

**BUILDING UP THE LOCAL CHURCH THROUGH
A NEED-ORIENTED DIACONAL MINISTRY
IN SOUTH KOREA**

By

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DECLARATION

I the undersigned hereby declare that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted at any university for a degree.

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Date: 05 Sep. 2011

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SUMMARY

- Dissertation Title: Building up the local church through a need-oriented diaconal ministry in South Korea
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The theme of this study is the relationship between recruiting non-Christians for the Korean church through the patterns or styles of its diaconal services, and its influence on the religious actions of the church in South Korea.

Chapter 1 defines introductory matters: the theme and its motivation, the statement of the problem, the extent of the problem and its purpose, the hypothesis of this dissertation, its structure, delimitation and key concepts.

In Chapter 2 a diaconal ministry effective for the local community is dealt with. It integrates the meaning or usage of *diakonia* from biblical, historical and theological perspectives, especially to ascertain the theoretical foundation that will meet the need of the local community and will lead them to salvation. The characteristics of the local community are studied to find how the community influences the forms of the diaconal ministry, how the diaconal service can influence changes in the community, and the interrelations between the church and the community.

In Chapter 3 the theoretical backgrounds of congregational development is studied from biblical, theological and historical perspectives. Such a building up of the local church plays an important role to motivate the Korean church to realise its missional task to preach the gospel, to stimulate its spiritual dynamics, to meet the various needs of the local community, and to quicken the members to do the work expected of the body of Christ.

Chapter 4 deals with the empirical perspective. There are many methods of social research. According to the applied research method the Baby School of the Choongshin church and the Pregnant Women's Group & the Baby School

of the Gwangyang Daegwang church are analysed. The theories or hypotheses derived from Chapters 2 and 3 are revisited, in relationship to the empirical perspective. With this process, an effective building up of the local church is interpreted as seen from a need-oriented diaconal ministry that complies directly and intimately with the local community and people's actual needs.

Chapter 5 deals with a strategic perspective. It looks at the main factors these two models have in common in the light of a methodological model. Through this model, the use of the diaconal ministry that intimately and lastingly satisfies the need of the local community is indicated with a view to an effective building up of the local church in the Korean society. Applicable strategies and principles to construct successful need-oriented diaconal services for Korean congregational development in different situations are synthetically presented.

KEY WORDS

- Korean church
- Building up the local church
- Need
- Diaconal ministry
- Need-oriented diaconal service
- Need-oriented diaconal gathering
- *Diakonia/koinonia/kerygma/leitourgia*
- Baby School/Pregnant Women's Group
- McGavran's theory
- Leadership for the dynamics of the diaconal gathering
- Methodological model
- Settlement

ABBREVIATIONS

A. Abbreviation of the Bible books

Old Testament					
Gn	Genesis	Ex	Exodus	Lv	Leviticus
Nm	Numbers	Dt	Deuteronomy	Jos	Joshua
Jdg	Judges	Rt	Ruth	1 Sm	1 Samuel
2 Sm	2 Samuel	1 Ki	1 Kings	1 Ki	2 Kings
1 Chr	1 Chronicles	2 Chr	2 Chronicles	Ezr	Ezra
Neh	Nehemiah	Es	Esther	Job	Job
Ps	Psalms	Pr	Proverbs	Ec	Ecclesiastes
Can	Song of Songs	Is	Isaiah	Jr	Jeremiah
Lm	Lamentations	Ezk	Ezekiel	Dn	Daniel
Hs	Hosea	Jl	Joel	Am	Amos
Ob	Obadiah	Jnh	Jonah	Mi	Micah
Nah	Nahum	Hab	Habakkuk	Zph	Zephaniah
Hg	Haggai	Zch	Zechariah	Ml	Malachi

New Testament					
Mt	Matthew	Mk	Mark	Lk	Luke
Jn	John	Ac	Acts	Rm	Romans
1 Cor	1 Corinthians	2 Cor	2 Corinthians	Gl	Galatians
Eph	Ephesians	Phlp	Philippians	Col	Colossians
1 Th	1Thessalonians	2 Th	2Thessalonians	1 Tm	1 Timothy
2 Tm	2 Timothy	Tt	Titus	Phlm	Philemon
Heb	Hebrews	Ja	James	1 Pt	1 Peter
2 Pt	2 Peter	1 Jn	1 John	2 Jn	2 John
3 Jn	3 John	Jude	Jude	Rv	Revelation

B. General abbreviations

A.D.	Anno Domini
B.C.	Before Christ
cf.	Confer
ed(s)	Editor(s)
e.g.	For example
etc.	And so forth
i.e.	That is
LXX	Septuagint
NIV	New International Version
NT	New Testament
OT	Old Testament
prof(f).	Professor(s)
s a	Without year or date
tr	Translation
Vol(s)	Volume(s)

C. Abbreviations of reference works

<i>CTQ</i>	<i>Concordia Theological Quarterly</i>
<i>ERT</i>	<i>Environmental Research & Technology</i>
<i>HTS</i>	<i>HTS Teologiese Studies/Theological Studies</i>
<i>IJPT</i>	<i>Iranian Journal of Pharmacology & Therapeutics</i>

D. Abbreviations of names frequently used

CGM	Church Growth Movement
NCD	Natural Church Development
CS:1xBS	Choongshin Baby School: once a week class
CS:2xBS	Choongshin Baby School: twice a week class
DG:BS	Daegwang Baby School
DG:PWG	Daegwang Pregnant Women's Group

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CHAPTER 1

INTRODUCTION

1. THEME AND MOTIVATION

The theme of this study is the relationship between recruiting non-Christians for the Korean church through the patterns or styles of its diaconal services, and its influence on the religious actions of the church in South Korea.

God acquired the church for Himself with the blood of his own Son (Acts 20:28). The church, the body of Christ, has to grow towards the measure of fullness of Christ and into Christ (Eph 4:13, 15). Diaconal ministry is a key word in the New Testament. It is the 'service of caring for one's needs,' and the 'ministry of serving others in general' (Klinken 1989:26). Through making disciples, new members are baptised and incorporated into the church. Evangelism takes the form of 'preaching the gospel' to the unsaved, as well as diaconal service where there is a need in the local community. Hans Küng (1995:238) as a church historian, states that the church should strive for constant progress and improvement. The missionary church has to mature and to expand, serving the needs of the local community (Ac 4:35). Through word and deed it proclaims the gospel to all nations until the end of time (Mt 28:19-20).

As the quality of life of the Korean society, culture and economics has lately been improving at a much faster pace than in the past, considerable diaconal service changes are needed for building up the local church in South Korea. For example, the older traditional way of evangelising by personal visitation is no longer effective in Korea's 'new town' communities, which is defined as a form of city planning in South Korea. Since access to the apartments are strictly controlled, it is essential for church leaders to find new ways to reach out to the local community and its people, in order to draw the people of the 'new town' communities to the church.

In this dissertation it is called a ‘need-oriented diaconal service.’ This term is derived from ‘need-oriented evangelism’, one of the eight criteria of the Natural Church Development (Schwarz 1998:34-35; NCD hereinafter).

In chapter 2 the concept ‘need’ is explained according to the meaning or applications of the diaconal ministry, which is derived from biblical, theological and church historical perspectives. A ‘need-oriented diaconal ministry’ is closely connected with meeting the non-Christians’ need to have a positive view of the church, in order to settle down meaningfully in Christian life and membership of the Korean congregations. Baumann (1976:67) said that satisfying the non-Christians’ need should be done to save their souls. He said: “Research your community to identify its needs.”

If you are genuinely willing to seek advice and counsel from your community, you will begin to identify some direction for an enlarged ministry. Meet the needs of your community, and it will beat a path to your door. While it is far easier to guess at community needs while comfortably seated with a committee in the church parlour, it is also far less accurate than if you were to go door to door. If you want the unchurched and non-Christians to visit your church, you must take the initiative to discover what will bring them to you. Be bold enough to inquire. It will be a valuable revelation upon which you can build a growing church.

The basis and the degree of the need have to be assessed, and the age and status of the persons have to be borne in mind (Brox 1988:37). Therefore the Korean society and community, with its rapid pace of change, urgently requires church structures that can change effectively in order to satisfy the needs of the local community (cf. Pierli 2005:33).

The motivation of this study is that, having had experiences in traditional diaconal ministry in two well known churches for seven years as an assistant minister, the researcher has learned the following: only a few non-Christians are reached, or are getting involved in any meaningful way in the membership of the church, through the old type of service.

Almost all Korean churches have been ministering to non-Christians with traditional diaconal services. With the exception of a few Korean churches it was not a successful process. The unfavourable results of the traditional

ministry call for an effective diaconal ministry to help people to settle down as church members. Attfield (2001:16) stated that “Non-Christians are less ready to respond to the community activities of the churches and so to attend regularly for worship.” After new missionary strategies towards non-Christians have been developed, they need to be applied in practice. New and effective missionary strategies are needed for urban communities (Boskoff 1970:11-12) and cultures.

When a need-oriented diaconal ministry is fully utilised and applied to the missionary strategy in urban areas, and this results in building up the local church, it will open doors for churches and local communities to maintain intimate contact with one another.

Therefore this study will research data related to this topic, in order to ascertain the successful factors or reasons for building up the local church through effective diaconal services. It aims to develop applicable programmes or items of a need-oriented diaconal ministry for Korean congregational development.

2. STATEMENT OF THE PROBLEM

The diaconal services of the churches do not relate directly, intimately and lastingly to the needs of non-Christians, and the people served by the mission do not become meaningfully involved in Korean congregations.

3. EXTENT OF THE PROBLEM

Entering a period of ‘the stagnation of the church’ is one of the serious problems of the Korean church (Shin 1997:165). The data of Statistics Korea shows that from 1985 to 1995 the number of Protestants had risen by 3.6%, but since 1995 the rate has dropped, as seen on the table below. This trend has continued to the present.

Table 1 Religious distribution of the South Korean population (unit: %)

	1985			1995			2005		
	Buddhism	Protestant	Catholic	Buddhism	Protestant	Catholic	Buddhism	Protestant	Catholic
All ages	19.9	16.1	4.6	23.2	19.7	6.6	22.8	18.3	10.9

Source: Statistics Korea, 1985, 1995, 2005.

The stagnation of the Korean Protestant churches seems to mean that it is facing a 'disconnection' (cf. Klinken 1989:32) between the church and the community. Lee (2004:332-335) argues that on the one hand the Korean church has been mainly concentrating its efforts on 'growth' of the church itself (cf. Schwarz 1998:44-45), but on the other hand, it has made very little investment in its diaconal ministry. The Korean church has not kept pace with the fast changes in the social organisation since the 1990's, and even before that time.

Since the Korean congregations have neglected to change in the right direction, and to act according to the changes in the community and society, the relationship between the church and the community deteriorated because of the wrong approach of the churches. The pattern of this decline in the relationship corresponds with that of the western church. Thorndike (1973) pointed out the reverse relationship between numerical growth and local-social welfare. The more the number of Christians increases, the fewer the activities of local-social welfare are. The Korean church has reached the situation where it has isolated itself from society, and has lost the power to influence the non-Christian community in the name of a sacred-secular dichotomy (Osmer 1990:16-20, 21; cf. 2008:1-29). The gap between the church and the community is growing wider every day. This is one of the greatest causes that mar the Korean church to expand adequately through the communication of the gospel of Jesus to the non-Christian community (Kim 2002:100).

One of the characteristics of the early missionary policy of the Korean church was the two sides to its missionary policy, by not only proclaiming the gospel with zeal, but also carrying out social reforms (Choi 2003:207). This was carried out from a holistic conception that included both personal and social

salvation, not leaning to one side, but accepting the fact that these two are complementary (Choi 2003:226). Korean Christianity was interested in medical services, local-social development, etc. as a way to promote social welfare (Kim 1997:56; Lee 2004:321). The Korean church played an important role in social welfare towards local social change (Bang 1984:305). If the gospel has to bring true reconciliation and mutual appreciation, the local church should demonstrate the reality of these theological truths in practical terms as their testimony to the community (Gibbs 1981:125). The social ministry of the early Korean Christianity was important, not only to proclaim the gospel and to lead the lost to salvation, but also to help people's educational, health, and social needs through providing a variety of schools and educational institutions, hospitals and medical institutions, together with their social involvement and activities.

As the Korean church's history proved, it should recover the valuable insights about the ministry to the community that it has lost, in order to improve the relationship between the church and the community in future. It should rediscover the biblical principles, keep an interest in relevant modern day problems, etc.

When it comes to its diaconal ministry, the Korean church is at present facing serious stagnation. According to Tracy (1983:61) the process to warrant the claim of growth & stagnation is a long, even a circuitous one, which is dependent on the diaconal ministry. It should teach the biblical way of sharing and serving through the church's direct actions (Choi 1996:205). The Korean church should see the local community through new eyes, and co-exist with modern society, serving the community and also proclaim the gospel of Christ to their non-Christian brothers and sisters.

4. PURPOSE OF THIS STUDY

Building up the local church through the use of diaconal services is an increasingly promising solution that the church will have to revive. Building up the local church through this ministry is the theme of this thesis. It will be researched with three main aims in mind: 1) to find *successful elements* for recruiting members for the church through diaconal services, 2) to explore

models of diaconal ministry to involve people in the church, 3) to formulate *the principles* of diaconal ministry that lead to integration of people into the church.

4.1 Detecting successful elements to integrate people in the local church through the diaconal ministry

The first purpose is to establish the ‘successful points’ to integrate people into the church through the diaconal ministry, centred on a ‘need-oriented diaconal ministry.’ A need-oriented diaconal ministry must be an amenable alternative means to recover the relationship between the church and the community, to move non-Christians’ minds to openly accept the modern church, its culture and activities, and to involve themselves in membership of the church.

It aims to find causes that will promote involvement in the church, through its need-oriented diaconal service. It is important to follow the next steps in order of precedence: 1) to detect non-Christians’ needs through scientific and social investigation methods, 2) to develop resources to perform such an effective diaconal ministry, 3) to put regular effective programmes in practice.

It is imperative for church leaders not only to follow the biblical principles for congregational development, but also to study social and scientific views to ascertain the ‘needs’ of the community. The local church should strive to satisfy these needs.

4.2 Exploring models of diaconal service for involvement in the church

The second purpose is to explore ‘models’ of diaconal service for better integration of people into the church. In order to achieve this, it is necessary to conduct the process of change in a way that is responsible from the perspective of both theology and the social sciences (Heitink 1999:113). Models are used to concretise practical theological theory in its transformation into ecclesiastic praxis. Such models present the theory visually, and help to clarify it (Heyns & Pieterse 1990:33).

Dulles (1974:22) distinguishes between explanatory and exploratory models. An explanatory model clarifies the function, whereas exploratory models help to discover things. This study focuses on an explanatory model,

because it basically contains the successful elements that involve non-Christians in the church. It is also useful and effective to explore successful programmes of diaconal ministry, such as a baby school and a pregnant women's group.

4.3 Formulating the principles of diaconal ministry to integrate people into the church

The third purpose is a better formulation of the 'principles' of diaconal ministry needed for involvement in the church. The churches that have developed through the use of a diaconal ministry have successful points in common, characteristics or patterns of ministry. The principles consist of various elements.

Firstly, 'satisfying non-Christians 'actual needs' is essential. Historically the missionaries of Korea were preaching the gospel with zeal, and were meeting the local community and its people's needs with God's love (Park 2008:64). From Christianity's earliest days, the Christian church in Korea has contained elements that responded to the 'needs' of the time (Park 1985:51). These two are inseparable and essential functions of the church.

Secondly, the diaconal service attending to those needs should be carried out with 'intimate contact.' It is one of the essential focal points for developing effectiveness of a diaconal ministry or gathering (Rovai 2002:4). To know the importance of intimate contact is essential. Through intimate contact people easily become involved in membership of the church.

Thirdly, a 'regular period' in which intimate contact is sustained is needed. The proper period depends on the style or pattern of the programme. From experience of the normal course of programmes for social ministry, it is desired that contact occurs on a regular basis, for example, twice a week over three months.

5. HYPOTHESIS OF THIS STUDY

When need-oriented diaconal services of the churches serve the actual needs of non-Christians, and long term and intimate relationships are built up with the

people served by the mission, more people reached in this way will become meaningfully involved in Christian life and membership of the Korean churches.

6. METHODOLOGY

Methodology literally means the study of methods. This is more likely to be described as research methods. It can then refer to the theoretical underpinnings of these methods (Roberts 2009:168-169) (see the distinction between methods and methodology [Heimbrock 2005:275-276]). The methodology may aim at the development of theoretical models that attempt to account for the biological, psychological, sociological, or theological factors that influence human behaviour (Browning 1991:92).

A sound and clear methodology is needed to develop effective missionary strategies or principles for building up the local church through a need-oriented diaconal ministry. In order to identify a practical theological methodology for this study, it will be dealt with by dividing it into the macro-level and the micro-level.

On the macro-level, this study will employ *Heitink's methodology of practical theology*. It is an adequate 'theory of the action' of human beings in an empirically oriented practical theology. It will control the direction of this study. This methodology usually contains three perspectives (Heitink 1999:165) as follows:

- 1) The interpretation of human action in the light of the Christian tradition (*the hermeneutical perspective*);
- 2) The analysis of human action with regard to its factuality and potentiality (*the empirical perspective*);
- 3) The development of action models and action strategies for the various domains of action (*the strategic perspective*).

On the micro-level, each perspective has its own method that follows the macro-methodology of this study. The method chosen for the hermeneutical perspective is *hermeneutical phenomenology*, based on the work of Gadamer

(Swinton & Mowat 2006:105). This method provides an epistemological and ontological framework within which the process of this study is executed.

From the empirical perspective, it gathers information that helps to discern patterns and dynamics in particular episodes, situations, or contexts (Osmer 2008:4). Social scientific theory and social scientific methods are needed in empirical-theological research (Hermans & Moore 2004:6). It adopts *applied research* to confirm the validity of the theories or hypotheses of this study (Kumar 1997:13). This type puts to the test the hypotheses or theories derived from chapters 2 and 3 for Korean congregational development through a need-oriented diaconal ministry.

From the strategic perspective, the methodological model of facilitating and promoting the interaction between theory and praxis is adopted. This model engenders a wider and deeper understanding of the results of the statistical data and analysis carried out in chapter 4 to propose principles or strategies for the building up of the local church through a need-oriented diaconal ministry in Korea.

6.1 The methodology of practical theology – a brief overview

Tracy (1983:76) says “Practical theology is the mutually critical correlation of the interpreted theory and praxis of the Christian fact and the interpreted theory and praxis of the contemporary situation.”

This shift in practical theological studies has started in earnest from the first half of the 20th century, since social sciences were introduced into university curricula, and were taken as partners in conversation by practical theologians to develop a more dynamic understanding of the theory-practice relationship (Osmer 1990:216-238; cf. 2008:31-218). Thus social sciences were taken seriously as partners in conversation by practical theologians.

Since the mid-20th century, two concerns have emerged regarding the methodology of practical theology: 1) practical theology as hermeneutical and 2) a renewed emphasis on praxis (Chopp 1987:120-125; 129-132). The concept of action or praxis has begun to be modified in practical theology because Tillich’s method of correlation has been criticised as one-sided (Osmer 2008:165). The

‘revised correlation method’ referred to a distinctive approach to theology formulated by David Tracy (1975; 1987), following the work of Paul Tillich (1951). Tracy (1983:62-79) maintained that all theologies headed toward ‘praxis in correlation’ with one another instead of securing their supremacy. This was an effort to surmount the one-way character, from theory to practice.

Browning (1991:69-71) also argued that the view goes from practice to theory and back to practice, proposing a *praxis-theory-praxis* model (Osmer 2008:148-149), based on an interdisciplinary correlation that develops a mutually cooperative relationship between theology and social science (Van der Ven 1993:97-101). Thus this model helps practical theology to expand the scope of research, correlating non-theological disciplines with theology by means of a mutual influencing relationship.

In modern philosophy, Habermas (1984:286) interpreted the term *praxis* as communicative interaction between people, not confined by labour. Based on his view of modernisation, he developed the concept of ‘praxis’ as communicative action through communicative reason, as compared to purposive action based on instrumental reason. According to Ritzer (1996:154-157) communicative action was an attempt on the part of participants to reach a mutual understanding by presenting their own arguments and redeeming their validity claims. Understanding of praxis as communicative interaction provides a framework to incorporate the concept of praxis into the entire realm of human interaction (Habermas 1984:21).

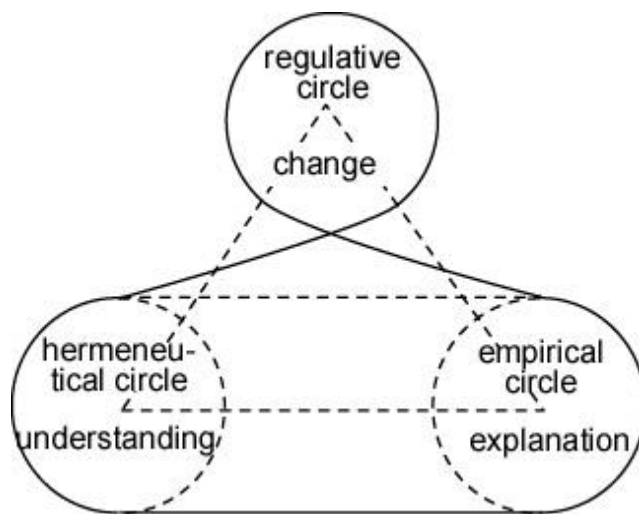
In this process a remarkably renewed emphasis on ‘praxis’ as a hermeneutical-communicative praxis has emerged regarding the methodology of practical theology (Heitink 1999:111). Heitink’s methodology is adopted as an effective method for this dissertation, centred with the concept of hermeneutical-communicative praxis, requiring an empirical approach (Van der Ven 1993:78).

6.2 Heitink’s methodology for practical theology

The figure of Heitink’s methodology shows three circles: the hermeneutical circle, as the interpretation theory that is typical for the human sciences; the empirical circle, as the testing circle that is typical for the natural sciences; and

the regulative circle, which is typical for the methodology in practical thinking (Heitink 1999:165). These three circles correspond to the distinctive goals of the discipline, which are circularly exerting positive influences on one another. The relationship among the hermeneutical circle, the empirical one and the regulative one is showed below (figure 1).

Figure 1 Heitink’s methodology of practical theology (Heitink 1999:165)



6.2.1 The hermeneutical perspective, ‘understanding’

‘Understanding’ is central in the hermeneutical theory of interpretation. It is also drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring (Osmer 2008:4). Roberts (2009:120) states that “Originally this hermeneutics was a method of interpreting texts, specifically biblical texts. In sociology it is a theory and method of interpreting meaningful human action” (cf. Somekh & Lewin 2005:115). One must understand what motivates people and why they do what they do in this particular way in order to understand an action (Heitink 1999:179).

