one another, because they can share their common needs, and experience attention to their actual needs. Teachers/instructors help the mothers to experience the credibility and benevolence of the Christian experience, friendship, cohesion and bonding in the class and group sessions. When the mothers' various needs are met, this will influence their perception and behaviour. In other words, the mothers of the baby school and the pregnant women's group try to get close to one another, to interact and cooperate, in order to accomplish a common educational purpose.

4.2.1.3 The cohesive process of a need-oriented diaconal gathering

This section deals with how to build up cohesive power through the group process of the relationship between members, and with the strategic importance of groups.

Cartwright (1968:47) says “We define a group as a collection of individuals whose existence as a collection is rewarding to the individuals.” Johnson & Frank (2006:5) suggested another definition of a group: “A group can be defined as a number of individuals who join together to achieve a goal.”

The relationship between the group members can be the cohesive power in the group process. According to Knowles (1959:39-40) a collection of people can be defined for the first time as a group when it possesses the following qualities:

- 1) A definable membership: a collection of two or more people identifiable by name or type.
- 2) Group consciousness: the members think of themselves as a group, have a ‘collective perception of unity,’ a conscious identification with each other.
- 3) A sense of shared purpose: the members have the same ‘object model’ or goals or ideals.
- 4) Interdependence in satisfaction of needs: the members need the help of one another to accomplish the purpose for which they joined the group.
- 5) Interaction: the members communicate with one another, influence one another, and react to one another.
- 6) Ability to act in a unitary manner: the group can behave as a single organism.

These group qualities continue to identify the concrete needs of a group. In this way these causes help to make group dynamics understandable to the organisers.

Rosenfeld (1972:36) identified two causes for being a group which clarify the interaction and relationship between an individual and a group. The first cause is the need and satisfaction for an individual in the group. A group is best

conceptualised as existing because it satisfies some needs. An individual will remain in a group as long as his need is being satisfied, or as long as the group remains the best potential source for his need satisfaction. The second cause is group interaction that helps group members to perceive much about themselves, of their interactions and their behaviours, and how the other members' perceptions direct their behaviours in the group. An approach to interaction which does not account for these perceptions can provide only an incomplete picture of group behaviour.

Therefore, by satisfying the concrete needs of group members, a group or gathering can gradually build cohesive power.

The strategic importance of groups has a variety of elements that are intimacy, flexibility, community, mobility, and sensitivity. It helps a need-oriented diaconal ministry to organise a sound structure in the urban community for group dynamics. According to Gibbs (1981:240-244) there is a continuing need for groups and there are aspects of the urban community today which make them even more important, as follows:

1) Intimacy: It is essential for establishing an atmosphere of mutual trust. The primary group provides the structure for face-to-face relationships and accountability. As we get to know one another we are prepared to lower our guard and share our sorrows, joys, frustrations, feelings of rejection and perplexities.

2) Flexibility: While urban society can keep people apart, it can also bring people from a variety of backgrounds together. Communities are made up of people who have come from all points of the compass and from locations near and far. They will represent different personalities, social levels and types of employment. This variety of clientele can be catered for in groups.

3) Community: Christian fellowship in the small group is designed to help counteract the extreme of diffidence on the one hand and arrogance on the other. In pre-industrial society this sense of belonging existed in the village, as a face-to-face community and through the network of the extended family. Urbanisation, employment opportunities and housing availability have destroyed

these relationship networks so that the church in the city has the task of recreating community.

4) Mobility: As McGavran observed, home-based cells enable the church to multiply economically and speedily. It can quickly move to where people are and put down local roots. Home-based groups are a good way of soil testing. If the ground proves to be productive, then the groups can meet together in a local schoolroom, community hall or other suitable premises.

5) Sensitivity: Home groups enable the church to keep its ear to the ground. They are like detectors scattered around the area to pick up a variety of signals. Through the home groups the church can keep track on who is moving in or out, those who are sick or in trouble and those who have lapsed. They can alert the church to community concerns and can gauge how their image stands in the neighbourhood.

The Korean church and its leaders have to understand the group structure of a need-oriented diaconal gathering that identifies the concrete needs of the members of a gathering, meet their actual needs, and understand group dynamics. Capable leaders can lead members to build a cohesive power, which leads them to belong to the group to be influenced positively by the purpose of the group or gathering.

4.2.2 An effective need-oriented diaconal ministry for the building up of the local church, with reference to McGavran's theory

This section deals with finding the relational effectiveness between a need-oriented diaconal ministry and McGavran's theory for the building up of the local church.

McGavran (1965:79) indicates the important role of sociology for the study of church growth: "In investigations of church growth in many lands, we have found that recognition of the sociological matrix is a key factor. The lack of this recognition is one of the most crucial issues in church growth today." McGavran's church growth principle can be summarised with the concepts of a 'homogeneous unit,' a 'people's movement' and 'receptivity' (Kim 2008:143).

These principles will be helpful to track the development of the sense of a diaconal gathering organised by the church, the importance of intimate and lasting factors for effectiveness, and the possibilities of the baby school and the pregnant women's group for the building up of the local church.

4.2.2.1 The homogeneous unit principle

The technical term *homogeneous unit* was originally used by Alfred Schultz (cf. Kim 1986:285). A society is made up of a variety of homogenous units. A people's movement is seen as an evangelical movement within a homogenous unit. Such a sociological viewpoint is factual and reasonable. Men do live in societies. Normal man is man in society. Not only is man enriched by his relationship; in a very real sense he is composed of relationships (McGavran 1965:72).

Statistical knowledge is not enough. To know the structure is interesting, but it is only important as it helps to understand why the church and its homogeneous units have grown, or stagnated, and occasionally diminished (McGavran 1982:123).

(a) The definition of a homogeneous unit

Aristotle states that the principle of a natural social union is like 'birds of a feather flock together.' The community is formed when race, gender, social status, income and morals are the same, because these guarantee the homogeneity (cf. Moltmann 1992:69).

McGavran (1982:95-96) describes the concept of a homogeneous unit as follows:

The homogeneous unit is simply a section of society in which all the members have some characteristic in common. Thus a homogeneous unit might be a political unit or subunit, the characteristic in common being that all the members live within certain geographical confines. ... [H]omogeneous units might be a people or a caste, as in the case of Jews in the USA, Brahmans in India, or Uhunduni in the highlands of Irian Yaya (western New Guinea).

Homogeneous units can be seen to have the same customs, economic standing and general religious outlook. Each of these societies may be considered a homogeneous unit (McGavran 1965:69). The homogeneous unit of society may be said to have a 'people consciousness' when its members think of themselves as a separated tribe, caste, class or group (McGavran 1982:214).

(b) The characteristics of a homogeneous unit

"Without crossing barriers ..." is a major premise in the church growth theory of McGavran (Jeong 2000:245). This principle is not intended to be a formula for effective Christian interaction, but merely an observation (Hughes 2007:2).

