

CHAPTER 4

THE EMPIRICAL PERSPECTIVE: A CASE STUDY OF BUILDING UP THE LOCAL CHURCH IN KOREA THROUGH THE BABY SCHOOL & THE PREGNANT WOMEN'S GROUP

1. INTRODUCTION

This part deals with a case study of the building up of the local church in Korea through a need-oriented diaconal ministry, which is the theme of this thesis. It uses statistical data, in order to determine the effectiveness of the patterns or styles of the need-oriented diaconal ministries in two local churches in Korea. Although such ministries may lead people to salvation, the main purpose of the diaconal services is to serve the local community by meeting the people's needs with God's love.

In chapters 2 and 3 the theoretical considerations for building up the local church through effective need-oriented diaconal ministries were discussed. The theories or hypotheses derived from chapters 2 and 3 will be revisited from the empirical perspective. The empirical perspective of the building up of the local church, stimulated by a need-oriented diaconal ministry, is of particular importance to the research project as it examines the outcome of the practical implementation of the focus on a need-oriented diaconal ministry for the local community. It opts for the hard work of counting and measuring, in order to test the hypothesis or theories derived from chapters 2 and 3.

The social sciences prompt the church to evaluate the effectiveness of its ministry using a modern understanding of knowledge (Olson 2002:21). Research has to find the application of a scientific method to study a problem. It is a way to acquire dependable and useful information (Kumar 1997:7-8). The Baby School of the Choongshin church and the Pregnant Women's Group & the Baby School of the Gwangyang Daegwang church will be analysed with

structured questionnaires. Its purpose is to discover meaningful answers to questionnaires through the application of scientific procedures.

2. A BRIEF INTRODUCTION TO THE BABY SCHOOL AND THE PREGNANT WOMEN'S GROUP

There are some churches that grow well through their effective diaconal ministry. Two of these churches are introduced. These churches are famous among the Presbyterian churches (Tonghap) for growth through their diaconal ministries, namely 'the Baby School of the Choongshin church' and 'the Pregnant Women's Group & the Baby School of the Gwangyang Daegwang church.' These success stories prove the connection between diaconal ministry and congregational development.

2.1 The Baby School of the Choongshin church

The Choongshin church is a Presbyterian church (Tonghap), rich in history and tradition, and famous for good sermons, having peace and happiness. This church has done its best to serve the community and its people well with God's love, and is continually proclaiming the word of God. It is a church with a broad vision and a big heart. Choongshin is a church that continues to reform to be a new being through continuous self-renewal through the years: it is not hostile to newcomers, has no vested rights, and not even a trace of commonplace provincialism. It reflects Jesus (http://www.choongshin.or.kr/info/info_01.asp).

Rev. Chongsoon Park assumed the position of head pastor in 1976, and has since then led the Choongshin church through a blessed and balanced ministry (he retired in 2010 and Rev. Jeonho Lee became the head pastor in 2011). Rev. Park represented Korean churches in overseas missionary work, and has been providing comfort and hope to millions through his broadcast messages on television, radio and the internet.

The Choongshin church is divided into seven geographic areas. Each area is further divided into approximately 20 districts. The district members meet and pray together during the week. Everyone is encouraged to join and share in the fellowship with their respective district members. One of many

things that its members are proud of is their youth ministry programme. Starting with services for infants, they have separate and focused services, geared to every age group, to nurture the children in Christian values.

The Baby School has a special programme to teach the mothers and their infants. Through the school's biblical teaching and activities, the mother helps her baby with its first steps in social life, and the baby is also learning the Bible together with its mother. The school supports them by acting lively and living biblically as follows:

1) History: the Baby School started in 1986 with 44 infants and their mothers, once a week for 13 weeks. At present there are three different educational groups educating 224 babies and their mothers twice a week for 12 weeks in Spring and 12 in Fall (<http://babyschool.choongshin.or.kr/>).

2) Educational goal: it includes not only infants from 24 months to 48 months, but also their mothers to teach them how to guide their infants in faith.

(1) Faith: the Baby School has three educational dimensions. The first is about God, the second is about Jesus, and the third is about the relationship between me and my neighbour.

(2) Child: the Baby School tries to provide the mothers and their babies with faithful education, rich in an atmosphere that is conducive to come to know God in a natural way. The babies can experience a variety of plays, music, art and physical activities, and the way to observe the proprieties at school and at home.

(3) Mother: mothers learn the way how to worship God through their care of their babies, the skills how with comfort to care for them and to enjoy to play with them by observing the teachers' way of playing with them.

3) Education system: once or twice a week the Baby School cares for three kinds of groups. Each kind of group is running for about 3-4 months (<http://babyschool.choongshin.or.kr/intro.asp>).

4) Daily schedule

Time	Activity
09:00 – 10:30	Teachers' prayer meeting
10:00 – 10:30	Free playing

10:30 – 10:50	Singing and dancing
10:50 – 11:10	Worship God
11:10 – 11:30	Snack time and group activity
11:30 – 11:40	Learning the Bible
11:40 – 11:55	Activity after learning
11:55 – 12:00	Finalising and helping to return home

Source: (<http://babyschool.choongshin.or.kr/edu/dailyschedule.asp>).

The Choongshin church's Baby School has been growing through its effectiveness and its influence by serving its community, especially the mothers or guardians with a passion for better education. Its system and education are accepted by other Korean churches.

2.2 The Pregnant Women's Group & the Baby School of the Gwangyang Daegwang church

The Gwangyang Daegwang church is a Presbyterian church (Tonghap), famous for serving the community for the past 10 years with the Pregnant Women's Group, and the Baby School. During this time the church has grown thirty-fold, and at present has 3,000 members (Kukminilbo, p 29).

Rev. Jeong Shin who assumed the position of head pastor in 1997, and has since then led the Gwangyang Daegwang church through serving the community by meeting its people's needs, suggested the church's vision through the word of Jeremiah (Jr 2:13 NIV) "My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water." God is the only spring of living water from which people can live. But they stopped drinking living water from the stream. They dug their own cisterns, broken cisterns that cannot hold water. Therefore the church has again to provide the spring of living water to the local community and its people.

As water sinks in, the church has to infiltrate the community and its people with living water in a natural way through its diaconal service like the Pregnant Women's Group, the Baby School and the Ordinary School. By meeting the

local community and its people' needs non-believers voluntarily come and attend the diaconal gatherings instituted by the church for the community (<http://gydch.com/greeting>).

The Pregnant Women's Group is a programme that helps brides and women before and during pregnancy to overcome various distresses. It supports women with a variety of programmes to prepare them for the physical, mental and faith health of the baby (<http://gydch.com/pregnant01>). Resume of the Pregnant Women's Group:

- 1) History: it started in 2000 A.D. and up to Nov. 2009, 406 persons have completed the course.
- 2) Target group: brides and women before and during pregnancy
- 3) Educational content: the psychology of a pregnant woman, and her experiences; learning, gymnastics, nutrition, singing, dancing and breast feeding.
- 4) Education time: 10:30 – 12:30 A.M. / twice a week for 12 weeks.
- 5) Daily schedule

Time	Activity
10:30 – 10:45	Happy singing
10:45 – 10:55	Antenatal training through telling a story
10:55 – 11:15	Gymnastics for health
11:15 – 11:40	Snack time
11:40 – 12:30	Special lecture & activity

The Baby School is a programme that helps infants and their mothers to improve their social, language and physical life, and also their faith. It provides them with suitable programmes for the physical, mental and faith health of babies and mothers (<http://gydch.com/momNchild01>). Resume of the Baby School:

- 1) History: it started in 1998 A.D. and up to Dec. 2010, 1347 persons have completed the course.

2) Target group: infants from 24 months to 36 months with their mothers

3) Educational goal:

(1) To improve infants' sociality, language and physical development through play and activity, and their faith through faith education.

(2) To provide infants and their mothers with suitable education through the educational methods of the Baby School.

(3) To fulfil the mission of the church by infiltrating the community as water sinks in, by meeting the community and its people's needs.

4) Education time: 10:30 – 12:30 A.M. / twice a week for 12 weeks.

5) Daily schedule

Time	Activity
10:30 – 10:50	Free playing & pack up time
10:50 – 11:20	Singing, playing game & rhythm, and moms' play
11:20 – 12:00	Small group activity
12:00 – 12:10	Snack time
12:10 – 12:25	Activity for health
12:25 – 12:30	Closing with blessing

In an environment with a weak education system the Gwangyang Daegwang church has developed through the influence of the Pregnant Women's Group and the Baby School, which provides God's love in an actual need.

The Korean society expects the church to recover the public trust through spiritual renewal that will lead to active and effective social service. It means that the Korean church needs to recover its true nature and to do effective social work. This can be done through the two inseparable and essential functions of the church, a need-oriented diaconal ministry that enacts the preaching of the word of God to fulfil the Lord's calling and promise by serving non-believers effectively.

3. EMPIRICAL RESEARCH

The role of empirical research is to have more exact data to correct errors derived from purely personal experience and the interpretation of that

experience. By comparing the theories with the results from the empirical research makes it possible to detect principles, to devise strategies, and to formulate better theories. In empirical research there is a reciprocal relation between theory and praxis. Various solutions are implemented, extensively to develop a critical, methodological verifiable theological theory (cf. Hermans & Moore 2004:4).

3.1 Understanding empirical research

The theories and hypotheses for building up the local church through a need-oriented diaconal ministry in South Korea are empirically tested, verified and evaluated.

The empirical task focuses on the actual, empirical state of some form of religious praxis in a particular social context (Osmer 2008:150). Empirical theological research must always be engaged in methodological reflection on all structural tasks of the research: identifying research objects, collecting data, identifying substantial research interests, and interpreting it in scientifically valuable ways (Heimbrock 2005:278-279).

Applied research is conducted in the empirical research to test the basic assumptions with the empirical content and the validity of a theory under a given condition (Kumar 1997:13). The quantitative method deduces the findings from questionnaires completed by the target group. The applied research, as well as the quantitative method with its empirical research will test the theories and hypotheses derived from chapters 2 and 3 with the samples of the two Korean congregations' growth through their need-oriented diaconal ministries.

3.2 Quantitative research design

Quantitative research permits the inclusion of large numbers of respondents in the sample. The depth one might forfeit as a result of survey research is to some extent compensated for by using advanced statistical techniques that in a sense expose underlying, apparently invisible relationships and patterns (Van der Ven 2004:372).

A quantitative research design is a plan of action. It is a plan for collecting and analysing data in an economically efficient and relevant manner. A research design is not a highly specific plan to be followed without deviations, but rather a series of guide-posts to keep one headed in the right direction (Kumar 1997:18). Once the data have been collected one can proceed to the next step: analysing the data and testing the suppositions or hypotheses derived from chapters 2 and 3 (Van der Ven 2004:375).

Kumar (1997:20-21) organised the process of quantitative research design in the applied research as follows:

- Sampling design: definition of the universe or population, size of the sample and representativeness of the sample should be defined.
- Constructing of schedule or questionnaire: questions should be in a logical order on a form. Open ended questions are designed to permit a free response. The questions to be asked should be directly bearing on the problem, avoiding personal questions and multiple meaning.
- Analysis data: to fulfil the objective or hypothesis the researcher should analyse the data subject to the appropriate statistical analysis besides tabulation. Tabulation of results in a meaningful way is by itself a technique and an art. The data given in the tables must be in self-explanatory form.
- Interpretation of results: the researcher should draw inferences based on the usual test for significance, and relate it with previous findings, to a wider field of generalisations, to scientific objectivity, and to uncover additional factors which had not earlier be on visualised by the investigator.
- Report on the findings: it should be clear, specific, simple and directly relating to the objectives of the study. The researcher must report what has been discovered or innovated to fulfil the need for which the study was taken up, and to ensure proper directions of researchers who have conducted similar researches.

3.2.1 Sampling design

The survey respondent base was drawn from two South Korean Presbyterian churches (Tonghap). One is Choongshin church, located in Seoul. The other is Gwangyang Daegwang church, located in Jeollado.