Hermeneutics is basically described as a dialogue of relationships between the relationships of the old text to their contexts (Van der Ven 1993:78). In order to understand an action satisfactorily one must grasp what motivates people, and why they do what they do in their particular ways (Heitink 1999:179). Hermeneutics deals not only with the text, theory, but also with the

context, action. More recently, it has expanded to include the interpretation of non-textual phenomena such as action, historical, and social phenomena (Ritzer 1996:197-198).

There are a number of different approaches to ‘understanding’ from the view points of theology, philosophy, and social sciences, since the hermeneutical circle of understanding involves a complicated process in which one must distinguish several interacting factors (Heitink 1999:196). The *hermeneutical phenomenology*, adopted for this perspective, shows that there are tensions between two concepts: the one seeking to explain the world and people’s experiences within it in an objective, unbiased way, and the other, claiming that interpretation and bias are crucial to the ways in which human beings encounter the world (Swinton & Mowat 2006:108).

Phenomenology is the study of lived, human phenomena within the everyday social contexts in which the phenomena occur from the perspective of those who experience them (Somekh & Lewin 2005:121). Phenomenology is the philosophy of experience, to understand the ways in which meaning is constructed in and through human experience, and aims at gaining a deeper understanding of the nature or meaning of our everyday experiences, seeking to present plausible insights that bring us in more direct contact with the world (Van Manen 1990:9). Phenomenology also observes the essence of things to see their true meaning. That people can understand each other means they all want to assign meanings that transcend the phenomena and are mutually exchangeable (Heitink 1999:183).

Gadamer’s hermeneutics developed a particular perspective on *experience*, which is necessary to understand. He suggests that the ability to remain open to new experiences, which may be radically different from previous ones, is of the utmost importance (1981:335). Gadamer (1981:334) clearly has captured the recursive nature of experience in the hermeneutical circle:

Just as true experience leaves one open to new experiences, each new experience also influences our understanding of previous experiences, which then, in turn, widens even more the horizon within which we may have yet more new experiences.

Thus the process of knowing relates to a constant process of experience – surprise – reencounter with renewed experience.

For Gadamer (Swinton & Mowat 2006:113), ‘understanding’ is a process where both subject and object are bound together and mediated by the historical context, personal experience and cultural traditions. He accepts pre-understandings as prejudices that are the inherited notions derived from one’s culture. *Prejudices* play a central role in his analysis (Crotty 2003:102-103). When approaching a phenomenon, one does so with particular prejudices which affect the process of interpretation. Thus our own biases make it possible to understand reality. Prejudices of the situation raise questions that help to understand a text from the past (Heitink 1999:184).

In order to understand a text we also need a fusion between *the horizons of the world* of the interpreter and the world of the text (Swinton & Mowat 2006:114). Genuine understanding takes place when the historical horizon is fused with our own horizon of understanding. Present and past are in a relationship of dialogue as a real ‘I-Thou’ relationship. In the discovery of the original questions, to which the text intended to respond, all depends on whether the right questions are asked (Heitink 1999:185).

Therefore, according to this study, hermeneutical phenomenology will help church leaders to adequately describe various contexts, to experience how non-Christians themselves feel, their concerns or needs, and to find resources for satisfying their needs in the local church. This approach will allow the researcher access into the inner experiences of the subject of study.

6.2.2 The empirical perspective, ‘explanation’

The empirical perspective is central in the empirical approach of the human sciences (cf. Dittes 1985:88). The focus on meditative action must result in concrete suggestions for action. Practical-theological research is action research. Action research must at least have some relevance for meditative action (Heitink 1999:225). Empirical research for explanation has a role to develop a critical, methodological, verifiable, and theological theory about today’s religious praxis. In empirical research, a practical theological theory is

empirically tested and evaluated (Hermans & Moore 2004:4).

In the empirical circle, applied research is employed. *Applied research* is concerned with the solution of particular problems. It is based on the application of known theories and models to the actual operational fields. The applied research is conducted to test the empirical content or the basic assumptions or the very validity of a theory under a given condition (Kumar 1997:13).

Kumar (1997:13-14) regards applied research as the real kind of empirical research. In this research, the problem is identified and the results are expected to be applicable in the improvement of the practice or the solution of a problem to produce material gains. Applied research takes the form of a field investigation to collect the basic data for verifying the applicability of existing theories and models of a given solution. The knowledge of research methods has considerably increased in recent years and, given caution and patience, a researcher can comfortably test the reliability of his data before embarking upon the task of testing the applicability of a given doctrine.

Empirical research is a conscious process of comparing and evaluating. The basic pattern of the empirical cycle contains inductive as well as deductive moments, and the inductive and the deductive methods in research never exclude each other, but rather complement each other (Heitink 1999:233). *The quantitative method*, using a deductive approach, is chosen and used in the empirical part for this study. It entails deducting one's findings from questionnaires completed by people. Different variables are statistically compared and tested by means of a computer. This enables one to organise a large volume of collected raw data, both as a basis for conclusions and to demonstrate relationships between variables. According to Roberts (2009:224) there are major strengths in quantitative methods as follows:

- It is possible to study large numbers of cases, which can be samples that represent even larger populations.
- Hypotheses can be formally tested.
- The research can be repeated by a second investigator; on both occasions the findings should be free of hidden research effects.

- It is possible to check (through comparisons) for interviewer and coder biases.

Applied research, and the quantitative method with its empirical research will empirically test the theories or hypotheses derived from chapters 2 and 3 with the samples of the growth of two Korean congregations through their diaconal ministries.

6.2.3 The strategic perspective, 'change'

The strategic perspective links 'who does what' with 'how' and 'for what purpose' (Heitink 1999:201). Osmer (2008:4) states that "It is determining strategies of action that will influence situations in ways that are desirable and enter into a reflective conversation with the emerging 'talk back' when they are enacted." Strategic action is acting methodically according to plan. Practical theology defines the communicative action from the perspective of the actor and of those who are affected by the action as co-subjects (Heitink 1999:202). There are micro-strategies, aimed at individuals, their behaviour and attitude, with the expectation that these may lead to changes in society in general (Laeyendecker & Van Stegeren 1978:78).

In the relationship between theory and praxis models serve mainly two purposes: as a concretisation of theory and as a first level of abstraction of praxis. Models are used to concretise practical theological theory in its transformation into ecclesiastic praxis. Such models represent theory visually and help to clarify it. They are no longer practical theological theory, but have not yet become ecclesiastic praxis (Heyns & Pieterse 1990:33). Tracy (1975:3-4) examined the models of theology to clarify really different ways of viewing both human experience and Christianity, and to set forth a revisionist model for contemporary Christian theology (cf. Kim 2007:427). Dulles (1992:41-52) argued that the method of models was helpful not only for mediating between different theological systems, but also for examining the inner tensions within a theological work.

Although Dulles (1974:22) made the distinction in a systematic theological context, it can be applied to the functioning of these two types of models in the praxis-theory relationship as well. These models serve partly to clarify theory and partly to discover the theories underlying praxis (Heyns & Pieterse 1990:33-34). Models thus function between theory and praxis, facilitating the traffic in either direction:

Praxis → Model → Theory, or, Theory → Model → Praxis

Methodological models depict a method of facilitating and promoting the interaction between theory and praxis. It is an interesting and useful model which can lead from a particular praxis to form a new theory, which can in turn lead to a new praxis. As a result, the model of a need-oriented diaconal ministry issued in this thesis (see figure 5) is used to promote the building up of the local church in Korea, explaining the relationship between congregational development and a need-oriented diaconal service. Thus this model will find the key strategies needed to build up the local church through a need-oriented diaconal service with the insights gained from the testing research (Chapter 4).

Through this method, key strategies or principles will be suggested to the Korean churches and leaders for the successful building up of the local church through a need-oriented diaconal ministry.

References will be made to the biblical witness, the collective researches of writers on the subject, as well as the collective experiences of those involved in the diaconal ministries of the Korean congregations.

7. STRUCTURE OF THIS STUDY

Chapter 1 defines the introductory matters: theme and motivation, the statement of the problem, the extent of the problem and its purpose, the hypothesis of this dissertation, its structure, delimitation and key concepts.

With Heitink's methodology, this dissertation will begin with an explanation of the context. Chapters 2 and 3 will depict a descriptive theology of hermeneutical phenomenology. With this method, the researcher can access

the inner experiences of the subject of these chapters, in order to reach a genuine understanding of the relationship between Korean congregational development and effective diaconal service.

In Chapter 2 effective diaconal ministry for the local community will be dealt with. It will integrate the meaning or usage of *diakonia* from biblical, historical and theological perspectives, especially to ascertain the theoretical foundation in order to meet the needs of the local community with salvation. The characteristics of the local community will be studied to find how the local community influences the forms of the diaconal ministry, how the diaconal service can influence changes in the community, and the interrelations among them.

In Chapter 3, the theoretical backgrounds of congregational development will be studied from biblical, theological and historical perspectives. Such a building up of the local church plays an important role to motivate the Korean church to realise its missionary task to preach the gospel, to stimulate its spiritual dynamics to meet the various needs of the local community, and to make them to do the work expected of the body of Christ, faster. This will be connected with how to find the way to build up the local church through need-oriented diaconal ministries. The theoretical foundation of effective gatherings organised by the diaconal ministries, such as a baby school and a pregnant women's group will be dealt with.

In Chapters 2 and 3 the theoretical considerations for building up the local church through need-oriented diaconal ministries will be discussed.

Chapter 4 will deal with the empirical perspective. There are many methods of social research. According to the applied research method the Baby School of the Choongshin church, the Pregnant Women's Group & the Baby School of the Gwangyang Daegwang church will be analysed. The theories or hypotheses derived from Chapters 2 and 3 will be revisited, in connection with the empirical perspective. With this process, an effective building up of the local church will be interpreted as seen from a need-oriented diaconal ministry that complies directly and intimately with the local community and people's actual needs. The test results will be verified by looking at the methodological model in

Chapter 5.

Chapter 5 will deal with a strategic perspective. It will look at the main reasons or factors these two models or programmes have in common in the light of a methodological model. This model is shaped in order to build up the local church through a need-oriented diaconal ministry in Korea. Through this model, the use of the need-oriented diaconal ministry that intimately and lastingly satisfies the need of the local community can be indicated with a view to an effective building up of the local church in the Korean society.

Synthetically, applicable strategies or principles to construct successful need-oriented diaconal services for Korean congregational development in different situations are presented. Finally, the conclusion of this study will be presented.

8. DELIMITATION OF THIS STUDY

The scope of this dissertation will be confined to Korean Christianity and society.

First, the analysis of the success and decline of the relationship between the Korean church and society from the 1945's to 2000's will be discussed. The exploration of new principles of congregational development through need-oriented diaconal ministries will cover the present period.

Second, the local church is built up through various, complex and synthetic elements. This study will particularly focus on the method to be used for the development of the Korean congregations, namely through a need-oriented diaconal ministry.

Third, congregational development with a view to people's meaningful settlement in the Korean church as church members will be indicated. The success will be indicated of congregational development through need-oriented diaconal ministries to help people to become involved in Christian life and membership of the Korean church during a period of six months.

Fourth, the test results from the two Korean churches will be verified. They have been growing through need-oriented diaconal ministries with a methodological model. This process will help to detect successful principles and

strategies for congregational development adapted to the Korean society and church.

9. KEY CONCEPTS

Key concepts used in this study:

- Korean church: it refers to the South Korean church, since Korea was divided into North Korea and South Korea in 1953. 'The Korean church' that appears in the description of the historical background before that time includes both North and South.
- Building up the local church: it is about leading the congregation to understand its nature as the defined subject according to God's plan for the church. It leads the local church and its members on pathways to vitality, helps it become a living organism, and leads the members to do the work expected of the body of Christ.
- Need: this is a key word to guide the diaconal ministry of the church in the choice of their service in the community. It is derived from the meaning and application of the diaconal ministry from biblical, theological and church historical perspectives.
- Diaconal ministry: the basic meaning is generally to serve, not to be served. One of the purposes of the diaconal ministry is to respond to a variety of others' needs with God's love.
- Need-oriented diaconal ministry: this ministry focuses on meeting effectively the needs of the community and its people, as well as providing the essential functions of the church, such as *koinonia* (κοινωνία), *kerygma* (κηρυγμα) and *leitourgia* (λειτουργία) in a synergy.
- Need-oriented diaconal gathering: it refers to the gathering organised by a need-oriented diaconal service of the church for the local community, such as a baby school, a pregnant women's group, etc.
- McGavran's theory: this theory supports the basic ground of a need-oriented diaconal gathering from the sociological perspective. It is to

build a homogeneous unit, a people's movement, and the receptivity within the unit.

- Settlement: when non-Christians accept Jesus Christ as their saviour, attend worship as church members over six months, and become meaningfully involved in Christian life.

CHAPTER 2

THE HERMENEUTICAL PERSPECTIVE: A DIACONAL MINISTRY EFFECTIVE FOR THE LOCAL COMMUNITY

1. INTRODUCTION

This part deals with a need-oriented diaconal service that is effective in the local community. It ascertains the meaning or usage of *diakonia* (*διακονία*) from the biblical, theological and historical perspectives, with social and cultural contributions to it, in order to guide the search for forms of diaconal service that will satisfy the local community *directly*. The characteristics of the local community are also studied to see how effective are the *intimate* and *lasting* forms of diaconal ministry that comply with their needs.

Christianity is a religion to be shared with others, not only with those who already know Jesus, but also with those who do not know Him. This is our evangelistic responsibility (Armstrong 1979:60-61). The diaconal service of Jesus Christ has to be maintained by his church as one of the four functions, *kerygma leitourgia diakonia* and *koinonia* maintained by the early church (Kim 2000:69). The four together fulfil the missionary task of the church in the world. This way of speaking about the missionary church and *diakonia* emerged from the social perspective (Collver III 2010:344). During recent decades the word *diakonia* has become important to all churches, as a worldwide and ecumenical trend. Different explanations are given of *diakonia* (Latvus 2008:142).

Diaconal work can be interpreted as the anticipation of the reality of the kingdom of God (Jeremias 1999:28). *Diakonia* constantly has to challenge the frozen, static, self-centred structures of the church, and transform them into living instruments of the sharing and healing ministry of the church (Robra 1994:283). The church's *diakonia* should be a lasting service, helpful to

transform church structures to intimately care for the local community until the kingdom of God will be revealed.

While the diaconal ministry of the Korean mission was the practical preaching of Christ's love to neighbours in the past, at present the Korean church focuses on mission to extend the number of believers (Kim 2000:71-72). Its focus should change to enact the preaching of the word of God to fulfil the Lord's calling and promise through its *diakonia*, to include non-believers as well, and to help them to be integrated in the Korean congregations.

2. THE NATURE OF *DIAKONIA*

This section deals with some scholars' perspectives on the biblical and linguistic aspects of *diakonia*. Christian mission involves a life of service. The biblical word for this service is *diakonia*. It shares in Christ's *diakonia*, in his servanthood throughout his ministry with its climax on the Cross.

Paul's christological concept of *diakonia* reaches its climax in his hymn of Christ's self-humiliation (Phlp 2:6-11) (Chung 2010:143). The *diakonia* of the church has been commissioned by Jesus Christ, whose life embodied *diakonein* (the Son of Man came to serve) (Mk 10:45) (Klinken 1989:32). To serve the community as witnesses of Christ is the work of the church. To serve others is also inspired by Jesus' love (Stephen 2000:102-103).

The future of churches in coming times depends on the church's return to *diakonia*: to the service determined by mankind's actual need (Greinacher & Mette 1988:xvii). The important role played by the diaconal service of the first Christians continued for a few centuries, but gradually declined. A return to the biblical *diakonia* is required to follow the biblical and early church writings (Latvus 2008:142).

In Britain 'social service' has a narrow meaning. "It is the services provided by the local authority's social service departments, in which social workers are the key profession" (Roberts 2009:267). There are things in common between the diaconal ministry of the church and the social service of the state. Services to the local community are provided by both the local church and the local authorities.

2.1 The meaning of *diakonia*

The use of the Greek word *diakonia* in several passages in the New Testament, and the relationship among *kerygma*, *leitourgia*, *koinonia* and *diakonia* illustrate the works referred to by the word *diakonia*.

According to Hess (1992:545) the basic meanings of *diakonia* in Greek are: 1) to wait at table; this is expanded to 2) care for household needs, and from this to the general meaning 3) to serve generally. When used in the third sense it can be service for a cause, e.g. for the good of the community (Early Christianity described as *diakonia* all significant activity for the edification of the community [Beyer 1993:87]).

The substantive *diakonia* is the action of (Mk 10:45) *diakonein*: *diakonos* is the person who performs the service (Klinken 1989:26-31). *Minus*, the Latin word where the word ‘minister’ comes from, has the meaning ‘lowly’ (Stephen 2000:105). The ministry of *diakonos* (*διακονος*) is not an invention of the modern movement, but it gave a totally new meaning to the ancient Greek concept and also launched a new way to use a *diakonia*-derivative vocabulary (Herzog 1966:135).

Latvus (2008:145) explains that *diakonia* can be seen in some texts of the New Testament. The commandment to love “You shall love your neighbour as yourself” (Mk 1:28-34 NIV) or the so-called golden rule “Do to others as you would have them do to you” (Lk 6:31 NIV) are cornerstones of the Judeo-Christian tradition, with its roots in the Hebrew Bible. From these texts, the diaconal service is to be extended by ‘loving your neighbour as yourself, including non-Christians in the community.’

The diaconal ministry is also related to meeting people’s needs. The ministry of *diakonia* is “service to the people and to the community and particularly to the needy” (Pierli 2005:25). People and churches on every continent have needs, and *diakonia* should help all those who are needy (Greinacher & Mette 1988:xxi). Diaconal ministry is defined as “responding to others’ (physical and/or psychological) needs.” Accordingly, the healing action of Christ is motivated by pity, and in this sense, is a re-action to a suffering patient’s need (Delkeskamp-Hayes 2009:5).

Hans Küng (1995:394) presents us with insights about *diakonia* as follows:

Diakonia is rooted in charisma, since every *diakonia* in the church presupposes the call of God. “Now to each one the manifestation of the Spirit is given for the common good” (1 Cor 12:7 NIV). Charisma leads to *diakonia*, since every charisma in the church only finds fulfilment in service.

Paul used two important words to describe all that helps to build the congregation – *gifts (charismata)* and *services (diakonai)*. Paul calls the charismatic gifts services *diakonai*. *Diakonia* can be used for each particular spiritual gift (Rm 12:6-7) (Hess 1992:547). *Charismata* that Christ has given the congregation through the Spirit, and *diakonia*, the way in which these gifts are used, function as ministers (Nel 2005:52). Rahner & Vorgrimler (1962) pointed out that the church is a ministering community with its multiplicity of services and functions, being equipped for this service (*diakonia*) through a great variety of gifts of the Holy Spirit (*charismata*). The caring love of God for humans, and especially for the weakest, will result in the outpouring of such *charismata* as are necessary for the specific situation (Klinken 1989:40).

Heitink (1999:91) outlines the praxis of the Acts of the Apostles by which men and women receive spiritual gifts (*charismata*), enabling them to proclaim the gospel (*kerygma*), to support each other in the establishment of a community (*koinonia*), and to be servants (*diakonoï*) in the kingdom of God that is being established in this world.

2.2 The quest for a new definition of *diakonia*

The term ‘service’ is always coloured by those who are on the receiving side of the mandate or mission, and how the instructor sees his own task and the tasks of his fellow workers (Klinken 1989:31). Throughout the ages up until the present day there has been a tendency to narrow *diakonia* down to mere charitable works (cf. Gooder 2006:33). Service does not necessarily mean menial or lowly service, but the word does signify that the attitude of the disciples of Jesus is ever to be one of humility in serving others (Cummings 2004:22). *Diakonia* means more than an area of tasks derived from one of the

basic ecclesiastical functions like the giving of alms and help for the helpless (Greinacher & Mette 1988:xviii).

At present there is a quest for a new and strongly focused definition of *diakonia* to lead to more effective ways for the church, its ministry and its community. According to McKee (1989:94) there has been discussion on new definitions. “It is better to speak of a new quest for the deaconate, because clarity on the matter is still a considerable distance away.” Latvus (2008:143) points out that the development and flourishing of *diakonia* has not been clear and logical.

In his analysis Collins (1990) offered a new explanation of *diakonia*. This term basically developed into the idea of a loving activity that is done for one’s neighbour, out of love for God – for that reason it is called charitable service (Nel 2005:41). The principle meaning of the concept is connected to the role of a messenger. A *diakonos* is a ‘go-between,’ an authorised figure that acts under the service of a higher power (Latvus 2008:144). Collins conducted an exhaustive analysis of the meaning of the word *diakonos* and its cognates throughout the classical world and then proceeded to unfold its New Testament and Christian nuances (Cummings 2004:31-32). Most occurrences of the word describe the ‘carrying out of a commissioned task’ rather than the traditional ‘humble service’ (Gooder 2006:33) (but the concept of the traditional humble service is still supported by Scripture [Mt 20:26; Mk 10:43-44; 1 Cor 3:5]). Therefore it can offer insights into the meaning and shaping of today’s ministry within the church.

Recently a new dimension to the discussion was given by Anni Hentschel. The results of her study are in line with Collins, but they also modify the thesis proposed by him. According to Latvus (2008:144) Hentschel argues that the occurrences of the word *diakonia* must always be read in context. One of the most common ways of understanding *diakonia* is as authorised and honourable acts or works (cf. Mk 9:35). On many occasions this means the proclaiming of the gospel authorised by God or by the church.

While meanings or definitions of *diakonia* are still discussed among scholars, it is better to render diaconal ministry with compassion and care for others in the community on the basis of biblical concepts (Klinken 1989:3).

3. THE BIBLICAL PERSPECTIVE ON THE DIACONAL MINISTRY

This section deals with the diaconal service of the church from the biblical perspective. The concept of diaconal service has been used in the New Testament in the light of the Old Testament practice (see section 3.1).

Diakonia is part and parcel of our obedience to God's law. The New Testament makes it abundantly clear that the obedience God's law requires is not a legalistic obedience under compulsion, but the loving obedience which derives from faith: the attitudes and actions which are the expression of faith (Cranfield 1966:41).

