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A Study Of Church Planting And Growth Patterns Of Eight Korean Seventh-Day Adventist Congregations In The Eastern North America

Hai Chong Pak
Andrews University

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A STUDY OF CHURCH PLANTING AND GROWTH PATTERNS OF EIGHT KOREAN SEVENTH-DAY ADVENTIST CONGREGATIONS IN THE EASTERN NORTH AMERICA

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Hai Chong Pak
August 1982
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APPROVAL BY THE COMMITTEE:

Robert M. Johnston, Chairman
Arnold Kurtz
Thomas Blincoe

Dean, SDA Theological Seminary

7/15/82

Date approved
NOTE

This Doctor of Ministry Project falls in a category described in the Andrews University Theological Seminary Bulletin as "Project II" in fulfillment of requirements for an alternate curriculum plan under which the candidate prepares two related papers—a theological position paper that addresses some issue or problem that exists in the church in a theological setting and a professional paper that addresses that issue or problem from a standpoint of ministerial practice.
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PART I

THE DYNAMICS OF THE GREAT GOSPEL COMMISSION
REVEALED IN THE MINISTRY AND EXPANSION
OF THE EARLY CHRISTIAN CHURCH
CHAPTER I

INTRODUCTION

Statement of the Project

In this project a study of (1) the dynamics of the Great Commission that relate to church planting and growth in an alien world is undertaken, and (2) the factors of church growth and planting of selected Korean Seventh-day Adventist (SDA) congregations in the eastern part of North America are investigated against this context.

A comparison of church growth patterns reveals that differences in pastor-layman cooperation for soul-winning is an important factor in producing different rates of church growth.

Justification of the Project

From 1965 to the decade of the seventies many Korean SDA churches and companies sprang up in various metropolitan centers of America. The main source of the growth was a continuous flow of immigrants from Korea. This steady flow of Korean immigrants accelerated late in the 1970s causing an explosive growth of Korean immigrant churches in America. There appears to be a healthy "conversion" growth in a few Korean SDA churches, but some churches have not produced any meaningful conversion growth aside from the children of their own believers.
It was hoped that as a result of comparing the growth rates of eight Korean SDA congregations in the eastern part of the United States more realistic and effective means of growth in the future for the Korean SDA churches in America could be recommended.

It was further anticipated that learning the general principles of planting and growth in the American-Korean churches might be applicable even in Korea. This project, it was hoped, might serve as a pilot for future study of the growth pattern of SDA churches in Korea.

**Description of the Project**

The study consists of two parts: a theological paper and a professional paper. The Korean SDA churches in America are to be recognized as bridges of the extended family of the Korean SDA Church in Korea. More than six thousand Adventist Koreans have immigrated into America and organized more than forty congregations, thus preserving close family relationships in an alien culture. The first part of this paper, therefore, presents a study of the New Testament implications for establishing small churches in an alien culture, and considers whether there is a New Testament precedent for church growth proceeding through family ties and relationships. It also considers how the faith was propagated from family to family.

The second section reports the results of an analysis of church planting and growth patterns in eight selected Korean SDA congregations in the eastern part of America. All eight Korean congregations were visited and statistics for each of the last five years regarding accessions to the church were collected in each of
three categories: transfer growth (through immigration), biological growth, and conversion growth. At the same time, interviews were conducted with the pastors, church officers, and members of these churches. The interviews reveal that pastor-layman soul-winning cooperation contributed significantly to the different levels of growth.

Expectations from the Project
This project-research has formulated insights that are expected to help Korean SDA churches to survive in America, provide appropriate means for promoting future conversion growth, and reveal the best structure and atmosphere for conserving the second and later generations.

Organization of the Paper
In this paper, chapter 1 is, of course, introductory. Chapters 2 and 3 are devoted to the theological presentation which undergirds the study of church growth in Korean SDA churches in America. The report of the research for this study follows in chapters 4 and 5, in which the practical aspects of church planting and growth of the Korean SDA churches in America are discussed. Chapter 6 presents a summary of the entire paper, and the conclusions of the report.

Definition of Terms Used in This Project
Biological Growth is the increase in numerical membership growth that a church experiences when the children or spouses of church members are accepted into membership. According to the
Church Growth school of thought, 25 percent per decade is to be expected from this kind of growth.

Church Growth means "all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership." \(^1\) When it is used in a technical sense, it refers to a particular school of thought originally founded by Donald A. McGavran. The term denotes the application of biblical, theological, anthropological, and sociological principles to congregations, denominations, and communities through planned activity in order to bring the greatest number of people into a meaningful relationship with Christ and His Church.

Church Planting is the development and placement of congregations in communities where there is inadequate or no gospel witness. This paper is primarily concerned with church planting by the Korean Seventh-day Adventist Church.

Conversion Growth is the increase of membership by addition of those who had no immediate family connections with the church.

Decadal Growth Rate states how many individuals were added to the church per one hundred members in a ten year period. It is based on the beginning membership of the time period studied. It converts the growth for any period of time to a percentage which expresses what the growth rate would have been for ten years and thus allows a comparison for diagnostic evaluation.

\(^1\)Peter Wagner, Your Church Can Grow (Glendale, CA: Regal Books, A Division of G/L Publication, 1976), p. 12.
Expansion Growth refers to numerical increase of the church by the evangelization of non-Christians within its own community.

Extension Growth is the gathering of new congregations within similar homogeneous or people groups and within the same general geographical area.

Internal Growth refers to growth of Christians in Christlike maturity through the grace of God, and it is immeasurable in terms of quantity.

Mother Church is a congregation that extends its outreach by molding its resources in such a way so as to raise up and establish a new congregation—sometimes called a daughter church.

Responsible Members are members of the church who are in close communication with Christ and try to function in such a manner so as to exemplify Him to those who are in the church and outside of the church.

Transfer Growth occurs when members of one church leave and join with another church. In this project it means the Korean SDA church contributing its members for the planting and growth of the immigrant Korean Seventh-day Adventist churches in America.
CHAPTER II

DYNAMICS OF THE GREAT COMMISSION

"God was in Christ reconciling the world to Himself."¹ Hendrik Kraemer rephrases this Pauline assertion: "The history of salvation has its purpose in the manifestation of the unbroken relationship of man with God, and of men with each other."² This chapter attempts to acquaint the reader with that relationship of God with man which is the essence of the dynamics of the Great Commission.

The saving grace of God was constantly realized among the early Christians when they depended solely upon the enabling power of the Holy Spirit. The success of their preaching, teaching, and healing ministry was not from their own sophisticated devices, but from the power of the Spirit when they yielded themselves unreservedly and willingly. The dynamics of Gospel communication penetrated the diverse human existences and realities in the context of active body life of the redeemed spiritual community through the grace of God.

¹2 Cor 5:19.

It is essential to know how these dynamics of the Great Gospel Commission functioned among early Christian leaders. This is important because the desire of immigrant SDA Koreans to plant churches and to propagate the gospel in their land of immigration is comparable to this phenomenon in the early Christian church, in the sense that their marginal existence in the process of being assimilated by an alien culture while remaining independent in their own Gospel tradition is quite similar.

In the course of history, the pre-existent Son of God became man and lived a vicarious, sinless life. Though He died on the cross, He was raised from the dead and was exalted to be the Lord. The saving grace of God was manifested in Christ who died for sinners although they did not love or glorify Him. Through the gospel God calls men everywhere to salvation. The Gospel is proclaimed to the people in this world. The appeal that is heard by them is that they may be forgiven their sins and to be admitted into the kingdom of God. The role of the gospel preacher when he sets forth the messages of God to his fellowmen is as the mouthpiece of God. God invites mankind into His active love to become a different people, to be His sons and daughters through the merits of Jesus Christ. This is the gift of God, the gift leading to salvation.

The Dynamics of Christ's Gospel

The Apostle Paul says, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that

\[\text{\textsuperscript{1}}\text{Eph 1:13; 1 Cor 15:2.}\]
believes; to the Jew first, and also to the Greeks.\(^1\)

The power of God is the power that belongs to God alone and the Gospel as message is the embodiment of this power. Its saving efficiency includes everyone that believes. There is no discrimination between Jews and Gentiles.\(^2\)

While Paul expresses this conviction, he never permits his readers to forget that faith is the essential God-ordained means which releases the power of God's grace in the heart of man. Joseph A. Fitzmyer meaningfully says the Gospel is the power to save sinners unleashed by God in human history.

A very important characteristic of the Gospel for Paul is its dynamic character. \(\ldots\) In announcing the thesis of Romans, Paul begins by insisting that he is not ashamed of the Gospel, because it is power of God for the salvation of everyone who has faith, for the Jew first and also the Greek. In other words, he views the Gospel not merely as an abstract message of salvation nor as a series of propositions about Christ which human beings are expected to apprehend and give assent to, but rather as a salvific force unleashed by God Himself in human history through the person, ministry, passion, death, and resurrection of Jesus, bringing with it effects that human beings can appropriate by faith in him.\(^3\)

In the grace of God the church was planted in various human groups to embody in its own communal life this dynamic power of God's salvation in Jesus Christ. As a witness of God among sinners of this world the church is to reveal God's rule of love in Jesus Christ. Christ Himself promised His presence at each step of the

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\(^1\) Rome 1:16.


way toward the final victory. "Lo, I am with you alway, even unto the end of the world."  

The Dynamics of Evangelism

Paul uses the noun euangelion fifty-six times in his letters; and the verb euangelizesthai appears twenty-one times. The noun euangelion is used in Pauline epistles to express Paul's activity of evangelization in various places, as well as its content.

In Galatians 2:7 Paul refers to his task of preaching the Gospel to the Gentiles and contrasts his task with that of the other apostles by saying:

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter . . . and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

In verse 2 Paul refers to his first communication with the leaders of Jerusalem church. He presented to them his own understanding of Christ's Gospel and the commission to preach this Gospel to the Gentiles. James, Peter, and John confirmed that this commission was as valid as their own and extended their warm Christian

1Matt 28:20.

2In the New International Version and Today's English Version to euangelion is rendered as "the task of preaching the Gospel," while the King James Version and the Revised Standard Version has it literally as "the Gospel." Jerusalem Bible has the most beautiful translation with respect to the Great Commission. "On the contrary, they recognized that I had been commissioned to preach the Good News to the uncircumcised just as Peter had been commissioned to preach it to the circumcised."
fellowship. They recognized that these dedicated workers were obeying the call of the Lord who gave the Great Commission to all believers. Therefore, instead of censuring Paul and Barnabas for admitting Gentiles into the church without circumcision, the apostles recognized their ministry.