The respondent sample is comprised of four sections: 1) the Baby School: once a week (Choongshin church); 2) the Baby School: twice a week (Choongshin church); 3) the Baby School (Daegwang church); 4) the Pregnant Women's Group (Daegwang church).

- The Baby School of Choongshin church (once a week): 71 persons
- The Baby School of Choongshin church (twice a week): 50 persons
- The Baby School of Daegwang church: 38 persons
- The Pregnant Women's Group of Daegwang church: 27 persons

3.2.2 Constructing the schedule of the questionnaire

The constructing of the schedule or questionnaire was carried out as follows:

- 1) Prof. Malan Nel, who is the study leader, introduced prof. Mike Van der Linde of the department of the science of statistics to the researcher.
- 2) The researcher cooperated with prof. Mike Van der Linde under the direction of prof. Malan Nel to design a questionnaire for quantitative research.
- 3) The researcher, proff. Malan Nel, Mike Van der Linde, and André Swanepoel of the department of the science of statistics drafted appropriate questionnaires on 03 May 2011.
- 4) After thorough examining of the drafts for two weeks, official agreements of cooperation endorsed by prof. Malan Nel were distributed to the two Presbyterian churches in South Korea.
- 5) The senior pastors of the two Presbyterian churches were contacted, and they agreed that their churches participate in the survey.
- 6) The ministers were asked to explain to the mothers of the Baby School and the women of the Pregnant Women's Group how to complete the questionnaires sent to those two South Korean Presbyterian churches.

7) Mothers of the Baby School and women of the Pregnant Women's Group were canvassed to respond to the questionnaire (see appendices A and B) during the month of May 2011. Colleagues in South Korea printed the questionnaire and distributed it at each church. The distribution reached all members of the classes. Respondents were asked to complete and return the survey questionnaire the same day before leaving the church.

3.2.3 Analysis of data & interpretation of results

The data captured from the questionnaires was analysed using SAS® software to ascertain whether and how the statistics support the thesis.

Question (1)___ What has been/is your involvement (in months) in Pregnant Women's Group or Baby School?

The data associated with this question had to be discarded as a translation error occurred in the Korean version of the questionnaire and the question was incorrectly understood, interpreted, answered and coded. The error could not be corrected and thus the data could not be analysed.

Question (2)___ What was your age (on your last birthday)?

Chart 1.1 Age group distribution

Bar chart of age group distribution in data (Total=186)

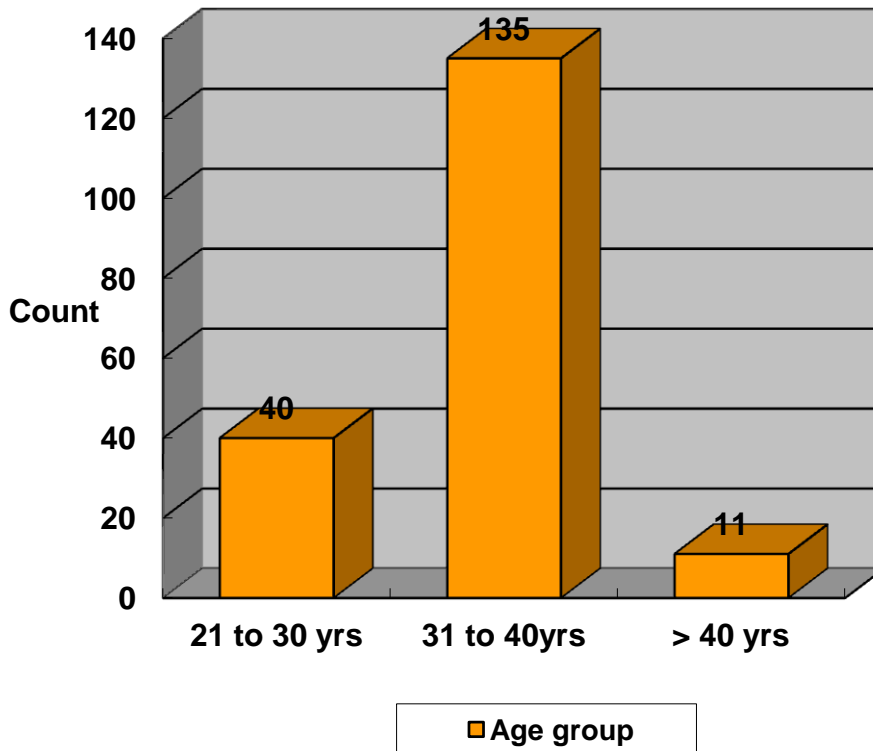


Chart 1.1 reflects the age group distribution of the sample: 135 of the respondents were in the age group 31 to 40 yrs, comprising 72.58% of the data and 40 or 21.51% were in the age group 21 to 30 yrs, while 11 or 5.91% were in the age group older than 40 yrs.

Chart 1.2 Distribution of age group comparison between churches

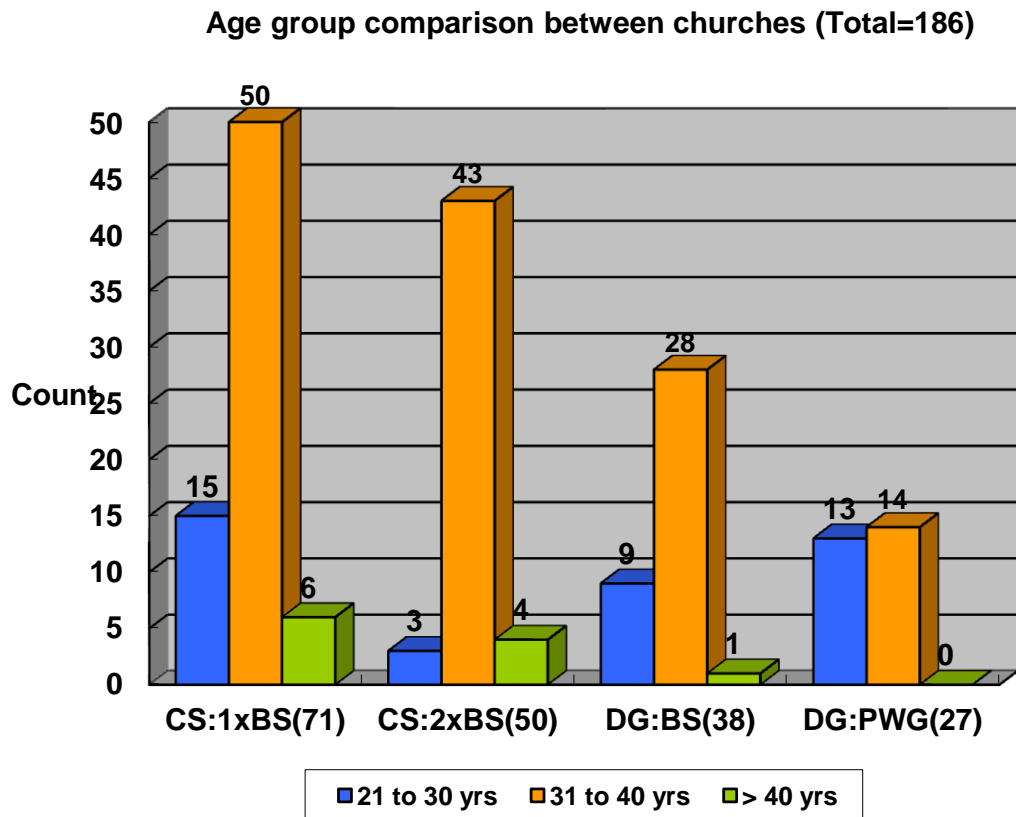


Chart 1.2 indicates the age group distribution of respondents at the participating Choongshin Baby School: once a week class & twice a week class (referred to as CS:1xBS & CS:2xBS); and of the Daegwang Baby School, and of the Pregnant Women’s Group (referred to as DG:BS & DG:PWG).

Question (3) How many children do you have in your family?

Table 5.1 Distribution of number of children in the family

Number	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
0	0	0.00%	0	0.00%	0	0.00%	7	25.93%
1	39	54.93%	15	30.00%	20	52.63%	16	59.16%
2	30	42.25%	32	64.00%	13	34.21%	2	7.41%
3	2	2.82%	3	6.00%	5	13.16%	2	7.41%
Total	71	100%	50	100%	38	100%	27	100%

Table 5.1 indicates the distribution of the number of children of respondents. It shows that the respondents predominantly have one or two children in their family. One to two children comprised 97.18% of the respondents in the CS:1xBS group, 94.00% of the respondents in the CS:2xBS group, 86.84% of respondents in the DG:BS group, and 66.57% of the respondents in the DG:PWG group respectively.

Question (4)__ How many children do you have attending the Baby School in the church?

Table 5.2 Distribution of the number of children attending the Baby School

Number	CS:1xBS		CS:2xBS		DG:BS	
	Frequency	%	Frequency	%	Frequency	%
1	68	95.77%	45	90.00%	35	92.11%
2	3	4.23%	5	10.00%	3	7.89%
Total	71	100%	50	100%	38	100%

Table 5.2 indicates the distribution of the number of children of respondents that attend the Baby School. It shows that the respondents predominantly have one child participating at the Baby School (cf. the respondents of the DG:PWG group had not one child attending the Baby School). 95.77% of the respondents in the CS:1xBS group, 90.00% of respondents in the CS:2xBS group, and 92.11% of respondents in the DG:BS group respectively.

Question (5)_ What % of the time are you involved in the Baby School (the Pregnant Women’s Group)?

Chart 1.3 Involvement distribution in the two diaconal ministries

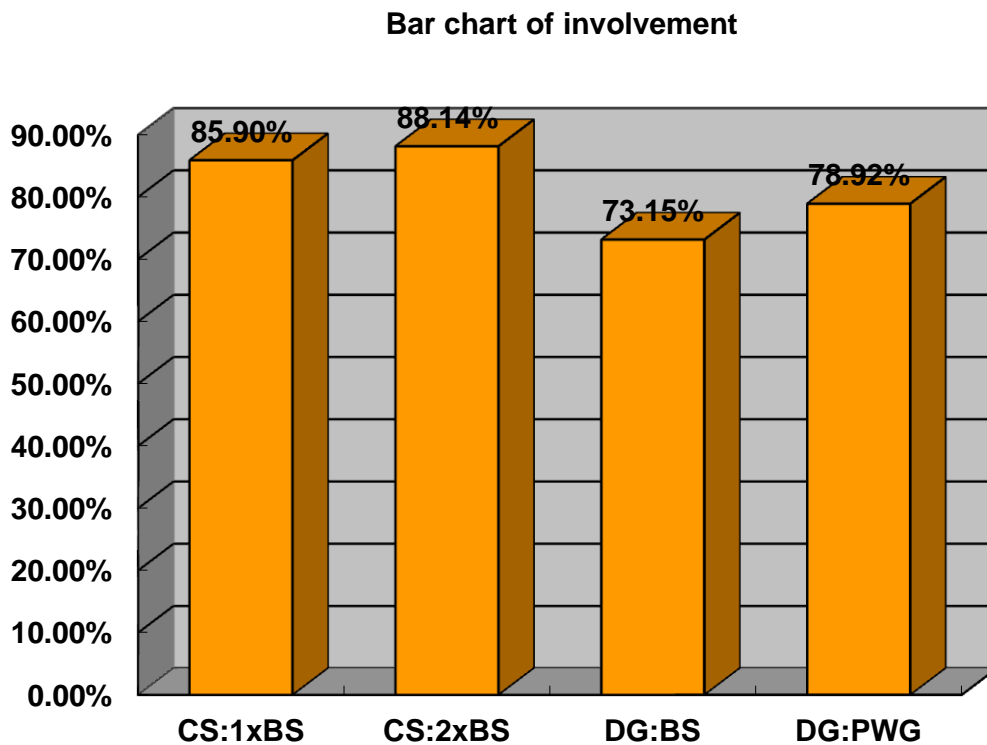


Chart 1.3 shows the involvement distribution in the two diaconal ministries. It shows that the respondents of the CS:1xBS and the CS:2xBS groups are more involved than the respondents of the DG:BS and the DG:PWG groups: 85.90% of the respondents in the CS:1xBS group, 88.14% of the respondents in the CS:2xBS group, 73.15% of the respondents in the DG:BS group and 78.92% of the respondents in the DG:PWG group respectively.