Beyer (1993:87-88) notes that the term *diakonia* has a variety of meanings or usages:

- 1) It means 'waiting at table,' or in a rather wider sense 'provision for bodily sustenance' (Lk 10:40).
- 2) It is used for any 'discharge of service' in genuine love. Thus the house of Stephanas gave itself to the service of the saints (1 Cor 16:15). In each of them the believer serves not only his brother, but Christ also. He is responsible for the service committed to him as a gift of grace.
- 3) It can denote the 'discharge of certain obligations in the community.' The apostolic office as the activity of Mark comprised personal service and assistance with missionary work (2 Tm 4:11).

As the 'service of the world' cannot be isolated from the 'service of the table,' the service of the table cannot be separated from the service of the world (Delkeskamp-Hayes 2009:16, 18). The word-cluster *diakonein*, *diakonos*, *diakonia* is found most often in 2 Cor (Fiorenza 1986:426). The meaning or application of the key words *diakonein*, *diakonia* and *diakonos* all relate to

service done to others in the New Testament. Thus the Greek words *diakonein*, *diakonos*, *diakonia* indicate ‘service’ (Cummings 2004:22).

The model of diaconal ministry, Jesus, the Word incarnated in human form, was willing to take up the role of a servant (Phlp 2:5-8). His servanthood is well described through his incarnation. He served others, willing to give his life, and identified with the people whom He served (Stephan 2000:106). Loving service to others is the result of God’s establishment of his grace (Jn 1:17), through the ministry of his Son and the gift of his Spirit.

3.1 Diaconal service in the Old Testament

To the neighbour *diakonia* embodies God’s love. Sharing in the mysterious love of God, it does not calculate whether the neighbour merits love. Herzog (1966:136) says that “The basic question of *diakonia* is not whether the neighbour needs my love, but whether I am capable of sharing God’s love.” The Old Testament has the concept of service and contains the commandment to love one’s neighbour (Lv 19:8). Israel knew charitable acts, as did the ancient Near East generally (Hess 1992:545).

Stephen (2000:103-104) notes that ‘Ebed Yahweh’ in Hebrew is ‘servant of God.’ The noun ‘Ebed’ (servant) is the worker who belongs to the master. ‘Ebed’ is also translated as ‘doulos’ (slave) in the Septuagint (the word-groups *douleuo* → *latreuo* and → *leitourgeo* are found in cultic contexts [Hess 1992:545]). Servants are the functionaries dependent on the king, who could be designated as ‘servants of the king.’ They might occupy a unique office at the court (2 Ki 22:12; 2 Chr 34:20). According to Jeremias (1999:27) Israel is reminded that they ‘were slaves in Egypt’ and therefore should not ‘deprive the alien or the fatherless of justice.’ What remains of the harvest should be left for the alien, the fatherless and the widow (Dt 24:17-22, cf. Dt 14:29; 16:11, 14). In the Hebrew Bible, a diaconal act, which is a basic dimension of the life of God’s people, originates in God’s partisan concern for the poor and the needy (Ex 20:2). This perspective penetrates the whole missionary-diaconal dimension in the Hebrew Bible (Chung 2010:145).

Diakonia can be seen throughout the Old Testament in a variety of contexts. Israel is seen as the 'servant of God,' helping the poor (Ex 23:11; Lv 19:10; 23:22; Ps 41:11), and praying for those who face difficulties or problems in life (Ps 10:12; 72:12; 130:2). Poverty was felt to be a very real and pressing problem during the centuries which produced the Old Testament (Lv 19:9-10). This perspective is gleaned from laws and the prohibition of unjust dealings with employees or neighbours (Lv 19:9-18). The law codes take account of the poor and their needs (Dt 10:17-18; 14:29). Foreigners are expected and allowed to come to the temple to worship (1 Kin 8:42-43).

According to Deuteronomy (14:22, 28-29 NIV) people who are aliens, fatherless or widows were to have their place at all the common meals at the sanctuary, provided by the tithes and free-will offerings as follows:

Be sure to set aside a tenth of all that your fields produce each year. ... [A]t the end of every three years, bring all the tithes of that year's produce and store it in your towns, so that the Levites (who have no allotment or inheritance of their own) and the aliens, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the LORD your God may bless you in all the work of your hands.

Gratitude is due to God by Israel, for his blessings bestowed upon them (Dt 12:18-19; 14:22-29; 16:11, 14). The complaint of the poor must always be heard and cared for, according to the biblical teaching (Dt 24:14-15).

Klinken (1989:32) says that *diakonia* can be seen as psalms of prayer to God amidst sufferings and difficulties, which is in continuity with the suffering of God in the Old Testament.

Out of the depths I cry to you, O LORD;
O Lord, hear my voice.
Let your ears be attentive
to my cry for mercy (Ps 130:1-2 NIV).

God hears and sees the victims of slavery and injustice, and He heeds their sufferings. Through his justice and mercy He brings liberation.

Stephen (2000:104-105) summarises the concept of *diakonia* as service in the Old Testament as follows:

- 1) Service is understood as a corollary of election (Is 41:8-20). Obedience is asked for (Is 65:12; 43:1-6). The servant should be utterly obedient to God's voice (Is 42:1; 50:4, 5).
- 2) The servant also has a vicarious role. He bears the sins of the people (Is 53:6, 11, 12; Mk 10:45). God will accept the sacrifice and vindicate his cause.
- 3) 'Lamb of God' (Jn 1:29, 36) is another significant expression to denote the 'servant.'
- 4) The covenant also foresees the service to all. The idea of the covenant with Abraham is that the blessing is passed on (Gn 12:1-3). To love God (Dt 6:4) and your neighbour (Lv 19:18) is the crux of the whole biblical vision.

These concepts of service were adopted especially to express the relationship of the people with God. The only connection with their original use seems to be the relationship of the service to the people (Hess 1992:552).

Humanitarian concerns and justice are significant issues in God's covenant. The Israelite community was asked to keep up the service to the neighbour (Am 3:9; 5:24; 6:12). It focussed on not neglecting the social responsibility to care for the poor, the sick and the afflicted, by people who are covenant partners of God as instruments of God's compassion (cf. Klinken 1989:34).

3.2 *Diakonia* in the New Testament

The biblical principle is: not to be served but to serve (Mk 10:45). Jesus Himself is the best example of service (Jn 13:4, 5; 13:12-17). To Him the greatest is the one who serves (Lk 22:24-27). To serve humans in need is the foremost duty of a Christian (Lk 10:25-37). His service of men was not restricted to preaching and teaching, but included his serving of the sick, hungry and afflicted through his healing and other miracles (Mk 5:1-20; 7:24-30; Jn 5:2-9; cf. Chung 2010:142-143).

Jesus himself is portrayed as the servant of God (Ac 3:13, 26; 4:27, 30; 8:32). The mission mandate was given to the Twelve to heal the sick (Mk 6:7, 13; Lk 10:1,9). The servant should humble himself (Stephan 2000:105). According to Cummings (2004:22) the word *diakonein* indicates the close identification of Jesus with his followers. “Whoever serves me must follow me; and where I am, my servant also will be. My Father will honour the one who serves me” (Jn 12:26 NIV). The close communion of Jesus with the Father, and with his servant-followers helps to understand the structure of *diakonein*.

Jesus’ work of mercy grew out of his worship of God. Worship of God lies at the heart of *diakonia* and not of the secular services. Christ’s *diakonia* qualifies Christian worship in a specific way (Herzog 1966:136). *Diakonia* is to care for human need, which must accompany the church’s witness and life of worship (Collins 1990:25). *Diakonia* in all its forms leads to *leitourgia* – service to God. The regular weekly service of worship is the climax of the week’s *diakonia* as well as the beginning of the *diakonia* of the week that follows (Nel 2005:42, 45) (cf. Jesus Christ’s *leitourgia* gives meaning to the liturgy of communal worship: the congregation has to be guided to serve God through worship, songs of praise, thanksgiving, the confession of guilt and faith, prayers, offerings, etc.).

Diakonia is also expressed in the ‘liturgy after the liturgy,’ an extension of the Holy Eucharist (Jn 13:1-20; 1 Cor 11:17) (Robra 1994:281). Christian *diakonia* becomes itself specifically and irreducibly Eucharistic (Delkeskamp-Hayes 2009:11). That the liturgy after the liturgy is an essential part of the witnessing life of the church, is indicated by Bria (1978:87-90):

- 1) An ongoing re-affirming of the true Christian identity, fullness and integrity which have to be constantly renewed by the Eucharistic communion. A condition for discipleship and church membership is the existential personal commitment made to Jesus Christ the Lord (Col 2:6).
- 2) To enlarge the space for witness by creating a new Christian milieu, each in his own environment: family, society, office, factory, etc., is not a simple matter of converting the non-Christians in the vicinity of the parishes, but also a

concern about where Christians live and work and where they can publicly exercise their witness and worship.

3) The liturgical life has to nourish the Christian life not only in its private sphere, but also in its public realm. One cannot separate the true Christian identity from the personal sanctification, love and service to man (1 Pt 1:14-15).

4) Liturgy implies public and collective action, and therefore the Christian is in a sense a creator of community. The Christian has to be a continual builder of the true *koinonia* of love and peace, even if he is politically marginal and lives in a hostile surrounding.

Thus, through the 'liturgy after the liturgy,' the church, witnessing to the cosmic dimension of the salvation event, puts into practice its missionary vocation. Service that counts is not the service performed at the altar, but the service which reaches out from the altar to humankind: the true liturgy of the Christian community is its *diakonia* (Collins 1990:13).

Paul expanded the concept of *diakonia*. Paul saw the whole of salvation, God's *diakonia* in Christ for and among men, expressed in the *diakonia* of the apostles. This service has been entrusted to the apostle, who as Christ's ambassador proclaims, "Be reconciled to God" (2 Cor 5:18 NIV) (Hess 1992:547). Hence the term *diakonia* can be used as a technical term for the work of proclaiming the gospel (Rm 11:13; 2 Cor 4:1; cf. 2 Tm 4:5). The understanding of preaching good news as *diakonia* is inevitably linked with the fact that preaching introduces a person to the highest value, which is salvation. The definition of *diakonia* as 'service to the world,' in turn, either consciously or unconsciously, defines the mission of the church (Donfried 1992:3). In Paul *being a Christian* and *being a congregation* is at the same time *being in service* (Nel 2005:40). As such the technical word for the task of proclaiming the word of God is the biblical and theological proof that relates the proclamation of the gospel (*kerygma*) with the diaconal ministry (*diakonia*). It is the theme of this thesis, namely building up the local church through a need-oriented diaconal ministry.

The failure of the church to practise works of service indicates a theological problem with its *koinonia* (fellowship) (Collver III 2010:345). *Koinonia* denotes fellowship with a close bond. In Ac 2:42 *koinonia* denotes the concrete community or society of Christians, which represented a circle of the closet fellowship (Hauck 1993:808-809). *Koinonia* also denotes the close union and brotherly bond between humans (Schattenmann 1992:639). *Diakoneo* became a term that denotes the loving action to fellow believers and other neighbours (Mt 20:28; Mk 10:45), which in turn is derived from divine love, and also describes the results of *koinonia* (Hess 1992:547). *Diakonia* is the expression of the unity of the church (*koinonia*) as the body of Christ (Robra 1994:281). Such a *diakonia* (service) builds *koinonia* (community). It requires personal, psychological and ecclesial maturity (Cummings 2004:12). *Diakonia* must be redefined, not as a good moral act, or as the expression of compassion, but as the overflowing of the grace, which binds and moves the community's inner life as a fellowship (*koinonia*) (Collver III 2010:345). While *koinonia* claims unlimited scope outwards, wherever there is distress, ministry (*diakonia*) claims the same scope inward, in a special sense: that is, within the community (*koinonia*) of the church's own social forms (Fuchs 1988:47). Thus building up the local church takes *diakonia* into account, and is focused on *diakonia* that grows out of the *koinonia* / consciousness of the congregation (Nel 2005:51).

At present the Korean church community is asked to concentrate on its social responsibility through its diaconal ministry, especially to meet the real needs of the local community in the synergy of *koinonia*, *kerygma*, and *leitourgia*. Such a diaconal ministry is called a 'need-oriented diaconal ministry.' Its need-oriented diaconal ministry is directly connected with the building up of the church in Korea.

4. THE ROLE OF THE DIACONAL MINISTRY IN THE HISTORY OF THE CHURCH

This section deals with the role of diaconal services in the historical context of the church. To use Rahner's word (Cummings 2004:31), it is helpful and stimulating to get a sense of how *diakonia* developed in the history of the

church. The social ministry insists that the service to human beings is the clearest expression of faith and love for God (Pierli 2005:31).

Diakonia is social service based on solidarity, inspired by Christian values (God's love and compassion). It is expressed through charity and philanthropy towards those in need (Molokotos-Liederman 2011:83). The study of *diakonia* and philanthropy in church history cannot be divorced from the study of the totality of history, because Christianity is a historical religion, conditioned and influenced by the religious, philosophical and cultural circumstances (Constantelos 2004:2). Throughout the history of Christendom, *diakonia* was rendered by Christian churches, monasteries, and charitable institutions (Delkeskamp-Hayes 2009:2).

History has, to a large extent, provided the fundamental theoretical tools. Although this is quite clear, it has not been explicitly clarified. Overall, however, the lack of theoretical transparency makes it hard to discern the fundamental presuppositions of a particular piece of research (Brodd 2009:317). We do not only interpret our diaconal sources in order to present a coherent historical *diakonia*, but also ascribe historical significance in accordance to the role of diaconal ministry in the history of the church (Fiorenza 1986:422). The historical perspective helps the Korean church and its leaders to perceive the meaning and best application of *diakonia*.

4.1 *Diakonia* in the early church

In the record of the early church *diakonia* is frequently discussed with great seriousness, to explain the diaconal ministry and its performance (Brox 1988:33). *Diakonia* was inseparable from the integral life of the early church. *Diakonia* was an essential element of the early church (Jeremias 1999:27). The term *diakonia* was used in early Christianity to indicate philanthropy and love of the human person (Molokotos-Liederman 2011:83). The terms *diakonia* and philanthropy were adopted by the early Christian community from the language, thought, and experience of ancient Hellenism (Constantelos 2004:2).

The Letter to the Hebrews tells us that “We are surrounded by such a great cloud of (Old Testament) witnesses” (Heb 12:1 NIV). In the early church

the Christian's sacrificial offering to God was made through prayer, thanksgiving, Eucharistic liturgy and through charitable work for the needy (Lampe 1966:49). According to Jeremias (1999:27) the word *diakonia* means the preaching of the gospel (cf. Eph 3:6-7), as well as the service of the apostles in general (cf. 1 Cor 3:5), and in particular the raising of funds for the Palestinian churches, especially for the Jerusalem community (cf. 2 Cor 8:4). The history of the church produced many witnesses of *diakonia*, people whose lives were examples of various aspects of a diaconal ministry of the highest degree (Cummings 2004:53).

Tertullian (Brox 1988:33-34) notes that Christians in the early church spent their money supporting poor people, helping orphans who had no other support, and 'pensioners' without a pension, paying for those whom misfortune had brought into distress and for those who were banished or in prison (cf. Constantelos 2004:14). Christians were aware of the obligatory nature of what they carried out as *diakonia* or service of their fellow-men. The consolidation of charity evidenced by Tertullian, gradually became the normal way for Christians to exercise their generosity (Osiek 2005:363). During Tertullian's time Christians' behaviour was very striking. It was in doing, that *diakonia* had meaning and at the same time gained support. *Diakonia* was an everyday affair.

Julian, the emperor of Rome (361-363), an apostate Christian who turned Gentile and opposed Christianity, was familiar with the Church's care of the poor and general *diakonia*. Constantelos (2004:15) makes it clear that in his efforts to revive ancient beliefs and practices, Julian urged pagan priests to imitate Christian priests in the practice of philanthropy, for carrying out its social programme as their social responsibility.

Brox (1988:35-36) also places the focus on the Christian praxis of love in Julian's perspective on diaconal service:

Julian's aim was to introduce the Christian praxis of love. He consciously carried out his social programme, calling on his people to compete with the Christians. According to him, the old Roman religion should be restored in praxis by imitating the Christian *diakonia*, and he consequently called on his priests to help the poor – including the poor of the enemy – to care for

prisoners and to exercise hospitality.

In the diaconal ministry of the early church members spent their time, money and passion in caring for people in need, and with God's love, carried out their charitable services as their social responsibility.

4.2 *Diakonia* during the Middle Ages

The practice of charity during the Middle Ages was mostly the fruit of private initiative: generous donors of every rank and station, monasteries and religious orders, commoners, and lay brotherhoods. According to McKee (1984:48) traditionally, charitable activity in general and the care of the poor in particular had been the province of the ecclesiastical authorities. Charity has always been understood as an extremely important religious responsibility of all Christians, and generous almsgiving was a highly honoured virtue in the Middle Ages.

Latvus (2008:145-6) explains the help of Christians' service during the plague and syphilis epidemics as follows:

During the epidemics, these disasters in the middle of the second and third centuries killed a large part of the population. Because of the horrifying mortality rate, people usually abandoned all who were sick including relatives. Christians broke this pattern and instead of fleeing, gave help to those who were suffering. Also the burial of corpses was known as a Christian practice. These acts had several effects. Even the simple care of sick people saved many, because they got water to drink and something to eat which helped their recovery.

This attitude of Christians, caring for others through their diaconal ministry, was an important charitable factor that had several positive effects.

Even during the most critical period in the history of the church during the Middle Ages, with poverty, civil wars, constant attacks from the Ottoman Turks, etc., the church stood by its principle. According to Constantelos (2004:21) Gennadios Scholarios, philosopher and theologian (1400-1473), one of the last representatives of Byzantine learning, urged church members to "Offer hospitality to strangers in order that you may not become a stranger to God. Give gladly bread to those who are hungry."

Robra (1994:227) states that “During the Middle Ages, charity and alms-giving were motivated by the fact that, under the influence of Mt 25:31-46, they were seen as a means of salvation.” The diaconal ministry did not only focus on its mission to serve the poor, the widows and the needy, but also to lead them to salvation.

Barrois (1966:69) pointed out that in the Middle Ages the diaconal or social ministry was influenced by the middle class that was created by the changing social movements:

The rapid growth of the middle class and the rise of spontaneous religious and social movements forming in the latter part of the twelfth century onward had, as one of their results, the increasing participation of lay brotherhoods and sororities in the voluntary assistance of the poor and the sick in hospitals and hospices.

In the later Middle Ages, the ways charity was distributed became increasingly diverse and individualised, and the organisation of ecclesiastical charity encountered increasing difficulties (McKee 1984:48-49).

The important factor is that the spontaneous religious and social movement was also motivated by seeing it as a means of salvation during the Middle Ages. Thus this diaconal ministry not only served the need of community and its people, but also led non-Christians in the community to become congregational members to attain salvation.

4.3 Calvin’s theological view of *diakonia* at the time of the Reformation

It is worth recalling that theologically all *diakonia* are parables of the archetypal, fundamental *diakonia*, the mission of Christ (Mackinnon 1966:190). According to Robra (1994:227) the Reformation viewed *diakonia* as the believers’ spontaneous response of gratitude, directed to the suffering neighbour (Lk 10:25-27). The sixteenth century is known as the age of great intellectual and religious changes, but it was also a time of social transformation. One of the major social changes was in the area of welfare. In fact, the sixteenth century is often seen as the beginning of modern social welfare (McKee 1984:48).

The *diakonia* of the Reformation was influenced by Calvin. Calvin (Institutes IV.iii.9; IV.iv.5) and his followers defined the church's *diakonia* as distinct and in theory separable from the charitable activity of the civil government (McKee 1984:38). Calvin (quoted by Kim 1998:72) placed equal emphasis on the soul-saving ministry and the service to the local society.

Calvin (Institutes II.viii.39) says that the Christian life is not a life of solitude by putting yourself far from others. Every individual should live in community with his or her neighbours, to grow in faith together. We are called to be neighbours to others and to contribute to the life of the people surrounding us (cf. Kerr 1989:68). Deacons are called by Christ to care for the poor in the church. Deacons are to receive alms from church members and distribute them to the poor to serve as stewards of the people's gifts to the poor. This task was ascribed to deacons in scripture and his office (Hall 2008:396). According to Calvin (Institutes IV.iii.1) the deacons, through the performance of their tasks show that Christ is merciful towards the wretchedness and weakness of our body and satisfies our earthly needs (cf. Niesel 1980:201). All the gifts we possess have been bestowed by God who entrusted it to us on condition that they are distributed to our neighbours' benefit (cf. 1 Pt 4:10) (Institutes III.vii.5). It means that we are the stewards of everything God has conferred on us, with which we are to help our neighbour.

McKee (1989:64-77) offers the summary of Calvin's exegesis of Acts 6 on the origin of the office of deacons. Acts 6 can be connected to other New Testament passages: 1 Tm 3:8-13; Rm 12:8 and 1 Tm 5:3-10. Phoebe's activity can be interpreted in the light of 1 Tm 5. Such an interpretation was possible during the days of pre-critical biblical study because Calvin thought that all scriptural references were describing a single reality in the apostolic period and his task was to clarify the biblical truth abandoned by the Catholic Church (cf. see the detailed discussion of the critique of Calvin's teaching on the diaconate quoted by [McKee 1989:77-79]).

In the Institutes (IV.iii.9) Calvin states that there were two distinct orders of deacons in the primitive church. He specifies them as those that administer the alms, such as receiving and holding goods for the poor, and those who devoted

themselves to take care of the sick, the poor and the needy. Calvin (Institutes IV.iii.8-9) states that the enduring office of deacon was for men chosen to show Christ's mercy towards the financial need of the poor, by the care of the Greek widows described in Acts 6 (cf. Hall 2008:396). All men are put in service: "He attributes nothing else to humans but a common ministry and to every individual his particular share" (Institutes IV.vi.10). Calvinists of the Reformation redefined the office of deacon. No longer were deacons liturgical assistants to priests; their office was an ecclesiastical ministry to care for the poor and unfortunate, an office which should be permanent in the church (McKee 1984:40) (that the primary task of deacons was one of administration and practical service may be deducted 1) from the use of the term for table waiters and more generally for servants; 2) from the qualities demanded of them; 3) from their relationship to the bishop; and 4) from what we read elsewhere in the New Testament concerning the gift and task of *diakonia* [Beyer 1993:90]).

In the Calvinist Reformed tradition the ecclesiastical ministry of charity by the early church was intended as the pattern for the church throughout time (McKee 1989:70-72). Calvin (1949:220) stated that the ecclesiastical ministry of charity is amended gradually as follows:

If the apostles had spoken of choosing deacons before any necessity did require the same, they should not have had the people so ready; they should have seemed to avoid labour and trouble; many would not have offered so liberally into the hands of other men. Therefore, it was requisite that the faithful should be convinced by experience, that they might choose deacons willingly, whom they saw they could not want; and that through their own fault.