Paul insisted on the authenticity of his Gospel, which was given not by men but by the Lord Himself through revelation. Saved by the grace of God through faith in Christ, the believers were not to be subjected to the yoke of Judaism, which Paul knew too well. The new-found freedom of Gentile Christians in Christ should never be suppressed or taken from them. "Since Christ is free, no member of Christ's body can be bound."¹ This was Paul's consistent attitude toward the insistent claims of Judaizers— that every Gentile should be circumcised into the Christian church. In this ministry Paul had never used the right as an apostle like Peter and others. Defending his authority as an apostle against the criticism of some schismatics of the church in Corinth, Paul earnestly tried to give a rationale to his self-supporting ministry of evangelism.

Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its grapes? Who tends a flock and does not drink of the milk? Do I say this merely from a human point of view? Doesn't the Law say the same thing? For it is written in the Law of Moses: "Do not muzzle an ox when it is treading out the grain." Is it about oxen that God is concerned? Surely He says this for us, doesn't He? Yes, this was written for us, because when the plowman plows and the thresher threshes, they ought to do so in the hope of sharing in the harvest. If we have sown spiritual seed among you, is it too

much if we reap a material harvest from you? If others have this right of support from you, shouldn't we have it all the more?

But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ.¹

This was not only the attitude of Paul but also that of many believers in the early Christian church. Michael Green mentions that the enthusiasm to evangelize the world which marked the early Christians is one of the most remarkable things in the history of religions.

They were men and women of every rank and station in life, of every country in the known world, so convinced that they had discovered the riddle of universe, so sure of the one true God whom they had come to know, that nothing must stand in the way of their passing on this good news to others.

They did it by preaching and personal conversation, by formal discourse and informal testimony, by arguing in the synagogue and by chattering in the laundry.

They might be slighted, laughed at, disenfranchised, robbed of their possessions, their homes, even their families, but this would not stop them. They might be regarded to the authorities as dangerous atheists, and required to sacrifice to the imperial gods; but they refused to comply.²

The dynamics of the Great Gospel Commission moved in the heart of every Christian who had found a new life in Jesus Christ. It was not by legal command but by the prime motive of loving gratitude to God who had "called them out of darkness into his marvelous light."³ Paul understood his evangelistic call as privilege and responsibility, and that call did not permit him to be discouraged by hardships, persecutions, and pressing circumstances which he faced so often during his lifetime after conversion. It

¹ 1 Cor 9:7-12 (NIV).


³ 1 Pet 2:9.
was this sort of commitment that compelled him to an unending willingness to sacrifice his effort, strength, time, and money for the expansion of God's kingdom.

Fitzmyer aptly summarizes Paul's use of euangelion in the Pauline epistles thus: "In a vast majority of passages euangelion denotes the content of his message—what he preached, proclaimed, announced, or talked about."¹ The content of the Gospel was Christ who died on the cross, rose from the dead, and ascended on high to become the Lord and Saviour of mankind. "The Gospel is 'the Good News of the glory of Christ' (2 Cor 4:4), that is, a message about the risen Christ."² It was the work of the Holy Spirit to bring about a readiness to respond to this message among all nations, tribes, and people. The task of the Christian church is to labor, to witness, and seek people who are prepared by the Spirit for the Gospel message.

Wholistic Service to Human Needs

It was Jesus Christ Himself who selected twelve disciples and sent them as heralds of the kingdom of God. The earthly ministry of Jesus was intimately related to their training to serve the physical and spiritual needs of the people. Matthew summarizes this wholistic service:

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field."³

¹Fitzmyer, p. 341. ²Ibid. ³Matt 9:35-38 (NIV).
Here, as the true Shepherd of Israel, Jesus was busy preaching and teaching the good news with deep compassion for the multitude. Without genuinely concerned leaders, the people looked like "frightened sheep which simply fall helpless and exhausted to the ground." In addition to His preaching and teaching Jesus healed all manner of disease and all manner of sickness. The wholistic ministry of Jesus Christ must have left a deep impression on the minds of these disciples, because after the resurrection they were empowered by the same zeal and fire in the Holy Spirit to save the lost. When the Gospel Commission was given by the Lord before His ascension, the power of the Spirit for successful evangelism was promised to the praying disciples.

All power is given me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth.

This is a command given by the risen Saviour—sending out the disciples of the Kingdom of God to go into all the world in the power of the Holy Spirit.

The Gospel Commission to the Church

The church was commissioned to go into the world searching for and baptizing all people in the name of the triune God:

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3Acts 1:8 (NIV).
The Good News is to be proclaimed (kerusso) like a herald declaring a victory. It is a word that can be declared with enthusiasm (apophthengesthai), spoken freely and openly (parresiadzesthai), even called out in a loud voice (krazo). Or it can be a matter of every day simple speaking (lego, laleo) or conversing (homileo) with another. It can be discussed (dialegesthai), explained or interpreted (diermeneuo), transmitted (paradidomi), or simply announced (angello). The evangelist who relates this message acts not as one dispassionately relaying one message among others or a message that does not concern his or her own deepest being. It is a message that is confessed (homologeo), a reality to which the evangelist gives witness (martureo) as one who personally knows the power and dynamic of the Good News. This word from God can be described (diegeisthai, ekdiegeisthai, exegeisthai). It can be expressed with such conviction that its recipients are entreated (parakaleo), admonished (elencho), seriously warned (epitimao), and persuaded (peitho). It is declared not only to those who have never heard of the kingdom in Jesus Christ but also to Christians. They are taught (didasko) the Good News, and it is revealed (gnorizo) to them.

In the early days of the Christian church there was a message to be proclaimed. There was also the church, the functioning body of Christ which gave witness to the Good News in the context of active body life. The church made a strong impact in the communities because of

their integrity (1 Thess 4:11,12); their unselfish behavior (Rom 13:7); their orderly conduct (1 Cor 10:31-33); their wisdom (Col 4:6); Their diligence (1 Cor 4:6); their humility (1 Pet 2:18); and yet, their forthright testimony for Jesus Christ (1 Pet 3:15).

The dynamics of the Gospel was revealed in the Christians' total mode of life in which summoned them to love one another, to forgive one another, and to have the final victory in the name of Jesus Christ. A tremendous release, a dynamic that nothing in
other religions could offer, was present as a gift to the believers in Christ.

The Dynamics of Gospel Communication

Characteristics of Christian Communication

By creating man in His own image, God not only made him a creature that needs communication but also made it possible for man to communicate with his fellows. In Christ, He made it possible for man to be "no longer strangers and aliens" but to become "fellow citizens with the saints" in God's household.¹ Nida comments concerning God's initiative in communication with man:

In our faith it is God who takes the initiative in communication, and through the Incarnation, both by word and by life, communicates to men. Man in turn communicates with God, pre-eminently through prayer, but in the relation of a son to a father, who reserves the right to decide what is good for His children.²

When sin brought separation between God and man, direct communication ended. God, however, wanted to be known by man in his sin, frailty, perplexity, and anxiety. He became a man, God-man. Jørgensen remarks about the biblical model of communication:

The central biblical message is that God speaks, and that speech is an event, a language event; even more, it is flesh and blood. And in that incarnation of the Word all our possibilities for communication lie.³

Through the incarnation of Jesus Christ, God encodes His

¹Eph 2:19.
infinite divinity in the limitations of human form and language. Christ came into this world in human form and revealed God both to men and to angels. "He was the Word of God--God's thought made audible."¹ In Christ, the all-merciful God shrouded His glory in a most humble form. We can see in this condescension of God an adjustment of His communication of the human level.

God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in "the body of our humiliation" (Phil 3:21), "in the likeness of men." In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men.²

In the incarnation of Christ, God employs the Hebrew or Hellenistic thought patterns as the effectual instrument to reveal His plan of salvation. The truth of God was revealed not only in words but in the life of His Son. "Word and image"--the two key concepts of the incarnation--coincide with two basic elements in all communication.³

The Dynamics of Christian Communication
In the Early Christian Church

In proclaiming the Good News of God's act in Christ, the early Christians had to demonstrate the superior quality of this communication including both human and divine elements in their word, service, and Christian fellowship. It was still a marvelous thing to achieve such an implicit community in which there was close

²Ibid., p. 23. ³Jørgensen, p. 468.
communication among the believers. The Apostle John tells us the secret of this accomplishment:

What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of life—

And the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us—

What we have seen and heard we proclaim to you also, that you may have fellowship with us; and indeed our fellowship is with the Father, and with the Son Jesus Christ.¹

What the Apostle John testifies is that in the early church Christian communication was a process including both human and divine elements. On many important occasions it was God and the Holy Spirit who initiated the communication among Christians or between Christians and non-Christians. Especially the early Christian church experienced an inward as well as outward growth of the congregation when it accomplished full Gospel communication through the outpouring of the Holy Spirit on the day of Pentecost. Among the believers there was "the new experience of union with God in and through Christ";² a union which sharply separated them from the world: while at the same time there was a strong sense of unity among themselves. This sense of Spirit-filled community among the believers made them love one another, forbear one another to the extent that their fellowship was recognized even by those outside the Christian community.³ Their witnessing was a continuous oral and

¹ 1 John 1:1-3 (New American Standard Version).
behavioral expression of this inward spiritual reality. Green comments:

Unless the fellowship in the Christian assembly is far superior to that which can be found anywhere else in society, then the Christians can talk about the transforming love and power of Jesus till they are hoarse, but people are not going to listen very hard.¹

The result was that the church experienced internal growth, expansion growth, extension growth, and bridging growth.²


²Charles L. Chaney and Ron S. Lewis, Design for Church Growth (Nashville, TN: Broadman Press, 1977), pp. 19, 20. The authors define the internal, expansion, extension, and bridging growth as follows:

"The internal growth is a phenomenon of Christian growth toward Christlike maturity by the help of the Holy Spirit, and it is immeasurable in terms of quantity.

"The expansion growth is the numerical increase of a local church. It takes place when the local congregation expands within its own community.

"The extension growth is the gathering of new congregations in adjacent or distant communities. It takes place when the local congregation extends itself to another community and plants a daughter congregation.

"The bridging growth is the gathering of new congregations among people at a significant cultural distance from the mother church. It takes place when a local congregation plants a daughter congregation within a racial, language or socioeconomic community significantly different from its own."
CHAPTER III

EXTENSION OF THE CHRISTIAN CHURCH

Multiplying Disciples

This chapter explores the significance of and methods used in the expansion of the Christian discipleship in the context of the growth of the nascent Christian church, and sets forth the possible historical and cultural parallels to situations the Korean SDA churches in America confront in attempts to expand their membership.