According to McGavran (1982:223) people like to become Christians without crossing racial, linguistic, or class barriers as follows:

This principle states an undeniable fact. Human beings do build barriers around their own societies. More exactly we may say that the ways in which each society lives and speaks, dresses and works, of necessity set it off from other societies. Mankind is a mosaic and each piece has a separate life of its own which seems strange and often unlovely to men and women of other pieces.

Homogeneous units indicate one tribe, living in one specific territory, and speaking its own particular language. It can also describe a much larger and less limited population (McGavran 1965:69-70).

Church growth flourishes easier in a homogeneous unit than in non-homogeneous units (McGavran 1982:97). McGavran (1982:96) considered the homogeneous unit to be a most useful tool for understanding church growth. For the sake of convenience, they are included in homogeneous units, although some are linguistically, some ethnically, some economically and some educationally different from the others. The term 'homogeneous unit' is very elastic (McGavran 1982:225).

In this thesis the baby school and the pregnant women's group consist of homogeneous units, of 'parents' having a baby and of 'women' being pregnant

who are learning, talking, feeling and sharing. It is easy for them to feel things in common with intimacy in the class/group sessions.

(c) The biblical and theological basis of a homogeneous unit

The Bible often speaks of people as homogeneous units. It calls them ‘peoples’ or ‘tribes.’ God called Israel out of Egypt – a whole people. Within a tribe subunits usually appear. These may be clans or lineages, language or dialect groups, or political or geographical units. McGavran (1982:96) refers to examples from the Old Testament, for instance Num 1:19-20 (NIV):

.... [A]s the LORD commanded Moses. And so he counted them in the Desert of Sinai: From the descendants of Reuben the firstborn son of Israel: All the men twenty years old or more who were able to serve in the army were listed by name, one by one, according to the records of their clans and families.

Moses counted the members of each clan and lineage that constituted homogeneous units. Similarly, subunits usually appear in a modern city as castes, tribes, or language groups.

The New Testament sometimes speaks of Israel as a people accepting or rejecting salvation as follows:

But Israel, who pursued a law of righteousness, has not attained it [B]ut concerning Israel he says, “All day long I have held out my hands to a disobedient and obstinate people.” [A]nd so all Israel will be saved, as it is written: “The deliverer will come from Zion: he will turn godlessness away from Jacob” (Rm 9:31; 10:21; 11:26 NIV).

Luke 24:47 (NIV) says “Repentance and forgiveness of sins will be preached in his name to all nations” (McGavran 1965:72).

Recognising homogeneous units and claiming them for Christ emphasises the biblical goal of disciplining the tribes (McGavran 1965:73). The principle of a homogeneous unit can be found in Rev 7:9 (NIV). It says:

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and

language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.

It speaks of a variety of groups, each with its own characteristics that are praising God. It points to the interrelation between homogeneous units in love and mutual-respect (Kim 1986:286-287).

However, the homogenous unit, especially the principle of a homogenous unit church (cf. it may be defined as “that cluster of congregations of one denomination which is growing in a given homogeneous unit” [Wagner 1986c:286]) can be criticised as opposed to the biblical idea that the church is one in Jesus Christ beyond race, culture and language. This is also contrary to the idea of ‘The Church Universal’ (Jeong 2000:276). Each member is different, but each of us belongs to the one body of Jesus Christ (Rom 12:4-8). Each member has different gifts, but each of us serves all the members of the body of Christ (Eph 4:1-16).

Such a homogeneous unit principle (cf. they are included in homogeneous units, although some are linguistically, some ethnically, some economically and some educationally different from the others [McGavran 1982:225]) in this thesis can be applied to ‘members’ who have needs in common and heterogeneous religious backgrounds, different characteristics, age and cultural gaps. In other words, a need-oriented diaconal ministry for the building up of the local church in Korea has the characteristics of homogeneity and heterogeneity.

Therefore, reaching a homogeneous unit is a way to find a missionary object related to the ‘harvest theology.’ It is a missionary method not to seek a good harvest, but to have passion and to accept responsibility for a good harvest.

(d) The role of the homogeneous unit theory in a need-oriented diaconal gathering of the church

The principle of a homogeneous unit in the setting of a need-oriented diaconal ministry seems to be the best way to redress the imbalance in the current theory on the building up of the local church in Korea.

Church leaders who live in a developed urban city apply the principle through seeking to eliminate cultural barriers to the gospel (cf. Hughes 2007:2). For instance, the characteristics of the baby school and of the pregnant women's group have in common that 'parents' have babies and 'women' are pregnant respectively. Thus it is easy to share their information, ideas and feelings in the pregnant women's group and the baby school. It is a good point of departure to meet non-Christians, and to get along with Christians naturally and intimately. The baby school and the pregnant women's group help non-Christians and Christians to experience the love, caring, concern, commitment, etc. among believers, and to experience Christianity and maturity in faith.

To examine this principle and its implications from a theological perspective will help to focus on correctives for a healthy view on growth (DuBose 1978:122). The homogeneous unit principle can help to identify the identity of the modern local community. It can guide a need-oriented diaconal service to be effective in the local community. There are many homogeneous units that have earthy needs in the modern local community. To satisfy their own needs according to their homogeneous units can be more effective.

The growth in these homogeneous units in the setting of a need-oriented diaconal gathering is significant for understanding how to grow effectively in the Korean churches (cf. McGavran 1982:97). Homogeneous groups exist in the private sphere and are a legitimate expression of urban life (DuBose 1978:123). Thus the pregnant women's group and the baby school are private institutions, which can easily be established to raise members. The church and its leaders need to develop programmes or items of diaconal ministry utilising the homogeneous unit theory in accordance with the local environment considering the conditions of its health, culture and education in Korea.

4.2.2.2 A people's movement

McGavran (1957:7) says that "It is of the utmost importance that the church should understand how peoples, and not merely individuals, become Christians." A clear understanding of the people's movement theory forms the ground work of an effective gathering in the church for the modern local community in Korea.

(a) The definition of a people's movement

The people's movement principle is logically connected with the concept of the homogeneous unit. The term 'people's movement' appeared in McGavran's book, *The Bridges of God* (McGavran 1955).

McGavran was convinced of the people's movement approach to missions as opposed to the traditional mission station approach (McClung 1985:7). The theory of a people's movement started from the crucial question, "How do peoples become Christian?" Usually a people's movement consists of a series of small groups accepting Christ. Each group is well instructed. Each is composed only of individuals who personally accept Christ (McGavran 1965:73).

Wagner (1986c:296) describes the sociological view of the people's movement as follows:

It results from the joint decision of a number of individuals all from the same people that enable them to become Christians without social dislocation, while remaining in full contact with their non-Christian relatives, thus enabling other segments of that people's group, across the years, to come to similar decisions and form Christian churches made up primarily of members of that people's group.

There are still many misunderstandings about the theory of a people's movement. Therefore, it needs a precise definition to understand the term. It is important to understand the meaning of the word 'people.'