This ministry of the church to the poor and sick was intended to be permanent. Thus, for Calvin and the Reformed tradition which followed him, the ecclesiastical ministry of care for the poor and sick is a necessary and permanent office of the Christian church.

One of the expressions of the diaconal ministry of the local community is to meet its members' earthly needs. The role of the church is not only to help those who have some universal hardships such as poverty, disease and

loneliness, but also to consider the community and its members who are interested in actual things like education, culture and health.

4.4 *Diakonia* in modern times: from the 18th to 20th centuries

This section deals with the way *diakonia* was rendered to the local community in the modern ages. The world would see the church working together on projects involving human care rather than being divided. The cooperating together in matters external to doctrine made a good and positive witness (Collver III 2010:343).

According to Herzog (1966:137-138) Francke (1663-1727) describes the beginning of his educational effort with orphans and the children of the poor that stretched from elementary school to college as follows:

“For some time I had bread distributed to them in front of the door. But soon I thought that this was a welcome opportunity to help the poor people in their souls through the Word of God.” Seeing the need to instruct the children more extensively he opened a school because he realised that the poverty problem could not be overcome by almsgiving.

From the 17th to the early 18th century, diaconal service was carried out through education, which was usually aimed at enlightening the poor and the ignorant. The increase of knowledge led to the increase in man’s capacity to master his environment. It led to ‘industrialisation.’

During the latter part of 18th century, the state employed social welfare for its own secular goals. Delkeskamp-Hayes (2009:2) notes that a secular vision of the state and of society emerged, which led to the state confiscating church resources and arrogating to itself the philanthropic and social welfare undertakings that previously had been the charge of Christian communities.

According to Latvus (2008:142-143) Theodor Fliedner (1800-1864) was one of the leading figures in the 19th century diaconal movement. He was also one of the first to articulate the need to re-establish the ministry of *diakonia*. He was impressed by the practice of the Mennonite church, especially by the work of their deacons and deaconesses, during his visit to the Netherlands. He said

that “this Christian practice was worth being adapted to other evangelical confessions.”

Robra (1994:227) notes that during the 19th century, the *diakonia* saw the misery of the poor masses as a missionary task (Lk 15:1-7). Brash (1966:199) states that the forms of Christian service are inherited from the 19th century, and are improving according to the realisation of the real needs of the sick and the poor as follows:

As missionaries arrived in most areas of Asia they found vast numbers of people, not only without any knowledge of God as their Father through Jesus Christ, but also without the means of education or of the healing of their many diseases. Along with the preaching of the gospel, therefore, and intimately related to it, came all the forms of compassion for the sick and ignorant. At first there were simple schools and clinics. But in the face of the need the work inevitably expanded until there were great colleges and hospitals, operated by qualified and specialist staff.

Concern to serve the neighbour flourished in 19th Christianity; although not all was perfectly ordered. Many Christians practiced their *diakonia* completely separately from their church, or left ecclesiastical charity to special organs, which could represent in a vicarious – and often remote – way their Christian responsibility of benevolence (McKee 1989:92). The diaconal ministry not only saw the alleviation of the misery of the poor and the sick as a missionary task, but it was also extended to care more comprehensively for the needs, with colleges of education, by supporting hospitals for the sick and providing houses for the homeless.

The most significant and exciting fact in 20th century Christianity is the rich and varied experience of the ecumenical movement. According to McKee (1989:93) the implications of the ecumenical movement for *diakonia* in 20th century is that the nature of the church is to be a servant as Christ was a servant (cf. the Reformed diaconate might be one small contribution to the late 20th century ecumenical reflection on the theological bases for the church’s diaconate [McKee 1989:100]). Therefore no Christian, no church member, can escape the responsibility of *diakonia* and still claim to be faithful to Christ and

the church. Although it does not sound revolutionary in theory, it can be rather discomfoting or disturbing in practice.

Another development of *diakonia* started in the 1960s. The main reason behind it was the growing understanding of individuals and churches of their social responsibility that led to diaconal actions in the western societies. Liberation theology is a good example (Latvus 2008:143) (although the *diakonia* movement and streams of liberation theology were separate, they shared the same motivation, to be aware, to see and to act. Compared to liberation theology, however, the diaconal movement has been much more restrained in its use of critical analysis and to make judgments about the actions to be taken).

Christians can seek, individually and corporately, to guide and utilise the political and economic institutions of secular society in order to effect improvements in the social structure (Lampe 1966:51). Social structures are regular patterns of social interaction and persistent social relationship. Social structures are constructed by the ongoing interaction of people (Kammeyer, Ritzer & Yetman 1997:88-89). Secular values such as human dignity, equality, and social justice are proclaimed as modern representations of the Christian commitment to love of neighbours and of Christ's preferential option for the poor and vulnerable (Delkeskamp-Hayes 2009:3).

Mostert (2003:6) makes three important points about history and theology: 1) Ministry (*diakonia*) is the task of every Christian. This is the common *diakonia* of the body of Christ. 2) Yet there is a special ministry, given by God for the building up of the church. 3) This ministry (*diakonia*) is related to the very basis of the church.

The forms of the diaconal service are getting varied, and improved to reach social levels that effectively comply with different needs, as church leaders develop understanding and awareness of the social responsibility of individuals and groups, and of the concept and characteristics of the modern local communities (see section 5).

5. THE UNIVERSAL FOUNDATION OF THE MODERN LOCAL COMMUNITY

The purpose of this section is to survey the significant characteristics of a modern local community. This survey is meant to help the local church to find forms of effective diaconal service, that address the needs of the modern local community, and to relate intimately and lastingly through God's love and salvation to the needs of non-Christians.

The local communities are deeply concerned with some aspects of the contemporary significance of the concept of *diakonia*. This concept effectively illuminates the present-day scene (Mackinnon 1966:190). The local community has traditionally designed a particular form of social organisation based on small groups, such as neighbourhoods, the small town, or a spatially bounded locality (Delanty 2003:2). The concept of servanthood is of crucial importance for the life of every Christian. To serve others, as social responsibility is an essential part of the gospel. Jesus Christ came to serve humanity (Stephen 2000:103).

Effective diaconal ministry depends on effective leadership to guide diaconal meetings or groups that non-Christians want to attend, because it tends to their actual needs with intimate and lasting contact. Thus church leaders need to learn about the role of the diaconal service and about the modern local community.

5.1 The concept of the local community

The purpose of this section is to survey the main definition or concept of a local community. The past few decades have witnessed increased interest in the concept of the community in general (Rovai 2002:2). Communities have been based on ethnicity, religion, class or politics (Delanty 2003:2). The definition or concept of the local community will be dealt with from the social and biblical perspective, and it will form a theoretic basis for a deeper understanding about the local community and its people.

5.1.1 The definition of the local community from the social perspective

Historically, the role of the community in the urban society has been one of the main themes in modern sociology since the days of the Chicago School (Delanty 2010:37-38; cf. Giddens 1993:568; the first major school of American sociology is also situated in Chicago [Ritzer 1996:8]). In sociology, community is conceptually distinct and essentially more than society (Pietilä 2011:30).

Poplin (1979:1) suggests that sociologists use the word 'community' in essentially three ways:

- 1) It is often used as a synonym: at one time or other prisons, religious organisations, minority groups, and members of the same profession have been referred to as communities.
- 2) The word 'community' is often used to refer to a moral or spiritual phenomenon. Men and women the world over are supposedly engaged in a 'search for community' a quest for unity and involvement with other human beings.
- 3) The word 'community' is used to refer to those units of social and territorial organisation, which can be called hamlets, villages, towns, cities, or metropolitan areas.

Boskoff (1970:40), in the most general sense, defined the meaning of community as follows:

The community can be defined as a relatively self-contained constellation of variably interdependent social groups within a definite, manageable geographic area, which, through their interrelated functioning, provide minimal satisfaction of the basic and acquired needs of their members.

Herbert & Davies (1993:1) explained the meaning of the community as follows:

The term 'community' is derived from characteristics that bind people together, based on kinship, tribe, history or place, or on economics, interactions or social structures. Community can have a spatial or territorial context, a common territory or place that often reinforces the interactions, provides a psychological

association and enhances its character.

Roberts (2009:40) defines 'community' as follows. "It is a group that is wider than an extended family, but whose members are bound by kin-type relationships, among whom there is a sense of belonging, and a shared identity." The word 'community' or 'fellowship,' refers to what is held in common with others, to a body of people organised into a political or social unity. It seems to appeal to the sort of ideals that ought to capture near universal and virtually automatic assent (Alperson 2002:1). Communities are currently in transition as a result of major social transformations, which have brought with them new cultural and political experiences and forms of living (Delanty 2010:x).

The essential meanings of the word 'community' as these definitions suggest, are that the most essential elements of a community are interdependence among members, a sense of belonging, connectedness, spirit, trust, interactivity, common expectations, shared values and goals among members (Rovai 2002:4).

5.1.2 The concept of community from the biblical perspective

Genesis 1:1 (NIV) says "In the beginning God created the heavens and the earth." God created man in 'our image,' with the need of community. Consequently He placed this communicative being in communicative relationships (Gn 1:27; 2:15). 'Our image' means that community life, for instance, between husband and wife, is the image of the community in God, between the Father, the Son, and the Holy Spirit. The society is the 'space' wherein humans live.

God is responsible for his world because it is his creation (Eph 1:22). All life comes from Him and terminates on his decision (Ps 104:29-30). The triune God is the One who takes the initiative in creation, redemption and in sustaining creation (Hendriks 2002:9). The world is the object of God's love. The members of the community are the objects of God's sanctification (Jn 17:13-21). Authentic communal structures constantly develop contextually as the faith community responds to the initiative of a living, purpose-driven God (Hendriks 2007:1007).

God gave his only begotten Son to be the church's source of life – its wisdom, righteousness, sanctification and redemption (1 Cor 1:30). Everyone who believes in Jesus is saved and has eternal life (Jn 3:16). The members of the societies of Jesus are like sheep to be looked after by the good shepherd through his shepherds (1 Pt 5:2). The society of believers is the church in each location with its mission to be the light and the salt of the world (Mt 5:14-16).

The *polis* of classical Greece contained within it political, social and economic relations. Aristotle saw the city – the polis – as a community (*koinonia*), which for him had a very urban character, in contrast to the tribal and rural social relations of arcadia (Delanty 2010:1). The concept of the classical *polis* has been developed and varied. The early Christians belonged to the new form of relationship, *koinonia* meaning to have certain things in common, joint undertakings in everything from politics and war, to marriage, friendships or clubs. It conveyed a sense of community or togetherness (Herring 2006:2-3). The identity of a congregation is 'togetherness' through the metaphor of the body of Christ. This 'togetherness' has been called the 'basic form' of being of the congregation. The congregation constitutes our togetherness or *koinoia* (Nel 2009b:437). It is *koinonia* with God: "God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful" (1 Cor 1:9 NIV), and *koinonia* (*κοινωνία*) with others (Ac 2:44-47) (Duncan 2010:5).

The local Korean church also has the responsibility to reach out meaningfully to the community. As God sent his Son into the world, Christ sends his followers into the world (Jn 17:18). The church has to understand the community's need of 'togetherness,' and to meet the basic need of the people of the local community whom 'God calls to fellowship with Jesus Christ.'

5.2 The characteristics of the modern local community

Lesser, Fontaine & Slusher (2000:viii-ix) notes that communities consist of three components as follows:

- 1) People: people are the primary ingredient in any community effort. A community is composed of people who interact on a regular basis around a

common set of issues, interests, or needs.

2) Places: communities need places for their members to gather. The place is often a physical space where members meet and exchange ideas and insights. But, in today's electronic world, the development of the internet has provided a virtual medium where individuals can effectively interact across boundaries of time and space

3) Things: individuals use *things* as mechanisms for documenting and sharing what they know and how the work they perform should be accomplished.

According to the Cambridge Dictionary of Sociology (2006:83) community has two characteristics:

1) A web of affect-laden relationships that often crisscross and reinforce one another (as opposed to one-on-one relationships);

2) A measure of commitment to a set of shared histories and identities – in short, a particular culture. The concept of community is to include all its functions for social survival in terms of political theories.

The community also comprises of symbolism, allegiance, responsibility, and a sense of purpose that have become indistinguishable from the operation of centralised political power (Nisbet 2010:259). Delanty (2010:53) says that “The modern sociologists use the term ‘local community’ in order to refer to a small village, municipality or city as a socio-regional unit.” Here local community is one of the major expressions of community. A central question is whether the urban form of the city accommodates it. The Latin term *sub urbe*, means ‘under city control.’ Throughout most of the history of urbanism, this meaning of the term was an appropriate one (Giddens 1993:577).

The characteristics of the local community will be dealt with as the term has mainly been used in three different contexts, namely, community as a territorial unit, a unit of social structure and a psycho-cultural unit.

5.2.1 The modern local community as a territorial unit

In this section, the word 'community' is used to refer to those units of social and territorial organisation which may be called villages, towns and cities (Poplin 1979:3), even though today community has become de-territorialised and scattered in many forms and places (Delanty 2010:119).

The spatial form of a society is closely linked to the overall mechanism of its development. To understand cities, we have to grasp the processes whereby spatial forms are created and transformed (Castells 1983:103). The more general use of the term 'community' is its application to a complete settlement, to any town or village (Herbert & Davies 1993:4). Thus community studies provide empirical investigations and descriptions of the way of life of people in particular settlements or localities.

The urban community may be approached as a general type of community that occupies a roughly delimited portion of this continuum. Ritzer (1996:7) points out the reason to move to urban settings. "The massive migration was caused by the jobs created by the industrial system in the urban areas." According to Boskoff (1970:11-12) it is clear that we may refer to different subtypes or varieties of urban community or different degrees of the urban community. Some scholars (Giddens 1993:566; Scott 1988:119-140) divide the scope of the urban community into:

Village → Town → City → Urban Region → Metropolis → Megalopolis

It has been referred to as a spatial unit, a cluster of people living within a specific geographic area, or simply as a 'place.' The number of 'new towns' such as Bundang, Ilsan, Anyang, Gwacheon, etc. is increasing in South Korea. It has some characteristics with all the functions of government administration, finances, residence, education, public welfare and culture consolidated into small areas, designed to maximise the efficiency of the city's functionality (http://en.wikipedia.org/wiki/New_town). It can be regarded as 'satellite metropolises,' which are well-developed, high-density cores with well-defined offshoots (Jones 1990:161). Thus the modern local community in this study is

limited to the scope from 'town' to 'metropolis,' especially focusing on 'satellite metropolises.'

The modern metropolis is not just an important focus of production and work, but also of residential behaviour and social life. It is a geographical composite made up of both production space and social space (Scott 1988:217). The functional core of the city is made up of interdependent economic activities that secure the material reproduction of urban life at the outset. Euchner & McGovern (2003:2) suggests that cities have always occupied a central place in the economic, social, cultural and political life of humanity. Individuals with specialised skills and varied backgrounds have come together in an urban milieu to exploit opportunities.

A modern local community has a systematic pattern where members of the society get satisfaction from their daily life. A local society becomes a community of life on the basis of its common geographical space or common lifestyle as the regional scope of activity and the unity of social bond, and common things of culture.

5.2.2 The modern local community as a unit of a social system

For the first half of the 20th century, modern local community sociology was dominated by approaches that emphasised the structural features of local life and the stability of local institutions and organisations (Bridger, Brennan & Luloff 2011:86). According to Brown & Schafft (2011:38) sociologists broadly use two complementary approaches to examine the nature of the social bond that sustains collective engagement and facilitates the accomplishment of collective goals:

- 1) Community as a field of social interaction, and
- 2) Community as a social system, i.e., an integrated set of institutional domains.

The term 'social system' has been defined in many different ways. Cities do not grow at random, but in response to advantageous features of the environment (Giddens 1993:569). Ritzer (1996:105) describes the social system

from the aspect of socialisation and social control as follows:

Socialization and social control are the main mechanisms that allow the social system to maintain its equilibrium. Modest amounts of individuality and deviance are accommodated, but more extreme forms must be met by re-equilibrating mechanisms.

The modern local community that has the characteristics of a social system is always influenced by change, because the society is made up by the interaction of its members (cf. Ritzer 1996:208-209; 223-224). This change in the community as a social system should be taken into account.

People are in a quest for some new moral or spiritual associations entailing an intimate relationship with other human beings in a community as a social structure or territorial entity (Herbert & Davies 1993:5). Society is usually presented as a world where social relations and social life are warm, authentic and moral, as is idealistically called up by the very idea of community (Wehrhahn & Raposo 2006:179). Community as a social system involves relatively lasting arrangements among concrete institutional entities such as education, the church, local government, the economy, and the polity (Brown & Schafft 2011:43). The local community should be considered as a social system. Community is communicative in the sense of being formed in collective action based on place, and is not merely an expression of a fundamental cultural identity (Delanty 2010:53). Local communities are important vehicles for the recovery and expression of moral recognition and the building of personal identities.

The characteristics of a local community's size and structure as a socio-regional unit affect the existing opportunity structure and the individual's perception of and aspiration for occupational changes. The local community is always influenced by the interaction of its members. It is therefore necessary that the local church and its leaders detect the characteristics of the local community, to have a good understanding of it and its needs.

5.2.3 The modern local community as a psycho-cultural unit

Formally, culture is defined as the shared pattern of behaviours and interactions, cognitive constructs, and affective understanding that are learned through a process of socialisation (Hexmoor, McLaughlan & Tuli 2009:63). The concept of culture is one of the most widely used notions in sociology. Culture consists of the values held by the members of a given group, the norms they follow, and the material goods they create (Giddens 1993:31).

The development of an individual cultural identity is a process of acceptance of the cultural norms, beliefs, attitudes and values of one cultural group rather than of another (Campell 2000:31). The cultural system is not simply a part of other systems; it also exists separately in the form of the social stock of knowledge, symbols and ideas (Ritzer 1996:106). Patterns of location, movement and relocation in cities have a similar form. Different neighbourhoods develop through the adjustments made by inhabitants, as they struggle to gain their livelihoods (Giddens 1993:569).

The perspective of community as a psycho-cultural unit does not provide a distinct sociological focus on community. However, it is one aspect of community among others that play an important role (Müller-Prothmann 2006:278). The larger the community, the more it will depend on communication. The individual is not tied to one community only, but may have multiple and overlapping bonds (Delanty 2010:153). As the advantages of having multiple cultural identities become obvious, switching cultural identities becomes a conscious act (Campell 2000:35). Urbanisation is a complex of social, ecological, psychological and cultural trends which produce positive developments in any or all of these four aspects. The forms of the post-modern community can be viewed in terms of the openness of the community (Delanty 2010:117).

The characteristics of the socio-cultural life in the city determine the urban spatial organisation of the cultural centre and become the focus of change, innovation and creativity.

5.3 The identity of an effective need-oriented diaconal ministry for the modern local community

This section deals with the role of an effective diaconal ministry to help the local community and its people to bring about a positive attitude towards the local church.

Brash (1966:199) explains the importance of an effective method of diaconal service that is relevant to the community:

Through the churches of the world today there is an increasing awareness that many of the methods by which Christians serve are no longer appropriate to our modern circumstances. These methods, many of them expressed through inflexible institutions, may have been the most relevant possible when they were first adopted. But people both within and without the churches are raising fundamental questions today, and implying that perhaps the enterprises of Christian service should be radically reshaped in response to the characteristics of human life in our time. The debate continues.

Christian service should be appropriate for modern circumstances. The church is definitely required to consider methods of its diaconal ministry that are suitable for the characteristic of the urban society.

Armstrong (1979:58) demarcates 'service evangelism' in the relationship between evangelism and social action as follows:

Social action is the natural consequence of service evangelism, but not vice versa. It is possible to be meaningfully involved in social action without being involved in evangelism, as countless secular organizations and government agencies. But it is not possible, in my opinion, to be meaningfully involved in *service* evangelism without being involved in social action. An evangelistic approach that is truly concerned with reaching the whole person, I repeat, cannot overlook the social dimension of a person's life, or the context in which that life is lived.

To serve the local community with the salvation of God's love is to include the social dimension of people's lives, to have a profound understanding of them, and to approach them by caring for their needs (see the detailed discussion on

the relationship between evangelism and social responsibility by Hiebert & Cox [2000:344-346]).

In order to find the relationship between the diaconal ministry and the modern local community, the following will be dealt with: the diaconal ministry as a centre for the local community, the diaconal ministry as a good communication between the church and the modern local community, and the cultural diaconal ministry for the local community.

5.3.1 The diaconal ministry as a centre for the local community

“In the twentieth century the church has discovered social responsibility as part of the gospel” (Attfield 2001:18). A local church should accept its responsibility towards church growth. Wagner (1986a:36-37) emphasises the responsibility of Christians for the local community service of the church. “While there is a growing consensus among evangelicals that social ministry is an obligation of Christians, the exact shapes that the ministry to the poor and oppressed should take are not yet clear.”

Today it is widely held that the mission of the church has two aspects: evangelism and social action. The church is accused of failing to give any consideration to social responsibility as an aspect of mission, and therefore of appearing to present a one-sided communication of the gospel (Attfield 2001:117). To revise the role and practice of the church in a new context, requires the discerning of God’s will and following his guidance. It often takes considerable effort by a faith community to deal with this process (Hendriks 2007:1007).

In the Acts of the Apostles, the church is introduced and characterised as a community fellowship and *diakonia* (Ac 2:42-47). In the light of the Pauline theology, Küng (1995:395-398) describes the diaconal structure of the church, stressing the ministries of preaching, welfare and guidance in and for the community as follows:

1) The permanent ministries in the community have the same characteristics as the charismas, inasmuch as in each case God calls a particular individual to a

special ministry in the community, and at the same time gives him the power to fulfil that ministry.

2) The New Testament offers no fixed and exclusive catalogue of these permanent ministries within the community which would be valid for all communities.

3) In the New Testament the foremost ministries are those of preaching: the ministry of reconciliation, in which the reconciliation is proclaimed (2 Cor 5:18).

4) In addition to ministries of preaching, there are also ministries of welfare and of guidance. For Paul, the community is a communion of charismas, but this does not mean disorder, in which each can do as he chooses.

In all these cases the ministries referred to are more or less permanent ones, which were assumed for life or at any rate for long periods, but about their substance and extent there is a scarcity of reliable historical evidence.

The church is an interpretative community in an ongoing engagement with the remembered patterns of God's praxis (Hendriks 2007:1011). According to Hiebert (1996:140-141) the social responsibility of the local church defines our identity in the society and shapes our lives. The community dimension has to do with the way a social system defines, allocates and uses social relationships. Thus the role of the local church and the local community system has to be involved in the social ministry for serving the local community.