The vitality and growth of the New Testament church are the products of continuous discipling. The church of today needs to know the New Testament method of training Christians to develop disciples. Jesus Christ, who gave the Great Commission to the church to make "disciples of all nations" (Matt 28:19), was Himself occupied with making disciples. His earthly ministry was characterized by the devotion of His time and effort to teaching and training ordinary men to become His disciples. In calling twelve disciples, Jesus did not turn to the Pharisees or scribes; He called men from comparatively humble backgrounds. Though they were not men of promise, they were set apart for special ministry--the ministry to search out and bring fellow men to the Saviour of the world.
Making Disciples in the Early Church

The work of multiplying disciples is the work of God. It is the work of the Holy Spirit to prepare the hearts of simple, ordinary Christians to renounce their own ambitions and desires in life in order to obey the Great Commission of the Lord.

The church in Jerusalem experienced great growth when the believers were enabled through the Spirit to witness the Gospel to their fellow Jews. When the Greek Jews were scattered from Jerusalem, they went throughout the regions of Judea and Samaria with a testimony of the crucified and resurrected Christ. The result was the multiplying of the disciples in these areas.

Philip, one of the seven deacons of the Jerusalem church made a multitude of disciples in Samaria. Paul and his colleagues made an extensive evangelistic tour through Asia Minor and Europe which resulted in many disciples and the establishment of new congregations throughout the Roman Empire. But, as McGavran says, "It would completely misinterpret the record to imagine that Paul alone was responsible for the growth of the church." There were numerous witnesses of the Gospel in the early church "all moving within the bond of relationship to bring their kinsmen to the Christian faith." Recounting Paul's methods of deciding on new fields of evangelization, McGavran says, "He did not choose fields.

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3 Acts 8:5-25.
5 Ibid.
He followed up groups of people who had living relations in the People Movement to Christ.\(^1\)

**A Faith-sharing Community**

In the New Testament the church was a people of faith in loving relationship with Christ and with one another. The Apostle Paul said, "We are all members together in the body of Christ."\(^2\)

When the Holy Spirit brought the church into being, evangelism and discipling became the primary concern of the Christian church, starting from Jerusalem and going to all Judea, Samaria, and the whole world. Those who were converted by the Gospel preaching were incorporated into Christian fellowship and organized into small house churches which spread out all over the Roman world.

**Discipling by Families**

It is not rare to observe in the New Testament the phenomenon of discipling by families. "Winning entire households to Jesus Christ was not only a basic strategy in the growth of the church, but also one firmly rooted in Holy Scripture."\(^3\) George Peters pointed out three principle features related to this evangelistic strategy:

1. The family acts in deliberation and unity on the basic issues as explained from the Bible.

2. The decision is made under the direction and guidance of the parents, or the father.

\(^1\)Ibid., p. 31. \(^2\)Eph 4:25 (Today's English Version).

3. Members of the family old enough to do so make the decision consciously, voluntarily, and without pressure—and with the support of the family.¹

It was Jesus Christ Himself who set an example of saving the family as an evangelistic unit. More than once He exerted His divine power to save a family. One of the early miracles of Jesus was performed for the healing of a nobleman's son, with the result that the entire household believed.² An even more striking example is seen in the conversion experience of Zacchaeus in Jericho.³ The whole household was brought to the Saviour as souls to be saved through the decision of Zacchaeus. Jesus not only approved the genuineness of his repentance and confession but also accepted the decision of Zacchaeus' family to move into the community of faith following the head of the family. "Today salvation has come to this house, since he also is a son of Abraham."⁴ Such a group decision to become Christians was common in the early church.

In the book of Acts the dramatic increase in the number of the believers was wrought by the Holy Spirit in the community of the disciples through "breaking bread in their homes," and through "partaking of food with glad and generous hearts, praising God and having favor with all people."⁵ Family conversion was the most efficient way to make disciples, for it can be shown that "people become Christians fastest when least change in race or clan is involved."⁶

The turning point of Christian mission in the early church came when the Holy Spirit sent Peter to disciple the household of Cornelius. As Hulbert sees it, this was "an example of collective discipling."\(^1\) It was Paul, however, who used household evangelism to its utmost efficiency. He converted Lydia and her household at the beginning of his European evangelistic tour.\(^2\) Again at Philippi it was a jail warden who became a Christian with his whole family. When he asked, "Sirs, what must I do to be saved?"\(^3\) Paul replied, "Believe in the Lord Jesus and then you will be saved, you and your household." Then Paul and Silas "told him and all the members of his household the message of the Lord."\(^4\) The jailor and his household were baptized.

One of the most important methods of spreading the Gospel in the early Christian church was by means of household evangelism. When Paul called the elders of the church at Ephesus for a farewell, he addressed them saying he had taught "in public and from house to house, testifying both to Jews and to Greeks of repentance to God and of faith in our Lord Jesus Christ."\(^5\) We cannot but discern the centrality of the household to Christian advance in the early Christian church. In fact, the household proved the crucial medium for evangelism within natural groupings, whichever member of the family was first won to the faith.

\(^1\) Hulbert, p. 52. \(^2\) Acts 16:14,15.  
Christian missionaries made a deliberate point of gaining whatever households they could as lighthouses, so to speak, from which the gospel could illuminate the surrounding darkness.\(^1\)

Hulbert enumerates the advantages of household evangelism as follows:

1. Household discipling respects the integrity of the house, moving with the social units created by God.

2. Household discipling is usually the most productive method of evangelism. Because the Gospel is explained to a whole family group at one time, the potential is greater for many to believe than when discipling is limited to individuals.

3. An initial negative response by the family does not negate the value of the method. It is true that families are sometimes resistant, whereas individual family members may be receptive. In such a case, the family must be respected as a social unit and not treated as an adversary, even though it may oppose a believing member.

4. Household discipling helps to establish a strong group to stand in the face of opposition and persecution. As families tend to stand together against an outside threat, so a believer in a Christian household is part of a supporting group that stands with him in persecution.

5. Household discipling leads naturally and easily into the establishing of a local church, especially if the household is a large one, as was the case of Nymph (Col 4:15), Archippus, Philemon (Philem 1, 2), and those at Corinth (1 Cor 1:11,16; Acts 18:8).

6. Household discipling is often more effective in a village or urban area than individual evangelism is. Pagan households can be attracted to the superior home life of the Christian family.\(^2\)

As seen in the book of Acts, the earliest Christian meetings took place in homes of the believers. Christian homes were used for prayer meetings (Acts 12:12); for an evening of Christian fellowship


\(^2\)Hulbert, pp. 54, 55.
(Acts 21:7); for communion services (Acts 2:46); for evangelistic gatherings (Acts 20:20); for planned meetings in order to hear the Christian Gospels (Acts 16:32); and for organized instruction (Acts 18:26).¹

Expansion of the Christian Church

Jewish Model of Intracultural and Transcultural Mission

From the eighth century B.C., or even before that "Palestine was not the exclusive and only home of the Jews although it was the main cultic center."² The Jews were found in many places in the ancient world. By the time of the first Christian century, they dispersed throughout the Roman world: Judea, Galilee, the land beyond Jordan, Asia Minor, Jewish quarters of Alexandria, and Rome. In Christ's day, Syria, Egypt, Asia Minor and Babylon were each estimated to have had a Jewish population of one million or more.³ Though scattered and dispersed among the nations, the Jews could maintain their religious and racial identity by the establishment of Jewish centers, which became the base for the proselyting of the surrounding area. Especially the synagogue became the place where the Jews could withstand the influence of a hostile environment. The people were refreshed by the weekly worship service and their moral influence went out to touch the hearts of the Gentiles on the issue of man's responsibility to the one true God.⁴

¹Green, Evangelism in the Early Church, p. 218.
³Ibid., p. 66. ⁴Ibid., pp. 76, 77.
Michael Green cites the Jewish contribution to the advance of Christianity. The geographical dispersion of the Jews far beyond the boundary of Palestine, long before the first century, and the Jews' strict adherence to their worship of one creator God offered seedbeds for the proclamation of the Gospel.

The Christian faith grew best and fastest on Jewish soil, or at least, soil that had been prepared by Judaism. The spread of the Jews, their monotheism, their ethical standards, their synagogues and Scriptures, not least their concern for conversion all were major factors in the advance of the Christian faith.  

As De Ridder aptly described, the Christian mission owed many things to Jewish heritage.

When the Christian mission reached out into the world community it met the Gentile world first of all in the diaspora synagogue. The command, "To the Jew first," was not a limitation of the Gospel proclamation to one people and race but a gracious providence by which Christianity would be thrust upon the world scene where God and the nations were already accustomed to meet. The Jewish diaspora provided an at-hand avenue into the Gentile world.

H. H. Rowley summarized the debt of Christianity to the Jewish heritage in terms of mission as follows:

Judaism was carried to the world by Christianity, but it was a Judaism that was doubly modified: by all that Christianity discarded and by all that its Founder brought into it. Christianity owed to Judaism a deep, inestimable debt, took over Judaism the conception of her task, exercised the world mission of Judaism to a degree that Judaism has never attained, and made the heritage of Judaism the heritage of the world.

A number of factors that contributed to the benefit of the Christian world mission are cited by De Ridder: obedience to God's election as a people of God for the blessing of the world, the

1Michael Green, p. 28.  
2De Ridder, pp. 95, 96.  
presence of believing communities throughout the world, the availability of the words of God in the worship, the simple program of the synagogue service, the synagogue itself, a system of synagogue administration, and centralized ties with Jerusalem which directed Jew and proselyte to the city of God.¹

The roots of the Christian church reach back into the history and religion of Israel. The earliest church was wholly Jewish, and the next development of the church into the Gentile population was prepared by the Jewish proselytism, as we see in the evangelism of the apostle Paul. Paul met not only the proselytes but also another class of adherents to Judaism called "God-fearers" or "devout" persons² in any synagogue he visited. In deep agony and sorrow Paul describes his willingness to try to reach his own people and their failure to accept Jesus as the Messiah because of their unbelief.³ Though Christianity had its rise in Judaism, it was forced to break away because of the unbelief of the Jews.