Question (6) _ What % of the time is your husband involved in the Baby School (the Pregnant Women’s Group)?

Chart 1.4 Husband’s involvement distribution in the two diaconal ministries

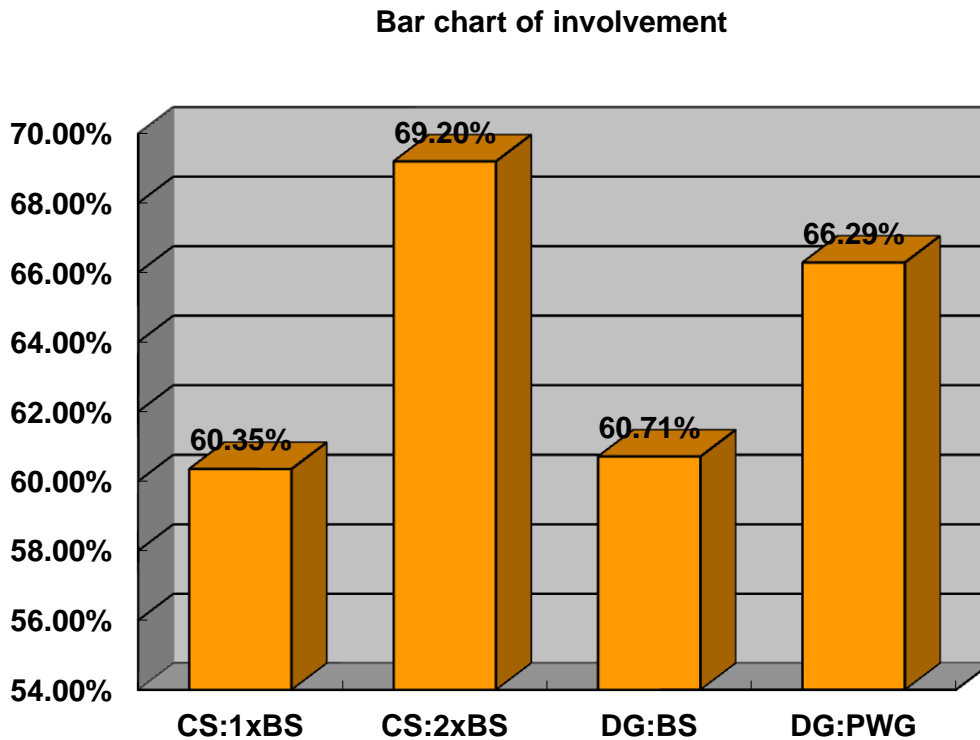


Chart 1.4 shows the husband’s involvement distribution in the two diaconal ministries: 60.35% of the respondents in the CS:1xBS group, 69.20% of the respondents in the CS:2xBS group, 60.71% of the respondents in the DG:BS group and 66.29% of the respondents in the DG:PWG group respectively. It shows that the wives’ involvement in the diaconal ministries is higher (81.52% involvement overall) than their husbands’ involvement (64.13% overall).

Question (7)___ How did you hear about the Pregnant Women’s Group (the Baby School)? (You may select multiple answers)

Table 5.3 Distribution of how information was obtained

Means of obtaining information	CS:1xBS	CS:2xBS	DG:BS	DG:PWG
	Percentage	Percentage	Percentage	Percentage
The internet	12.50%	16.95%	4.76%	13.79%
A poster	1.25%	3.39%	4.76%	17.24%
A handbill	5.00%	3.39%	4.76%	17.24%
Through an acquaintance	67.50%	66.10%	83.33%	44.83%
A newspaper	0.00%	0.00%	0.00%	3.45%
Church advertisement	13.75%	10.17%	2.38%	3.45%
Total	100%	100%	100%	100%

Table 5.3 indicates the ways respondents obtained information of the CS:1xBS group, the CS:2xBS group, the DG:BS group, and the DG:PWG group respectively. The predominant source of information was ‘through an acquaintance:’ 67.50% in the CS:1xBS group, 66.10% the CS:2xBS group, 83.33% the DG:BS group, and 44.83% the DG:PWG group respectively.

In the case of the DG:PWG group the choices ‘the internet’, ‘a poster’, and ‘a handbill’ were indicated by 13.79%, 17.24%, and 17.24% of the respondents in this group. It shows that the respondents of the DG:PWG group obtained information through various means.

Question (8)___ What duration of time spent in the Baby School (the Pregnant Women’s Group) would you consider to be sufficient for instruction?

Table 5.4 Distribution of a sufficient educational period

Months	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	0	0.00%	0	0.00%	0	0.00%	1	3.70%
2	0	0.00%	0	0.00%	1	2.63%	0	0.00%

3	44	62.86%	18	36.00%	4	10.53%	12	44.44%
4	7	10.00%	6	12.00%	17	44.74%	6	22.22%
5	1	1.43%	4	8.00%	2	5.26%	2	7.41%
6	8	11.43%	5	10.00%	7	18.42%	2	7.41%
7	0	0.00%	0	0.00%	0	0.00%	1	3.70%
8	0	0.00%	0	0.00%	0	0.00%	2	7.41%
9	0	0.00%	1	2.00%	0	0.00%	0	0.00%
10	0	0.00%	1	2.00%	0	0.00%	1	3.70%
12	6	8.57%	6	12.00%	6	15.79%	0	0.00%
18	0	0.00%	3	6.00%	0	0.00%	0	0.00%
24	4	5.71%	5	10.00%	0	0.00%	0	0.00%
30	0	0.00%	0	0.00%	1	2.63%	0	0.00%
36	0	0.00%	1	2.00%	0	0.00%	0	0.00%
Total	70	100%	50	100%	38	100%	27	100%

Table 5.4 indicates the distribution of sufficient educational periods. The majority of the respondents regarded three to four months as sufficient educational periods. Three months were allocated by 66.85%, 36.00%, and 44.44% of the CS:1xBS group, the CS:2xBS group, and the DG:PWG group respectively, four months by 44.75% of the DG:BS group.

Almost all respondents (98.9%), with the exception of two persons who only want one or two months for education, regarded more than three months as the most advantageous educational period. The data also indicates that a large proportion, 85.72%, 66.00%, 81.58% and 85.19% of the CS:1xBS group, the CS:2xBS group, the DG:BS group and the DG:PWG group respectively, would regard a period of six months and less as sufficient for effective educational exposure. When organising the diaconal programmes or gatherings in the church, it is strongly recommended that the local church and its leaders plan the programme to run for between three months and six months to gain optimal effective education exposure.

Question (9)___ How many times do you, on average, attend the Baby School (the Pregnant Women’s Group)? (Please select the single most important answer to you)

Table 5.5 Average attendance distribution

Attendance	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Less than once a week	4	5.63%	0	0.00%	2	5.26%	1	3.70%
Once a week	67	94.37%	1	2.00%	3	7.89%	5	18.52%
Twice a week			49	98.00%	33	86.84%	21	77.78%
Total	71	100%	50	100%	38	100%	27	100%

Table 5.5 indicates that over 91% of the respondents attended the course (classes once a week or twice a week). While the highest attendance (98.00%) was by the CS:2xBS group, the lowest attendance in the once or twice a week group (77.78%) was by the DG:PWG group.

Question (10)___ How long in total have you been a member of the Pregnant Women’s Group (the Baby School)?

Table 5.6 Total membership period distribution

Months	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
2	0	0.00%	0	0.00%	1	2.63%	1	4.17%
3	38	56.72%	14	28.57%	19	50.00%	8	33.33%
4	1	1.49%	1	2.04%	7	18.42%	4	16.67%
5	2	2.99%	0	0.00%	0	0.00%	4	16.67%
6	9	13.43%	6	12.24%	1	2.63%	7	29.17%
8	0	0.00%	2	4.08%	4	10.53%	0	0.00%
9	5	7.46%	4	8.16%	0	0.00%	0	0.00%
10	1	1.49%	1	2.04%	0	0.00%	0	0.00%
12	2	2.99%	5	10.20%	4	10.53%	0	0.00%

13	0	0.00%	0	0.00%	1	2.63%	0	0.00%
15	3	4.48%	3	6.12%	0	0.00%	0	0.00%
16	0	0.00%	0	0.00%	1	2.63%	0	0.00%
18	2	2.99%	0	0.00%	0	0.00%	0	0.00%
24	2	2.99%	6	12.24%	0	0.00%	0	0.00%
30	1	1.49%	0	0.00%	0	0.00%	0	0.00%
36	0	0.00%	2	4.08%	0	0.00%	0	0.00%
42	0	0.00%	1	2.04%	0	0.00%	0	0.00%
60	1	1.49%	1	2.04%	0	0.00%	0	0.00%
84	0	0.00%	1	2.04%	0	0.00%	0	0.00%
Total	67	100%	49	100%	38	100%	24	100%

Table 5.6 indicates that the average period of being a member of the Baby School or the Pregnant Women’s Group is 7.16 months for the CS:1xBS group, 13.28 months for the CS:2xBS group, 5.31 months for the DG:BS group and 4.33 months for the DG:PWG group. The model membership period in all four the groups are three months and the majority of the members in all four groups were members six months and less.

Question (11)___ How would you describe your faith? (You may select multiple answers)

Table 5.7 Religion distribution

Religion	CS:1xBS	CS:2xBS	DG:BS	DG:PWG
	Percentage	Percentage	Percentage	Percentage
An active Christian	54.54%	49.02%	26.47%	40.00%
A nominal Christian	7.57%	11.76%	8.82%	8.00%
A seasonal Christian	0.00%	1.96%	2.94%	0.00%
Sunday Christian	28.79%	29.41%	20.59%	28.00%
Buddhism	0.00%	0.00%	17.65%	8.00%
Confucianism	0.00%	0.00%	0.00%	0.00%

Cheondo-gyo	1.51%	1.96%	0.00%	0.00%
Catholic	6.06%	1.96%	2.94%	0.00%
Without religion	1.51%	3.92%	20.59%	16.00%
Total	100%	100%	100%	100%

Table 5.7 indicates that the modal religious description of their own faith is ‘an active Christian,’ with 54.54% by the CS:1xBS group, 49.02% by the CS:2xBS group, 26.47% by the DG:BS group, and 40.00% by the DG:PWG group. The second highest percentage was ‘Sunday Christian:’ 28.79% by the CS:1xBS group, 29.41% by the CS:2xBS group, 20.59% by the DG:BS group, and 28.00% by the DG:PWG group.

In the case of the DG:BS group ‘Buddhism’ and ‘Without religion’ were respectively indicated by 17.65% and 20.59% of the respondents, the highest percentage of non-Christians.

Question (12)__ Which faith will you bring your children up in? (You may select multiple answers)

Table 5.8 Distribution of raising their children in faith

Religion	CS:1xBS	CS:2xBS	DG:BS	DG:PWG
	Percentage	Percentage	Percentage	Percentage
Buddhism	0.00%	0.00%	16.67%	0.00%
Christian	89.85%	89.79%	63.89%	87.50%
Confucianism	0.00%	0.00%	0.00%	0.00%
Cheondo-gyo	1.45%	0.00%	0.00%	4.17%
Catholic	2.90%	2.04%	0.00%	0.00%
Catholic or Buddhism	1.45%	0.00%	0.00%	0.00%
Without religion	0.00%	2.04%	13.89%	4.17%
Religion my child wants	4.35%	6.12%	5.55%	4.17%
Total	100%	100%	100%	100%

Table 5.8 indicates the distribution of the resolutions about the faith in which the CS:1xBS group, the CS:2xBS group, the DG:BS group, and the DG:PWG group will bring up their children. The highest percentage was ‘Christian:’ 89.95% by the CS:1xBS group, 89.79% by the CS:2xBS group, 63.89% by the DG:BS group, and 87.50% by the DG:PWG group, the highest percentage (89.95%) was by the CS:1xBS group and the lowest (63.89%) was by the DG:BS group.