All Christians are expected to be involved in the care of the poor and these actions should be emphasised as an important role of the diaconal ministry. Its role can influence the Korean congregations to become a centre of community service as God wants them to meet the needs of the Korean people with a proper diaconal ministry.

5.3.2 The diaconal ministry as a good communication between the church and the modern local community

While the mission of the church is to preach the gospel, the local community is the field of church's ministry (Nicholls 1986:11-12). It is important that the local church maintains good communication with the local community.

The church should recognise the obvious truth that proclaiming the gospel and communicating the gospel are two different things. Proclamation is a necessary and valid form of evangelism, but it cannot assume that, just because the gospel has been proclaimed, communication has taken place (Armstrong 1979:57). Effective communication is vital in maintaining a productive working community and environment, in building positive interpersonal relationships and for solving problems effectively (Manala 2010:4). Therefore, the church has to understand the community in order to become a good communicator to it. Good communication can guide the church in detecting the needs of the community, in order to develop an effective diaconal programme.

There can be no real bringing of salvation to any man unless it is concerned with his whole life. There can be no expression of genuine compassion that is not interested in more than a man's bodily state (Brash 1966:199-200). As a servant community, the local church exists to minister to the needs of people; the church must serve the whole person – to physical as well as spiritual needs – just as the churches of the New Testament (Armstrong 1979:58). As missionary congregations it is necessary to return the ministry to the people and to win the non-Christians who have never been to church (Sjogren 2002:33). God initiated something that changed people and formed them into a missionary community of people called to love God and their neighbour (Hendriks 2007:1013). Thus genuine compassion, helping the poor and the needy, should be concrete expressions or programmes for the people concerned. The church should present an effective programme for the community.

Klinken (1989:25) explains the motives of the diaconal ministry, which are important for good communication, as follows:

The motives that stimulate communication between persons and between groups are the love of one's neighbour, solidarity, justice and compassion. These motives induce changes in the situation of all who are involved in a relationship. Justice and compassion are also founded on a strong desire that the weakest on earth may live in a more just society and that they may become able to use their

talents to serve others.

According to the study of Dudley & Johnson (1991:105-110), the pilgrim church's people are able to move into advocacy roles along with individual service. When their history is mobilised in ministry, they can become a powerful force for community-building (Dudley & Johnson 1991:115).

The relationship between communicator and receptor in the diaconal ministry should be clear. Effective communication of the gospel depends not only on a thorough understanding of the content of the message, but also on an ability to relate that message to the contemporary situation (Gibbs 1981:84). Most Christian communicators are more message-oriented than receptor-oriented. According to Attfield (2001:155-156) the communication of the Christian gospel should be the central task of the church in the modern, secular, pluralistic and individualistic age.

Robra (1994:282) explains that the 1982 consultation on 'Contemporary Understandings of Diakonia' characterised *diakonia* with some key-words:

- 1) Essential for the life and well-being of the church;
- 2) Concentrating on the local church level, for it 'starts where the people are' with their immediate needs;
- 3) Worldwide international solidarity;
- 4) Preventive, to tackle the root causes together with people, and not to sustain unjust structures;
- 5) Humanitarian help beyond the household of faith;
- 6) Mutual;
- 7) Liberating, with the stress on empowerment of people, promoting participation and respecting their culture and values.

These are new observations regarding the role of the local community and *diakonia* as a relationship of exchange in a healing and sharing community. They help to understand the relationship between the church and the local community on the relational basis of *diakonia*.

In Christian *diakonia*, voluntary and professional service providers, as well as the recipients, should be aware of the centrality of the church in all diaconal undertakings (Delkeskamp-Hayes 2009:20). Understanding the relationship between the local church and the local community, and its importance is essential for relevant communication of the gospel. Church-oriented interpretations of the local community should not overlook a community-oriented view of the society's needs. Thus the local church has to approach the local community with clear sociological perspectives to support an effective diaconal ministry.

5.3.3 The cultural diaconal ministry to the local community

This section deals with the cultural angle on the diaconal ministry to the local community. Culture is basically the human response to the task to care for, and to develop the creation. The diaconal ministry requires an awareness of how the church is intertwined with society and has to learn to understand and to practise its task as a cultural diaconate (Greinacher & Mette 1988:xx).

People live in a social context, and they are affected by the pressures and problems of society. To be involved in their lives is to be concerned about the social, political, and economic problems that affect their lives (Armstrong 1979:58). An encounter between different cultures and civilisation is prone to clashes and conflict resulting from the view of different religious and cultural communities (Chung 2010:142). The New Testament recognises the division of cultural differences and treats it as a problem. When the conflict arose over the alleged favouritism shown to Hebrew widows above Jewish widows, the solution was not to divide these people according to their cultural differences (DuBose 1978:127). Deacons were selected to give special attention to such matters, that there might be unity in the church (Acts 6:1-6). The solution was to handle 'the social problem in the early church ... administratively accordingly to the cultural method.' According to Klinken (1989:31) the New Testament has examples of solving problems that arose in 'human need' in social and cultural contexts. Aware of the distance between the cultural context of the Bible and

our own cultural environment, we have to be modest in arriving at conclusions for the contemporary *diakonia*.

The church's mission statement begins with the words, "Therefore go and make disciples of *all nations*" (Mt 28:19 NIV). To be successful in fulfilling this mission, the character of the Christian church should be multicultural. How the church fulfils this task depends on its understanding of the different cultures in the local community (Gibbs 1981:88). There has been a great deal of debate in recent decades about the relationship between the gospel and culture (Gibbs & Bolger 2006:16). In order to fulfil its mission, the Christian church has to work for the growth of Christianity in every country around the world, regardless of current levels of adherents (Fields & Rosson 2008:269).

The church has to recognise that it operates in the midst of a cultural revolution and that 19th century forms of the church do not communicate clearly to twenty-first-century cultures (since the 1950s, two cultural shifts affected the whole of society, embroiling the church at the same time. The first is the transition from Christendom to post-Christendom. The second is the transition from modernity to post-modernity [Gibbs & Bolger 2006:17-18]). A major transformation in the way the church understands culture must occur for the church to negotiate the changed ministry environment of the twenty-first century (Gibbs & Bolger 2006:17). The church is a modern institution in a post-modern world, a fact that is often widely overlooked. The Korean church must embody the gospel within the culture of post-modernity for the church to survive the twenty-first century.

The diaconal ministry of the early church should not dictate the shape of today's ministry. Our times are different, our cultures are different and the needs of today's church are somewhat different (Cummings 2004:30-31). The work of evangelism, which begins with how one communicates the gospel in meaningful terms, extends to what kind of Christian community can most authentically express the new life of the gospel within that cultural context (Gibbs 1981:85). The church's ignorance of the wider culture becomes problematic. Due to its cultural entrenchment, the church no longer relates to the surrounding culture,

hence its increasing marginalisation and perceived irrelevance (Gibbs & Bolger 2006:15).

According to Nel (2009b:440-441) there is a new perspective on the diaconal ministry in terms of 'relational service' between *marturia μαρτυρία* (witness) and *diakonia διακονία* (service). It is describing not only a ministry but the being of the congregation. It shows that mission is a kingdom of God-seeking venture into the world as the theatre of God's activity. It is also focusing on the ministry to save the people who are disillusioned with the church. A relational service is indeed a style by which congregations serve them to win them back (cf. Nel 2002:65-87). Sjogren (1993:22) calls this 'servant evangelism.' In the emerging culture this may ask for a different kind of church. Armstrong (1979:53) identifies 'service' in terms of evangelism, and explains the relationship between service and evangelism as follows:

By evangelism I mean reaching out to others in Christian love, identifying with them, caring for them, listening to them, and sharing one's faith with them in such a way that they will freely respond and want to commit themselves to trust, love, and obey God as a disciple of Jesus Christ and a member of his servant community, the church. That, I realize, is a statement of method as well as my definition of evangelism. The word 'service' is intended to imply a style of evangelism that is caring, supportive, unselfish, sensitive, and responsive to human need. It is evangelism done by a servant church, whose people are there not to be served but to serve.

It is thus necessary to have the *charismata* because we are gifted for the sake of our servanthood (Klinken 1989:40).

The relationship between congregational development and modern society mirrors this two-sided puzzle. As the pieces of one come together, the other finds expression as well (Olson 2002:11). The factors influencing the diaconal ministry are therefore related to the characteristics of the society and the culture. It plays an important role in dealing with 'human needs.' The attitude toward 'human need' is influenced to a very great extent by cultural values and norms, and the actual kind of 'human need' also influences people's response to that need.

5.4 Developing an effective need-oriented diaconal ministry organised by the church for the local community

The practice of diaconal service through his people is God's will and command. Through this ministry the local church can closely approach the local community. An effective diaconal ministry of God's people for the community's salvation is indicated by their 'need.' The local community influences the forms of the diaconal service. It strongly requires the church and its leaders to find the kind of diaconal ministry suitable for the modern local community. The effectiveness of a need-oriented diaconal gathering such as a baby school and a pregnant women's group as part of the ministry is also required in the church.

While the urban society is developing rapidly, the forms of the diaconal service diversify and develop to meet people's needs. The church has to consider the environment of the community to serve it effectively. The Christian church is located within the civil community. Issues of the public sphere affect and shape the characteristics of congregational life and mission (Chung 2010:141). The society or community influences the forms of the diaconal ministry. Its forms at any particular time and place depend on the nature or need of the neighbourhood in the community (cf. Greinacher & Mette 1988:xvii).

The location and movement of persons, groups, or activities always rest more or less on a perceived social and cultural motivation. Forms of the diaconal service that stimulate the social and cultural motivation of people in the community can be effective practices of service (Boskoff 1970:94). Individual behaviour or attitudes are influenced by the local environment, especially the typical values and role models present within any neighbourhood (Herbert & Davies 1993:80).

The social characteristics of need are seen in the social factors that lead to a situation in which persons or groups are not able to achieve or maintain social integration without assistance (Klinken 1989:21). All Christian *diakonia* must offer its services on the immediate practical and personal level of relief of personal need (Delkeskamp-Hayes 2009:19). Thus an effective need-oriented diaconal ministry that complies with the community's needs, including their physical, mental, cultural and sociological needs, requires the Korean

congregations to make use of the social and cultural characteristics of the community and the people involved in it.

6. CONCLUSION

This chapter dealt with the variety of roles of the church's *diakonia*, characteristics of the modern local community, and relationships between the church and the community.

The role of the diaconal ministry is 'service to the people and to the community and particularly to the needy' leading them toward salvation and God's love. This chapter indicated how an effective need-oriented diaconal ministry is to meet the local community and the people's 'need' according to biblical, theological and historical perspectives:

- 1) The biblical principle for the *diakonia* to fulfil its social responsibility is not to be served, but to serve with God's love and compassion.
- 2) The term *diakonia* *διακονια* can be used as a practical way of the preaching ministry of the gospel (*kerygma* *κηρυγμα*). *Diakonia* in all its forms is worship or service of God (*leitourgia* *λειτουργια*). *Diakonia* is also the expression of the unity of the church (*koinonia* *κοινωνια*) as the body of Christ. *Diakonia* coexists with all the ministries of the church.
- 3) In the early church, the diaconal ministry by the first Christians played an important role in society, but declined gradually.
- 4) During the Middle Ages, Mathew 25:31-46 influenced charity and alms giving to be seen as a way to attain salvation.
- 5) Calvin and his followers defined the church's *diakonia* as distinct and in theory separable from the charitable activity of the civil government.
- 6) Different forms of diaconal ministry have gradually developed, not only to give help to the poor, the sick and to widows, but also to comply with the needs of people in the local community who are interested in education, health and culture.

7) Ministry (*diakonia*) and church belong inseparably together. Church and ministry (*diakonia*) are given in and with each other, especially given by God for the building up of the church.

‘Need’ is one of the key words to guide the diaconal ministry from Old Testament times to the present. The diaconal ministry should be need-oriented.

As different forms of the diaconal ministry have gradually developed toward meeting the actual needs of the local community, effective forms of the diaconal ministry are essential to coexist in the synergy between *kerygma*, *leitourgia*, and *koinonia*. The relationship between them can and should not be separated (cf. Guder 1998:54). This coexisting ministry is the basis of the building up of the local church.

A need-oriented diaconal ministry that is effective for the local community and its people’s need is indicated in this chapter as seen from the perspective of the local community:

- 1) This study focuses on ‘satellite metropolises’ and is limited to the scope from ‘town’ to ‘metropolis’ as the territorial unit of the modern local community.
- 2) As a society or community develops, forms of diaconal service also vary and develop to adjust to the social and cultural situation. The church has to consider the environment of the local community to serve it effectively.
- 3) The characteristics of each local community, its size and its structure determine the opportunities as well as the individual’s perception of and aspiration for occupational changes. The local community is always influenced by the interaction of its members.
- 4) Forms of diaconal service are effective if they arouse a social and cultural motivation in the people. Issues of the public sphere affect and shape the characteristics of congregational life and mission. But the aim of the church’s ministries remains the salvation of the people.
- 5) The church should recognise the obvious truth that proclaiming the gospel and communicating the gospel are two different things. Proclamation is a

necessary and valid form of evangelism, but it cannot assume that, just because the gospel has been proclaimed, communication has taken place.

6) The diaconal service is intended to promote a style of evangelism that is caring, supportive, unselfish, sensitive, and responsive to human needs. Evangelism should be done by a servant church, whose people are striving not to be served but to serve.

7) The society or community influences the forms of the diaconal ministry. Its forms, at any particular time and place, depend on the nature or need of the neighbourhood in the community.

In order to satisfy the community's needs the community structure will guide the forms of diaconal service. The diaconal service can with God's love influence changes in the community, and in the relations between the church and the community, towards its purpose of salvation.

A need-oriented diaconal ministry has to constantly challenge frozen, static, self-centred structures in the Korean churches, which resulted in the discontinuity between the Korean church and the local community, to transform them into living instruments of a sharing, healing ministry by Korean congregations that will restore the discontinued relationship between them.

The next chapter deals with how an effective diaconal ministry leads people to be meaningfully involved and to become members of the Korean congregations who join in the building up of the local church.

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 Søgard (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 *synagogue*. 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.

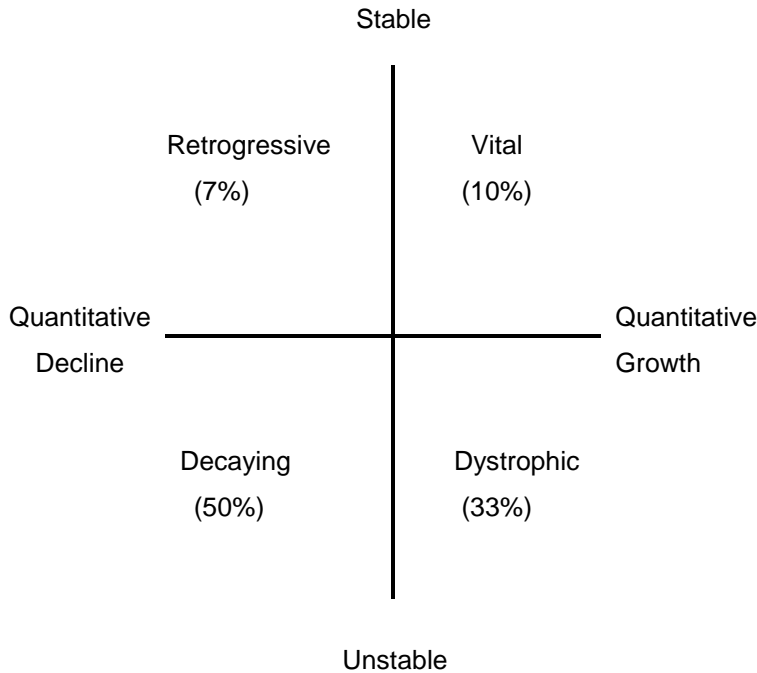
The reason is that intensive attention to building up the local church does not necessarily mean a growth in number – not always immediately (Nel 2005:56). 'Growth' cannot be unimportant in mission thinking, but it is not its motive (Nel 2009b:440). In other words, "the church is called to mission for 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>Paracletis</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).

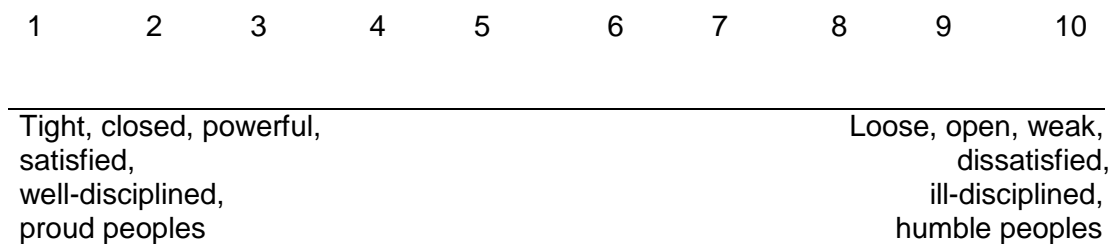
Therefore, a mighty people's movement had to start with the simultaneous conversion of large numbers so that each Christian came into the church with some of his kindred, leaders whom he could follow, families whose opinions he respected, homes where he felt like one of the family, a public opinion which 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).

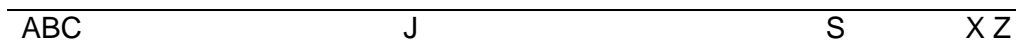
(b) The characteristics of receptivity

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

is helpful to locate it on a receptivity axis. If a line is drawn, such as in the following figure with A to Z, every population can be located at the letter which corresponds to its likelihood to become Christian.

Figure 4 Distribution of receptivity (McGavran 1982:260)



At A would be placed those peoples who solidly resist Christianity. At Z would be placed those members who break down all barriers in order to become Christians. In between, other populations would be placed according to their degree of responsiveness. Since each homogenous unit is on a different degree of responsiveness to the gospel, according to the principle of receptivity, missionary resources should preferentially be put into a unit with a high degree of receptivity (Jeong 2000:245).

Our Lord spoke of fields in which the seed had just been sown and of others ripe for harvest. Sometimes men hear the word of God, but do nothing. The field appears to be the same after receiving the seed. Sometimes, however, men hear the word of God and obey right away. They receive it with joy, go down into the waters of baptism and come up to Spirit-filled lives in self-propagating congregations (Ac 8:26-40) (McGavran 1982:245). When people are receptive to the gospel, it is easy to become Christians despite weak preaching. Yet when people are not receptive to the gospel, it is difficult to become Christians despite logical and persuasive preaching. Proclaiming the word of God in the cultural context of Islam is difficult (Kim 1986:287).

(c) The biblical and theological basis of receptivity

McGavran (1982:179-180) states that the advocates of congregational development refer to Jn 4:35, Mt 9:37, 10:11-14, 13:1-23 as biblical grounds for receptivity as follows:

“Whatever town or village you enter, search for some worthy person there and stay at his house until you leave. As you enter the home, give it your greeting. If the home is deserving, let

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.

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)

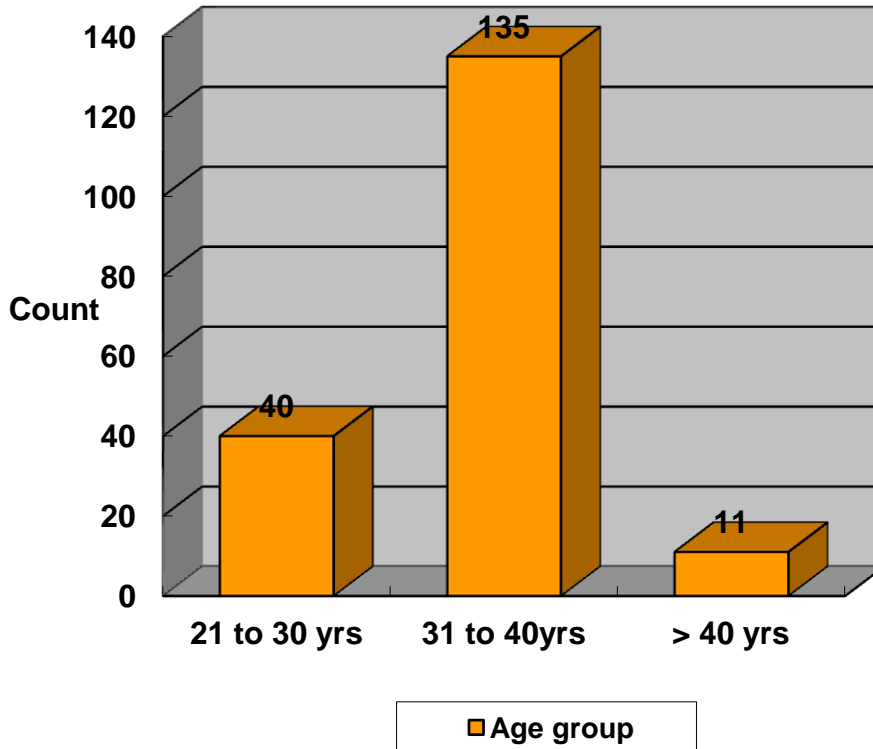


Chart 1.1 reflects the age group distribution of the sample: 135 of the respondents were in the age group 31 to 40 yrs, comprising 72.58% of the data and 40 or 21.51% were in the age group 21 to 30 yrs, while 11 or 5.91% were in the age group older than 40 yrs.