"Faltering and reluctant, the disciples and apostles are compelled to go to the Gentiles, or to seek new mission fields."⁴

**Intracultural Expansion of the Church**

The promised gift of the Lord enabled the disciples to go forward in an enthusiastic missionary drive that would not be

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¹ De Ridder, p. 127.
³ In Rom 9-11 Paul attests his earnest desire to evangelize his own people, who are tragically separated from the grace of God because of their unbelief.
intimidated or crushed. Not only the twelve apostles but also the whole body of believers joined in this proclamation of Good News.¹

As a result of this missionary drive in the early church, small Christian congregations were planted in various places of the world. The Lord added to the church "those who were being saved."²

When the church grew numerically in Jerusalem on the day and after Pentecost among the Jews, the obscure provincial Galileans and Judeans became leading figures in proclaiming the Good News of Jesus Christ. Three thousand were added to the 120 believers on one single day through the power of the Holy Spirit which assumed the form of tongues of fire as an emblem of the gift.³ The power of the spoken word of God resulted in multiplying the number of disciples among the Jews in Jerusalem. By the power of the Spirit of God, symbolized by wind, fire, and tongues, the Christian church began to evangelize the people in the world, first in Jerusalem, then in Judea, Samaria, Rome, and in the whole world.

The first audience of pilgrims was amazed that each could hear the mighty works of God in his own native tongues, for there was great diversity in the crowd assembled in the temple on the day of Pentecost. As Dayton observes, "Evangelism in the early church took place in the context of a variety of social and

¹Donald Guthrie notes: "There is strong evidence to show that Jesus looked forward to the continuation of His own ministry through His disciples" (New Testament Theology, p. 724). The disciples were commissioned as a group to continue the mission of Jesus.


³Acts 2:41.

The first phase of the Christian movement started mainly among the Palestinian Jewish community. They were those who spoke Aramaic and rigorously observed the Mosaic laws. Then, some receptive, Greek-speaking Jews accepted Christianity and strengthened the work of evangelism by lay witnessing. Before entering into cross-cultural evangelism, however, the early church poured its endeavor to win the same ethnic group among the Jewish diaspora. It was especially apparent in the ministry of the apostles and in the initial evangelistic effort of the apostle Paul in his visit to every new field.

In the book of Acts, Luke tells of the gradual procedure of the Gospel being transmitted from Aramaic and Greek-speaking Jews to Gentile believers. One Greek-speaking, hellenistic Jewish Christian named Philip became a pioneering evangelist in Samaria. Stephen, one of the Greek Jews, conducted powerful evangelism among Greek Jews in Jerusalem. That brought persecution to the Jerusalem church. The believers were scattered throughout Palestine and Samaria, and they started witnessing and enlarging the kingdom of God.

It is possible to infer that the apostles tried to win their own people first rather than the Gentiles. Though Paul believed in the promise that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them," he

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1 Edward R. Dayton et. al., p. 121.
3 2 Cor 5:19.
preached as a Jew to the Jews first in every city he visited in the Roman world.

With the contradictoriness which distinguishes life from theory, the most striking feature of St. Paul's mission to the Gentiles, as recorded in Acts, is his persistent policy of speaking first to the Jews. In spite of bitter Jewish hostility, in spite of being beaten, stoned, hauled before Roman magistrates by his own countrymen again and again, St. Paul still seeks out the synagogue in each city that he visits and preaches there until driven from its doors.¹

As a matter of fact, the potential members of the future Gentile churches were in the Jewish synagogues. Paul could address his messages not only to the Jews but also to his Gentile listeners, who were attracted by the Good News and the opportunity given them to become reconciled to God without submitting to circumcision and the full burden of the Jewish law. Each synagogue had its circle of proselytes and God-fearers who were willing to hear the Gospel.

Transcultural Extension of the Church

Two drastic events led the early church to a new stage of cross-cultural evangelization. According to Luke, both events were in response to the explicit commands of the Holy Spirit.² Philip was told by the Holy Spirit to go to the southern part of Judea along the road from Jerusalem to Gaza. He was led by the Spirit to approach the treasurer of the Ethiopian court, who had been making a pilgrimage to Jerusalem and now was on his way home. The Ethiopian was reading the portion of the book of Isaiah concerning

the suffering servant of the Lord who was depicted "as a sheep led
to the slaughter or a lamb before its shearers"\(^1\) when Philip
addressed him. In the dialogue which followed, Philip explained
the text and applied it to Jesus of Nazareth. When the Holy Spirit
gave a strong conviction to the Ethiopian, he asked Philip to
baptize him. Thus, the first cross-cultural preaching of the
Gospel was accomplished through the initiation of the Spirit of God.

Another dramatic event, also directed by the Holy Spirit,
was Paul's conversion. Though he was eager to bring the Gospel to
the hellenistic Jews, the Lord had another plan for Paul—that as
the apostle of the Gentiles he should go out preaching the Gospel
into all the world.\(^2\) With the assurance of divine commission, Paul
planned and carried out three extensive missionary journeys in
Asia Minor, Macedonia, and Greece. Visiting his own race in dif­
ferent life settings and cultures, Paul made a tremendous impression
for the Gospel among the Greek Jews and God-fearers. Small
communities of faith, and often house churches, were established in
many places such as Cyprus, Asia Minor, and Europe, in the Roman
world.\(^3\)

The rapid growth of the Gentile church, however, under the
mission of Paul and Barnabas started a new theological controversy.
The legalists in the Jerusalem church demanded that Gentile
Christians be required to keep the Mosaic laws. When the legalist

\(^1\) Acts 8:32.

\(^2\) Acts 9:15; 22:21; 26:17; Rom 15:16; Gal 1:16; 2:7,8;

\(^3\) Acts 14:22-24; 16:4-6; 18:7-11; 20:5-8; Rom 16:5.
delegates arrived at the Antioch church and stressed the essential quality of Mosaic requirements and obligation, there was confusion among the Gentile Christians. Their freedom in Christ was in jeopardy because of the attack of the legalists. Paul appealed to the leaders of the Jerusalem church to discuss this issue. When all the leaders of the church were convened at Jerusalem with Paul and Barnabas for the discussion of the issue, the Holy Spirit guided the consensus into a way to allow the Gentile Christians freedom from the Jewish ceremonialism. It is especially convincing to note that the Holy Spirit initiated the decision by preparing Peter through a vision to enter a Gentile house and preach to the household of Cornelius. As a Roman centurion, he was not a proselyte. He had not been circumcised nor did he keep the ceremonial requirements of the law. He was attracted by the Jewish belief in one God and by the high moral standard of the Jewish religion. Through constant prayer and dedication, he and his household were ready to receive the gift of the Holy Spirit. By accepting Cornelius and his household as disciples, the church set a precedent to allow many more Gentiles into the church. "God wanted His church to grow in number, size, and impact and to expand geographically among all people of the world." 

The Jewish mode of intracultural and transcultural expansion created seedbeds for the proclamation of the Gospel. Christian faith grew on the soil that had been prepared by Judaism.

The intracultural drive of the early Christian church among the Palestinian and Hellenistic Jews was very successful, and the Lord added to the church "those who were saved." Before entering into cross-cultural evangelism the early church poured its efforts into winning their own among the Jewish diaspora, whose meeting places attracted many Gentile worshippers throughout the Roman world. Under the guidance of the Holy Spirit some of the Greek-speaking, hellenistic Jewish Christians pioneered the evangelism of Samaria, Cyprus, and Antioch in Syria.

An interesting case is that of Aquila, a Jewish leather worker, who had been forced to leave Rome, and his wife Priscilla. They were friends of Paul and successful Gospel witnesses in Corinth and in Ephesus. They were known and loved in the Gentile churches for their hospitality and noble characters. By inviting the Alexandrian Jew Apollos to their house church and instructing him in the way of God, Aquila and Priscilla were used as instruments of God to equip this powerful orator to be a very effective Gospel preacher in the apostolic church.

The transcultural expansion of the early church was not the result of any single person. The evangelistic mandate was carried out by many lay people of the early church by making and multiplying disciples starting from Jerusalem and going to all Judea, Samaria, and the whole world. Paul and his evangelistic team, however, did manage a strategic breakthrough into major metropolitan centers of

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1Acts 10:3-6.  
4Rom 16:3.
his day in the Roman world. Paul made a very significant contribution to the growth of the infant Christian church. By the enabling power of the Holy Spirit Paul was used as a mighty instrument of God to produce small communities of faith, and often house churches in many places such as Cyprus, Asia Minor, and Europe. God led the ethnically oriented Jewish congregation to envisage the new possibility of a universal community of Christian believers.\(^1\) Within a few decades Paul saw the Gospel had been preached "to every creature under heaven."\(^2\)

In summary, it was seen that the dynamic of the Gospel that centers around the message of Jesus Christ was clearly at work ever since the very inception of the Christian church. In Paul we find the prime example of this dynamic whose aspiration was to spread the Gospel to all nations, tribes, and people. The Gospel dynamic, however, not only met the spiritual needs, but provided wholistic service to human needs as commissioned by Jesus Christ Himself. Furthermore this dynamic transcended communication barriers and proceeded to reach the people of all tongues. The factor that made the most significant contribution to the expansion of the early Christian church was the multiplying of disciples, as first demonstrated by Christ in choosing the twelve. The task of multiplying of disciples had facets, chief of these being household evangelism.

\(^1\) Jewish Christianity in Palestine was to survive even after the fall of Jerusalem in A.D. 70, and it became an instrument in laying the foundations of Semitic, Aramaic-speaking, Syrian Christianity. G. Quispel, "The Discussion of Judaic Christianity," *Vigiliae Christianae* 22 (1968):81-92.

\(^2\) Col 1:23.
As the disciples went beyond the boundaries of Palestine, Jewish synagogues in diaspora often played an instrumental role for the disciples in spreading the Gospel among the Jews and to the Gentiles.

In the following chapters, there is a brief sketch of the historical background of the immigration of Koreans to North America, followed by the description of the planting and growth of the eight Korean SDA churches in the eastern parts of North America. Then the overall patterns that are common to these eight churches are examined in the light of the patterns of the development of the early Christian churches as it was delineated in the previous chapters. From this examination, insights that are expected to be helpful to Korean SDA churches in America are outlined.
PART II

THE DYNAMICS OF THE GREAT GOSPEL COMMISSION REVEALED
IN THE CONTEXT OF PLANTING AND GROWTH OF EIGHT
SDA KOREAN CONGREGATIONS IN NORTH AMERICA
CHAPTER IV

PLANTING OF THE EIGHT SDA KOREAN CONGREGATIONS

Korean Immigration to America

America, A Nation of Immigrants

The history of the North American population is intimately related to the history of immigration. The immense growth of America's population within the two hundred years since 1775 is due to three factors: (1) biological increase, (2) absorption of natives by territorial expansion, and (3) above all, immigration. From the seventeenth century on, successive flows of new immigrants from Europe, Africa, and Asia have contributed to the development of the United States of America. Their labor was an important factor in economic expansion. Their diverse cultures and religious convictions molded the peculiar characteristics of American society and its freedom loving culture.