Question (13)___ Why is/are your child/children attending the Baby School (the Pregnant Women’s Group)? (Please select the single most important answer to you)

Table 5.9 Distribution of reason for attending the two diaconal ministries

Reason	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Fees for attending the Pregnant Women's Group (the Baby School) are reasonable.	1	1.43%	1	2.00%	1	2.70%	1	3.70%
The educational quality of the Pregnant Women's Group (the Baby School) in the church seems to be better than that of private or public institutions in the local community.	37	52.86 %	26	52.00 %	3	8.11%	3	11.11 %
The location of the Pregnant Women's Group (the Baby School) is convenient.	1	1.43%	2	4.00%	0	0.00%	2	7.41%
Teachers take good care of me & my (unborn) child.	5	7.14%	2	4.00%	0	0.00%	1	3.70%
The Pregnant Women's Group (the Baby School) provides useful information and cultural activities.	26	37.14 %	19	38.00 %	33	89.19 %	20	74.07 %
Total	70	100%	50	100%	37	100%	27	100%

Table 5.9 indicates the distribution of reasons for attending the two diaconal ministries. The statement “The educational quality of the Pregnant Women’s Group (the Baby School) in the church seems to be better than that of private or public institutions in the local community” was the most preferred choice by the CS:1xBS group 52.86% and by the CS:2xBS group 52.00%. The statement “The Pregnant Women’s Group (the Baby School) provides useful information and cultural activities” was the main reason chosen by the DG:BS group (89.19%) and by the DG:PWG group (74.07%).

Question (14)__ Why is the Baby School (the Pregnant Women’s Group) important to you? (Please select the single most important answer to you)

Table 5.10 Distribution of important reasons for the two diaconal ministries

Reasons	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
I want my (unborn) child to receive good instruction/education.	11	15.71 %	4	8.00%	3	7.89%	12	44.44 %
I can communicate with the mothers of class mates (group members) who are learning, talking, feeling and sharing.	3	4.29%	2	4.00%	4	10.53 %	9	33.33 %
I plan to bring my (unborn) child up to be a good Christian.	44	62.86 %	32	64.00 %	1	2.63%	2	7.41%
Teachers take good care of me & my (unborn) child.	0	0.00%	1	2.00%	0	0.00%	0	0.00%
I want (my child) to experience a variety of cultural activities.	12	17.14 %	11	22.00 %	30	78.95 %	4	14.81 %
Total	70	100%	50	100%	38	100%	27	100%

Table 5.10 shows the distribution of the important reasons for joining the Baby School or the Pregnant Women’s Group. The statement “I plan to bring my (unborn) child up to be a good Christian” was the most prevalent answer by the CS:1xBS group (62.86%) and by the CS:2xBS group (64.00%). While 78.95% of the DG:BS group answered “I want (my child) to experience a variety of cultural activities” and 44.44% of the DG:PWG group indicated “I want my (unborn) child to receive good instruction/education.”

In the case of the DG:PWG group 33.33% answered “I can communicate with the mothers of class mates (group members) who are learning, talking, feeling and sharing.” The possible reason for this choice is that when a woman is pregnant, it is important to be able to talk, learn, and share feelings for mental stability. Thus when a diaconal programme is prepared for a community, it is necessary for church leaders to investigate various subjects and programmes, because it appears from this research that they have different useful qualities and the needy have different actual needs.

Question (15)___ To what extent is the diaconal ministry at the Baby School (the Pregnant Women’s Group) actively helpful in satisfying your multidirectional mental, physical, cultural, educational, etc. needs?

Chart 1.5 The extent of satisfaction

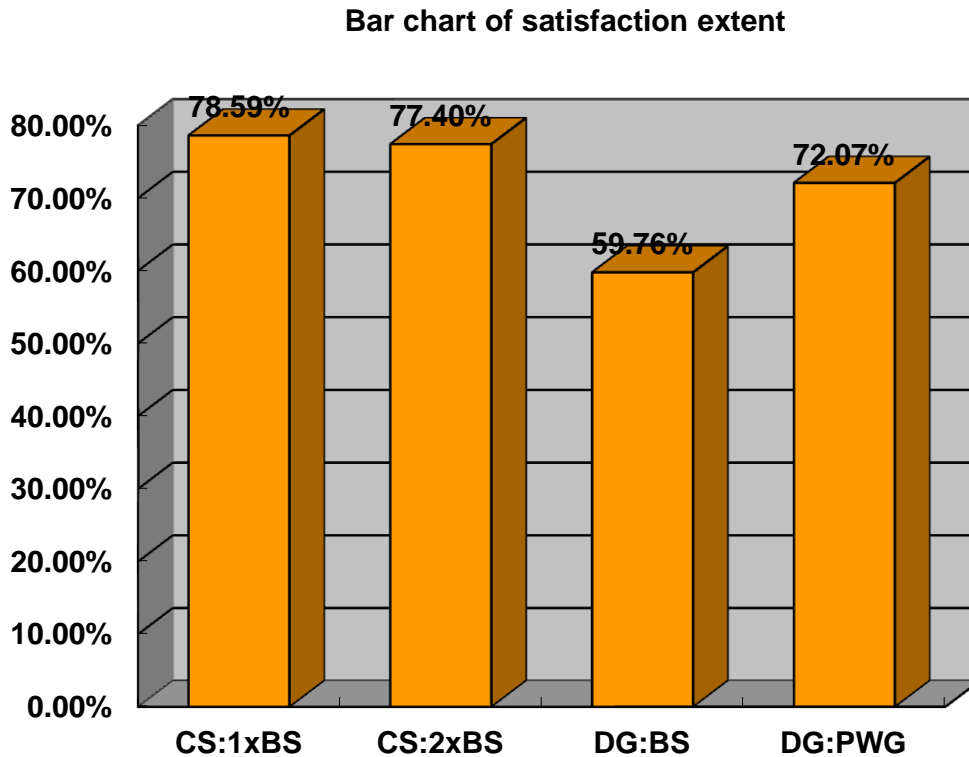


Chart 1.5 indicates the distribution of the extent of satisfaction of the multidirectional mental, physical, cultural, educational, etc. needs. The satisfaction of group CS:1xBS is 78.59%, of group CS:2xBS, 77.40%, of group DG:BS, 59.46%, and of group DG:PWG, 72.07%. The average satisfaction rating was 70.18% suggesting a positive opinion. There appears to be agreement that such diaconal ministries are helpful to meet the multidirectional mental, physical, cultural, educational needs of the groups studied.

Question (16)___ Based on your experience of the Baby School (the Pregnant Women’s Group) in the church, please evaluate each of the following statements below.

Table 5.11 Distribution of statement evaluation

Statement	I strongly disagree (Freq. & %)	I disagree (Freq. & %)	I agree (Freq. & %)	I strongly agree (Freq. & %)	Total (Freq. & %)
Choongshin:1xBS					
The quality of the programme of the Baby School is higher than I expected.	0 0.00%	3 4.23%	40 56.34%	28 39.44%	71 100%
The Baby School teachers help me to experience the credibility and benevolence of the Christian experience.	0 0.00%	0 0.00%	26 36.62%	45 63.38%	71 100%
The Baby School teachers implement the course effectively.	0 0.00%	1 1.41%	25 35.21%	45 63.38%	71 100%
The mothers of the Baby School class mates help me to experience the feelings of friendship, cohesion, and bonding.	2 2.82%	19 26.76%	42 59.15%	8 11.27%	71 100%
The mothers of the Baby School class mates try to get close with one another.	1 1.41%	27 38.03%	36 50.70%	7 9.86%	71 100%
The mothers of the Baby School class mates try to interact and cooperate, in order to accomplish a common educational purpose.	2 2.82%	22 30.99%	40 56.34%	7 9.86%	71 100%
The Baby School helps me to experience the love, caring, concern, commitment, etc. among believers.	0 0.00%	3 4.23%	40 56.34%	28 39.44%	71 100%
The Baby School helps me to have a positive view of the Korean church.	0 0.00%	1 1.41%	36 50.70%	34 47.89%	71 100%
The Korean church needs this type of Baby School.	0 0.00%	1 1.41%	30 42.25%	40 56.34%	71 100%
The food is carefully prepared.	0 0.00%	6 8.45%	37 52.11%	28 39.44%	71 100%
The food is adequate.	1 1.41%	5 7.04%	37 52.11%	28 39.44%	71 100%
The exposure to Christian beliefs is beneficial to my child.	0 0.00%	0 0.00%	28 39.44%	43 60.56%	71 100%
Fees for attending the Baby School are reasonable.	0 0.00%	1 1.41%	35 49.30%	35 49.30%	71 100%
The education quality of the Baby School in the church seems to be better than that of private or public institutions in the local community.	0 0.00%	0 0.00%	38 53.52%	33 46.48%	71 100%
The location of the Baby School is convenient.	3 4.23%	10 14.08%	33 46.48%	25 35.21%	71 100%
Teachers take good care of my child.	1 1.41%	0 0.00%	23 32.39%	47 66.20%	71 100%
The Baby School provides useful information and cultural activities.	1 1.41%	2 2.82%	35 49.30%	33 46.48%	71 100%

Choongshin:2xBS					
The quality of the programme of the Baby School is higher than I expected.	0 0.00%	2 4.00%	34 68.00%	14 28.00%	50 100%
The Baby School teachers help me to experience the credibility and benevolence of the Christian experience.	0 0.00%	0 0.00%	20 40.00%	30 60.00%	50 100%
The Baby School teachers implement the course effectively.	0 0.00%	3 6.00%	22 44.00%	25 50.00%	50 100%
The mothers of the Baby School class mates help me to experience the feelings of friendship, cohesion, and bonding.	0 0.00%	8 16.00%	33 66.00%	9 18.00%	50 100%
The mothers of the Baby School class mates try to get close with one another.	0 0.00%	7 14.00%	33 66.00%	10 20.00%	50 100%
The mothers of the Baby School class mates try to interact and cooperate, in order to accomplish a common educational purpose.	0 0.00%	8 16.00%	31 62.00%	11 22.00%	50 100%
The Baby School helps me to experience the love, caring, concern, commitment, etc. among believers.	0 0.00%	0 0.00%	30 60.00%	20 40.00%	50 100%
The Baby School helps me to have a positive view of the Korean church.	0 0.00%	4 8.00%	24 48.00%	22 44.00%	50 100%
The Korean church needs this type of Baby School.	0 0.00%	0 0.00%	18 36.00%	32 64.00%	50 100%
The food is carefully prepared.	1 2.00%	1 2.00%	31 62.00%	17 34.00%	50 100%
The food is adequate.	1 2.00%	3 6.00%	33 66.00%	13 26.00%	50 100%
The exposure to Christian beliefs is beneficial to my child.	0 0.00%	0 0.00%	17 34.00%	33 66.00%	50 100%
Fees for attending the Baby School are reasonable.	0 0.00%	5 10.00%	29 58.00%	16 32.00%	50 100%
The education quality of the Baby School in the church seems to be better than that of private or public institutions in the local community.	0 0.00%	5 10.00%	30 60.00%	15 30.00%	50 100%
The location of the Baby School is convenient.	0 0.00%	11 22.00%	23 46.00%	4 16.00%	50 100%
Teachers take good care of my child.	0 0.00%	1 2.00%	16 32.00%	33 66.00%	50 100%
The Baby School provides useful information and cultural activities.	0 0.00%	2 4.00%	26 52.00%	22 44.00%	50 100%
Daegwang:BS					
The quality of the programme of the Baby School is higher than I expected.	0 0.00%	9 23.68%	28 73.68%	1 2.63%	38 100%
The Baby School teachers help me to experience the credibility and benevolence of the Christian experience.	0 0.00%	4 10.53%	32 84.21%	2 5.26%	38 100%
The Baby School teachers implement the course effectively.	0 0.00%	1 2.63%	34 89.47%	3 7.89%	38 100%
The mothers of the Baby School class mates help me to experience the feelings of friendship, cohesion, and bonding.	0 0.00%	3 7.89%	30 78.95%	5 13.16%	38 100%