Chart 1.2 Distribution of age group comparison between churches

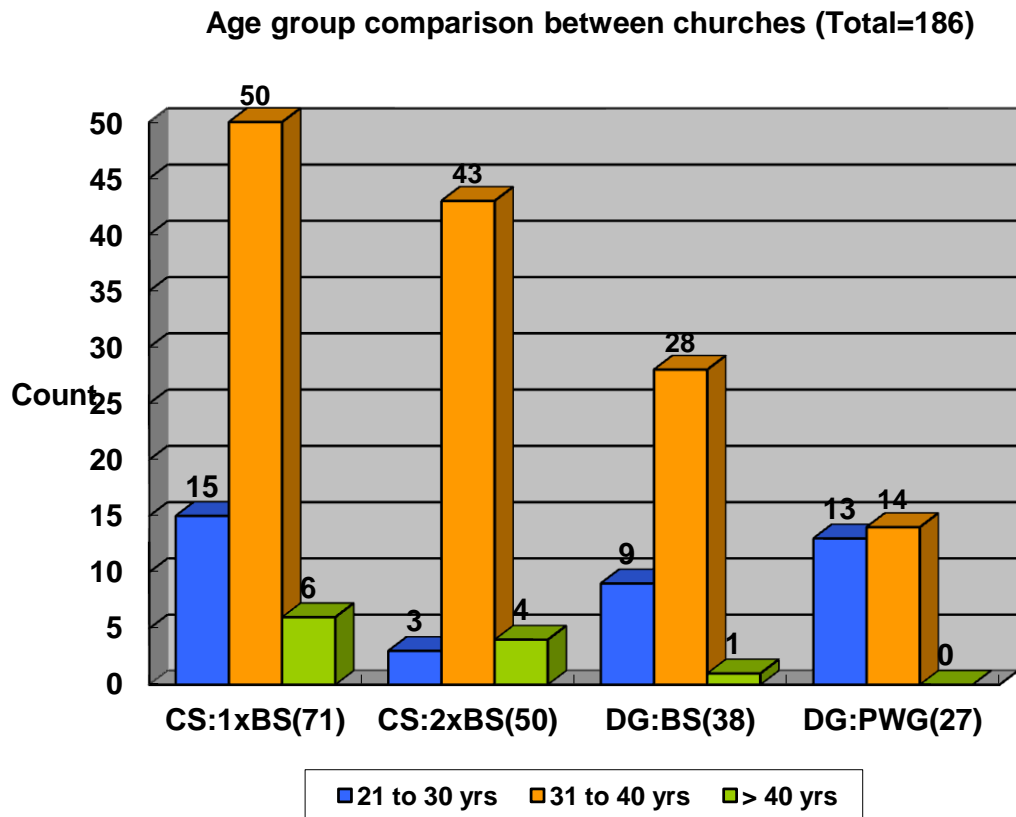


Chart 1.2 indicates the age group distribution of respondents at the participating Choongshin Baby School: once a week class & twice a week class (referred to as CS:1xBS & CS:2xBS); and of the Daegwang Baby School, and of the Pregnant Women’s Group (referred to as DG:BS & DG:PWG).

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

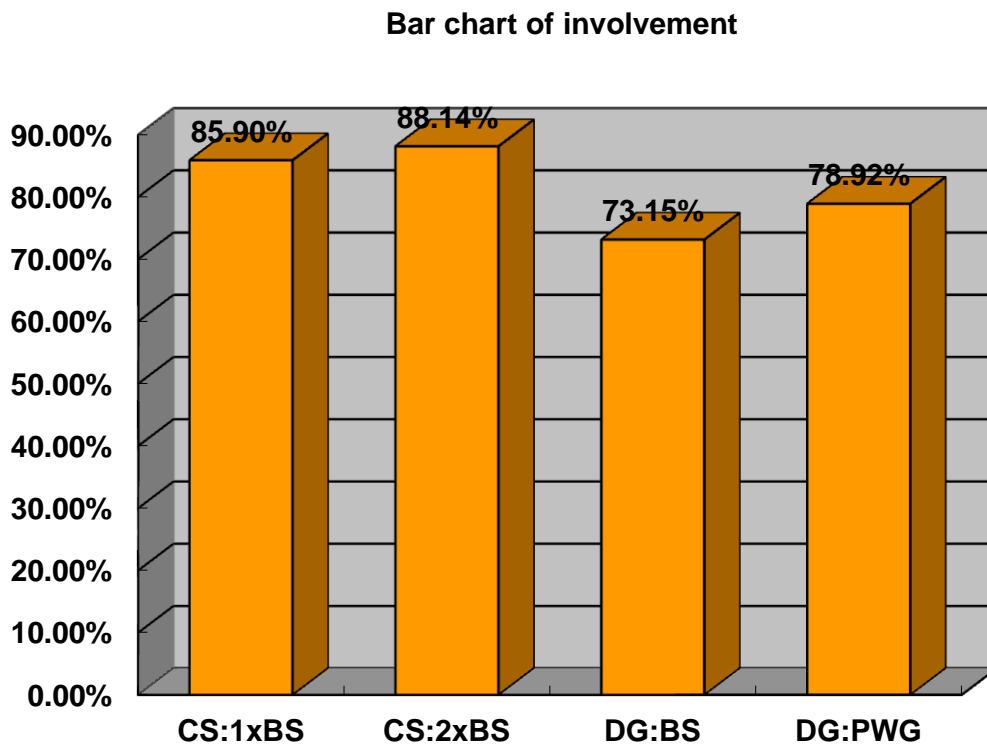


Chart 1.3 shows the involvement distribution in the two diaconal ministries. It shows that the respondents of the CS:1xBS and the CS:2xBS groups are more involved than the respondents of the DG:BS and the DG:PWG groups: 85.90% of the respondents in the CS:1xBS group, 88.14% of the respondents in the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

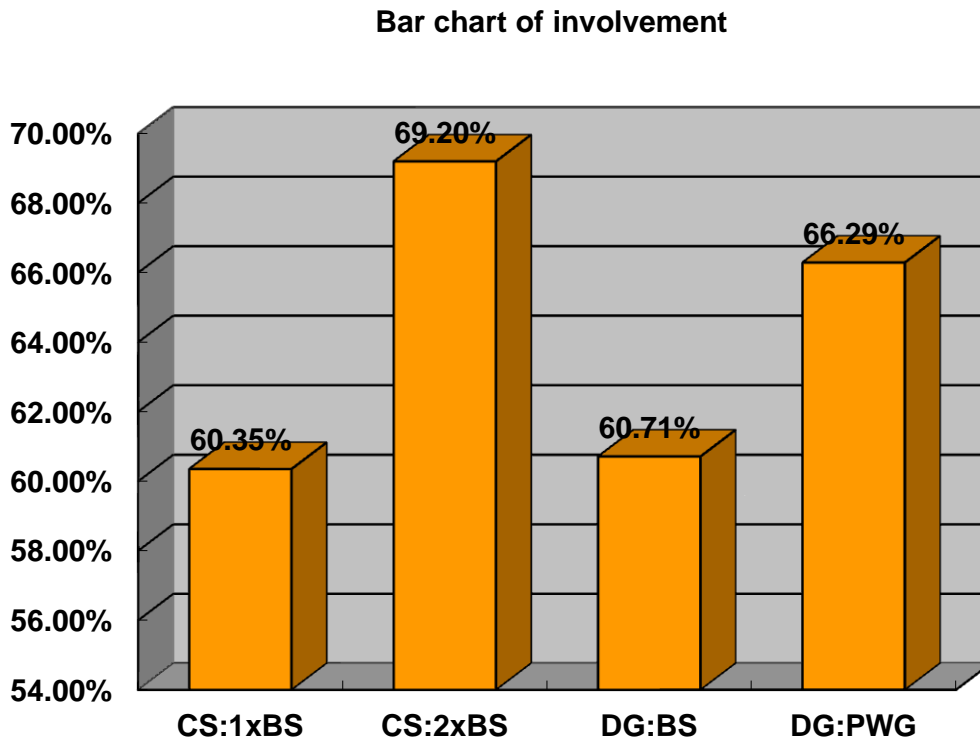


Chart 1.4 shows the husband’s involvement distribution in the two diaconal ministries: 60.35% of the respondents in the CS:1xBS group, 69.20% of the respondents in the CS:2xBS group, 60.71% of the respondents in the DG:BS group and 66.29% of the respondents in the DG:PWG group respectively. It shows 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

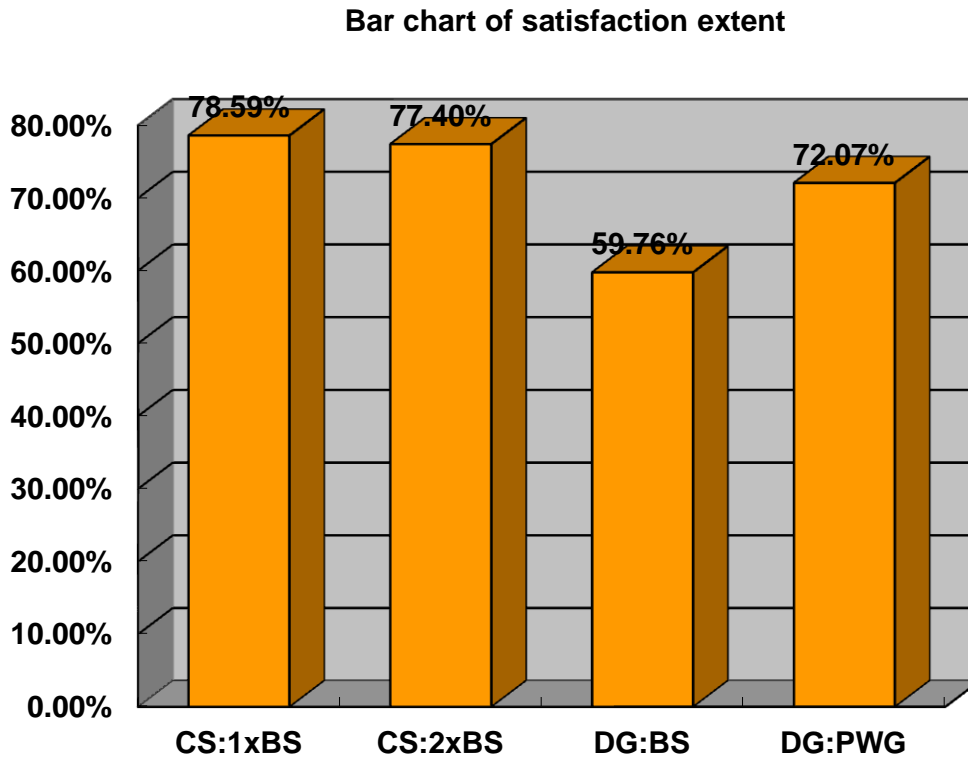


Chart 1.5 indicates the distribution of the extent of satisfaction of the multidirectional mental, physical, cultural, educational, etc. needs. The satisfaction of group CS:1xBS is 78.59%, of group CS:2xBS, 77.40%, of group DG:BS, 59.46%, and of group DG:PWG, 72.07%. The average satisfaction rating was 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)."

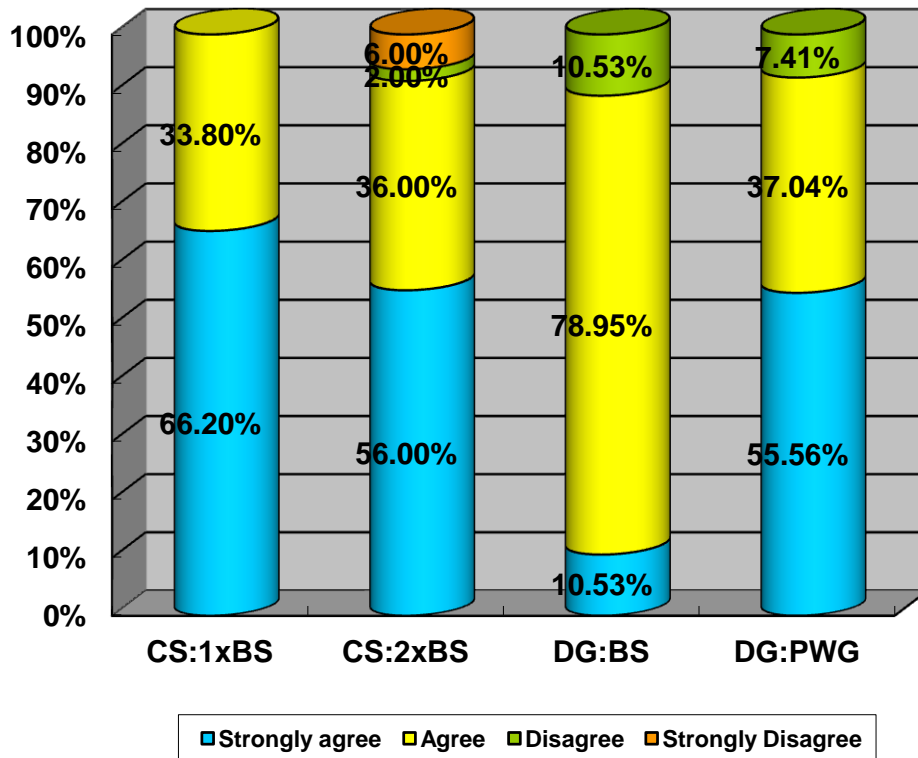
Table 5.12 Distribution of satisfaction with the two diaconal ministries

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.

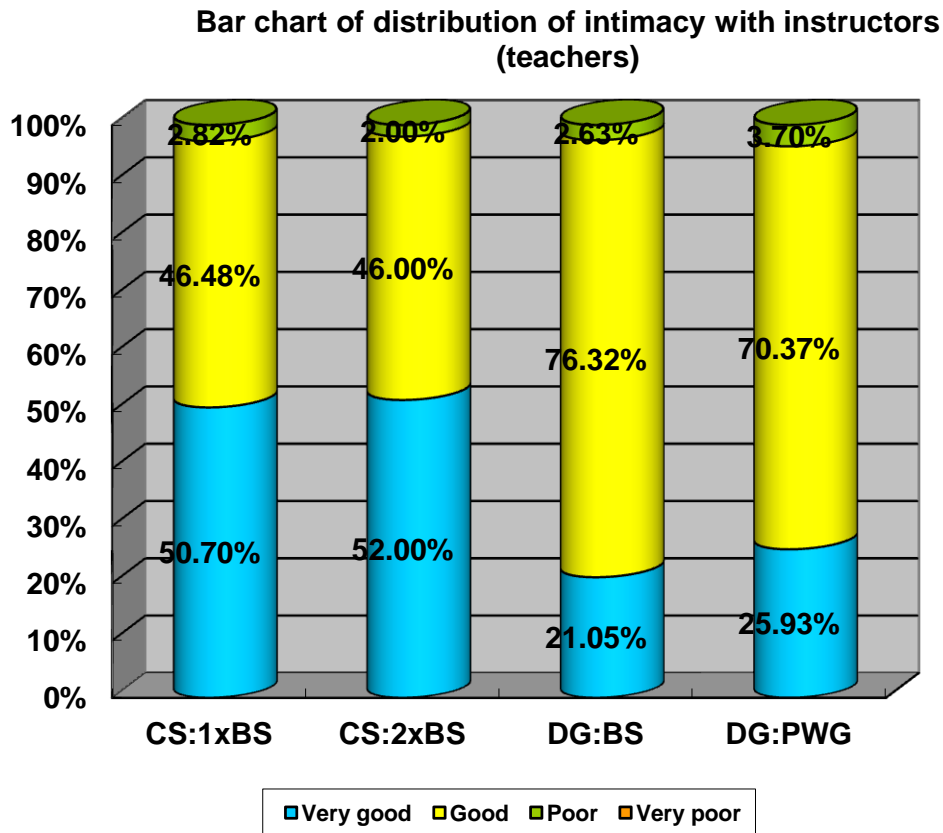
Question (20)___ How do you experience the intimacy with the instructors (the teachers) in the Pregnant Women’s Group (the Baby School)? (Please select the single most important answer to you)

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

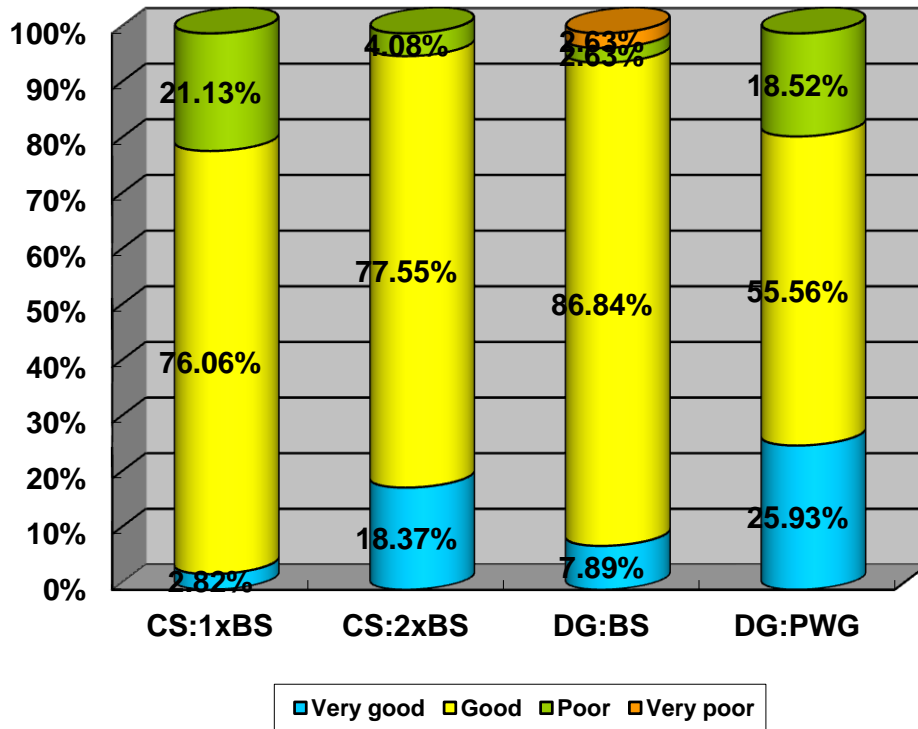
Rating	CS:1xBS		CS:2xBS		DG:BS		DG:PWG	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Very poor	0	0.00%	0	0.00%	1	2.63%	0	0.00%
Poor	15	21.13%	2	4.08%	1	2.63%	5	18.52%
Good	54	76.06%	38	77.55%	33	86.84%	15	55.56%

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

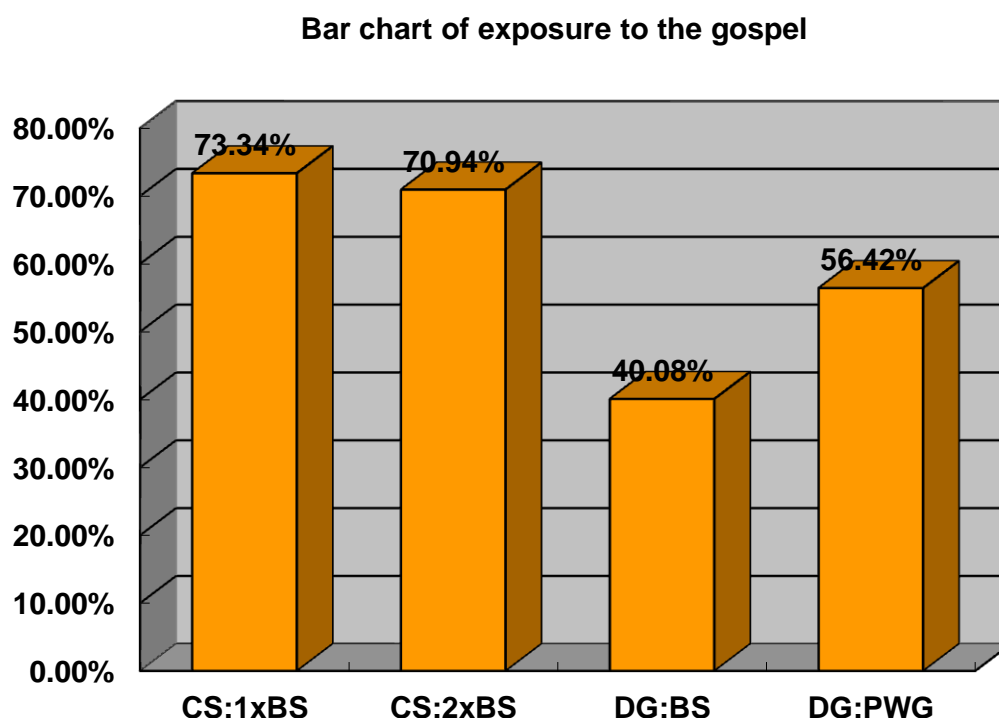


Chart 1.9 indicates the extent of exposure to the gospel of Jesus Christ. It shows that the respondents of the CS:1xBS group (73.34%) and the CS:2xBS group (70.94%) had more exposure to the gospel of Jesus Christ than the respondents of the DG:BS group (40.08%) and the DG:PWG group (56.42%).