History of Korean Immigrants

Korean immigration in America began around one hundred years ago, after the first Korea-America Treaty was signed in 1882.\(^1\) In this year, the Chinese Exclusion Act was passed, the first immigration ban on an ethnic group. The growing hostility toward Oriental

immigrants on the West Coast prohibited not only the Chinese but also other oriental ethnic groups from entering the United States.

Early in the twentieth century, however, the first laborers for Hawaiian Sugar Plantations arrived in Honolulu on January 13, 1903.\(^1\) The number of Korean laborers arriving in Hawaii reached 7,226 during the period from 1903 to 1905.\(^2\) Because of hard labor, loneliness, language problems and social maladjustment, some Koreans returned to Korea, while many others moved to the West Coast of the Mainland, hoping for a better chance to earn money as farm laborers. "By the time emigration from Hawaii to the Mainland was halted in 1907, about 2,000 Koreans had already arrived in San Francisco."\(^3\)

Because of a Japanese policy, there were no Korean immigrants to America from 1910 to 1945. A considerable number of Koreans, however, were admitted to the United States even during this period under the sponsorship of Christian missionaries.\(^4\) Others came with Japanese government passports.\(^5\) From November 1910 to October 1924, 951 "picture brides" came to Hawaii to marry the early Korean immigrants, and another 115 "picture brides" came to the Main Land. Kim comments on this unusual custom of the first Korean immigrant laborers to Hawaii:

\(^1\)Jang Kyun Park, "A Study of the Growth of the Korean Church in Southern California" (D.Min. project paper, School of Theology at Claremont, 1979), p. 66.

\(^2\)Warren Y. Kim, Koreans in America, p. 10.

\(^3\)Park, p. 68. \(^4\)Ibid., p. 69. \(^5\)Ibid.
Since Korean immigration was stopped in November of 1905, marriage of young bachelors, who constituted the majority of early immigrants, had become a serious problem. An interesting custom, picture-brides, was born out of this need. The bachelors in America sent their pictures to their prospective brides in Korea and let the women choose their mates. When the mates were chosen, the women came to the U.S. whereupon the U.S. government permitted them entrance and permanent residence.

Another opportunity for Korean women to emigrate into America was opened by the War Bride Act. U.S. Congress passed this Act in 1946 which enabled 120,000 wives, grooms, and alien children of American soldiers to emigrate into America. A number of young Korean women were thus admitted before any significant number of Korean students began to arrive after the enactment of the Immigration and Nationality Act of 1952. By this Act the U.S. government allowed an immigration quota of Koreans for the first time in history, and it was filled mostly by "war brides" and students. There were some Korean SDA young people in this flow of immigrants who were determined to study in this country of great opportunity. Up to the end of the 1950s and even the beginning of the 1960s students who came to America continued their study with great difficulty and financial struggle until they could achieve naturalization.

Though an immigration quota of one hundred was established.

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3. This is the McCarran-Walter Act which made notable modifications in the earlier statutes. By this Act of 1952, the immigration quota of 100 annually was assigned for the first time to Korea. Chang Soo Lee, "The United States Immigration Policy and the Settlement of Koreans in America," Korea Observer 6 (Autumn 1975): 419, 420.
for Korea in 1952, a substantial increase of Korean immigrants to America resulted from the passage of the Immigration Reform Act of 1965.\(^1\) Since then Korean immigrants to America have gradually increased, reaching 20,000 in 1973, the largest quota for any one country. In 1976 and 1977 the number of Korean immigrants surpassed 30,000. According to the official report of the Korean government the total number of Koreans in the United States had reached 685,981 by the end of June 1981.\(^2\) This figure seems to indicate that Koreans in America are one of the fastest growing minorities.

The rise of Korean immigration is the major cause of the fast-increasing number of Korean Christian churches throughout the United States and Canada. It is also the major cause for the planting of Korean SDA congregations in this land.

Research Procedure and Methodology

There were forty-seven SDA Korean congregations in America and Canada by the end of 1981. The number of congregations had been more than doubled since May 1978 when Chough conducted an investigation of Korean SDA churches.\(^3\) All of them were planted after 1965.

\(^1\)This law repealed completely the old national origins quota system. A total of 170,000 persons may be admitted as immigrants each year under this provision. Ibid., pp. 441, 442.

\(^2\)The Korean Times Chicago, November 12, 1981.

In California alone there are seventeen congregations. Greater New York has two SDA Korean congregations, while Chicago has three. Baltimore and Atlanta each have two congregations. There is one church each in Denver, Portland, Tampa, Orlando, Detroit, Battle Creek, Berrien Springs (Michigan), Vienna (Virginia), Columbia (South Carolina), Bellingham and Kent (Washington), Graterford (Pennsylvania), and five other congregations in various cities in Canada (Toronto, Edmonton, Winnipeg, Windsor, and Calgary). Including Honolulu, the congregations combined reached a Sabbath School membership of over 6,000 by the end of 1981.¹ (See Table 1.)

For the convenience of this research, four metropolitan churches (New York, Chicago, Detroit, and Toronto), two suburban

Table 1

<table>
<thead>
<tr>
<th>State</th>
<th>Number</th>
<th>State</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>17</td>
<td>New York</td>
<td>2</td>
</tr>
<tr>
<td>Colorado</td>
<td>1</td>
<td>Oregon</td>
<td>1</td>
</tr>
<tr>
<td>Florida</td>
<td>2</td>
<td>Pennsylvania</td>
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</tr>
<tr>
<td>Georgia</td>
<td>2</td>
<td>South Carolina</td>
<td>1</td>
</tr>
<tr>
<td>Illinois</td>
<td>3</td>
<td>Virginia</td>
<td>1</td>
</tr>
<tr>
<td>Maryland</td>
<td>3</td>
<td>Washington (state)</td>
<td>2</td>
</tr>
<tr>
<td>Michigan</td>
<td>3</td>
<td>Hawaii</td>
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<td></td>
</tr>
<tr>
<td>New Jersey</td>
<td>1</td>
<td>Canada</td>
<td>5</td>
</tr>
</tbody>
</table>

Total 47

¹Seung Hoon Oh, '82-'83 Kyowoo Jusorok ('82-'83 SDA Korean Directory), pp. 2-235.
congregations (Hinsdale and New Jersey), and two small companies in medium and small size communities were selected because they well represent the three types of SDA Korean congregations throughout the United States and Canada. Another reason is that these congregations are relatively close to Andrews University campus where the researcher resided.

It is presumed that the patterns of church growth in these eight SDA Korean congregations represent the overall growth tendency in all SDA Korean churches and companies in America.¹ This is corroborated by visits made to perhaps half of all North American congregations during the course of this research.

In this research two medium size churches (150-299 members), four small size churches (50-149 members), and two very small size congregations (20-49 members) were selected because most SDA Korean congregations fall into these categories.²

This chapter deals with brief accounts of the planting eight SDA Korean congregations in the eastern part of North America. It also deals with a comparison of three growth patterns in each of these churches in order to clarify which pattern is the leading factor in congregational growth. A spontaneous lay movement,

¹Church is the basic organizational unit of the SDA church at large; a group of baptized believers united by their common faith and also by an organization based on the New Testament pattern of church government. Company is a group of believers in an area organized for fellowship and worship, but not on the level of organization of a church.

²Only three large churches (more than 300 membership) are in Los Angeles: Los Angeles Central SDA Korean Church, Olympic SDA Korean Church, and Anaheim SDA Korean Church. There are seventeen SDA Korean congregations in all in California. These three churches are big churches among SDA Korean congregations.
TABLE 2
THE PROFILES OF EIGHT SDA KOREAN CONGREGATIONS INVESTIGATED

<table>
<thead>
<tr>
<th>Size</th>
<th>Name of Church</th>
<th>Form of Organization</th>
<th>Membership Dec. 1981</th>
<th>Questionnaires Collected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medium</td>
<td>Toronto Church</td>
<td>Church</td>
<td>158</td>
<td>97</td>
</tr>
<tr>
<td></td>
<td>New York Church</td>
<td>Church</td>
<td>183</td>
<td>75</td>
</tr>
<tr>
<td>Small</td>
<td>Hinsdale Church</td>
<td>Church</td>
<td>119</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>New Jersey Church</td>
<td>Church</td>
<td>98</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td>Chicago Church</td>
<td>Church</td>
<td>116</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>Detroit Church</td>
<td>Church</td>
<td>57</td>
<td>35</td>
</tr>
<tr>
<td>Very Small</td>
<td>Battle Creek Company</td>
<td>31</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Berrien Spr. Company</td>
<td>33</td>
<td></td>
<td>28</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>795</td>
<td>488</td>
</tr>
</tbody>
</table>

starting household meetings for fellowship, Bible study, and worship preceeded the formal organization of SDA Korean congregations. In this stage an intimate cooperation between the pastor and the lay people was manifested in almost every congregation.

As a tool to assess the conditions and inner dynamics of the thirty-eight variables was constructed. Consulting with Drs. Elden Chalmers, Roger Dudley, and Clifton Keller (all of Andrews University) on this questionnaire, modifications and revisions were made for the final distribution from October 24-November 30, 1981. The researcher collected the questionnaires himself visiting the eight churches.

\(^{1}\)See Appendix.
except for the New York and Toronto SDA Korean churches. At the time of visits the researcher had interviews with the pastor of each church. At the same time he conducted interviews with four or five lay leaders of each congregation using a tape recorder.

In order to fill out the information gaps the researcher again visited each church in March 1982 for additional interviews. During the Christmas vacation period of 1981 he was able to visit the Los Angeles area and had an opportunity to learn the inner situations of some large SDA Korean congregations there. On this occasion the researcher collected some valuable data from Fuller Theological Seminary library and the library of the Theological Seminary at Claremont.

Though the history of SDA Korean congregations in America and Canada is relatively short, the lack of reliable, up-to-date statistics and the scarcity of written documents pertaining to ethnic Korean church growth made it very difficult to proceed. These hazards made the researcher reply upon the personal interviews with those members who had participated in planting the respective church. Telephone interviews were frequently resorted to confirm or clarify certain data. The extensive interviews and observations have given the researcher some insights into the emerging patterns of congregational growth among SDA Korean churches as well as the future perspective of the SDA Koreans as a community in America and Canada.

A number of limitations in this project resulted from the scarcity of documental materials in the areas surveyed. The demographic data of immigrant Koreans in each city or town investigated
are solely based on the knowledge and the observations of the SDA pastors in respective areas.\(^1\) The statistics of transfer growth do not include those members who have not transferred their memberships to the church they attend now. The sensitiveness of the pastor and the lay leaders of each congregation about this sort of research limited the researcher in certain areas and in the depth to which questions might probe. With the changing spiritual atmosphere of the congregation as the body of Christ and with the touchy issue of congregational growth this project was conducted mainly by the personal investigation of the researcher.