McGavran (1982:334) defines the term more specifically. The word has three meanings:

- 1) It may mean individuals or persons.
- 2) It may mean the public, the masses, or the common people.
- 3) It may also mean a tribe, a caste, or any homogeneous unit where marriage and intimate life take place within the society.

The term 'people's movement' uses the word exclusively in this third sense. A 'people' is a tribe or a clan or a tightly knit segment of any society. A people's movement can be called a caste movement in India, a tribe movement in Africa,

and a clan movement in Scotland. McGavran used the term 'people,' because it is a more universal word than 'tribe,' 'caste' or 'clan' (McGavran 1957:13).

'Movement' in the theory of a people's movement refers to a 'multi-individual, mutually interdependent conversion.' The individual decisions within a people's movement exhibit all these marks. It is a series of multi-individual, mutually interdependent conversions (McGavran 1982:341). These terms describe the key concepts of the people's movement theory. McGavran (1982:340) defined these terms as follows:

Multi-individual means that many people participate in the act. Each individual makes up his mind. He hears about Jesus Christ. He debates with himself and others whether it is a good thing to become a Christian. Mutually interdependent means that all those taking the decision are intimately known to each other and take the step in view of what the other is going to do.

It is a better conversion when it is the decision of many individuals taken in mutual affection. This mutual affection for conversion is taking place in the class/group of the baby school and the pregnant women's group.

(b) The characteristics of a people's movement

The characteristic of a people's movement can be understood by observing "what a people's movement is not."

Firstly, it was not always large numbers who came to Christ through group decisions. As a small group can become Christian through the people's movement, it is not necessarily large numbers that become Christians. Most people's movements consist of a series of small groups coming to decision (McGavran 1982:334).

Secondly, people thought that the people's movement produces nominal Christians because they have merely come to be Christians. The principle of a people's movement refers to the interdependent conversion of individuals in homogenous groups and differs from mass conversion (Hong 2004:102). McGavran (1957:74) described the misunderstanding of a people's movement as follows:

It is a mistake to assume that a People's Movement Christians, merely because they have come to the Christian faith in chains of families, must inevitably be nominal Christians. Such an assumption is usually based on prejudice, not on fact [P]eople's movements in themselves do not produce nominal Christians.

Thus a people's movement is not a mass movement. This unfortunate term gives an entirely erroneous idea that large, undigested masses of human beings are moving into the church (McGavran 1982:335).

Thirdly, a people's movement is not a group conversion. The kind of conversion on which people's movements are based is the root of the difficulty. The crucial question is: do a people's movement rest on 'group conversion'? The answer is No. There is no such thing as a group conversion. A group has no body and no mind. It cannot decide on anything whatever. The phrase 'group conversion' is simply an easy, inexact description of what really happens (McGavran 1982:340).

McGavran (1982:81) describes the meaning of this type of a people's movement as follows:

A people's movement results from the joint decision of a number of individuals – whether five or five hundred – all from the same people, which, remaining in full contact with their non-Christian relatives, thus enabling other groups of that people, across the years, after suitable instruction, to come to similar decisions and form Christian churches made up exclusively of members of that people.

Each phrase of this description adds a needed dimension of meaning, and the complete definition helps one to understand the people's-movement type of church growth.

According to Wagner (1986c:296) there are different types of people's movements:

- 1) Lystran movement: a part of the people becomes Christian and the balance becomes hostile to the Christian religion;
- 2) Lyddic movement: the entire community becomes Christian;

- 3) Laodicean movement: a movement slows down and stagnates;
- 4) Ephesian movement: people who desire to become Christians but simply do not know how to be provided with the necessary knowledge;
- 5) Web movement: the gospel spreads through natural friendship and kinship ties.

The principle of a people's movement is not a mass movement of large, undigested masses of human beings moving into the church. On the contrary, people's movements are relatively small, well-instructed groups where one person becomes a Christian and another several months later.

The baby school and the pregnant women's group also consist of a relatively small group that have things in common, and the class/group sessions of these gatherings are lasting at least over three months. The people's movement binds people together in the group/class sessions of the pregnant women's group and the baby school.

(c) The biblical and theological basis of a people's movement

It is possible to find the marks of a people's movement in the Old Testament. McGavran (1982:348) describes the concept of the people's movement as follows:

At the outset, the whole Old Testament is the story of God's dealing with peoples. God called the Hebrew people, the children of Israel, the twelve tribes, out of Egypt. Again and again, He disciplined them as peoples. Again and again they made group decisions, repented of their sins, and covenanted with God to walk in His ways.

The extensive nature of the people's movement to Christ is not often recognised though it is clearly stated in the New Testament (McGavran 1957:18). In Matthew 28:19, Christ instructs his followers to 'make disciples of all nations.' The Greek word translated with 'nations' in the English Bible refers to 'a people' (McGavran 1957:13). The first ten chapters of Acts mention many cases of multitudes becoming Christians. In the New Testament we repeatedly come upon the conversion of households (McGavran 1982:348). It is of the

highest importance to remember that when the Christian church started to grow after Pentecost, it was a movement where great numbers were baptised, 'about three thousand souls' in a day (Ac 2:41 NIV). That conversion of three thousand souls can be called a people's-movement (Tippett 1972:88). Such a people's movement is made up of plural conversions through a multi-individual and mutually interdependent conversion of each person. The reason is that while a person can be ignored or be distant in a mass movement, a decision of each person cannot be ignored or accepted carelessly in the people's movement (Jeong 2000:247).

There are a variety of marks of a people's movement in the Bible.

First, the fact that the New Testament describes a people's movement carries weight when considering whether people's movements are right or not. If it was right for most of the synagogue community at Berea to decide for Christ and formed itself into a congregation, community action is surely an acceptable way into the church. The account of this rapid decision of a considerable number of families to become Christians (Ac 17:10-14), condensed though it is, looks amazingly like a multi-individual, mutually interdependent conversion (McGavran 1982:348).

Second, we are bound to infer that Paul chose and visited those centres where his advance information, purified by prayer and guided by the Holy Spirit, led him to believe that a church could be planted. He largely chose centres where there were segments of the Jewish people (Ac 16:11-15; 17:1-4; 18:4) (McGavran 1957:29-30).

Finally, how reluctantly the Gentile mission became legitimated remains one of the persistent features of Luke's account. The New Testament leaves us with gaps in our understanding at this point. How the gospel originally arrived in Rome remains a mystery, although it is not improbable that 'visitors from Rome, both Jews and proselytes' (Ac 2:10) may have done so. What is clear is that the origins of the church in the three major cities of the ancient world – Antioch, Alexandria, and Rome – are not owing to the founding work of one of the Apostles (Holladay 1983:98).

While missionary thinking is 'exclusive,' the very nature of the New Testament is 'inclusive.' Jesus gave us this command: to be his witnesses from Jerusalem to the ends of earth to salvation through Him as our saviour (Ac 1:8). The process is also seen where Philip proclaimed Christ in Samaria, and Samaria had accepted the word of God (Ac 8:5-25). Christians, whatever their ethno-cultural background, have a new identity. They are united through their common faith in Christ. This principle of unity in Christ calls Christians to integrate Christian migrants into existing indigenous churches (Prill 2009:344). Thus proclaiming the gospel includes all people in Jesus Christ, no matter who are Jew or Gentile, man or woman, rich or poor, etc. and is progressing toward the ends of the earth.