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)

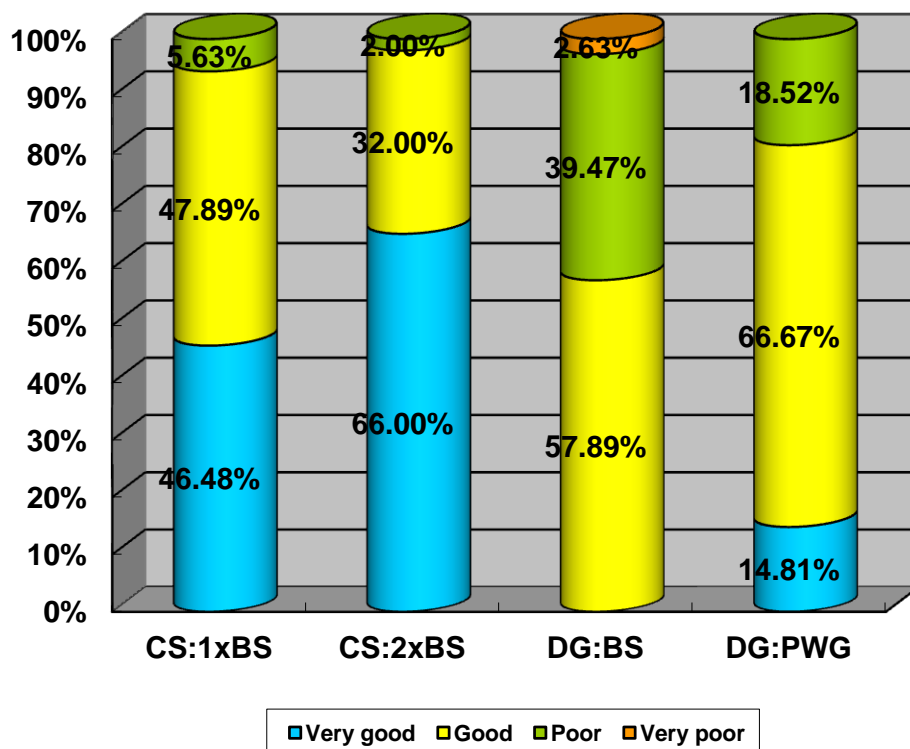
Table 5.20 Distribution of the experience of Christianity

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)

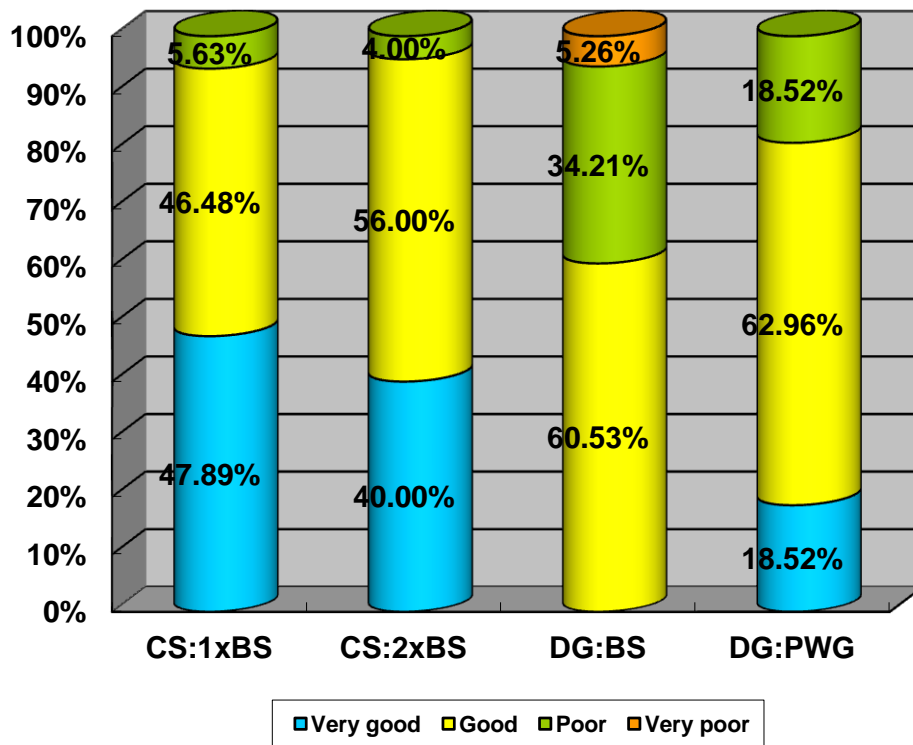
Table 5.22 Distribution of experiencing church worship

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

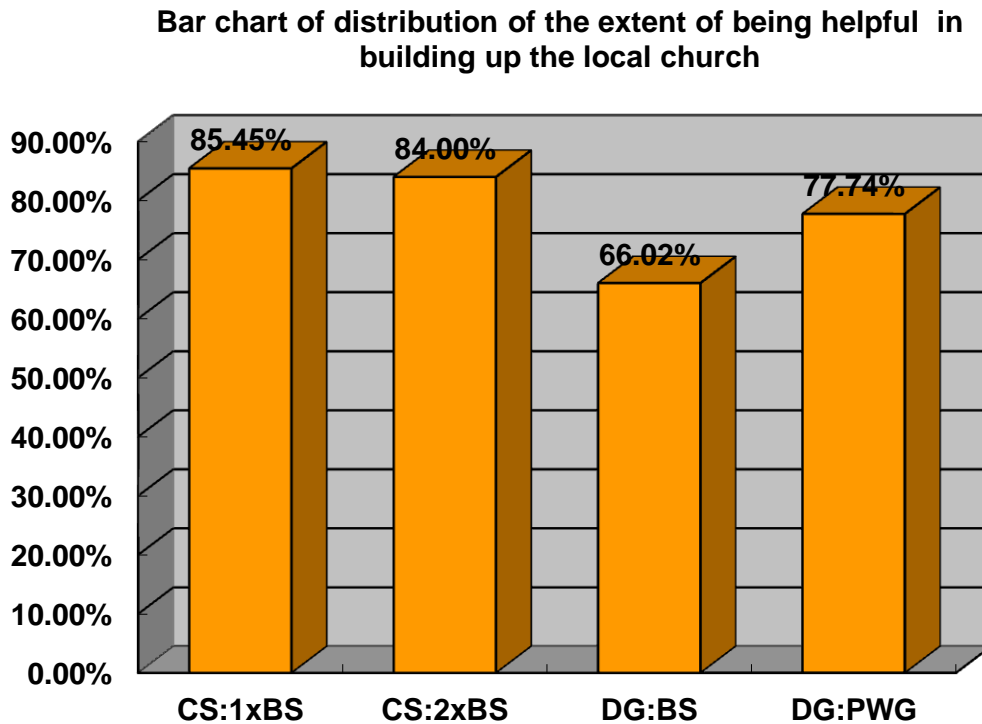


Chart 1.12 deals with the distribution of the extent to which those two groups are helpful to build up the local church. In all the case the majority of respondents supported the statement that the groups are helpful in building up the local church, and it appears that the percentages for CS are somewhat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

CHAPTER 5

THE STRATEGIC PERSPECTIVE: A PRINCIPLE FOR BUILDING UP THE LOCAL CHURCH THROUGH A NEED-ORIENTED DIACONAL MINISTRY IN KOREA

1. INTRODUCTION

According to the three-phased methodology of Heitink's practical theology employed by this study, a need-oriented diaconal ministry for the local community and the building up of the local church was dealt with in chapters 2 and 3. Statistical data of the realities of congregational development through a need-oriented diaconal ministry in Korea has been studied in the previous chapter.

This part seeks out a principle or strategy for the building up of the local church in Korea through a need-oriented diaconal ministry, deduced from chapters 2, 3 and 4. A diagram of the building up of the local church through a need-oriented diaconal ministry (see figure 5) is suggested to the Korean churches and leaders. It will help the Korean congregations to serve the local community and its people's actual needs with God's love and to be actively helpful to promote the building up of the local church.

2. PRINCIPLES FOR BUILDING UP THE LOCAL CHURCH THROUGH A NEED-ORIENTED DIACONAL MINISTRY IN KOREA

The Korean church is required to become a true church, not to confuse internal growth with external growth, and to improve the image of the church in the society (Park 2008:70). In 1974 the 'Lausanne covenant' in Switzerland concluded: "Proclaiming the word of God and social service are the two obligations of Christians" (Choi 1998:264). One way to solve these difficulties or

problems depends on the diaconal ministry which enacts the preaching of the word of God to fulfil the Lord's calling and promise by serving non-believers. In this way it is possible to help to renew the church to grow internally, and to improve the credibility of the church in the Korean society.

2.1 A diagram of a need-oriented diaconal ministry to promote building up of the local church in Korea

It is necessary for the church and its leaders to develop a diagram of a need-oriented diaconal ministry to promote building up the local church in Korea. The diagram of a need-oriented diaconal ministry to build up the local church will help the churches in Korea to employ a sound and effective principle or strategy with which they will help people to settle down as church members and to become mature in faith by serving the diaconal ministry for the local community.

First, even though the diaconal ministry is an important and essential function of the church, it is insufficient to be carried out in Korea (see part 1 in chapter 1; section 3.2 in chapter 2). The report on the future of the Korean church (2005:252-253) shows that the local community is unaware of any social service done by the local church. 84.6% of the respondents answered "I do not know that the local church is doing any community service for my resident area." Non-religious people think that the local church is indolent to serve its community and the people.

Second, church leaders do not develop a diaconal ministry or programme for the local community to do charity services, such as nursing homes, children's home, free lunches for destitute, etc. It means that the local church has to study its community and the people's needs, train human resources and develop a need-oriented diaconal service programmes (Lee 1992:159-165). People in the local community really need useful and cultural diaconal ministries that meet their actual needs (see table 5.14).

Third, if we carry out the sound theological principle of a need-oriented diaconal ministry in the synergy of the functions of the church such as *koinonia*, *leitourgia*, and *kerygma*, a people's movement will effectively take place in the setting of such a need-oriented diaconal gathering (see table 5.20, 5.21). It will

be directly connected to promoting a healthy congregational development (see chart 1.12).

Fourth, we need to know how to develop the diaconal programme or item to meet the community and its people's needs with God's love to lead them toward salvation by God, and to become meaningfully involved in his church (see table 5.22. 5.23).

That is why it is necessary to develop a diagram from a sound and effective principle for a need-oriented diaconal ministry that will build up the congregations in Korea. The diagram has the following variety of components:

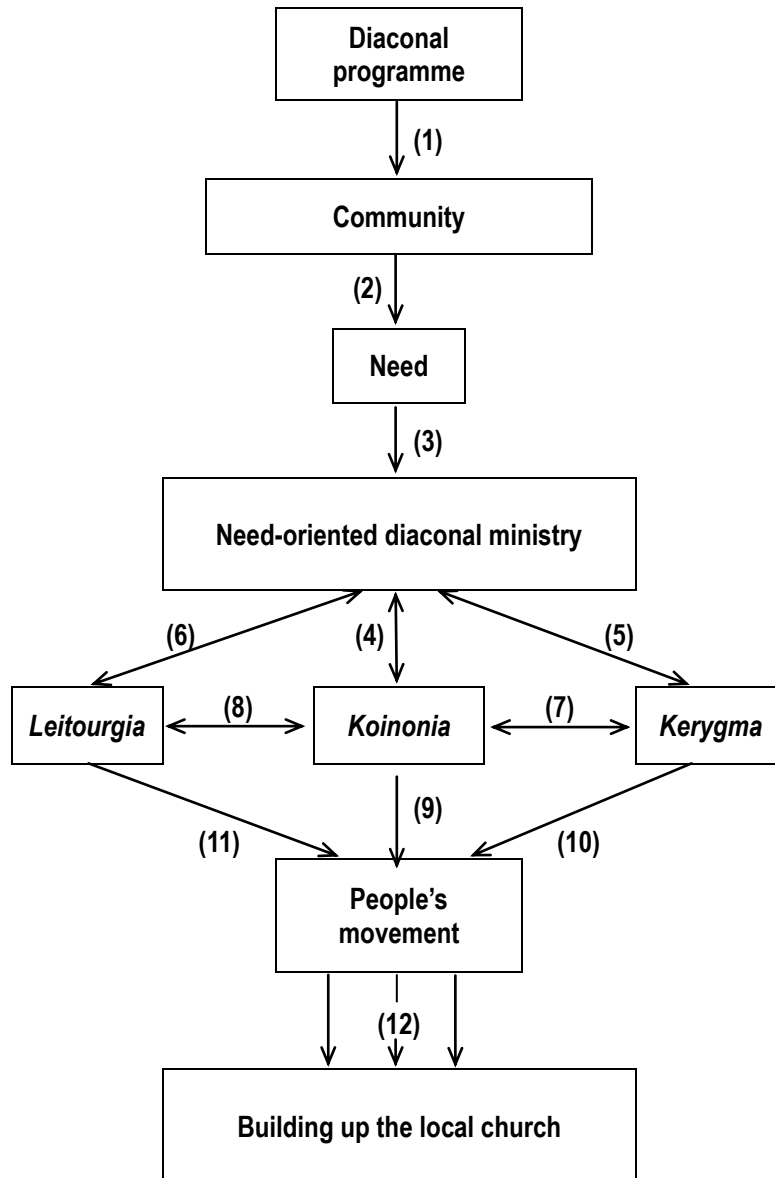
- Defining a diaconal programme: it must be organised by the church, not only for the community and its people by meeting their actual needs with God's love, but also for building up the local church in Korea (see part 5 in chapter 1).
- Community research: the community consists of a variety of people who have things in common. It is better to investigate people in the community who have things in common (see section 5.2 in chapter 2).
- Determining the actual need of the community: this is important as a bridge linking the church and the community. For this, the churches have to ascertain the actual needs or subjects of common interest of the local community (see section 5.3 in chapter 2).
- A need-oriented diaconal ministry: it is to provide a suitable and effective programme to meet people's actual needs (see section 5.4 in chapter 2) with the important functions of the church, such as *koinonia*, *diakonia*, *leitourgia*, and *kerygma* (see section 3.2 in chapter 2).
- Developing a need-oriented diaconal ministry effectively: it should be carried out with the synergy of *diakonia*, *koinonia*, *leitourgia*, and *kerygma*, to effectively comply with the various needs (see section 4.2.1 in chapter 3).
- A people's movement: it assumes the people's mature faith to include the non-Christians' conversion and believers' strengthening in faith. If it is the decision of many individuals taken in unison, it leads to a better

conversion and more mature faith. This mutual desire for conversion and mature faith can take place through a need-oriented diaconal gathering (see section 4.2.2.2 in chapter 3).

- Building up the local church: the faith of Christians matures by attending the diaconal gathering (see table 5.11.3), and non-Christians get a positive opportunity to become meaningfully involved in the Korean churches (see table 5.21, 5.23).

The diagram below suggests the way to promote the building up of the local church in Korea through a need-oriented diaconal ministry.

Figure 5 A diagram of a need-oriented diaconal ministry for the building up of the local church in Korea



In the upper box is written ‘diaconal programme’ and ‘(1)’. In the lower box is written ‘building up the local church’ and ‘(12).’ It starts with diaconal programme and ends with the building up of the local church.

The first question is “why are the diaconal ministries ineffective, especially as far as congregational development in Korea is concerned?” This leads us to the ‘diaconal programme.’ The diaconal programme is defined in section 2.1.1

with its origin in the theological tradition, church history and sociological background.

Arrow 1, 'community.' To research the community is discussed in section 2.1.2, especially the modern local community that has been improved in quality. Church leaders have to study the community in which they operate.

Arrow 2 indicates that the actual need of the community (see section 2.1.3) as indicated by research, because the present diaconal ministries in Korea are not satisfactory. The question is why the diaconal ministries do not promote the building up of the local church in Korea. Sometimes the local church is rendering humble service, but the community does not know about it.

Arrow 3 points to 'need-oriented diaconal ministry.' It indicates that the diaconal ministry can be effective to promote the building up of the local church in Korea (see section 3.2.3 in chapter 4). Building up a 'need-oriented diaconal ministry' (see section 2.1.4) explains how effectively to organise the structure of diaconal programmes for building up the local church with God's love through serving the community.

Arrows 4, 5, 6 indicate *koinonia*, *kerygma*, and *leitourgia* respectively. It is very important to balance the synergy between them for congregational development (see section 2.1.5). Even if there is a diaconal ministry, it will be more effective when there is a synergy between *koinonia*, *kerygma*, and *leitourgia* in building up a healthy church.

Since *koinonia* has a core role in a need-oriented diaconal ministry, arrows 7 and 8 indicate the order of focus, *koinonia* ↔ *kerygma* ↔ *leitourgia*. It is recommended to meet effectively the community and its people's need through a diaconal ministry (*diakonia*) with intimacy (*koinonia*) and to decide the method and frequency of preaching the gospel (*kerygma*) and worshipping God (*leitourgia*) according to the number of believers and non-believers in the group (see table 5.7, 5.25).

Arrows 9, 10, and 11 point to 'people's movement.' At this stage believers and non-believers experience growth in their faith (see section 2.1.6). Christian members and teachers have an important role to influence the non-Christians as well as fellow-Christians.

Arrow 12 indicates ‘building up the local church’ (see section 2.1.7) that helps Christians and non-Christians to experience the benefit of the diaconal ministry. It leads non-Christians to faith, Christians to maturity in faith, and to vital, healthy, and balanced congregations. A need-oriented diaconal ministry will actively help to build up the local church in South Korea.

Each component of the diagram will be explained in succession.

2.1.1 Defining a diaconal programme

This stage starts from ‘praxis.’ It defines the diaconal ministry as the starting point of “building up the local church to serve the need of the community.” Turre (1992:112) says “Proclaiming the gospel while doing diaconal service is to be the essence of missionary service.” A need-oriented diaconal programme should be based on sound theology for congregational development and effective diaconal ministry.

Church leaders have to rethink why and how to serve the local community. A good theology understands that the diaconal ministry is an essential function of the church for the community. Threatened by the gradual decline of the church they have to recover the important role of the diaconal ministry (see section 3.2 in chapter 2). Then they will have to investigate ‘how’ to serve the community. The local community influences the forms of diaconal ministry. Thus church leaders have to develop need-oriented diaconal programmes that will suit the forms of the local community. This is the way to build up the local church, to lead non-Christians to the salvation by God and to become meaningfully involved in the churches, and to help Christians to do the work of Jesus Christ.

2.1.2 Community research

This stage is to find the bridge between the church and the community through ‘community research.’ It is focused on the investigation of the community and its people to understand their need:

- The range of the local community has to be determined: it is best within 20 minutes by car.
- Research on the actual condition: population, sex distinction, age structure, fields of work, cultural and educational facilities, etc.
- List the important things they have in common.

The church has to consider the environment of the community to serve it effectively. It strongly requires the church and its leaders to find the kind of a need-oriented diaconal ministry suitable for their modern local community (see section 5.4 in chapter 2).

2.1.3 Determining the actual need of the community

A variety of needs of the community's members who have things in common have to be discovered from them. It utilises the theory of the homogeneity of McGavran. Church leaders have to choose the form of a need-oriented diaconal ministry according to the processes below:

- Drawing up a questionnaire based on their community research (see table 5.14).
- Comparing personal resources, like a budget plan, the church's mood, etc. for the support needed from the church for the valid needs.
- Selecting an actual need that the church is able effectively to serve the community with.

The church and its leaders have to choose the effective form of a need-oriented diaconal programme according to the need of the community (see section 5.4 in chapter 2).

2.1.4 Building up a need-oriented diaconal ministry

In order effectively to build up a need-oriented diaconal ministry, there are the following prerequisites:

- When meeting people's need through the diaconal programme, the quality of the programme in the church should be better than that of the private or public institutions in the local community (see table 5.11.1).
- Intimacy (*koinonia*) plays an essential role in the diaconal gathering. To have a long class period twice a week is more effective than to have a short one only once a week for the warm intimacy of the groups (see table 5.11.2).
- Experiencing Christianity's *kerygma* and church worship (*leitourgia*) is positive for both non-Christians and Christians (see table 5.20, 5.22), especially beneficial to their children (see table 5.8, 5.11.3).
- The influence of teachers or staff on members is important in all aspects of the diaconal gathering (see table 5.15, 5.21, 5.23).
- The recommended period for group attendance of the diaconal gathering for education to be effective is an exposure of between three and six months (see table 5.4).

2.1.5 Developing the synergy between *diakonia*, *koinonia*, *leitourgia* and *kerygma*

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 important functions of the church such as *diakonia*, *kerygma*, *koinonia*, and *leitourgia*.

The effectiveness of need-oriented diaconal ministries depends on how to organise the ministries with the aim of salvation for the whole person (*kerygma*) through the maturity of the *koinonia* / consciousness of the congregation to serve God (*leitourgia*). While meeting people's actual needs in the diaconal gathering, the intimacy (*koinonia*) should be the crux, because it creates a family mood among members. To foster a family atmosphere is important for the course to be effective (see table 5.3).

In a need-oriented diaconal ministry it is necessary to decide the order of the ministries of *diakonia*, *kerygma*, *koinonia*, and *leitourgia*. To meet effectively people's actual needs through a diaconal ministry with intimacy (*koinoina*) is very important. The method and frequency of preaching the gospel (*kerygma*)

and worshipping God (*leitourgia*) depends on the number of believers and non-believers in the group (see table 5.7, 5.25).

The *kerygmatic* role of the teachers or staff for the experiencing of Christianity and worship (*leitourgia*) is important for the effectiveness and influence on members in this gathering (see table 5.21, 5.23). Dedicated service staff or teachers are performing a spiritual service through diaconal services which are meaningful, healthful and influential (Schober 1992:245-248).

It is very important not only to prepare a need-oriented diaconal programme to meet the people's actual needs, but also to select and train personnel effectively.

2.1.6 A people's movement

The concept of a people's movement in this study is broader than that of McGavran. It includes both the non-Christians' conversion and the Christians' maturity in faith, whereas McGavran's theory focuses on the non-Christians' conversion. The number of Christians in the diaconal gathering should be more than the number of non-Christians (see table 5.7).

Need-oriented diaconal gatherings should cater for non-Christians to mingle naturally with Christians. It may lead non-Christians to accept the Christian faith of the members or teachers through mutual religious responses during the gatherings. The Christian members may also be influenced by Christian group members or teachers to mature in faith. Through need-oriented diaconal ministries both non-Christians and Christians may mature in faith. Conversions of non-believers and maturing the faith of believers can take place in the context of the diaconal gatherings.

2.1.7 Building up the local church

This stage suggests a 'new praxis.' It causes 'the healthy building up of the local church in Korea' as the outcome of the relationship between praxis and theory.

'Building up the local church through a need-oriented diaconal ministry' is promoted, developed, and formed by those who mature in faith, including non-

believers and believers in the context of a need-oriented diaconal gathering (see table 5.20, 5.22, chart 1.12).

3. CONCLUSION OF THIS STUDY

This thesis dealt with the building up of the local church through a need-oriented diaconal ministry in South Korea.

The Korean churches have the important calling to proclaim the gospel effectively. It needs to recover its spiritual essence or nature, and to have a need-oriented diaconal ministry that meets people's physical, mental and spiritual needs in the fast-changing varying society. Therefore, the local church has to be renewed and to study the actual needs of society through social-scientific methods.

A need-oriented diaconal ministry aims to renew the essence of the church with God's love and service, to improve the image of the church and to serve the local community and its people by preaching the gospel during services in the synergy of *diakonia*, *koinonia*, *kerygma*, and *leitourgia*. The agents of the church that serve the local community should be balanced. They should be helped to be able to preach the word of God and guide the way of life where they serve.

The Korean churches can grow by recovering their nature, which includes an effective diaconal ministry for the salvation of and service to the community. The Korean churches have to take an interest in the ideology of a need-oriented diaconal ministry in order to guide social life towards to the principles of God's kingdom. They are to lead non-Christians in the community to salvation through faith in Jesus Christ as their saviour, and to help them to be meaningfully involved in church life and to improve the faith life of Christians.

Through this process the local church may become a living organism that leads church members to vitality, and equips them to fulfil the variety of works available in the body of Christ.



APPENDIX – A

Questionnaire: *A survey of congregational development through the diaconal ministry in two South Korean Christian Churches (Baby School members exposure)*

Respondent number

V1 1

Please answer each question by circling an appropriate number in a shaded box or by writing your answer in the shaded space provided

1. What has been/is your involvement (in months) in

Pregnant Women's Group?	
Baby School?	
Both Pregnant Women's Group and Baby School?	

V2 5

V3 8

V4 11

2. What was your age (on your last birthday)?

--

V5 14

3. How many children do you have in your family?

--

V6 17

4. How many of your children have attended the Baby School?

--

V7 20

5. What % of the time are you involved in the Baby School?

--

V8 23

6. What % of the time is your husband involved in the Baby School?

--

V9 27

7. How did you hear about the Baby School? (***You may select multiple answers***)

The Internet	1
A Poster	2
A Handbill	3
Through an Acquaintance	4
A Newspaper	5
Other (specify:)	

V10 31

V11 33

V12 35

V13 37

V14 39

V15 41

Question 8 follows on the next page...