The mothers of the Baby School class mates try to get close with one another.	0 0.00%	1 2.63%	34 89.47%	3 7.89%	38 100%
The mothers of the Baby School class mates try to interact and cooperate, in order to accomplish a common educational purpose.	0 0.00%	4 10.53%	32 84.21%	2 5.26%	38 100%
The Baby School helps me to experience the love, caring, concern, commitment, etc. among believers.	0 0.00%	10 26.32%	25 65.79%	3 7.89%	38 100%
The Baby School helps me to have a positive view of the Korean church.	0 0.00%	5 13.16%	29 76.32%	4 10.53%	38 100%
The Korean church needs this type of Baby School.	0 0.00%	3 7.89%	25 65.79%	10 26.32%	38 100%
The food is carefully prepared.	0 0.00%	5 13.16%	30 78.95%	3 7.89%	38 100%
The food is adequate.	0 0.00%	9 23.68%	26 68.42%	3 7.89%	38 100%
The exposure to Christian beliefs is beneficial to my child.	0 0.00%	3 7.89%	31 81.58%	4 10.53%	38 100%
Fees for attending the Baby School are reasonable.	1 2.63%	5 13.16%	31 81.58%	1 2.63%	38 100%
The education quality of the Baby School in the church seems to be better than that of private or public institutions in the local community.	0 0.00%	8 21.05%	28 73.68%	2 5.26%	38 100%
The location of the Baby School is convenient.	0 0.00%	5 13.16%	31 81.58%	2 5.26%	38 100%
Teachers take good care of my child.	0 0.00%	2 5.26%	31 81.58%	5 13.16%	38 100%
The Baby School provides useful information and cultural activities.	0 0.00%	1 2.63%	33 86.84%	4 10.53%	38 100%
Daegwang:PWG					
The quality of the programme of the Pregnant Women's Group is higher than I expected.	0 0.00%	1 3.70%	19 70.37%	7 25.93%	27 100%
The Pregnant Women's Group instructors help me to experience the credibility and benevolence of the Christian experience.	0 0.00%	1 3.70%	20 74.07%	6 22.22%	27 100%
The Pregnant Women's Group instructors implement the programme effectively.	0 0.00%	1 3.70%	15 55.56%	11 40.74%	27 100%
The Pregnant Women's Group members help me to experience the feelings of friendship, cohesion, and bonding.	0 0.00%	4 14.81%	18 66.67%	5 18.52%	27 100%
The Pregnant Women's Group members try to get close with one another.	0 0.00%	4 14.81%	19 70.37%	4 14.81%	27 100%
The Pregnant Women's Group members try to interact and cooperate, in order to accomplish a common educational purpose.	0 0.00%	2 7.41%	22 81.48%	3 11.11%	27 100%
The Pregnant Women's Group helps me to experience the love, caring, concern, commitment, etc. among believers.	0 0.00%	2 7.41%	19 70.37%	6 22.22%	27 100%
The Pregnant Women's Group helps me to have a positive view of the Korean church.	0 0.00%	3 11.11%	16 59.26%	8 29.63%	27 100%

The Korean church needs this type of Pregnant Women's Group.	0 0.00%	1 3.70%	17 62.96%	9 33.33%	27 100%
The food is carefully prepared.	0 0.00%	2 7.41%	13 48.15%	12 44.44%	27 100%
The food is adequate.	0 0.00%	3 11.11%	14 53.85%	9 34.62%	26 100%
The exposure to Christian beliefs is beneficial to me & unborn child.	0 0.00%	3 11.11%	20 74.07%	4 14.81%	27 100%
Fees for attending the Pregnant Women's Group are reasonable.	0 0.00%	2 7.41%	19 70.37%	6 22.22%	27 100%
The education quality of the Pregnant Women's Group in the church seems to be better than that of private or public institutions in the local community.	0 0.00%	2 7.41%	17 62.96%	8 29.63%	27 100%
The location of the Pregnant Women's Group is convenient.	0 0.00%	2 7.41%	17 62.96%	8 29.63%	27 100%
Instructors take good care of me & my unborn child.	0 0.00%	2 7.41%	18 66.67%	7 25.93%	27 100%
The Pregnant Women's Group provides useful information and cultural activities.	0 0.00%	1 3.70%	17 62.96%	9 33.33%	27 100%

Table 5.11 indicates the distribution of statement evaluation. It can be noted that almost all of the respondents either agreed or strongly agreed with the different statements. It can be divided into several sections according to common items. Statements may be grouped into education aspects, intimacy aspects, faith aspects, and other aspects.

Table 5.11.1 Distribution of education aspects

Statement	Sum percentage (I agree + I strongly agree)			
	CS:1xBS	CS:2xBS	DG:BS	DG:PWG
The quality of the programme of the Baby School (the Pregnant Women's Group) is higher than I expected.	95.78%	96.00%	76.31%	96.30%
The Baby School (the Pregnant Women's Group) teachers (instructors) implement the course effectively.	98.59%	94.00%	97.36%	96.30%
The education quality of the Baby School (the Pregnant Women's Group) in the church seems to be better than that of private or public institutions in the local community.	100.00%	90.00%	78.94%	92.59%
Teachers (instructors) take good care of me & my (unborn) child.	98.59%	98.00%	94.74%	92.59%
The Baby School (the Pregnant Women's Group) provides useful information and cultural activities.	95.78%	96.00%	97.37%	96.29%

The distribution of the groups' answers on education aspects indicates mainly a positive evaluation. The statement "The Baby School (the Pregnant Women's

Group) teachers (instructors) implement the course effectively” was highly rated at 96.00%.

Table 5.11.2 Distribution of intimacy aspects

Statement	Sum percentage (I agree + I strongly agree)			
	CS:1xBS	CS:2xBS	DG:BS	DG:PWG
The mothers of the Baby School (the Pregnant Women’s Group) class mates (group members) help me to experience the feelings of friendship, cohesion, and bonding.	70.42%	84.00%	92.11%	85.19%
The mothers of the Baby School (the Pregnant Women’s Group) class mates (group members) try to get close with one another.	60.56%	86.00%	97.36%	85.19%
The mothers of the Baby School (the Pregnant Women’s Group) class mates (group members) try to interact and cooperate, in order to accomplish a common educational purpose.	66.20%	84.00%	89.47%	92.59%

Although the distribution of the groups’ answers on intimacy aspects is high, it is the lowest of the evaluated aspects. A possible reason may be that people have different religions, characteristics, age gap, etc. and do not get along easily with one another. The evaluation by respondents of the CS:2xBS group on the intimacy aspects was better than that of the CS:1xBS group. A possible reason may be that to have a long class period twice a week is more effective than to have a short one only once a week. It seems that the longer contact times could provide longer periods for mingling, opening minds, and getting acquainted with one another.

Table 5.11.3 Distribution of faith aspects

Statement	Sum percentage (I agree + I strongly agree)			
	CS:1xBS	CS:2xBS	DG:BS	DG:PWG
The Baby School (the Pregnant Women’s Group) teachers (instructors) help me to experience the credibility and benevolence of the Christian experience.	100.00%	100.00%	89.47%	96.30%
The Baby School (the Pregnant Women’s Group) helps me to experience the love, caring, concern, commitment, etc. among believers.	95.78%	100.00%	73.68%	92.59%
The Baby School (the Pregnant Women’s Group) helps me to have a positive view of the Korean church.	98.59%	96.00%	86.85%	88.89%

The Korean church needs this type of Baby School (Pregnant Women's Group).	98.59%	100.00%	92.11%	96.30%
The exposure to Christian beliefs is beneficial to me & my (unborn) child.	100.00%	100.00%	92.11%	88.89%

The answers of the CS:1xBS and CS:2xBS groups on faith aspects indicate as 90% for Christian, the DG:BS group as 58%, the lowest rate for Christian (see table 5.7). The rating of 'Christian' among groups CS:1xBS, CS:2xBS, and DG:PWG was relatively high.

The statements "The Korean church needs this type of Baby School (Pregnant Women's Group)" and "The exposure to Christian beliefs is beneficial to me & my (unborn) child" were highly rated, both at 92.11% by the DG:BS group. This could suggest that church leaders should think about the kind of diaconal ministries needed in the community.

The statement "The Baby School (the Pregnant Women's Group) teachers (instructors) help me to experience the credibility and benevolence of the Christian experience" received a 100.00% rating by both the CS:1xBS group, and the CS:2xBS group, with 89.47% by the DG:BS group, and 96.30% by the DG:PWG group.

Table 5.11.4 Distribution of other aspects

Statement	Sum percentage (I agree + I strongly agree)			
	CS:1xBS	CS:2xBS	DG:BS	DG:PWG
The food is carefully prepared.	91.55%	98.00%	86.84%	92.59%
The food is adequate.	91.55%	96.00%	76.31%	88.47%
Fees for attending the Baby School (the Pregnant Women's Group) are reasonable.	98.60%	90.00%	84.21%	92.59%
The location of the Baby School (the Pregnant Women's Group) is convenient.	81.69%	78.00%	86.84%	92.59%

Table 5.11.4 indicates that on average over 84% of the respondents responded positively (i.e. indicated agree & strongly agree) to each of the questions posed.

Question (17)___ Please rate the statement "I am satisfied with the Baby School (the Pregnant Women’s Group)."

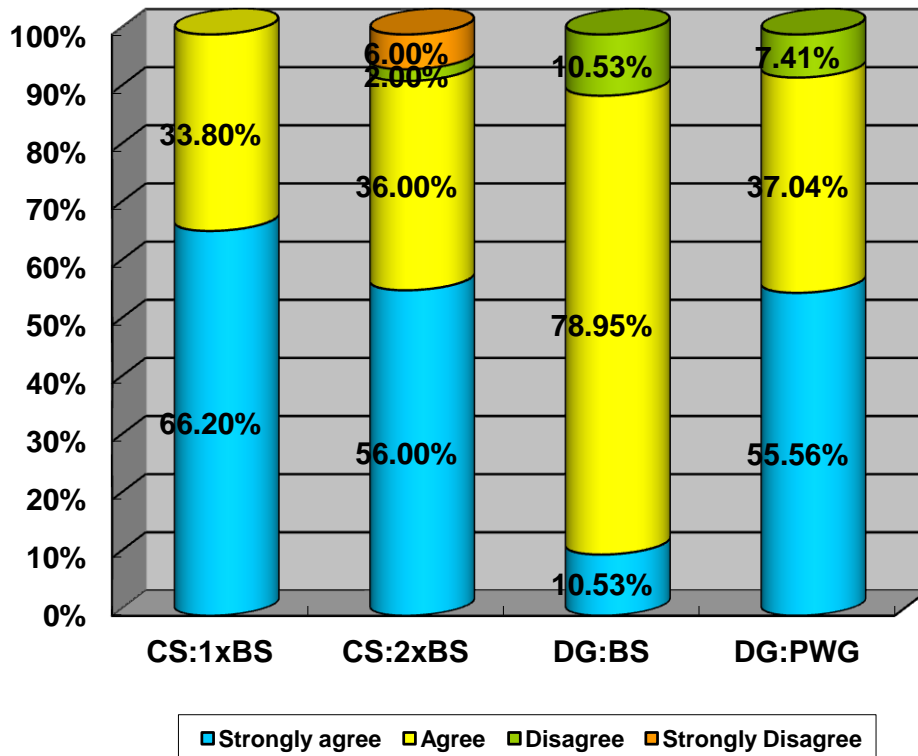
Table 5.12 Distribution of satisfaction with the two diaconal ministries

Satisfaction	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Strongly disagree	0	0.00%	3	6.00%	0	0.00%	0	0.00%
Disagree	0	0.00%	1	2.00%	4	10.53%	2	7.41%
Agree	24	33.80%	18	36.00%	30	78.95%	10	37.04%
Strongly agree	47	66.20%	28	56.00%	4	10.53%	15	55.56%
Total	71	100%	50	100%	38	100.00%	27	100%

Table 5.12 indicates that on average over 93% of the respondents indicated positive answers (i.e. agree & strongly agree) which indicates a high level of satisfaction amongst the respondents. The chart below indicates the outcomes.