Although the very nature of missionary thinking in the New Testament is inclusive, there are some realistic difficulties to carry it out in a pluralistic society. For example, the Grecian Jews in the Jerusalem congregation complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food (Ac 6:1). Peter used to eat with Gentiles in Antioch but he began to draw back and separate himself from the Gentiles because he was afraid of the Jews from Jerusalem (Gl 2:11-14). In Antioch Paul and Barnabas turned to the Gentiles because the Jews rejected the word of God. In Lystra the Jews stirred up the Gentiles and poisoned their mind against Paul and Barnabas, and stoned Paul after winning the crowd over (Ac 13:42-52; 14:1-7, 19-20). While Peter and the other disciples focused their ministry on Jews, Paul and Barnabas went to the Gentiles to the ends of the earth (Jeong 2000:265).

The gospel itself is all-inclusive, but to preach the gospel exclusively to one homogeneous group is sometimes effective, depending on the cultural, political, economic, ethnic, tribal situations. The initiative for the mission to the Gentiles sprang from elsewhere; it was not undertaken by the Twelve. The real beachhead for missionary activity among the Gentiles was established by nonofficial missionaries, those anonymous figures, 'men of Cyprus and Cyrene,' (Ac 11:20) who broke with the policy of 'speaking the word to none except Jews' (Ac 11:19 NIV) and preached the Lord Jesus to Greeks also at Antioch (Ac 11:20) (Holladay 1983:98).

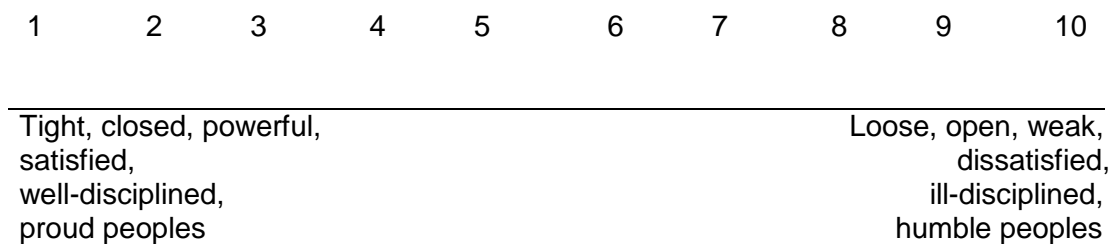
Therefore, a mighty people's movement had to start with the simultaneous conversion of large numbers so that each Christian came into the church with some of his kindred, leaders whom he could follow, families whose opinions he respected, homes where he felt like one of the family, a public opinion which he respected, and a corporate worship which thrilled him (McGavran 1957:18). The fact that a large enough segment of the Jewish people became Christian soon determined the entire course of Christian development.

(d) The role of the people's movement theory in a need-oriented diaconal gathering of the church

Many types of a people's movement are found in Scripture (Ac 17:10-14; 18:8). These movements, which followed the social structure, were under the direction of the Holy Spirit (Tippett 1972:85). The Holy Spirit used the people's movement pattern that followed the social structure in the early church. Such a social structure can be applied to the Korean community, because the Koreans are not only individualists, but also have a national homogeneousness (Jeong 2000:281).

According to McGavran (1982:356) to understand people's movements, it is helpful to arrange segments of society along an axis of distribution such as the following. All peoples can be located on this line, each at the point where its characteristics place it. At the left end of the axis would be the group of tightly, closed societies, powerful and satisfied peoples, and well-disciplined tribes with high people's-consciousness. The more political and military power a people has, the closer to the left end of the line it would be placed.

Figure 3 Distribution of a people's movement (McGavran 1982:356)



At the right end of the axis would be loose, open, dissatisfied, ill-disciplined populations. Humble and submissive tribes and disintegrating peoples would be placed at the far right. All other peoples would be placed in between.

What really happens in people's movements is that in relatively small, well-instructed groups – one individual this month and one several months later – become Christians. Numbers are achieved to be sure; but usually only with the passage of years (McGavran 1982:335). In a people's movement members of the close-knit group seek to persuade their loved ones of the great desirability of believing in Jesus Christ and becoming Christians (McGavran 1982:341).

The principle of the people's movement in the setting of a need-oriented diaconal ministry in Korea is effective to both non-believers and believers, because each member of the group can experience Christianity or improvement in faith. Through the baby school and the pregnant women's group that consist of small groups that have communion with one another, there is a high possibility for non-Christians to mingle with them naturally, to communicate needs in common with them, and help them to be open, acceptable and receptive to the Christians faith.

It can lead non-Christians to accept the Christian faith of their members, and for Christians to experience maturity in faith through mutual religious responses in the activities of these gatherings. Mutually interdependent conversion or Christians' maturing in faith can take place in this school and group. It positively contributes to the building up of the local church in Korea.

4.2.2.3 Receptivity theory

The principle of receptivity means that in any location and at any point in history certain groups of people become particularly responsive or unresponsive to the Christian message (Hong 2004:102). The church should not neglect unresponsive areas, while considering the principle of receptivity to the gospel (Van Engen 1981:454-514).

(a) The definition of receptivity

Wagner (1986c:298) defines receptive people: “Those who are positive toward the gospel message as a result of social dislocation, personal crisis, and the internal working of the Holy Spirit. They are open to hearing and obeying the gospel of Jesus Christ.”

It seems that, as non-biblical, unnecessary barriers are removed, receptivity should grow (McGavran & Arn 1973:45). Every church has its barriers, but many can be removed (Wagner 1986c:46). Sudden changes in political, economic and cultural patterns can also cause increased receptivity at least for a limited period. Though such situations may provide unprecedented evangelistic opportunities, they also need to be responded to with Spirit-inspired sensitivity (Gibbs 1981:208). Non-growing churches in places where receptivity to the gospel is generally high are an unresolved dilemma, and I believe God has raised the Pentecostal churches partly as an indictment of the older denominations (McGavran 1988:141).

(b) The characteristics of receptivity

Our Lord took account of the varying abilities of individuals and societies to hear and obey the gospel. Fluctuating receptivity is a most prominent aspect of human nature and society (McGavran 1982:245). Fluctuating receptivity means that the responsiveness of individuals and groups waxes and wanes due to the Spirit’s peculiar activity in the hearts of people (Wagner 1986c:290). The individual receptiveness or responsiveness waxes and wanes. No person is equally ready at all times to follow the Way (McGavran 1982:245-246). Thus the hundreds of varieties of congregational developments present different situations. The degree of Christianisation in each is different. The receptivity to the gospel in each is different. The problems that must be solved in each are different (McGavran 1988:72).