8. What time spent in the Baby School would you consider to be sufficient for instruction? (Please indicate 'week' or 'month' or 'years')

V16 44
V17 47

9. How many times do you, on average, attend the Baby School? (Please select the **single most important answer** to you)

V18 49

Less than once a week (i.e. 1x in 2 weeks, 1 x in 3 weeks, 2 x in 4 weeks etc. etc.)	1
Once a week	2
Twice a week	3

10. How long in total have you been a member of the Baby School? (Please indicate 'week' or 'month' or 'years')

V19 51
V20 54

11. How would you describe your faith? (*You may select multiple answers*).

An Active Christian	1
A Nominal Christian	2
A Seasonal Christian	3
Sunday Christian	4
Buddhism	5
Confucianism	6
Cheondo-gyo	7
Other (specify:)	

V21 56
V22 58
V23 60
V24 62
V25 64
V26 66
V27 68
V28 70

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

Buddhism	1
Christian	2
Confucianism	3
Cheondo-gyo	4
Other (specify:)	

V29 73
V30 75
V31 77
V32 79
V33 81

13. Why is/are your child/children attending the Baby School? (Please select the **single most important answer** to you)

Fees for attending the Baby School are reasonable.	1
The educational quality of the Baby School in the church seems to be better than that of private or public institutions in the local community.	2
The location of the Baby School is convenient.	3
Teaches take good care of my child.	4
The Baby School provides useful information and cultural activities.	5
Other (specify:)	

V34 84

Question 14 follows on the next page...

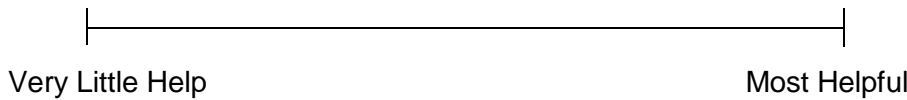


14. Why is the Baby School important to you? (Please select the **single most important answer** to you)

I want my child to receive good instruction/education.	1
I can communicate with the mothers of class mates who are learning, talking, feeling and sharing.	2
I plan to bring my child up to be a good Christian.	3
Teachers take good care of my child.	4
I want my child to experience a variety of cultural activities.	5
Other (specify:)	

V35 87

15. To what extent is the diaconal ministry at the Baby School actively helpful in satisfying your multidirectional mental, physical, cultural, educational, etc. needs? Please place an 'X' on the line below.



V36 90
V37 94

16. Based on your experience of the Baby School in the church, please evaluate **each** of the following statements below.

	Strongly disagree	Disagree	Agree	Strongly agree	
The quality of the programme of the Baby School is higher than I expected.	1	2	3	4	V38 <input type="checkbox"/> 98
The Baby School teachers help me to experience the credibility and benevolence of the Christian experience.	1	2	3	4	V39 <input type="checkbox"/> 100
The Baby School teachers implement the course effectively.	1	2	3	4	V40 <input type="checkbox"/> 102
The mothers of the Baby School class mates help me to experience the feelings of friendship, cohesion, and bonding.	1	2	3	4	V41 <input type="checkbox"/> 104
The mothers of the Baby School class mates try to get close with one another.	1	2	3	4	V42 <input type="checkbox"/> 106
The mothers of the Baby School class mates try to interact and cooperate, in order to accomplish a common educational purpose.	1	2	3	4	V43 <input type="checkbox"/> 108
The Baby School helps me to experience the love, caring, concern, commitment, etc. among believers.	1	2	3	4	V44 <input type="checkbox"/> 110
The Baby School helps me to have a positive view of the Korean church.	1	2	3	4	V45 <input type="checkbox"/> 112
The Korean church needs this type of Baby School.	1	2	3	4	V46 <input type="checkbox"/> 114
The food is carefully prepared.	1	2	3	4	V47 <input type="checkbox"/> 116
The food is adequate.	1	2	3	4	V48 <input type="checkbox"/> 118
The exposure to Christian beliefs is beneficial to my child.	1	2	3	4	V49 <input type="checkbox"/> 120
Fees for attending the Baby School are reasonable.	1	2	3	4	V50 <input type="checkbox"/> 122
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.	1	2	3	4	V51 <input type="checkbox"/> 124
The location of the Baby School is convenient.	1	2	3	4	V52 <input type="checkbox"/> 126
Teachers take good care of my child.	1	2	3	4	V53 <input type="checkbox"/> 128
The Baby School provides useful information and cultural activities.	1	2	3	4	V54 <input type="checkbox"/> 130

Question 17

follows on the next page...



17. Please rate the statement "*I am satisfied with the Baby School*".
(Please select the **single most important answer** to you)

Strongly disagree	1
Disagree	2
Agree	3
Strongly agree	4

V55 132

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

The Baby School is not as effective as I expected.	1
There is a family mood among the mothers of the class mates and teachers.	2
Class sessions are too short to get along with the mothers of the class mates.	3
Class sessions are too short to get along with class teachers.	4
The Baby School satisfies my cultural needs.	5
The Baby School satisfies my educational needs.	6
The Baby School satisfies my mental needs.	7
The Baby School satisfies my spiritual needs.	8
Lots of mothers of class mates make it difficult for me to share ideas, feeling, caring, etc. with them.	9
Classes are useful and interesting.	10
Other (specify:)	

V56 134

V57 136

V58 138

V59 140

V60 142

V61 144

V62 146

V63 148

V64 150

V65 152

V66 155

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).

Charity services such as nursing homes and children's home, etc.	1
Organizing Bazaars	2
Providing play rooms for children	3
Useful and actual ministries as found at Baby School, Pregnant Women's Group, etc.	4
Free lunches for the destitute	5
Other (specify:)	

V67 158

V68 161

20. How do you experience the *intimacy* with the Teachers in the Baby School? (*Intimacy refers to 'warm and close personal friendship'*).
(Please select the **single most important answer** to you)

Very poor	1
Poor	2
Good	3
Very good	4

V69 164

Question 21

follows on the next page...



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

I find it difficult to build a close relationship with teachers in such short class sessions.	1	V70	<input type="checkbox"/>	166	
It is easy for me to communicate ideas, feelings, stories, etc. with teachers, based on common things to share in class.	2	V71	<input type="checkbox"/>	168	
Teachers or instructors always try to make a family mood among learners.	3	V72	<input type="checkbox"/>	170	
Lots of the mothers of class mates make it difficult for me to communicate with teachers in class.	4	V73	<input type="checkbox"/>	172	
Teachers always try to understand a variety of situations, events, and stories, etc. of learners.	5	V74	<input type="checkbox"/>	174	
It is difficult for me to get close to teachers, due to my introspective character.	6	V75	<input type="checkbox"/>	176	
Other (specify:)		V76	<input type="checkbox"/>	<input type="checkbox"/>	178

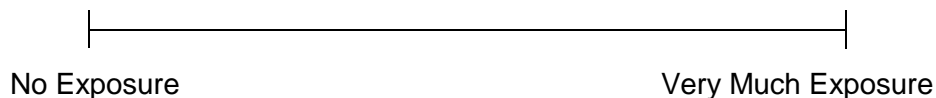
22. How do you experience *intimacy* with the Mothers of class mates in the Baby School? (*Intimacy refers to 'warm and close personal friendship'*). (Please select the **single most important answer** to you)

Very poor	1	V77	<input type="checkbox"/>	181
Poor	2			
Good	3			
Very good	4			

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

The class sessions are too short for me to get along with the mothers of the class mates.	1	V78	<input type="checkbox"/>	183	
I am comforted, experience care, and feel stable as a result of communicating with the mothers of the class mates.	2	V79	<input type="checkbox"/>	185	
It is difficult for me to make close friends, due to dissimilarity in character, age or religion gap, etc.	3	V80	<input type="checkbox"/>	187	
We have lots of common things to share as mothers of class mates.	4	V81	<input type="checkbox"/>	189	
It is difficult for me to get along with the mothers of class mates, due to my introspective character.	5	V82	<input type="checkbox"/>	191	
The mothers of class mates try successfully to get on intimate terms with one another.	6	V83	<input type="checkbox"/>	193	
Other (specify:)		V84	<input type="checkbox"/>	<input type="checkbox"/>	195

24. Please indicate by placing an 'X' on the line below your exposure to the gospel of Jesus Christ.



V85	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	198
V86	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	202

25. How have you encountered the gospel of Jesus Christ during class?
(Please select the **single most important answer** to you)

Directly	1	V87	<input type="checkbox"/>	206
Indirectly	2			
Not at All	3			
Directly and Indirectly	4			

Question 26 follows on the next page...



26. Please rate the statement "*The Baby School helps me to experience Christianity*". (Please select the **single most important answer** to you)

Strongly disagree	1
Disagree	2
Agree	3
Strongly agree	4

V88 208

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

Originally I practiced another religion.	1
I experienced the influence of the gospel from teachers.	2
I need more time to decide whether I would like to become a Christian.	3
The fellowship with Christian mothers of class mates at the Baby School is an experience of Christianity.	4
I have the opportunity to rethink Christianity through the love, caring, comfort, kindness, etc. from the teachers	5
I have the opportunity to rethink Christianity through the love, caring, comfort, kindness, etc. from Christian mothers of the class mates.	6
I experienced a negative image of Christianity at the Baby School.	7
The fellowship with Christian mothers of class mates was experienced to be unfulfilling.	8
Other (specify:)	

V89 210

V90 212

V91 214

V92 216

V93 218

V94 220

V95 222

V96 224

V97 226

28. Please rate the statement "*The Baby School helps me to experience Church worship*". (Please select the **single most important answer** to you)

Strongly disagree	1
Disagree	2
Agree	3
Strongly disagree	4

V98 229

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

Originally I experienced Church worship in another religion.	1
I experienced the influence of the gospel from teachers.	2
I need more time to decide whether I would like to go to Church.	3
The Church worship with Christian mothers of class mates at the Baby School is an experience of Church worship.	4
I have the opportunity to rethink Church worship through the love, caring, comfort, kindness, etc. from the teachers.	5
I have the opportunity to rethink Church worship through the love, caring, comfort, kindness, etc. from Christian mothers of the class mates.	6
I experienced a negative image of Church worship at the Baby School.	7
The Church worship with Christian mothers of class mates was experienced to be unfulfilling.	8
Other (specify:)	

V99 231

V100 233

V101 235

V102 237

V103 239

V104 241

V105 243

V106 245

V107 247

Question 30

follows on the next page...

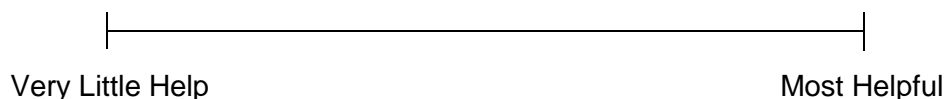


30. Would you recommend the Baby School to acquaintances? (Please select the **single most important answer** to you)

Yes	1
No	2
Not Sure	3

V108 250

31. To what extent is the Baby School actively helpful in building up the local church in the local community? Please place an 'X' on the line below.



V109

--	--	--

 252

V110

--	--	--

 256

32. In the Baby School preaching the gospel is ... (Please select the **single most important answer** to you)

Never done	1
Sometimes done	2
Regularly done	3
Very often done	4

V111 260

Thank you for your time and co-operation in answering the questions



APPENDIX – B

Questionnaire: *A survey of congregational development through the diaconal ministry in two South Korean Christian Churches (Pregnant Women's Group members exposure)*

Respondent number

V1 1

Please answer each question by circling an appropriate number in a shaded box or by writing your answer in the shaded space provided

1. What has been/is your involvement (in months) in

Pregnant Women's Group?	
Baby School?	
Both Pregnant Women's Group and Baby School?	

V2 5

V3 8

V4 11

2. What was your age (on your last birthday)?

--

V5 14

3. How many children do you have in your family?

--

V6 17

4. If you attend the Pregnant Women's Group, how many children do you have attending the Baby School in the church as well?

--

V7 20

5. What % of the time are you involved in the Pregnant Women's Group?

--

V8 23

6. What % of the time is your husband involved in the Pregnant Women's Group?

--

V9 27

7. How did you hear about the Pregnant Women's Group? (***You may select multiple answers***)

The Internet	1
A Poster	2
A Handbill	3
Through an Acquaintance	4
A Newspaper	5
Other (specify:)	

V10 31

V11 33

V12 35

V13 37

V14 39

V15 41

8. What time spent in the Pregnant Women's Group would you consider to be sufficient for instruction? (Please indicate 'week' or 'month' or 'years')

V16 44
V17 47

9. How many times do you, on average, attend the Pregnant Women's Group? (Please select the **single most important answer** to you)

V18 49

Less than once a week (i.e. 1x in 2 weeks, 1 x in 3 weeks, 2 x in 4 weeks etc. etc.)	1
Once a week	2
Twice a week	3

10. How long in total have you been a member of the Pregnant Women's Group? (Please indicate 'week' or 'month' or 'years')

V19 51
V20 54

11. How would you describe your faith? (*You may select multiple answers*).

An Active Christian	1	V21 <input type="text"/> 56
A Nominal Christian	2	V22 <input type="text"/> 58
A Seasonal Christian	3	V23 <input type="text"/> 60
Sunday Christian	4	V24 <input type="text"/> 62
Buddhism	5	V25 <input type="text"/> 64
Confucianism	6	V26 <input type="text"/> 66
Cheondo-gyo	7	V27 <input type="text"/> 68
Other (specify:)		V28 <input type="text"/> <input type="text"/> 70

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

Buddhism	1	V29 <input type="text"/> 73
Christian	2	V30 <input type="text"/> 75
Confucianism	3	V31 <input type="text"/> 77
Cheondo-gyo	4	V32 <input type="text"/> 79
Other (specify:)		V33 <input type="text"/> <input type="text"/> 81

13. Why are you attending the Pregnant Women's Group? (Please select the **single most important answer** to you)

V34 84

Fees for attending the Pregnant Women's Group are reasonable.	1
The educational 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.	2
The location of the Pregnant Women's Group is convenient.	3
Teaches take good care of me & my unborn child.	4
The Pregnant Women's Group provides useful information and cultural activities.	5
Other (specify:)	

Question 14

follows on the next page...



14. Why is the Pregnant Women's Group important to you? (Please select the **single most important answer** to you)

I want my unborn child to receive good instruction/education.	1
I can communicate with the group members who are learning, talking, feeling and sharing.	2
I plan to bring my unborn child up to be a good Christian.	3
Teachers take good care of me & my unborn child.	4
I want to experience a variety of cultural activities.	5
Other (specify:)	

V35 87

15. To what extent is the diaconal ministry at the Pregnant Women's Group actively helpful in satisfying your multidirectional mental, physical, cultural, educational, etc. needs? Please place an 'X' on the line below.



V36 90
 V37 94

16. Based on your experience of the Pregnant Women's Group in the church, please evaluate **each** of the following statements below.

	Strongly disagree	Disagree	Agree	Strongly agree	
The quality of the programme of the Pregnant Women's Group is higher than I expected.	1	2	3	4	V38 <input type="checkbox"/> 98
The Pregnant Women's Group instructors help me to experience the credibility and benevolence of the Christian experience.	1	2	3	4	V39 <input type="checkbox"/> 100
The Pregnant Women's Group instructors implement the programme effectively.	1	2	3	4	V40 <input type="checkbox"/> 102
The Pregnant Women's Group members help me to experience the feelings of friendship, cohesion, and bonding.	1	2	3	4	V41 <input type="checkbox"/> 104
The Pregnant Women's Group members try to get close with one another.	1	2	3	4	V42 <input type="checkbox"/> 106
The Pregnant Women's Group members try to interact and cooperate, in order to accomplish a common educational purpose.	1	2	3	4	V43 <input type="checkbox"/> 108
The Pregnant Women's Group helps me to experience the love, caring, concern, commitment, etc. among believers.	1	2	3	4	V44 <input type="checkbox"/> 110
The Pregnant Women's Group helps me to have a positive view of the Korean church.	1	2	3	4	V45 <input type="checkbox"/> 112
The Korean church needs this type of Pregnant Women's Group.	1	2	3	4	V46 <input type="checkbox"/> 114
The food is carefully prepared.	1	2	3	4	V47 <input type="checkbox"/> 116
The food is adequate.	1	2	3	4	V48 <input type="checkbox"/> 118
The exposure to Christian beliefs is beneficial to me & unborn child.	1	2	3	4	V49 <input type="checkbox"/> 120
Fees for attending the Pregnant Women's Group are reasonable.	1	2	3	4	V50 <input type="checkbox"/> 122
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.	1	2	3	4	V51 <input type="checkbox"/> 124
The location of the Pregnant Women's Group is convenient.	1	2	3	4	V52 <input type="checkbox"/> 126
Instructors take good care of me & my unborn child.	1	2	3	4	V53 <input type="checkbox"/> 128
The Pregnant Women's Group provides useful information and cultural activities.	1	2	3	4	V54 <input type="checkbox"/> 130

Question 17 follows on the next page...



17. Please rate the statement "*I am satisfied with the Pregnant Women's Group*". (Please select the **single most important answer** to you)

Strongly disagree	1
Disagree	2
Agree	3
Strongly agree	4

V55 132

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

The Pregnant Women's Group is not as effective as I expected.	1
There is a family mood among the group members and instructors.	2
Group sessions are too short to get along with the group members.	3
Group sessions are too short to get along with instructors.	4
The Pregnant Women's Group satisfies my cultural needs.	5
The Pregnant Women's Group satisfies my educational needs.	6
The Pregnant Women's Group satisfies my mental needs.	7
The Pregnant Women's Group satisfies my spiritual needs.	8
Lots of group members make it difficult for me to share ideas, feeling, caring, etc. with them.	9
Classes are useful and interesting.	10
Other (specify:)	

V56 134

V57 136

V58 138

V59 140

V60 142

V61 144

V62 146

V63 148

V64 150

V65 152

V66 155

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).

Charity services such as nursing homes and children's home, etc.	1
Organizing Bazaars	2
Providing play rooms for children	3
Useful and actual ministries as found at Baby School, Pregnant Women's Group, etc.	4
Free lunches for the destitute	5
Other (specify:)	

V67 158

V68 161

20. How do you experience the *intimacy* with the Instructors in the Pregnant Women's Group? (*Intimacy refers to 'warm and close personal friendship'*). (Please select the **single most important answer** to you)

Very poor	1
Poor	2
Good	3
Very good	4

V69 164

Question 21

follows on the next page...



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

I find it difficult to build a close relationship with instructors in such short group sessions.	1
It is easy for me to communicate ideas, feelings, stories, etc. with instructors, based on common things to share in the group.	2
Instructors always try to make a family mood among learners.	3
Lots of group members make it difficult for me to communicate with instructors in group.	4
Instructors always try to understand a variety of situations, events, and stories, etc. of learners.	5
It is difficult for me to get close to instructors, due to my introspective character.	6
Other (specify:)	

V70	<input type="checkbox"/>	166
V71	<input type="checkbox"/>	168
V72	<input type="checkbox"/>	170
V73	<input type="checkbox"/>	172
V74	<input type="checkbox"/>	174
V75	<input type="checkbox"/>	176
V76	<input type="checkbox"/>	<input type="checkbox"/> 178

22. How do you experience *intimacy* with the Group Members in the Pregnant Women's Group? (*Intimacy refers to 'warm and close personal friendship'*). (Please select the **single most important answer** to you)

Very poor	1
Poor	2
Good	3
Very good	4

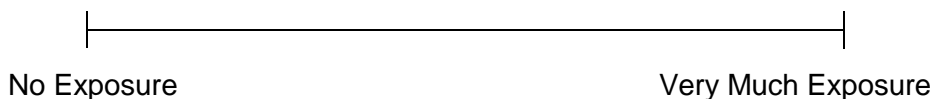
V77	<input type="checkbox"/>	181
-----	--------------------------	-----

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

The group sessions are too short for me to get along with the group members.	1
I am comforted, experience care, and feel stable through communicating with the group members.	2
It is difficult for me to make close friends, due to dissimilarity in character, age or religion gap, etc.	3
We have lots of common things to share as group members.	4
It is difficult for me to get along with the group members, due to my introspective character.	5
The group members try successfully to get on intimate terms with one another.	6
Other (specify:)	

V78	<input type="checkbox"/>	183
V79	<input type="checkbox"/>	185
V80	<input type="checkbox"/>	187
V81	<input type="checkbox"/>	189
V82	<input type="checkbox"/>	191
V83	<input type="checkbox"/>	193
V84	<input type="checkbox"/>	<input type="checkbox"/> 195

24. Please indicate by placing an 'X' on the line below your exposure to the gospel of Jesus Christ.



V85	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	198
V86	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	202

25. How have you encountered the gospel of Jesus Christ during the group sessions? (Please select the **single most important answer** to you)

Directly	1
Indirectly	2
Not at All	3
Directly and Indirectly	4

V87	<input type="checkbox"/>	206
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Question 26 follows on the next page...



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

Strongly disagree	1
Disagree	2
Agree	3
Strongly agree	4

V88 208

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

Originally I practiced another religion.	1
I experienced the influence of the gospel from instructors.	2
I need more time to decide whether I would like to become a Christian.	3
The fellowship with Christian group members at the Pregnant Women's Group is an experience of Christianity.	4
I have the opportunity to rethink Christianity through the love, caring, comfort, kindness, etc. from the instructors.	5
I have the opportunity to rethink Christianity through the love, caring, comfort, kindness, etc. from Christian group members.	6
I experienced a negative image of Christianity at the Pregnant Women's Group.	7
The fellowship with Christian group members was experienced to be unfulfilling.	8
Other (specify:)	

V89 210

V90 212

V91 214

V92 216

V93 218

V94 220

V95 222

V96 224

V97 226

28. Please rate the statement "*The Pregnant Women's Group helps me to experience Church worship*". (Please select the **single most important answer** to you)

Strongly disagree	1
Disagree	2
Agree	3
Strongly disagree	4

V98 229

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

Originally I experienced Church worship in another religion.	1
I experienced the influence of the gospel from instructors.	2
I need more time to decide whether I would like to go to Church.	3
The Church worship with Christian group members at the Pregnant Women's Group is an experience of Church worship.	4
I have the opportunity to rethink Church worship through the love, caring, comfort, kindness, etc. from the instructors	5
I have the opportunity to rethink Church worship through the love, caring, comfort, kindness, etc. from Christian group members.	6
I experienced a negative image of Church worship at the Pregnant Women's Group.	7
The Church worship with Christian group members was experienced to be unfulfilling.	8
Other (specify:)	

V99 231

V100 233

V101 235

V102 237

V103 239

V104 241

V105 243

V106 245

V107 247

Question 30

follows on the next page...



30. Would you recommend the Pregnant Women's Group to acquaintances? (Please select the **single most important answer** to you)

Yes	1
No	2
Not Sure	3

V108 250

31. To what extent is the Pregnant Women's Group actively helpful in building up the local church in the local community? Please place an 'X' on the line below.

|-----|

Very Little Help Most Helpful

V109

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 252
V110

--	--	--

 256

32. In the Pregnant Women's Group preaching the gospel is ... (Please select the **single most important answer** to you)

Never done	1
Sometimes done	2
Regularly done	3
Very often done	4

V111 260

Thank you for your time and co-operation in answering the questions

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