Chart 1.6 Distribution of satisfaction with the two diaconal ministries

Bar chart of satisfaction extent distribution



Question (18)__ Please indicate the reason for your answer choice made in **Question 17** (You may select multiple answers).

Table 5.13 Distribution of the reasons for satisfaction

Reasons	CS: 1xBS	CS: 2xBS	DG: BS	DG: PWG
	%	%	%	%
The Baby School (the Pregnant Women's Group) is not as effective as I expected.	0.00%	2.42%	8.00%	2.08%
There is a family mood among the group members (class mates) and instructors (teachers).	6.58%	9.68%	26.00%	22.92%
Group (school) sessions are too short to get along with the group members (class mates).	2.63%	0.80%	4.00%	0.00%
Group (school) sessions are too short to get along with instructors (teachers).	2.63%	0.00%	2.00%	0.00%
The Baby School (the Pregnant Women's Group) satisfies my cultural needs.	9.21%	11.29%	12.00%	12.50%
The Baby School (the Pregnant Women's Group) satisfies my educational needs.	13.81%	14.51%	22.00%	20.83%
The Baby School (the Pregnant Women's Group) satisfies my mental needs.	11.18%	13.71%	4.00%	10.42%
The Baby School (the Pregnant Women's Group) satisfies my spiritual needs.	30.92%	25.00%	4.00%	6.25%
Lots of group members (class mates) make it difficult for me to share ideas, feeling, caring, etc. with them.	1.97%	2.42%	4.00%	4.17%
(Groups) classes are useful and interesting.	21.05%	20.16%	14.00%	20.83%
Total	100%	100%	100%	100%

Table 5.13 indicates the distribution of the reasons for satisfaction with the Baby School or the Pregnant Women's Group. For the statement "The Baby School (the Pregnant Women's Group) satisfies my spiritual needs" the CS:1xBS group and the CS:2xBS group returned 30.92% and 25.00% respectively. The statement "(Groups) classes are useful and interesting" received 21.05%, 20.16% and 20.83% by the CS:1xBS group, the CS:2xBS group and the DG:PWG group respectively.

The statement "There is a family mood among the group members (class mates) and instructors (teachers)" was selected by 26.00% by the DG:BS group and 22.92% by the DG:PWG group. The statement "The Baby School (the Pregnant Women's Group) satisfies my educational needs" was selected by

22.00% and 20.83% by the DG:BS group and the DG:PWG group respectively. The respondents from the DG:BS group or the respondents from the DG:PWG group appear to have indicated that the family atmosphere of the group is important.

Question (19)___ Which kinds of diaconal ministries do you think are necessary for the local community and should be instituted by the church? (Please select only two answers important to you)

Table 5.14 Necessary kinds of diaconal ministries distribution

Kinds	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Charity services such as nursing homes and children's home, etc.	19	17.12%	16	17.78%	9	12.86%	6	11.11%
Organizing Bazaars	7	6.30%	6	6.67%	2	2.86%	2	3.70%
Providing play rooms for children	31	27.92%	26	28.89%	16	22.86%	18	33.33%
Useful and actual ministries as found at Baby School, Pregnant Women's Group, etc.	48	43.24%	35	38.89%	30	42.86%	22	40.74%
Free lunches for the destitute	6	5.40%	7	7.78%	13	18.57%	6	11.11%
Total	111	100%	90	100%	70	100%	54	100%

Table 5.14 indicates the percentage spread of the need of the kind of diaconal ministry to be instituted by the church. The statement "Useful and actual ministries as found at Baby School, Pregnant Women's Group, etc." was chosen by 43.24% of the CS:1xBS group, 38.89% of the CS:2xBS group, 42.86% of the DG:BS group, and 40.74% of the DG:PWG group; the statement "Providing play rooms for children" 27.92% of the CS:1xBS group, 28.89% of the CS:2xBS group, 22.86% of the DG:BS group, and 33.33% of the DG:PWG group. This may indicate that these respondents think a variety of diaconal ministries should be organised by the church for the local community's needs.

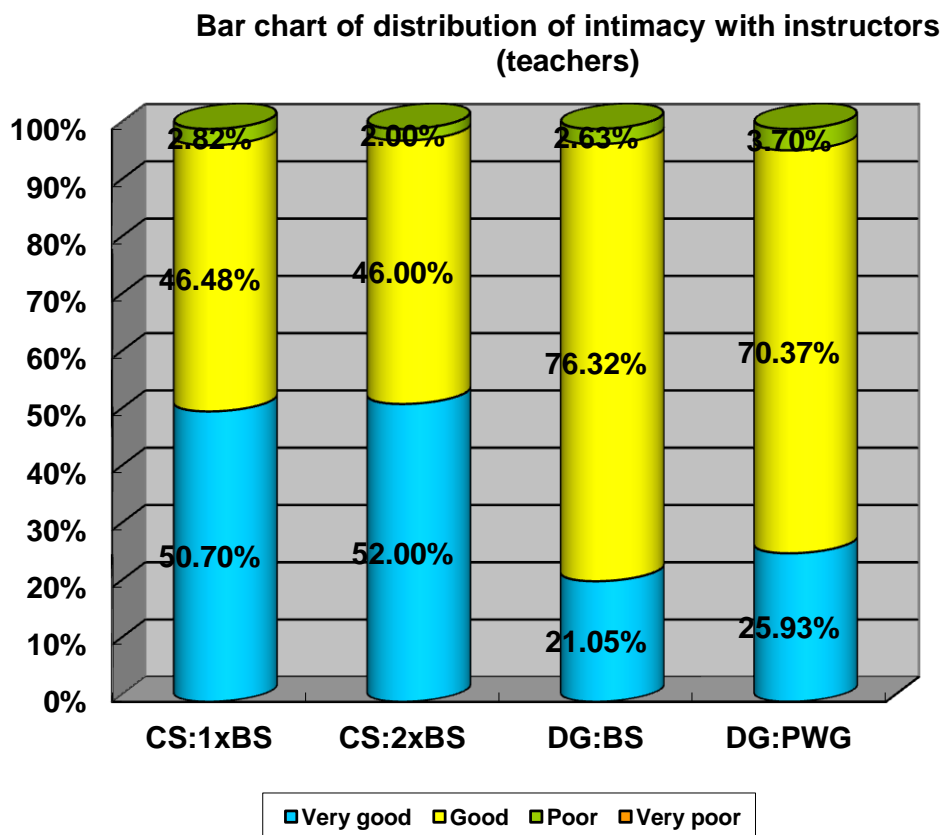
Question (20)___ How do you experience the intimacy with the instructors (the teachers) in the Pregnant Women’s Group (the Baby School)? (Please select the single most important answer to you)

Table 5.15 Distribution of intimacy with instructors (teachers)

Rating	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Very poor	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Poor	2	2.82%	1	2.00%	1	2.63%	1	3.70%
Good	33	46.48%	23	46.00%	29	76.32%	19	70.37%
Very good	36	50.70%	26	52.00%	8	21.05%	7	25.93%
Total	71	100%	50	100%	38	100%	27	100%

Table 5.15 indicates that on average over 97% of the respondents provided positive answers (i.e. good & very good) which is indicative of a positive relationship between the instructors and the respondents. The chart below indicates the outcomes.

Chart 1.7 Distribution of intimacy with instructors (teachers)



Question (21)__ Please indicate the reason for your answer choice made in **Question 20** (You may select multiple answers).

Table 5.16 Distribution of reasons on intimacy with teachers (instructors)

Reasons	CS: 1xBS	CS: 2xBS	DG: BS	DG: PWG
	%	%	%	%
I find it difficult to build a close relationship with instructors in such short group (class) sessions.	2.32%	7.57%	10.81%	0.00%
It is easy for me to communicate ideas, feelings, stories, etc. with instructors (teachers), based on common things to share in the group (class).	13.95%	7.57%	21.62%	37.50%
Instructors (teachers) always try to make a family mood among learners.	48.84%	51.51%	54.05%	28.12%
Lots of group members (class mates) make it difficult for me to communicate with instructors (teachers) in group (class).	2.32%	3.03%	0.00%	6.25%
Instructors (teachers) always try to understand a variety of situations, events, and stories, etc. of learners.	30.23%	27.27%	13.51%	25.00%
It is difficult for me to get close to instructors (teachers), due to my introspective character.	1.16%	1.51%	0.00%	3.12%

It is difficult to get close to teachers due that my child is young.	1.16%	0.00%	0.00%	0.00%
It is difficult to get along with them due that break time is short	0.00%	1.51%	0.00%	0.00%
Total	100%	100%	100%	100%

Table 5.16 indicates the variety of answers explaining the reasons for the intimacy between the teachers (instructors) and the group members. The statement “Instructors (teachers) always try to make a family mood among learners” was selected by the majority of members as follows: 48.84% by the CS:1xBS group and 51.51% by the CS:2xBS group. The statement “Instructors (teachers) always try to understand a variety of situations, events, and stories, etc. of learners” was selected second most with 30.23% by the CS:1xBS group and 27.27% by the CS:2xBS group. It seems that the respondents of the CS:1xBS group and of the CS:2xBS group set a relatively high value on the role of teachers (instructors) that are capable to create a family or good mood in the school (group).

In the case of respondents from the DG:BS group and from the DG:PWG group, the sociability of the instructors (teachers) is considered to be important. The statement “It is easy for me to communicate ideas, feelings, stories, etc. with instructors (teachers), based on common things to share in the group (class)” was selected by 21.62% the DG:BS group and 37.50% by the DG:PWG group.

Question (22)__ How do you experience intimacy with the Group Members (the Class Mates) in the Pregnant Women’s Group (the Baby School)? (Please select the single most important answer to you)

Table 5.17 Distribution of intimacy with members

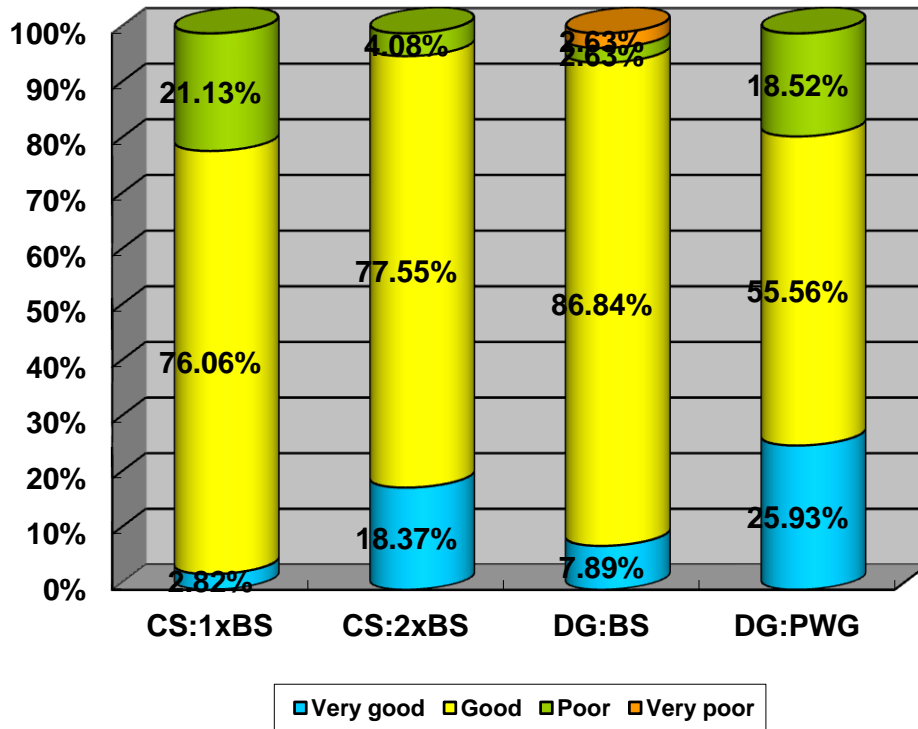
Rating	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Very poor	0	0.00%	0	0.00%	1	2.63%	0	0.00%
Poor	15	21.13%	2	4.08%	1	2.63%	5	18.52%
Good	54	76.06%	38	77.55%	33	86.84%	15	55.56%

Very good	2	2.82%	9	18.37%	3	7.89%	7	25.93%
Total	71	100%	49	100%	38	100%	27	100%

Table 5.17 indicates that on average over 87% of the respondents in gave positive answers (i.e. good & very good). The chart below indicates the outcomes.