According to McGavran (1982:260) as a churchman that regards the people with whom he works, he often asks: to what degree is becoming a Christian a real option to members of this homogeneous unit? How receptive is it? In answering these questions or estimating the receptivity of any population it

your peace return to you. If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town (Mt 10:11-14 NIV).

The texts do not directly describe receptivity as a biblical mandate. However, it seems that the concept of receptivity is shown in the text. The general public were more receptive than the Pharisees. The Galileans were more receptive than the Judaeans. The Bereans were more receptive than the Thessalonians (Ac 17:11) (Kim 1986:289).

The concept of McGavran's receptivity or responsiveness does not contradict the teaching of the Scriptures nor is non-biblical. For example, Paul's missionary work started with the synagogue and in cities, because the synagogue was a receptive and strategic place. Paul focused on receptive people. He was staying in a strategic city, for a year and a half, teaching them the word of God (Ac 18:8-11). Paul focused his missionary work not by going to every place, but to centres with strong receptivity that were strategically important places (Jeong 2000:262). Peoples and societies vary in responsiveness. Whole segments of mankind resist the gospel for periods – often very long periods – and then ripen to the Good News. In resistant populations, only small single congregations can be created and kept alive, whereas in responsive ones many congregations which freely reproduce others can be established (McGavran 1982:246).

Jeong (2000:265-266) says that if we only focus on receptivity as stressed by church growth, the church will be lazy and do only inclusive missionary work. Whether people accept the gospel or not, they all should have an opportunity to hear the gospel (Mt 28:18-20; Mk 1:37-38; Lk 24:47-48; Ac 1:8; 17:30; Rm 1:14).

Therefore, while focusing on the proclamation of Christ according to God's command, congregational development must always be carried out according to the guidance of the Holy Spirit.

(d) The role of the receptivity theory in a need-oriented diaconal gathering of the church

The receptivity principle asserts that there are times and places where some groups of people are more receptive to the gospel than others (Hughes 2007:1). Immediate obedience after hearing the word of God depends on the 'person.' It means that receptivity differs from one person to the other. With those who are solidly resisting Christ in the diaconal ministry of his church, the church should try to break down all barriers that prevent them to believe in Christ. The church needs to incite a mood of receptivity and to wait and pray for them until they show reaction.

Creating a climate of receptivity is important for helping people to become Christians. It is an axiom of congregational development thinking, that the highest priority must be given to presenting the gospel to the receptive rather than wasting effort in futile attempts to convince the resistant (Gibbs 1986:192). For example, waiting is an important prerequisite leading to receptivity. A husband can wait six months or longer for his unbelieving wife. A brother may labour for two years waiting for his three brothers and their wives to confess Christ together (McGavran 1982:341).

The receptivity theory can be applied to the baby school and to the pregnant women's group that have members who are Christians and non-Christians. In a homogeneous unit, a people's movement would be influenced by the extent of the people's receptiveness. It takes place while they are mingling with one another for three months or longer. The first purpose of this school and group is not to spread the gospel directly, but to satisfy the common needs, providing good education to the mothers and their children, and helping the pregnant women to spend their pregnant period comfortably and at ease. After proper instruction and proclaiming the gospel, there is a high possibility for the mothers to be receptive to experience Christianity. At a stage mutually interdependent conversions among non-Christians and maturity in faith among Christians take place through these diaconal services.

4.2.3 A sound & effective need-oriented diaconal gathering for building up the local church

The sound structure of a need-oriented diaconal gathering depends on how to effectively organise the essential and important functions of the church, and on the synergy achieved by the role of *diakonia*, *koinonia*, *kerygma*, and *leitourgia*, while effectively complying with the community and its people's actual needs with God's love.

Such a sound structure of a need-oriented diaconal gathering can help members in the group to become meaningfully involved in the Korean churches, according to McGavran's theory. The major contribution to missionary thinking by McGavran has been his emphasis on the corporate dimension of the decision-making process.

McGavran has provided a much needed corrective to the over-individualistic approach to conversion which has been characteristic of many western evangelists and missionaries (Gibbs 1981:117). Peoples become Christians as a wave of decision for Christ sweeps through the group mind, involving many individual decisions, but being far more than merely their sum (McGavran 1957:12).

McGavran's theory can effectively be carried out in the setting of a sound need-oriented diaconal gathering organised by the church for the community, such as the baby school and the pregnant women's group. The principle of a homogeneous unit is found in a need-oriented diaconal ministry. People want their common needs met by the diaconal gathering of the church, and have different religious backgrounds, characteristics, age and cultural gaps, etc. When dedicated Christian teachers effectively implement a need-oriented diaconal programme that experience Christianity (*kerygma*) and worship (*leitourgia*), try to create a family mood (*koinonia*) with one another, and meet people's actual needs (*diakonia*), a people's movement may occur. Most people's movements occur in situations where people are ready to respond. During the courses of this school and group, the decision of many individuals can be taken in mutual affection, while helping each other, showing love, caring, comfort and kindness to one another, and praying and caring together. Thus

people's movements among a group of receptive people can be understood and applied as today's most effective evangelistic strategy in the modern local community in Korea.

With McGavran's theory in mind need-oriented diaconal services will help people to influence one another more than any community or social association. The principle or theory of the people's movement of a homogeneous unit and the receptivity of people can be applied to the Korean local community as a means to lead people to salvation, even though the main purpose of the diaconal service is to meet the local community and its people's different needs with God's love.

Such an effective programme or item of a need-oriented diaconal gathering has the power and function to influence not only non-Christian members toward experiencing multi-individual conversion and decision to follow Christ, but also Christian members toward maturing in faith and living according to the Christian faith.

4.3 Leadership for the dynamics of a need-oriented diaconal gathering in the building up of the local church

Dynamics in a need-oriented diaconal gathering are essential in the building up of the local church. The leadership of the gathering, by teachers or staff members is at the core of the dynamics of a need-oriented diaconal gathering.

Building up the local church is orchestrated by the leadership and training of the congregational leaders. Through the ministry of the 'joints' (Eph 4:12, 16) the body builds itself (Nel 2005:67-68). Thus all believers have a ministry to build up the local church.

4.3.1 The definitions of leadership

Scholars refer to a variety of definitions of leadership. Bennis & Nanus (1997:4) discovered over eight hundred and fifty different definitions of leadership. The definitions have been formulated since World War II.

Sanders (1994:31) said "Leadership is influence, the ability of one person to influence others." Wright (2000:2) said "Leadership is a relationship in which

one person seeks to influence the thoughts, behaviours, beliefs or values of another person.” Blackaby (2001:20) provided the following definition of leadership: “Spiritual leadership is moving people on to God’s agenda.” Lewis (1996:43) defined leadership by comparing it to management: “Management is dealing with planning, organizing, budgeting, and controlling; leadership has something with setting a vision, building relationships, creating strategies, and motivating.”

Nel (2005:147) introduces the role of leadership’s first phase in the local church as follows:

Leadership is important in the process of unfreezing. Ultimately, however, finding identity unfreezes a congregation. I called the first phase in the process of reforming (building) a missional church: ‘motivation, unfreezing and mission development.’