**Planting of Eight Korean SDA Churches in the Eastern Part of America**

**Chicago SDA Korean Church**

Charles Moon was a student in the SDA Theological Seminary with pastor George Aso.\(^2\) In 1968 they started visiting the Chicago area every week end, hoping to be used by the Lord to plant an oriental church in that city. Soon they were able to gather several oriental families, including Filipinos, Koreans, and Japanese. By the end of 1969 pastor Aso and Mr. Moon had planted a multi-national

---

\(^1\)Among the SDA Korean immigrants 53.9 percent have stayed more than five years. Many of them became citizens of America and Canada by naturalization and do not appear in official annual government reports. But the members of each congregation include all Korean Seventh-day Adventists who are citizens, permanent residents, students, and even visitors. The knowledge of each pastor could be more realistic as far as the population of Koreans is concerned.

\(^2\)George Aso had served as the pastor of a Japanese church in Toronto before he came to Andrews. When the Japanese congregation in Toronto called another pastor, he sought to raise an ethnic church in Chicago area for his own future service.
oriental congregation in Chicago and called it Austin International SDA Chicago Church.

Due to Immigration Reform Act of 1965, there was an influx of Korean immigrants toward the beginning of 1970s. This accelerated arrival of new SDA Koreans to the Chicago area resulted in more Korean members for the Austin International SDA Chicago Church. At the same time, however, there appeared a serious disintegrating element among Korean believers— the language barrier. As a second generation Japanese-American, pastor Aso could deliver good sermons in English, but the members could not understand the worship hour. The church tried to ease this problem by providing Korean translation through an earphone system, but this attempt was unsuccessful. It only intensified the members' desire to hear Korean sermons. Their craving for a more meaningful worship service created an almost insurmountable problem in Austin International Chicago Church. After protracted negotiations with pastor Aso and other ethnic groups, the Korean group began to gather for their worship service in their own native tongue. At first they worshipped in a separate room of the church, but eventually they left the church for their own worship service. On January 1, 1972, a group of ninety charter members consisting of Korean immigrant Seventh-day Adventists, organized the Chicago SDA Korean Church. Elder John Hayward, president of the Illinois conference, presented an encouraging message, commending the evangelistic purpose of the new church to work among the immigrant Koreans in the Chicago area. When the new Korean church separated from the mother church, they rented the Brookfield Methodist Church for their Sabbath worship. They
remained there until they were able to purchase their own meeting place in 1975. The new church was located in the center of the immigrant Korean community in Chicago, and consequently began to devise community services as soon as it settled.\(^1\)

Table 3 shows the membership growth of the Korean church in Chicago. The decadal growth rate of the Chicago SDA Korean Church from 1972 to 1981 was 28.89 percent excluding the Hinsdale group. If we were to consider that group, the decadal growth rate would rise to 113.33 percent. The total figure for biological growth is fifty-five (36.91\%) during the last ten years, while the figure for conversion growth is forty-five (30.20\%). The comparison of transfer growth (32.89\%) with that of conversion growth and biological growth is shown in table 4.

The Hinsdale SDA Korean Church

The Hinsdale SDA Korean Church, a daughter congregation of the Chicago SDA Korean Church branched out on the first Sabbath of April 1978. Mr. Chan Il Park's family is remembered as the first Korean Seventh-day Adventist family to live in the Hinsdale vicinity. Though he came as a student to America in the mid 1950s, Mr. Park was allowed an immigrant status after a successful career as a nurse. When pastor George Aso and Charles Moon started visiting Asian Seventh-day Adventists in the Hinsdale area in 1968, pastor Aso, Mr. Baker and his Japanese wife, and Mr. Chan Il Park's family

\(^1\)The SDA English Center, Chicago Health Counseling Center, Five-days Plan (Stop Smoking Lecture Series), SDA Korean Language School, and Social Welfare Service were conducted by this church. Interview with pastor Charles Moon, October 31, 1981.
### Table 3

**Membership Growth of Chicago SDA Korean Church (1972-1981)**

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mem (Jan)</td>
<td>(90)</td>
<td>99</td>
<td>109</td>
<td>125</td>
<td>131</td>
<td>143</td>
<td>152</td>
<td>94</td>
<td>104</td>
<td>103</td>
<td>116</td>
<td></td>
</tr>
<tr>
<td>Transfer</td>
<td>10</td>
<td>11</td>
<td>8</td>
<td>1</td>
<td>16</td>
<td>12</td>
<td>12</td>
<td>6</td>
<td>15</td>
<td>15</td>
<td>91</td>
<td></td>
</tr>
<tr>
<td>Conversion</td>
<td>3</td>
<td>3</td>
<td>5</td>
<td>3</td>
<td>7</td>
<td>1</td>
<td>4</td>
<td>9</td>
<td>3</td>
<td>3</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>Biological</td>
<td>8</td>
<td>8</td>
<td>2</td>
<td>7</td>
<td>2</td>
<td>8</td>
<td>1</td>
<td>19</td>
<td>5</td>
<td>5</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>Death</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Transfer (out)</td>
<td>2</td>
<td>3</td>
<td>8</td>
<td>6</td>
<td>2</td>
<td>8</td>
<td>(76)*</td>
<td>9</td>
<td>4</td>
<td>2</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td>Dec. 31 Membership</td>
<td>99</td>
<td>109</td>
<td>125</td>
<td>131</td>
<td>143</td>
<td>152</td>
<td>94</td>
<td>104</td>
<td>103</td>
<td>116</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*This figure seventy-six is the members of Chicago SDA Korean congregation who branched off from Chicago SDA Korean congregation.*
TABLE 4
COMPARISON OF GROWTH PATTERNS IN
CHICAGO SDA KOREAN CHURCH
(1972-1981)

<table>
<thead>
<tr>
<th>Type of Growth</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer</td>
<td>49</td>
<td>32.89</td>
</tr>
<tr>
<td>Conversion</td>
<td>45</td>
<td>30.20</td>
</tr>
<tr>
<td>Biological</td>
<td>55</td>
<td>36.91</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>149</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

gathered for Sabbath worship at one of the believers' houses. This was the beginning of the Austin International SDA Chicago Church and, consequently, of the Hinsdale SDA Korean Church.

Before the end of 1970 the Korean believers in the Hinsdale area began to meet for Friday evening prayer meeting at one of their homes, and they found that as immigrants it was extremely helpful and nourishing for their spiritual as well as physical needs. Every Friday evening, therefore, the believers (mostly newly wed couples) met together at one of their houses in turn and ate a well-prepared supper together. Through such warm, close relationships where they shared mutual concern and love, they came to consider nothing too valuable to serve the needs of the fellow members. When the Korean congregation separated from the Austin

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1 An interview with Mr. and Mrs. Young Ha Kim, Dong Sun Kim, Yeun Hie Kim, Dr. and Mrs. Choong Kil Kim confirms that the need of an ethnic Korean church was suggested by Dr. Choong Man Kim. Dr. Kim became the first coordinator of household meeting on Friday evening in the Hinsdale area. Mr. Dong Sun Kim took over the responsibility when Dr. Kim left for another place until the day that the Hinsdale SDA Korean Church was organized.
International Chicago Church to organize the Chicago SDA Korean Church, the believers from Hinsdale did not discontinue these Friday evening gatherings. Most of them were employees of the Hinsdale Adventist Hospital and had backgrounds as church leaders in Korea. In experience and career they were more advanced than other members of the Chicago Korean Church. As a result they played important roles in church programs and activities for seven years, despite the long driving distance from Hinsdale to Chicago.

During the period of the oil crisis, however, the burden of driving became too heavy and expensive for many of the believers who lived in the Hinsdale area. Attending Sabbath service meant waiting in line at the gas stations for thirty to forty minutes on Friday afternoon, and after consuming the precious gas, again at the beginning of the week. When one of the Hinsdale members had a car accident on her way to Sabbath service, every believer and family began to seriously think about their reckless driving attitude every Sabbath back and forth between Hinsdale and Chicago.¹ Though the church

¹Sister Myung Hee Yu was severely injured by this car accident, and this eventually led the Hinsdale members of the Chicago SDA Korean Church to have a separate organization in the Hinsdale area.

This reason for the final separation of the Hinsdale group was related by Dong Sun Kim on March 6, 1982. Other lay leaders suggested some other reasons without any convincing proof but with strong emotion. The researcher was impressed that there was an increasing conflict between the pastor of the Chicago SDA Korean Church and the lay leaders from the Hinsdale area. According to Elder Hayward, the pastor of the Chicago Korean Church objected to the separation of the Hinsdale members because of church finance, while the lay leaders of the Hinsdale area entreated the officers for permission to start a new congregation. In this situation, various rumors were circulated among the Hinsdale members, which Chicago members strongly deny even to this day. (Interview with Dong Sun Kim and others on March 6, 1982, at Mr. Young Ha Kim's house.)
arranged bus transportation for Hinsdale members on the Sabbath, they finally separated from the Chicago SDA Korean Church on April 1, 1978, meeting at first in the rented Hinsdale Unitarian Church.

Because of representations made by the pastor of the mother church, the Illinois Conference was reluctant to allow the Hinsdale Korean congregation its own fulltime pastor. It was only after prolonged negotiation with the president of the conference, that pastor Woo Kyun Shin came as a part-time evangelist to the church on April 4, 1979. He held that position for two years until the conference employed him as a full-time pastor for the Hinsdale Korean Church.

Table 5 shows the steady membership growth of the Hinsdale church since 1978. The decadal growth rate of the church from 1978 to 1981 is 289.24 percent. The number of the members who transferred

<table>
<thead>
<tr>
<th>TABLE 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>MEMBERSHIP GROWTH OF HINSDALE SDA KOREAN CHURCH (1978-1981)</td>
</tr>
<tr>
<td>Membership (January)</td>
</tr>
<tr>
<td>Transfer (in)</td>
</tr>
<tr>
<td>Conversion</td>
</tr>
<tr>
<td>Biological</td>
</tr>
<tr>
<td>Transfer (out)</td>
</tr>
<tr>
<td>Death</td>
</tr>
<tr>
<td>Membership (December)</td>
</tr>
</tbody>
</table>
to the Hinsdale Korean Church was thirty-one, while five transferred out of the church; thus the remaining net gain in transfer growth is twenty-six.