Chart 1.8 Distribution of intimacy with members

Bar chart of distribution of intimacy with members



Question (23)__ Please indicate the reason for your answer choice made in **Question 22** (You may select multiple answers).

Table 5.18 Distribution of reasons on intimacy with members

Reasons	CS: 1xBS	CS: 2xBS	DG: BS	DG: PWG
	%	%	%	%
The group (class) sessions are too short for me to get along with the group members (the class mates).	28.91%	12.70%	7.89%	5.88%
I am comforted, experience care, and feel stable through communicating with the group members (the class mates).	34.94%	36.51%	42.10%	41.18%

It is difficult for me to make close friends, due to dissimilarity in character, age or religion gap, etc.	3.61%	1.59%	5.26%	2.94%
We have lots of common things to share as group members (class mates).	16.87 %	33.33 %	34.21 %	26.47 %
It is difficult for me to get along with the group members (the class mates), due to my introspective character.	9.63%	6.35%	7.89%	11.76 %
The group members (the class mates) try successfully to get on intimate terms with one another.	4.82%	9.52%	2.63%	11.76 %
There is no time to get along with them.	1.20%	0.00%	0.00%	0.00%
Total	100%	100%	100%	100%

Table 5.18 indicates the distribution of answers relating to the reasons for the intimacy between the members. The predominant statement chosen was “I am comforted, experience care, and feel stable through communicating with the group members (the class mates).” The percentage in the groups are: 34.94% by the CS:1xBS group, 36.51% by the CS:2xBS group, 42.10 % by the DG:BS group, and 41.18% by the DG:PWG group. The second most popular reason selected was “We have lots of common things to share as group members (class mates):” 33.33% by the CS:2xBS group, 34.21% by the DG:BS group, and 26.47% by the DG:PWG group. It seems that sharing common experiences engenders a sense of intimacy.

Question (24)__ Please indicate by placing an ‘X’ on the line below your exposure to the gospel of Jesus Christ?

Chart 1.9 Distribution of exposure to the gospel

Bar chart of exposure to the gospel

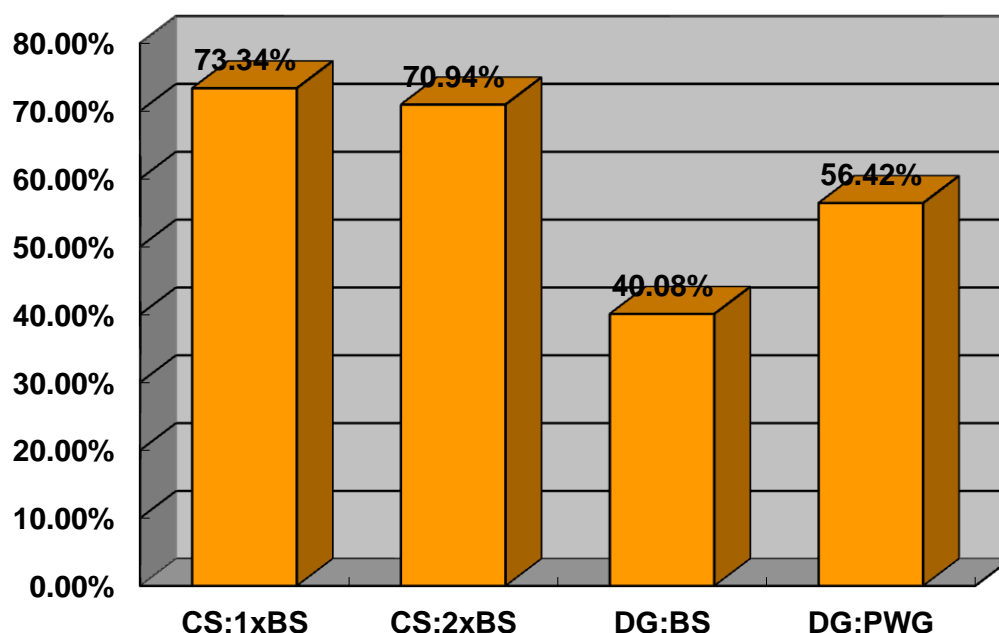


Chart 1.9 indicates the extent of exposure to the gospel of Jesus Christ. It shows that the respondents of the CS:1xBS group (73.34%) and the CS:2xBS group (70.94%) had more exposure to the gospel of Jesus Christ than the respondents of the DG:BS group (40.08%) and the DG:PWG group (56.42%).

Question (25)__ How have you encountered the gospel of Jesus Christ during the Group (the Class) sessions? (Please select the single most important answer to you)

Table 5.19 Distribution of the encountering the gospel

Meeting	CS:1XBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Directly	24	33.80%	18	36.00%	3	7.89%	1	3.70%
Indirectly	14	19.72%	7	14.00%	18	47.37%	11	40.74%
Not at All	1	1.41%	1	2.00%	1	2.63%	2	7.41%

Directly & Indirectly	32	45.07%	24	48.00%	16	42.11%	13	48.15%
Total	71	100%	50	100%	38	100%	27	100%

Table 5.19 deals with the way in which the respondents encountered the gospel of Jesus Christ in the group. The predominant answer was 'directly & indirectly': 45.07% by the CS:1xBS group, 48.00% by the CS:2xBS group, and 48.15% by the DG:PWG group. 47.37% by the DG:BS group answered 'indirectly.' It is also important to note that a very small percentage of respondents across all four groups indicated that they did not encounter the gospel of Jesus Christ at all.

Question (26)__ Please rate the statement "The Pregnant Women's Group (the Baby School) helps me to experience Christianity." (Please select the single most important answer to you)

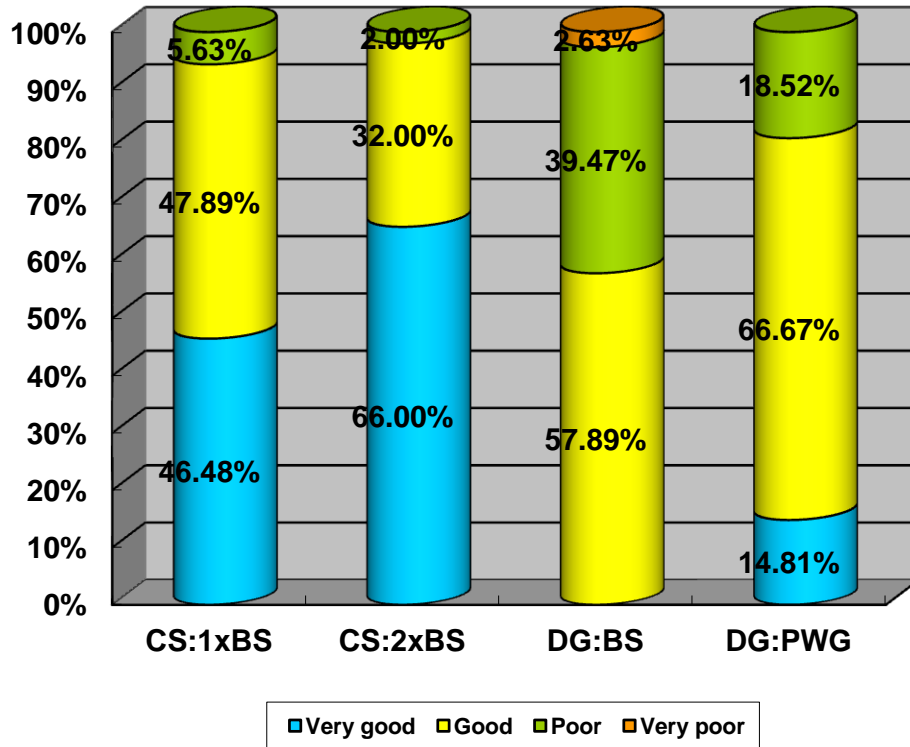
Table 5.20 Distribution of the experience of Christianity

Rating	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Very poor	0	0.00%	0	0.00%	1	2.63%	0	0.00%
Poor	4	5.63%	1	2.00%	15	39.47%	5	18.52%
Good	34	47.89%	16	32.00%	22	57.89%	18	66.67%
Very good	33	46.48%	33	66.00%	0	0.00%	4	14.81%
Total	71	100%	50	100%	38	100%	27	100%

Table 5.20 indicates the distribution of the role of the group members to experience Christianity. More than 96.00% of the total of respondents in the CS:1xBS and CS:2xBS groups gave positive answers (i.e. good & very good). The lowest percentage positive answers (i.e. good & very good) were given by the DG:BS group (57.89%). The chart below indicates the outcomes.

Chart 1.10 Distribution of the experience of Christianity

Bar chart of distribution of the experience of Christianity



Question (27)___ Please indicate the reason for your answer choice made in Question 26 (You may select multiple answers).

Table 5.21 Distribution of reasons for experiencing Christianity

Reasons	CS: 1xBS	CS: 2xBS	DG: BS	DG: PWG
	%	%	%	%
Originally I practiced another religion.	3.75%	1.64%	19.44 %	0.00%
I experienced the influence of the gospel from teachers (instructors).	30.00 %	29.51 %	19.44 %	14.70 %
I need more time to decide whether I would like to become a Christian.	2.50%	3.28%	13.89 %	8.82%
The fellowship with Christian class mates (group members) at the Baby School (the Pregnant Women’s Group) is an experience of Christianity.	7.50%	11.47 %	5.55%	5.88%
I have the opportunity to rethink Christianity through the love, caring, comfort, kindness, etc. from the teachers (the instructors).	46.25 %	45.90 %	25.00 %	50.00 %
I have the opportunity to rethink Christianity through the love, caring, comfort, kindness, etc. from Christian class mates (group members).	6.25%	8.20%	5.55%	14.70 %
I experienced a negative image of Christianity at the Baby School (the Pregnant Women’s Group).	0.00%	0.00%	2.78%	0.00%

The fellowship with Christian class mates (group members) was experienced to be unfulfilling.	0.00%	0.00%	5.55%	2.94%
Through the Baby School (the Pregnant Women's Group) I cannot experience Christianity.	1.25%	0.00%	2.78%	0.00%
I have strong irreligion inclination.	1.25%	0.00%	0.00%	2.94%
To experience Christianity is not related to the class (the group).	1.25%	0.00%	0.00%	0.00%
Total	100%	100%	100%	100%

Table 5.21 indicates the distribution of the evaluations of Christianity. The statement "I have the opportunity to rethink Christianity through the love, caring, comfort, kindness, etc. from the teachers (the instructors)" was the main answer: 46.25% by the CS:1xBS group, 45.90% by the CS:1xBS group, 25.00% by the DG:BS group, and 50.00% by the DG:PWG group. It appears that when the church provides a diaconal programme or meetings, the teachers (the instructors) have a relatively important influence, positive or negative, on the experience of Christianity by the respondents in the groups.

The statements "I experienced the influence of the gospel from teachers (instructors)" and "I need more time to decide whether I would like to become a Christian" were respectively selected by 19.44% and 13.89% of the respondents in the DG:BS group.