At the core of leadership is the question of one’s identity and its source. This is why the church cannot simply borrow its categories for leadership from other arenas and impose them on its life (Roxburgh & Romanuk 2006:118). Congregational health and well-being requires not only efficient church leadership but also prudent church management (Manala 2010:3).

Definitions are divided between people-oriented and goal-oriented leadership. Traditionally leadership is related to people more than things, administration, and ideas that are part of management.

4.3.2 The theories on leadership styles

Bass (1990:37) said that leadership explains elements involved either in the emergence of leadership or in the trait of leadership.

Lee (2006:159-162) also summarised the theories of leadership clearly. Above all, the early leadership study dealt with relationship between a leader and followers, focusing on a leader’s personal traits called ‘trait theory.’

The second theory concerns ‘behavioural theory’ that concentrated on the differences between a competent leader and an incompetent leader. These two leadership styles are deeply related to a leader’s personal trait and behaviour.

The third leadership theory shows ‘contingency theory.’ This leadership style was affected from adjusting situations.

The last theory did not apply to existing situations, but concentrated on changing the situation. It is called ‘transformational leadership.’ Both the contingency theory and transformational leadership are closely related to a group or gathering leadership. There were kinds of formulas explaining leadership theories systemically.

4.3.2.1 Trait theory

Trait theory reveals a prominent leader’s nature by studying his or her traits. This theory was derived from making a distinction whether a leader is endowed with a nature superior to his or her followers. This idea caused trait theories of leadership. Consequently most research about a leader and leadership theories concentrated on individual traits until the 1940s. A leader was seen to be different in a variety of attributes, and thus studies tested personality traits that were found in a leader and were found not in a non-leader (Bass 1990:38). A leader’s traits appeared in their abilities such as physical traits, social background, characteristics, etc. (Lee 2006:159).

4.3.2.2 Behavioural theory

The behavioural leadership theory closely relates to a leadership style. This theory emerged in the mid-1940s and continued into the 1970s. The behaviour of a leader was concentrated more on the efficiency of leadership rather than on personal traits, because there was no reliable proof of a leader’s common traits and leadership effectiveness (Kim 2002:23).

Therefore, behavioural theory helped a leader to determine how to behave towards his or her subordinates. It focused on a leader’s works and the personal relationships between a leader and the subordinates. It can be also divided between a purpose-oriented leader and a relations-oriented one. It showed that managing these two leadership styles well, leads to success in a group or gathering setting (Lee 2006:160).

4.3.2.3 Contingency theory

Fiedler's contingency theory dominated much of the research on leadership during the 1970s. According to Bass (1990:46) the effectiveness of a task-oriented and a relations-oriented leader is contingent on demands imposed by the situation. In other words, both a task-oriented leader and a relations-oriented one are affected by changeable situations (Lee 2006:161).

For instance, while a task-oriented leader is most likely to be effective in situations that are favourable or unfavourable to him or her, a relations-oriented leader is most likely to be effective in situations between two extremes. Each situation or a certain circumstance tested the efficiency of leadership in the group.

4.3.2.4 Transactional and transformational leadership styles

These leadership styles have also been developed in all areas until now. In this study, leadership styles are largely divided into two types. These are the transactional leadership style, similar to the style of a manager, and a transformational leadership style, equal to the styles of servant leadership, empowering leadership, and visionary leadership.

This section treated transactional leadership and transformational leadership styles as good models to encourage members' participation in group processes and to lead it effectively. These leadership styles are studied as the most recent, proper, and effective leadership theory among ordinary leadership styles for a meeting or group setting (Shim 2004:65-72).

(a) The transactional leadership style

Lewis (1996:7) defined transactional leadership as "promising rewards to followers in exchange for performance." A leader can impose penalties for failure ranging from negative feedback to dismissal.

Yet, such exchanges for contingent reward and penalty should not be a cold transaction, but reward with the consent of the agreement reached, or punishment for failure to comply with it (Bass 1986:129). The leader's way of clarifying a contingent-reward to the group or gathering seems to contribute to

effort and performance. The member's expectations of a payoff will augment their efforts. A positive or aversive reinforcement helps a leader with a transactional leadership style to motivate the members.

Nahavandi (2000:185) stressed the management aspect of a transactional leadership style. A leader should use this kind of management only as an exception, although it is very popular with many managers. Shawchuck & Heuser (1996:21) argue that the pastor becomes God's steward, a word of which the original meanings are similar to those of the Greek word for manager, *oikonomos* (*οικονομοσ*) (from which the word 'economist' is derived). *Oikonomos* originates from two Greek words, *oikos* (*οικος*) meaning 'house' and *nemein* (*νεμειν*), meaning 'dispense' or 'manage' (Stott 1988:20). It refers to the house manager or steward, to the guardian of the hall. Managerial functions are carried out through the performance of managerial roles at various congregational levels (Manala 2010:5).

The transactional leadership style can sometimes be applied by teachers or staff that meet people's actual needs, to implement the course, and to encourage them to take part in a class or gathering of a need-oriented diaconal gathering.

(b) Transformational leadership style

Lewis (1996:6) defined transformational leadership as follows: "Transformational leadership is of considerable significance and will become even more important in the future." Nahavandi (2000:185) pointed out that the transformational leadership also augments the effects of transactional leadership on the efforts, satisfaction, and effectiveness of subordinates. This style of leadership offers many beneficial points to a church leader, since many leaders unfortunately only utilise a transactional leadership style (Lewis 1996:5), which is a big problem with a group leader who wants to form a group effectively.

Nahavandi (2000:187) introduced three central elements of transformational leadership:

- 1) Charismatic leadership creates an intensively emotional bond between leaders and followers. The strong loyalty and respect of a charismatic relationship pave the way for undertaking major changes.
- 2) The second factor is the leader's ability to challenge followers to solve problems. By encouraging them to look at problems in new ways and requiring new solutions, the leader pushes followers to perform beyond what they previously considered to be possible.
- 3) The last factor is the development of a personal relationship with each follower. The leader treats each follower to make him or her feel special, encouraged, and motivated. The leader's individual consideration also allows for matching each follower's skills and abilities to the needs of the organisation.

The transformational leadership style enhances loyalty and respect which is typical of the servant leadership style. This second factor is also related to the characteristics of the visionary leadership style, and the third factor also matches the characteristics of the servant leadership style.

A transformational leader is able to create a vision for the future with the members of the group or gathering, and to stimulate them to achieve the objective or vision. This leadership style is people-centred and purpose-centred.

4.3.3 The biblical understanding of styles of leadership

The identity of the Christian leader is that of a servant. Leaders are involved in the ministries of the congregation, and every form of ministry is primarily about *service* (Nel 2005:71). Scholars usually quoted Jesus' leadership style as 'not to be served but to serve' (Mk 10:45 NIV). The leadership of Jesus offers a good example to leaders today.