Table 6 shows that the rate of transfer growth (55.3%), compared with conversion growth (14.9%) and biological growth (29.8%) during these three years and eight months, is considerably greater.\(^1\)

**TABLE 6**

**COMPARING GROWTH PATTERNS OF HINSDALE KOREAN CHURCH (APRIL 1978-DEC. 1981)**

<table>
<thead>
<tr>
<th>Type of Growth</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer</td>
<td>26</td>
<td>55.3</td>
</tr>
<tr>
<td>Conversion</td>
<td>7</td>
<td>14.9</td>
</tr>
<tr>
<td>Biological</td>
<td>14</td>
<td>29.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>47</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The Battle Creek SDA Korean Company

The Korean Seventh-day Adventists in Battle Creek consist mainly of the families of medical doctors employed by Battle Creek Sanitarium Hospital. Dr. Sunkeun Im and his family was the first to come to Battle Creek in 1974. The following year Dr. Kwan Soo Kim joined the staff, and in 1976 Dr. Soo Wung Park came to Battle Creek. Next year Dr. Joseph Moohum Chung joined. Though there were dozens

\(^1\)More than 70 percent of the members are associated with the Hinsdale Adventist Hospital: doctors, nurses, x-ray technicians, office workers, laundry workers, and other responsible positions related to the hospital. The atmosphere of the church mirrors that of an institutional church, in which old members hold patriarchal authority.
of Korean immigrants who came to the Battle Creek area as war brides and dependent children, there was no Korean church or services until the fall of 1977 when the four doctors and their families started Friday-evening household meetings taking turns at each of the doctor's houses.¹

When the group could not conveniently meet in a house, their request to meet at one of the rooms in the stone building of the Battle Creek Sanitarium was granted. Under the experienced leadership of Pastor Paul Im the believers were united with love and mutual concern. In 1978, spurred by the arrival of three more Korean doctors and their families—Kwang Soo Cho, Tae Ho Kwon, and Jong Eun Song—the group set out to seek other Koreans in the community. Mrs. Sue Sackrider and Mrs. Young Ja Olney attended Friday evening service service and Bible study regularly. When the Sabbath worship services began in the stone building of the Battle Creek Adventist Hospital, their American husbands began to attend also. American pastors gave Bible studies to the American husbands of the Korean ladies, and the two couples were baptized on August 25, 1979, the first fruits of the outreach endeavor by the Koren group in Battle Creek.

Judging from interviews, there were several reasons for the fruitful conversion experience of these two Korean ladies, who were able not only to influence their American husbands but also their

¹The actual Korean worship service in Battle Creek began near the end of 1977 when Drs. Sunkeun Im, Kwan Soo Kim, Soo Wung Park, Joseph Moohum Chung, Pastor Paul Im and their families met together for Friday evening household meetings at one of the doctor's houses. At first they attended the Sabbath service either at the Tabernacle or Urbandale SDA Church in Battle Creek.
family members to be baptized in a short time. First, they sensed the unity and love of the congregation and were impressed by their high Christian standards of living. Second, they responded to the dedicated service of such volunteer workers as Pastor Paul Pyung Wee Im and Mrs. Im, who visited the new believers with deep Christian concern and love regularly and taught them the Bible. This unselfish ministry and the warm spiritual atmosphere provided by the members for the new believers were very effective in soul winning. Two more factors contributed to this outcome: (1) the high quality of the sermons given by the Korean pastors who had been studying at the SDA Theological Seminary of Andrews University and (2) the help Pastor Hyun Chul Shin provided the newcomers in making their final decision. Dr. Soo Wung Park further influenced those two ladies in the Christian principles of healthful living and dietary habits. The ladies accepted the principles and speedily changed their life styles.

In January 1981, Pastor Kei Hoon Shin was appointed pastor of the Battle Creek SDA Company as well as the Berrien Springs SDA Korean Company. His persistent personal teachings resulted in the conversion of Dr. Won Bae Park, who had been a Presbyterian for many years. Dr. Kwan Soo Kim and Mr. Myung Joon Kim had had Christian contacts with Dr. Park before pastor Shin became engaged in intensive Bible study with him for seven months. Though this new adventure in seeking the truth appears to have contributed to

1 In 1980, Mrs. Sackrider's parents, a brother, and a sister were baptized through her consecration and earnest Christian influence, while Mrs. Olney influenced her step son to be baptized.
the breakdown of his marriage, he clung to the decision to become a Seventh-day Adventist.

The evangelistic outreach of the Battle Creek SDA Korean Company has not been confined to the Korean community of the Battle Creek area only. The evangelistic fervor of Mr. Jei Hyun Yoo and Mrs. Bo Ok Park, the mother of Mr. Yoo, has also attracted new visitors from the Kalamazoo area, which the church reinforced with friendly potluck dinners after the Sabbath worship services. Most of the medical doctors continuously witnessing to Christ through their profession as well, and weekend Bible studies by the pastor are attracting several new candidates for future baptism. Mrs. Olney, on the other hand, has been carrying on her own mode of Christian witnessing among Korean wives who are married to former American soldiers. Many times their jobless husbands are powerless to support the family. This situation demands greater sacrifice on the part of these Korean wives. In Christian sympathy and love Mrs. Olney offers physical and emotional aid to these ladies, though she herself is only a newly baptized member of the church.

Another successful evangelistic attempt of the Battle Creek Korean Company is the cassette-tape ministry. Since 1981 each Sabbath sermon has been recorded and filed, ready to be duplicated and sent to anyone who can be profited by the sermon.

In September 1981 the Korean pastors in North America gathered for a continuing-education program sponsored by the Battle Creek and Berrien Springs SDA Korean Companies. The major part of the program was a series of studies in the minor prophets, the life and teachings of Jesus, the investigative judgment, and some dynamic
lectures on the sanctuary, along with other contemporary doctrinal issues of the SDA church in North America. The outcome tremendously uplifted the spirit of the Korean pastors. They were filled with the Holy Spirit through the lectures, sharing their own experiences, prayers, and the warm hospitality of the Korean church believers.

The unanimous decision and appeal by the Korean pastors for an annual Korean pastor's convention prove their eagerness to carry out the Great Gospel Commission with added effectiveness and zeal. Kei Hoon Shin devoted considerable time and energy to insure the success of the Korean pastor's convention in 1981. He acted as the sole coordinator of the convention and brought the rough ideas of the Battle Creek and Berrien Springs Korean companies into reality. Pastors were not only profited by the inspirational lectures but also by sharing their own experiences in church growth, church administration, church conflict, and Biblical preaching. A week was too short to absorb all the issues, ideas, and inspiration given.

The story of Gospel witnessing by the Battle Creek Korean Company is the story of a small group, dedicated to propagate the Great Gospel Commission in the historical center of early Seventh-day Adventism.

The decadal growth rate of this company since its first household meeting (the fall of 1977) is 1,233.25 percent. The relatively high conversion growth rate (43.48%) compared with that of the transfer growth (26.09%) and the biological growth

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1 The lecturers in this convention were Drs. Robert Johnston, Arnold Kurtz, William Shea, Richard Davidson, Douglas Waterhouse, and Mr. Mark Regazzi of the Andrews University faculty.
(30.43%) shows the evangelistic fervor in this group in its formative period. Tables 7 and 8 reveal the statistics of the growth patterns of this group from the fall of 1977 to the end of 1981.

The Berrien Springs SDA Korean Company

It was August of 1977 when Dr. Choong Man Kim was called to Pawating Hospital in Niles near Andrews University campus. He and his family settled in Berrien Springs. There were several Korean students and their families residing in the residence apartments of Andrews University at this time.¹ For the fellowship of the Korean group in the Berrien Springs area it was unanimously agreed that they should start Friday evening meetings at each group members' home in turn. From May 1978 they started Sabbath worship services. This was the beginning of the Berrien Springs SDA Company.

The majority of the Korean company in Berrien Springs consists of the Korean students and their families in Andrews University. Besides the student families, there are some laymen who work near the University campus.²

Dr. and Mrs. Choong Man Kim are a very missionary-minded couple. Mrs. Kim met Mrs. Williams at Apple Valley Market. Impressed by Mrs. Kim's kindness, Mrs. Williams began to attend the worship

¹ These were: Hyun Chul Shin, Kwang Rim Chough, Sam Yong Lee, Byung Jo Rho, and Chun Soo Ahn.

² Dr. Choong Man Kim, Harry Ahn, Suk Jin Chung along with a few Korean ladies who are married to Americans comprise the membership of this company. An economic recession in Michigan has been affecting job availability in Berrien Springs. Consequently, few SDA Koreans dare try to move to this area.
### TABLE 7
MEMBERSHIP GROWTH OF BATTLE CREEK SDA KOREAN COMPANY (1977-1981)

<table>
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<tr>
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</tr>
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<tbody>
<tr>
<td>Members</td>
<td>(11)</td>
<td>11</td>
<td>21</td>
<td>27</td>
<td>33</td>
<td>31</td>
<td>31</td>
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<tr>
<td>Transfer (in)</td>
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<td>9</td>
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<tr>
<td>Conversion</td>
<td>1</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td></td>
<td></td>
<td>10</td>
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<td>Biological</td>
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<td>7</td>
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<td>Year-end Members</td>
<td>(11)</td>
<td>21</td>
<td>27</td>
<td>33</td>
<td>31</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 8
COMPARING GROWTH PATTERNS OF BATTLE CREEK KOREAN COMPANY (1977-1981)

<table>
<thead>
<tr>
<th>Type of Growth</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer</td>
<td>6</td>
<td>26.09</td>
</tr>
<tr>
<td>Conversion</td>
<td>10</td>
<td>43.48</td>
</tr>
<tr>
<td>Biological</td>
<td>7</td>
<td>30.43</td>
</tr>
<tr>
<td>Total</td>
<td>23</td>
<td>100.00</td>
</tr>
</tbody>
</table>
service regularly.\(^1\) There she was absorbed into the fellowship of the Korean group, and enthusiastically began Bible studies with pastor Chun Soo Ahn in June 1978, continuing until she was baptized on October 6, 1979 as the first fruit of the Berrien Springs Company.