Question (28)___ Please rate the statement "The Baby School (the Pregnant Women's Group) helps me to experience church worship." (Please select the single most important answer to you)

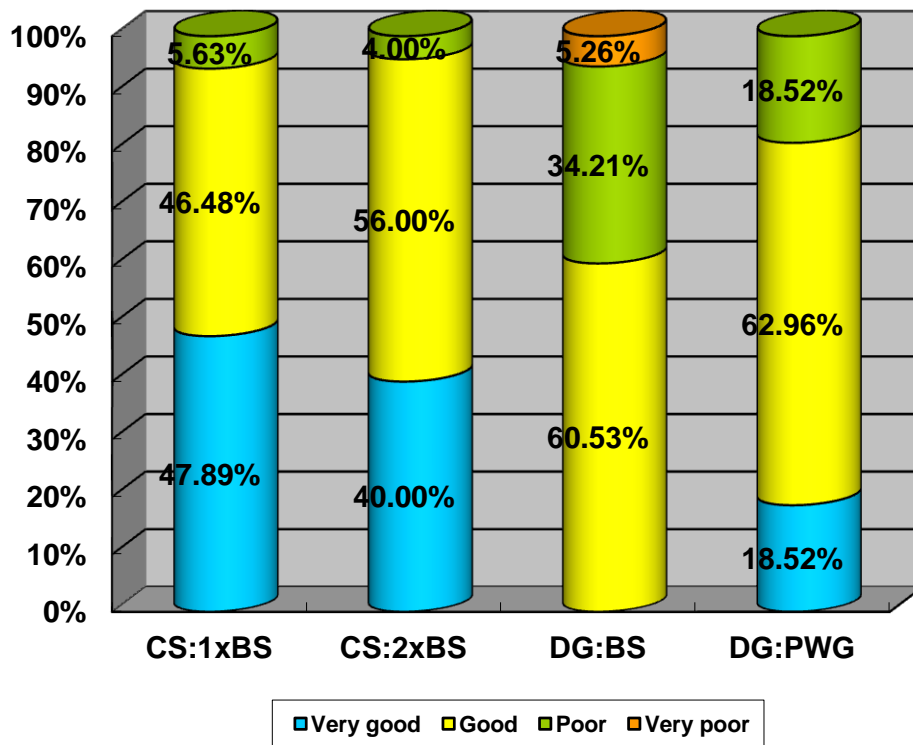
Table 5.22 Distribution of experiencing church worship

Statement	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Strongly disagree	0	0.00%	0	0.00%	2	5.26%	0	0.00%
Disagree	4	5.63%	2	4.00%	13	34.21%	5	18.52%
Agree	33	46.48%	28	56.00%	23	60.53%	17	62.96%
Strongly agree	34	47.89%	20	40.00%	0	0.00%	5	18.52%
Total	71	100%	50	100%	38	100%	27	100%

Table 5.22 indicates the distribution of the experience of church worship in the meetings of the two diaconal ministries. Approximately 95.00% and more of the respondents in the CS:1xBS and CS:2xBS groups gave a positive answer (i.e. agree & strongly agree) while approximately 60.00% and more of the respondents in the DG:BS and DG:PWG groups gave a positive response. The chart below indicates the outcomes.

Chart 1.11 Distribution of experiencing church worship

Bar chart of distribution of experiencing church worship



Question (29)__ Please indicate the reason for your answer choice made in Question 28 (You may select multiple answers).

Table 5.23 Distribution of reasons for experiencing church worship

Reasons	CS: 1xBS	CS: 2xBS	DG: BS	DG: PWG
	%	%	%	%
Originally I experienced Church worship in another religion.	10.39 %	3.39%	17.95 %	0.00%
I experienced the influence of the gospel from teachers (instructors).	11.88 %	28.81 %	7.69%	11.43 %
I need more time to decide whether I would like to go to Church.	1.30%	1.69%	23.08 %	0.00%
The Church worship with Christian class mates (group members) at the Baby School (the Pregnant Women's Group) is an experience of Church worship.	12.99 %	18.64 %	5.13%	11.43 %
I have the opportunity to rethink Church worship through the love, caring, comfort, kindness, etc. from the teachers (the instructors).	46.75 %	40.68 %	30.77 %	5.71%
I have the opportunity to rethink Church worship through the love, caring, comfort, kindness, etc. from Christian (class mates) group members.	5.19%	6.78%	2.56%	54.28 %
I experienced a negative image of Church worship at the Baby School (the Pregnant Women's Group).	1.30%	0.00%	2.56%	11.43 %
The Church worship with Christian class mates (group members) was experienced to be unfulfilling.	0.00%	0.00%	7.69%	2.86%
I have a strong irreligious inclination.	1.30%	0.00%	2.56%	0.00%
I am originally a Christian.	3.90%	0.00%	0.00%	0.00%
Through the Baby School (the Pregnant Women's Group) I cannot experience Church worship.	0.00%	0.00%	0.00%	2.86%
Total	100%	100%	100%	100%

Table 5.23 indicates a variety of reasons for the experience of church worship. The predominant statement chosen “I have the opportunity to rethink Church worship through the love, caring, comfort, kindness, etc. from the teachers (the instructors)” was selected by 46.75% of the respondents in the CS:1xBS group, 40.68% in the CS:2xBS group, and 30.77% in the DG:BS group.

In the case of the DG:PWG group the statements “I have the opportunity to rethink Church worship through the love, caring, comfort, kindness, etc. from Christian (class mates) group members” was the most frequent reason indicated by 54.28% of the women. It shows that the respondents in the DG:PWG group were mainly influenced by Christian members.

Question (30)___ Would you recommend the Pregnant Women’s Group (the Baby School) to acquaintances? (Please select the single most important answer to you)

Table 5.24 Distribution of recommendation

Recommendation	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Yes	70	98.59%	49	98.00%	33	86.84%	25	92.59%
No	1	1.41%	1	2.00%	5	13.16%	2	7.41%
Not sure	0	0.00%	0	0.00%	0.00%	0.00%	0	0.00%
Total	71	100%	50	100%	38	100%	27	100%

Table 5.24 indicates that in total 95.16% of the respondents will recommend these two groups to acquaintances which can be interpreted as very positive.

Question (31)___ To what extent is the Pregnant Women’s Group (the Baby School) actively helpful in building up the local church in the local community?

Chart 1.12 Distribution of the extent of being helpful in building up the local church

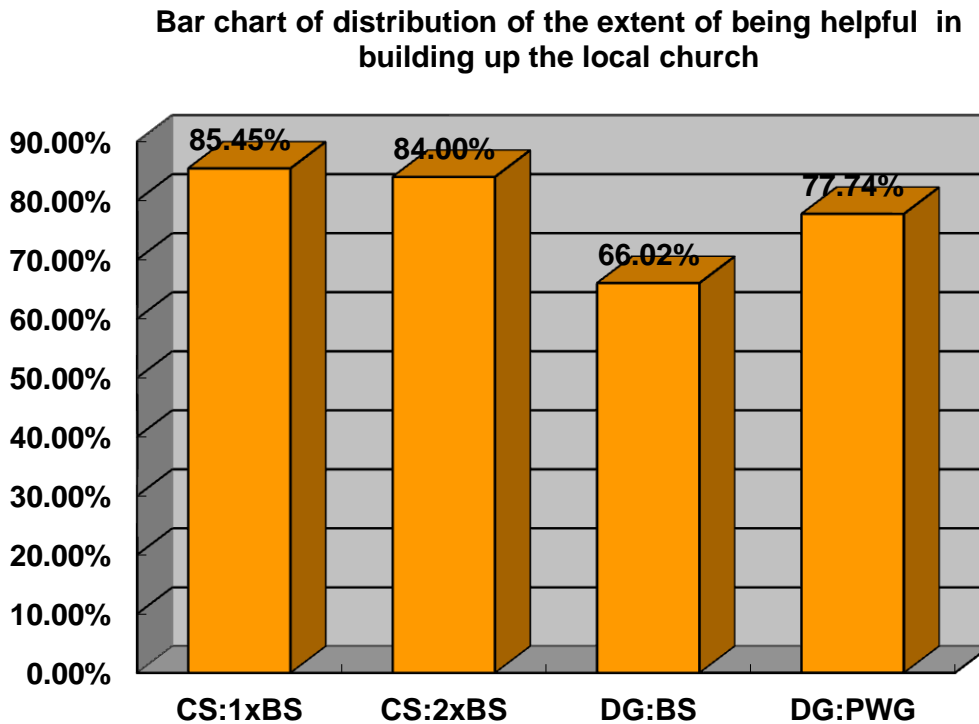


Chart 1.12 deals with the distribution of the extent to which those two groups are helpful to build up the local church. In all the case the majority of respondents supported the statement that the groups are helpful in building up the local church, and it appears that the percentages for CS are somewhat higher than that of DG.

Question (32)___ In the Pregnant Women’s Group (the Baby School) preaching the gospel is ... (Please select the single most important answer to you)

Table 5.25 Frequency distribution of preaching the gospel

Frequency	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Never done	3	4.23%	1	2.00%	0	0.00%	3	11.11%
Sometimes done	9	12.68%	4	8.00%	28	73.68%	15	55.56%
Regularly done	28	39.44%	19	38.00%	10	26.32%	5	18.52%
Very often done	31	43.66%	26	52.00%	0	0.00%	4	14.81%
Total	71	100%	50	100%	38	100%	27	100%

Table 5.25 indicates the frequency distribution of preaching the gospel in these two groups. The predominant answer was ‘Very often done,’ 43.66% by the CS:1xBS group and 52.00% by the CS:2xBS group. ‘Sometimes done’ was predominantly answered by 73.68% of the respondents in the DG:BS group and 55.56% of the respondents in the DG:PWG group. A very small percentage of respondents indicated that the gospel was never preached.

3.2.4 Report on the findings

The results of the quantitative research of this study give an indication of the future direction church leaders could take to promote healthy spiritual and numeric growth in the churches. There are some findings, which suggest that a corrective is necessary and these have been noted. The general trend of the findings is as follows:

- A need-oriented diaconal ministry is helpful to meet the multidirectional mental, physical, cultural, educational needs of the groups studied (see chart 1.5).
- A need-oriented diaconal ministry not only meets members’ various needs (see table 5.14), but also provides them with the important

functions of the church, such as *koinonia*, *kerygma*, and *leitourgia* (see table 5.11.2, 5.21, 5.25).

- To experience Christianity and church worship in the groups is positive (see table 5.20, 5.22), especially beneficial to their children (see table 5.8, 5.11.3).
- A variety of diaconal ministries should be organised by the church for the local community's needs (see table 5.14), because they have different useful qualities and the needy have different actual needs (see table 5.10, 5.11.3)
- Members regarded a period of between three and six months (both inclusive) as the most advantageous educational period in the two diaconal ministries (see table 5.4).
- To have a long class period twice a week is more effective than to have a short one only once a week in order to establish the warm intimacy of the groups (see table 5.11.2).
- The intimacy with instructors is better than that with members in the groups (see table 5.15, 5.17). When instructors create a family mood among learners who communicate with other members well, members experience more intimacy in the groups (see table 5.16, 5.18).
- The role of teachers is very important to influence members not only to implement the course effectively and to take good care of their children (see table 5.11.1), but also to experience intimacy, Christianity, church worship, etc. in the diaconal gatherings (see table 5.15, 5.16, 5.20, 5.21, 5.22, 5.23).
- A need-oriented diaconal ministry seems to be successfully helpful in building up the church in the local community (see chart 1.12) which leads non-Christians to faith, and Christians to maturity in faith (see table 5.21, 5.23).

4. CONCLUSION

This chapter dealt with empirical case studies of building up the local church through the Baby School and the Pregnant Women's Group. The aggregate of

the findings that came from this research (see section 3.24) shows that a need-oriented diaconal ministry is positively helpful to build up the church in the local community in Korea.

The next chapter deals with a principle for building up the local church through a need-oriented diaconal ministry with reference to the findings derived from this chapter. The suggested model is based on the theoretical background from chapters 2 and 3, and the results of the quantitative research that are detailed in this chapter.