Ford (1991:30-32) indicated the following characteristics of Jesus' style:

- 1) Jesus was truly fully divine, but also human.
- 2) Jesus plainly stated his model when washing the grimy feet of his disciples toward the end of his ministry. "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example

that you should do as I have done for you” (Jn 13:14-5).

- 3) The Kingdom which He proclaimed and embodied is for now as well as for the future.
- 4) Jesus has clearly influenced leadership in a very practical way.
- 5) Jesus’ leadership was both culturally relevant to his time and trans-cultural.
- 6) Jesus’ leadership was not value-neutral, but a set of tools to be used for any cause at all.
- 7) The knowledge that Jesus is a perfect leader may keep us from holding unrealistic expectations of others.

This part will focus on Jesus’ servant leadership style, his visionary leadership style, and his empowering leadership style.

4.3.3.1 Servant leadership

In the debate on leadership there is almost general agreement that leadership in the congregation should be understood in terms of servanthood (Nel 2005:71; Manala 2010:5).

Servant leadership focuses on the idea of a ‘servant’ which is imbedded in the Judeo-Christian heritage (Graves & Addington 2002:117). When a servant becomes a leader, as in the servant leadership, it is a paradox that seems to be a rational absurdity, an inconsistency, and a discrepancy. A servant stands by helping people, while a leader leads people. Although the blend of servanthood and leadership is a paradox, it is a strong power shown by many great people through history, which followed Jesus (Sims 1997:15-21). Servant leadership is borne by and achieved through sincere love for the congregation as the flock and body of the Lord (Nel 2005:74).

Servant leadership is one of the strongest concepts of leadership in the Bible which is taught by Jesus in Lk 22:24-30 (NIV):

Also a dispute arose among them as to which of them was considered to be greatest. Jesus said to them, the kings of the Gentiles lord it over them; and those who exercise authority over them call themselves benefactors. But you are not to be like that. Instead, the greatest among you should be like the

youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. You are those who have stood by me in my trials. And I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

As the last supper of Jesus, this passage could also be summed up as the disciples' last class with their Master. Furthermore, this is a leadership class for those disciples who will become church leaders after the crucifixion of Jesus.

Servant leadership focuses on rendering service for the promotion of the followers' development, growth, health, independence, interdependence and survival. True servant leadership has to lead to others' growth, health, wisdom, freedom, autonomy and servanthood (Manala 2010:5). In addition, Wright (2000:5) pointed out that servant leadership deals with the issue of identity, survival, and meaning that are essential to any form of leadership anywhere. The spirituality of servant leadership is to lead people to repentance and obedience to God. It is a sign and witness of God's grace and self-giving love (Osmer 2008:29).

Viewing these characteristics of the servant leadership style, it is clear that servant leadership is more people-centred than purpose-centred. This leadership style is continuously helping members to open their hearts, to change their attitude, and to lead them to participate in God's mission to the world.

4.3.3.2 Visionary leadership

A visionary leader is considered as having a vision about his ministry as an expression of faith and hope (Heb 11:1). Those who accomplish great things have a great aim. When visionaries stop dreaming or allow others to squelch their dreams, their churches or small groups also suffer or even die. Thus vision is fundamental to all leadership and the ideal for which to strive (Lewis 1996:93-94).

Vision is something people have; revelation is something people receive. Vision will be used to refer to what God has revealed and promised about the future. The visions that drive spiritual leaders must be derived from God (Blackaby 2001:69). Visionary leadership is cultivating an environment that releases the imagination of vision in the people of God (cf. Roxburgh & Romanuk 2006:122). Leading has to do with vision, the effective use of the power of persuasion with a view to sufficient motivation and commitment of functionaries (Manala 2010:4).

Lewis (1996:95) interpreted Mt 13:31-32 as a visionary leader:

He told them another parable: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds of the air come and perch in its branches."

Jesus told his followers that even seed-sized faith is a great power to a believer. Faith in God provides power to be and to become, even faith the size of a mustard seed. When church leaders visualize with God, the results will be similar: victory over giants and power to move mountains. When a group or a gathering's leader successfully communicates a vision to its members, it will be God who sets the agenda for the organisation, not the leader, and the people will know it is God (Blackaby 2001:83). Church leaders facilitate the fulfilment of God's people through their leadership responsibilities (Manala 2010:4).

It has to be effective to lead members to move to the next stage, step by step, in the direction of the vision suggested by the leaders. Great visions move people. A good vision motives members continuously to take part in a community activity and move forward to achieve and maintain the goal. It is important to have a vision according to God's will, to plan it, to communicate it to members, and to maintain the vision continuously.

4.3.3.3 Empowering leadership

A good leader and good followers share many of the same traits. A leader is rewarded for his or her efforts to create a workplace based on empowering

(Bennis & Townsend 2005:73). Congregational leaders are people who accept that their leadership is service to God. Leadership is above all service to God (Nel 2005:79).

Lee (2006:161) summarised empowering leadership briefly. This leadership has to recognise the potential of workers or employees, and to transfer ability and responsibility to workers or employees. According to Maxwell (1998:127), empowering leadership also considers employees not as workers, but as equal partners who display their ability by managing obstacles such as regulations and processes. To counsel workers and to guide them is part of the role of empowering leadership.

Jesus is the best sample of empowering leadership. He gave his power to his disciples, when He said (Mt 28:18-20 NIV):

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Empowering leadership strongly influences disciples who can do incredible works and accomplish unbelievable tasks if Jesus expects them to, and says to do so, and if they follow his behaviour.

Empowering leadership can clearly be seen in Paul's ministry of making disciples. "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Tim 2:2 NIV). Empowering leadership needs to hand over the leaders' responsibility, accountability, and roles to followers who are working at the action stage.

True Christian leadership will influence the followers to have confidence and ability, even to empower members of the original community and its people.

4.3.4 The effective role of leadership for a need-oriented diaconal ministry to build up the local church

The Korean congregations need the 'dynamics of a need-oriented diaconal gathering,' in order to communicate effectively the gospel to the local community. The communication of the gospel is the crucial factor that binds the believers to one another and to those who serve as leaders in the congregation (Nel 2005:62). Missionary leadership is also about the capacity to develop a continuing relationship of awareness and understanding with the people, the neighbourhood, the community, social reality, and changing issues in which they are located (Roxburgh & Romanuk 2006:116).

Church leaders should follow a *total involvement style* which is proficient in both relationship and task performance. It is not about power, but service; not for the leader's self-interests, but for God's interests; not by own authority, but by God's calling and authority (Manala 2010:6). Church leaders who make trouble-making decisions may be struggling because they have no clear picture where they are leading their organisation (Blackaby 2001:197). According to Callahan (1983:41) strong leadership generates enormous power and momentum to lead a congregation forward. A local congregation has this key characteristic:

- 1) There is a key group of strong leaders,
- 2) There is a set of strategic objectives these leaders have accomplished and are accomplishing, and
- 3) There is a good match between the lay leadership and the pastor and staff.

The focus in building up the local church is on the interwoven and corporate nature of ministry (Nel 2005:43).

Nicholas (1986:76) pointed out three inner factors of a member as ways to activate a group:

- 1) People – Do I have a feeling to belong to this group? Do I trust group members to talk about my frank ideas and feelings with them?

- 2) Power – Are my suggestions acceptable during discussion?
- 3) Purpose – Can this group figure out my individual needs?

Cartwright (1968:91) defined group cohesiveness as “the degree to which the members of a group desire to remain in the group.” Group cohesiveness is an important factor at the centre of group dynamics. Cartwright (1968:95-102) identifies nine factors of group cohesion:

- 1) Attractiveness of members: a member will increasingly be attracted to membership in a group the more he likes its members.
- 2) Similarities among members: two people will be more attracted to each other, the more similar their evaluations of objects in their common environment are.
- 3) Group goals: the goal of the group is another possible reason for its attractiveness.
- 4) Type of interdependence among members: when the group members decided on a common goal and on actions required to reach it, they become cooperatively interdependent.
- 5) Group activities: membership in a group draws a person to join in activities.
- 6) Leadership and decision-making: children are more attracted to a group with democratic leadership than to one with autocratic or laissez faire leadership.
- 7) Structural properties: the communication structure of a small group can affect group members’ satisfaction with participation by the group.
- 8) Group atmosphere: a group often develops a general atmosphere that determines group members’ responses to the group as a whole.
- 9) Group size: the effects of the size of a small group on its attractiveness have interested a number of investigators.

Cartwright’s explanations about group cohesion are in accord with the main elements of transformational and transactional leadership styles. A servant leader seeks to attract members, and to brighten the group atmosphere; a visionary leader suggests group goals; a transactional leader leads teachers or staff to implement the course effectively (cf. Yun 2006:50). Thus transactional

and transformational leadership styles are agreeable to the group or gathering process.

The Holy Spirit leads the faith community and its people into active ministry, participating in God's mission (Hendriks 2007:1002). An effective ministry of a modern church can be seen in the individual lives of its members. When their felt needs are met, they are happy, and they become more and more autonomous and free every day (Olson 2002:22). Building up the local church is also developed by the synergism works of a variety of missionary church ministries, especially embodied in a need-oriented diaconal ministry.

Through the dynamics of a need-oriented diaconal gathering, a diaconal ministry with good and correct leadership in the congregations will be effective to lead non-Christian members to salvation with God's love, and Christian members to become part of vital congregations as well.

5. CONCLUSION

This chapter dealt with the effective roles of church growth and of the NCD in the light of the principle of congregational development that is the basis of this thesis.

A sound principle of the building up of the local church is essential for the concept of growth of the church. The churches in Korea greatly need a healthy principle of congregational development, and to effectively utilise the advantages of McGavran's theory, in order to develop contextualised principles that promote the relationship between the gospel and the Korean culture.

The nature of congregational development through the diaconal ministry is indicated in this chapter from the biblical and theological perspective as follows:

- 1) The church can be described as an assembly of professing, baptised believers in Christ. It is an autonomous, organised fellowship which is committed to worship God, to mutual edification and to evangelising the world.
- 2) A sound and effective strategy of congregational development is possible with a theory of a need-oriented diaconal ministry based on a sound theology of congregational development (i.e. to lead Christian members on pathways to

vitality, to help the local church to become a living organism, and to lead them to fulfil the variety of works available in the body of Christ). McGavran's theory can be employed advantageously (i.e. to have contextualised principles that reflect the relationship between the gospel and the Korean culture).

3) The core meaning of building up the local church is to lead the congregation to understand its nature and its role in God's plan for the church. The building up of the church is the will of God for his church, and is his work through the church.

4) Schwarz's model, that is more or less creating a juxtaposition between the NCD and (the) Church Growth (Movement), is criticised. Many of the arguments and principles Schwarz used and developed circled around in the work of C. Peter Wagner.

5) McGavran's idea or theory of church growth can be used with discretion. Before application of church growth theories to the Korean congregations, the theories should be adapted to the principle of congregational development, and to the Korean society, and to the context of its congregations in order to be better and more effective.

6) There is a desirable type of growth. Firstly, the real aim of congregational development is to build a 'vital congregation.' Secondly, the target of development is connected to 'conversion growth.' Thirdly, the focus is not on individual conversion, but on people's movements.

The principle of a need-oriented diaconal ministry for building up the local church rests with the synergy between *diakonia* (*διακονία*), *leitourgia* (*λειτουργία*), *kerygma* (*κηρυγμα*) and *koinonia* (*κοινωνία*) as the way to build cohesiveness in the group. An effective role of a need-oriented diaconal ministry is related to McGavran's theory. The servant, visionary, and transactional leadership styles help teachers or staff to achieve the goal of this gathering that leads non-Christian members to salvation with God's love and Christian members to become part of vital congregations, and meets people's actual needs effectively.

A sound and effective need-oriented diaconal ministry for congregational development was dealt with in this chapter from the following principles:

- 1) The nature of building up the local church basically consists of *leitourgia*, *kerygma*, *koinonia*, and *diakonia* through the synergy of these missionary church ministries. This process will help the Korean congregations to shift from being growth-oriented to maturity-oriented, in order to transform it into vital congregations.
- 2) The aspects of the ministry that builds up the local church are catered for in the context of a need-oriented diaconal ministry.
- 3) The essential elements of a group or a community are mutual interdependence among members and among teachers and members, a sense of belonging, connection, spirit, trust, interactivity, common expectations, shared values and goals.
- 4) A homogeneous unit like the pregnant women's group and the baby school is conducive to sharing information, ideas and feelings, even though they are from heterogeneous religion backgrounds. It is a good point of departure to meet non-Christians, and to get along with Christians in a natural way. It fosters the experience of love, caring, concern, commitment, etc. among believers, and the experience of Christianity.
- 5) The principle of the people's movement can lead non-Christians in the group to accept (receptivity) the faith of the Christian members, and Christians to mature in faith as well, through mutual religious responses to the activities of these gatherings. Multi-individual conversion or maturity in faith (a people's movement) can take place in this school and group.
- 6) A servant group leader seeks to attract members, and to brighten the group atmosphere; a visionary leader suggests group or educational goals; a transactional leader helps teachers or staff to implement the course effectively.
- 7) Through the dynamics of a need-oriented diaconal gathering, the diaconal ministry with good leadership and God's love will be better and more effective to lead non-Christians to salvation, and Christians to become part of vital congregations as well.

Therefore, a sound and effective need-oriented diaconal ministry for the building up of the local church in Korea must be founded on the essential principles of congregational development. Its effectiveness will be maximised through the dynamics of a need-oriented diaconal ministry with a transactional and transformational leadership style, together with McGavran's theory adapted to the context of the society and church in Korea. It can be a bridge to connect the local church with the local community, which also leads non-Christians to faith, Christians to maturity in faith, and transforms church members into living instruments of the sharing, healing ministry of churches in Korea.