When Mr. Williams agreed to invite his wife's mother to America, Mrs. Williams tried very hard to lead her unbelieving mother to Christ. During a six-months stay, she entreated her mother with great love and devotion to give her heart to Jesus Christ and led her to be baptized just before the termination of her stay in America.\(^2\)

The missionary endeavor of the Berrien Springs SDA Korean Company was bold but unsuccessful in Kalamazoo (April 20 to May 20, 1979). It was spurred into action when Company members heard that a Korean church was being planned in Kalamazoo by another denomination. Without much planning the company rushed into a combined evangelistic effort. Their good intentions, however, did not yield good results when the Kalamazoo SDA Church, which was hosting the company, became alarmed by the drive of the evangelistic expedition and demanded additional expense for the use of church facilities. Currently, pastor Kei Hoon Shin is conducting a series of Bible

---

\(^1\) Mrs. Soon Bun Williams came to America in August 1977 as a bride engaged to a former American serviceman to Korea. Living in Berrien Springs she had to cope with homesickness and loneliness. She thought that she was the only Korean living in the town, until she met Mrs. Chough and Mrs. Kim in May 1978. Her concentration on Bible study has been told repeatedly among the Korean company. (Interview with Mrs. Young Hi Kim on January 21, 1982.)

\(^2\) The mother of Mrs. Williams went back to Korea and became an active missionary in her rural village. Mrs. Williams has been sending the cassette-tape sermons and books to her mother in Korea. (Interview with Mrs. Williams on February 22, 1982.)
studies with the members of a South Bend Korean Presbyterian Church. Approximately thirty people eagerly meet every Thursday evening in South Bend for intensive household Bible study. Some conversions are anticipated from among the Korean students from Notre Dame University and some medical doctors who make up the study group.\(^1\) Another regular Bible study group led by pastor Kei Hoon Shin meets in the St. Joseph area. Three medical doctors and their wives are the members of this household meeting. In spite of the hardships involved in building a steady and strong church, the spirit of Gospel witnessing is noteworthy among the members of this small Korean congregation in Berrien Springs.

The growth of the Berrien Springs Korean Company has been restricted by the fact of the small number of Koreans living in this area. There are around 200 Korean families in the South Bend-Niles-Benton Harbor area.\(^2\) The effort of outreach to these ethnic groups by the SDA Korean congregation will continue until the day the Gospel truth is heard by all.

Since the main body of the congregation consists of the students and their families studying at Andrews University the decadal growth rate of this congregation is very low compared with other SDA Korean congregations in the eastern part of America. When

---

\(^1\) The South Bend household Bible study began in February 1982. Several Ph.D. candidates with three medical doctors are the main constituents of this group.

\(^2\) The Western Michigan Korean Association estimates the Koreans residing in this area as follows: In South Bend-Niles-Benton Harbor area, around 200 families; Battle Creek, 70 families; Kalamazoo, 200 people. (Interview with Dr. Choong Man Kim on January 21, 1982.)
students finish their studies they leave for another destination.  
(See table 9.)

<table>
<thead>
<tr>
<th>TABLE 9</th>
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<tbody>
<tr>
<td>MEMBERSHIP GROWTH OF BERRIEN SPRINGS</td>
</tr>
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</table>

<table>
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<tr>
<td>Members</td>
<td>(30)</td>
<td>30</td>
<td>26</td>
<td>28</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>Transfer (in)</td>
<td>5</td>
<td>13</td>
<td>11</td>
<td>29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conversion</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biological</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transfer (out)</td>
<td>11</td>
<td>11</td>
<td>8</td>
<td>30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Year-end Members</td>
<td>30</td>
<td>26</td>
<td>28</td>
<td>33</td>
<td></td>
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</tr>
</tbody>
</table>

As table 10 shows, the comparison of the transfer growth rate (-33.33%) to that of the conversion growth (133.33%) reveals that this SDA Korean Company is not stable in its membership structure. There has been no biological growth at all during the past three years.

The non-student members of the church have been aroused by the lack of growth of the church, and have made proposals in the church board meeting that the Sabbath School and worship service be held in South Bend. The location of the church in Berrien Springs was questioned very seriously among the board members recently. The future of this company will be different if they take a more decisive move toward the propagation of the Gospel in order to fulfill the Great Gospel Commission.
### TABLE 10
COMPARISON OF GROWTH PATTERNS IN BERRIEN SPRINGS SDA KOREAN COMPANY (1978-1981)

<table>
<thead>
<tr>
<th>Type of Growth</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer</td>
<td>-1</td>
<td>-33.33</td>
</tr>
<tr>
<td>Conversion</td>
<td>4</td>
<td>133.33</td>
</tr>
<tr>
<td>Biological</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3</td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

The Detroit SDA Korean Church

The Detroit SDA Korean Church has just arrived at an important turning point in its ten years' history in the metropolitan city of Detroit. Forty-nine members of the church among a 10,000 Korean population are facing the task of sharing the three angels' message in the midst of economic recession and hardship.

As in Chicago and New York, the Korean Seventh-day Adventist immigrant nurses and their husbands became the core members of the first Korean group in Detroit beginning in the early 1970s. A few doctors' families also participated in raising up an SDA Korean congregation in this city.¹

When Mr. Soon Kil Park arrived in Detroit in 1972, he was received by Mr. Il Wung Kim at the Detroit International Airport

¹Mrs. Chung Ja Hong (Dr. Hong's wife) came to Detroit as the first SDA Korean immigrant followed by Jai Yoon Oh and Dr. Sunggeun Im from 1968 to 1969. In the beginning of the 1970s Il Wung Kim, Dong Bek Hwang, Soon Kil Park, Kunil Chung, and Kwan Soo Kim arrived with their nurse-wives. These became the core members of the Detroit SDA Korean Church. The Korean group elected Kwan Soo Kim, M.D., and Il Wung Kim as the liaison officers of the group for the coordination of the necessary arrangements between the conference and the believers.
and was hosted by him for some time. When he visited the Metropolitan SDA Church on the following Sabbath he met several Korean families in this church—Il Wung Kim, Dong Bek Hwang, and others with their family members.¹

In 1973 and 1974 more immigrant SDA Koreans arrived in Detroit. Naturally, the Korean group wanted to set up an ethnic Korean church. In the process of organizing the Korean church, an internal conflict erupted and this became a stumbling block to many new members even in the subsequent years. The administration of the Michigan Conference helped to organize the Detroit SDA Korean Company on March 1, 1975, and again to organize the Korean church on November 29, 1975.² Pastor Hyung Chong Pak served as a temporary worker for the church until the conference and the church replaced him by Elder Paul Im. Elder Im served as a temporary pastor with dedicated fervor and possessed a warm personality. During his stay in Detroit three persons were baptized in 1976.³ The arrival of pastor Kwang Oh Kim after his graduation from the SDA Theological Seminary triggered an expectation among the members due to his academic background. However, in the opinion of some, economic recession in Michigan, especially in urban Detroit, and the

¹Dr. Sunggeun Im's family attended Warren SDA Church in the north-eastern suburb of Detroit city at this time.
²An interview with the clerk of Detroit SDA Korean Church on November 21, 1981.
³Pastor Im was a retired minister from Korea. With a systematic visitation program and the correspondence Bible study course he encouraged the new church to foster the spirit of witnessing during his stay from March 1976 to March 1977. Uyong Choi and two other junior members were baptized as the first fruits of this Korean church in Detroit.
divisive spirit among the members because of family conflicts may have hindered the growth of the Detroit SDA Korean Church.

Recently, however, the spirit has changed as the members have united to purchase a new church building. Laboring together after years of cold self-reservation, they began writing a meaningful chapter in the history of the Detroit SDA Korean Church. The spirit of coherence is now recovered. The membership growth is shown in Table 11.

The decadal growth rate of the church from December 1975 to December 1981 is 252.72 percent. The major source of church growth has been the continuous immigration flow from Korea.

Table 11

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<tbody>
<tr>
<td>Members</td>
<td>(23)</td>
<td>23</td>
<td>42</td>
<td>42</td>
<td>46</td>
<td>51</td>
<td>57</td>
<td>49</td>
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<tr>
<td>Transfer (in)</td>
<td></td>
<td>21</td>
<td>8</td>
<td>5</td>
<td>7</td>
<td>2</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>Conversion</td>
<td></td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>7</td>
<td></td>
<td></td>
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<tr>
<td>Biological</td>
<td></td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transfer (out)</td>
<td></td>
<td>4</td>
<td>8</td>
<td>5</td>
<td>3</td>
<td>8</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Year-end Members</td>
<td></td>
<td>23</td>
<td>42</td>
<td>42</td>
<td>46</td>
<td>51</td>
<td>57</td>
<td>49</td>
</tr>
</tbody>
</table>

(55.55%). The relatively low figures of the conversion growth (25.93%) rates indicate the lack of Gospel witnessing during the past six years. Twenty-eight out of forty-three members transferred to other
places seeking better job opportunities; this makes the net transfer growth fifteen.¹ (See table 12).

TABLE 12

COMPARISON OF THE GROWTH PATTERNS IN DETROIT SDA KOREAN CHURCH (DEC. 1975-DEC. 1981)

<table>
<thead>
<tr>
<th>Type of Growth</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer</td>
<td>15</td>
<td>55.55</td>
</tr>
<tr>
<td>Conversion</td>
<td>7</td>
<td>25.93</td>
</tr>
<tr>
<td>Biological</td>
<td>5</td>
<td>18.52</td>
</tr>
<tr>
<td>Total</td>
<td>27</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The New York SDA Korean Church

The pioneer of Korean Seventh-day Adventists in the Greater New York area was Hyung Lin Kim² who came to America in 1922 as a student. The holding of an independent worship service by the immigrant SDA Koreans, however, began only with the arrival of SDA nurses and medical doctors who were able to immigrate to America.

¹The in-depth interviews with the pastor and the lay leaders have revealed that there were two causes to this moving out of the members: the first one is economic, the second one is related to the church power conflict in former years.

²Mr. Hyung Lin Kim was a Presbyterian when he came to America as a student in 1922. In that year the Japanese government allowed six Koreans to study in America as a conciliatory gesture because of the international condemnation of its oppressive occupation of the Korean peninsula. Mr. Kim was one of them. His conversion came in 1945 through attending a public evangelistic meeting conducted by Elder R. A. Anderson in New York. Elder R. S. Watts sought him out in a friendly visit and he became a Seventh-day Adventist. He was one of the few Korean Adventists in New York city until the flow of fellow Seventh-day Adventists in the 1970s led to an SDA Korean church in this city. (Telephone interview with Hyung Lin Kim on March 22, 1982.)
beginning from the 1970s in accordance with the Immigration Reformed Act of 1965.

In 1971 an Asian Sabbath School class was organized in the Crossroad SDA Church in New York City, in which Mr. Hyung Lin Kim and a number of Korean nurses were joined. When the new influx of SDA Korean immigrants settled in New York City, another group was formed in the Jackson Heights SDA Church, and this later became the mother church of the New York SDA congregation. The perceived moral atmosphere of the Manhattan district and the lack of parking facilities in the Crossroad SDA Church caused the Korean group to worship with fellow Koreans at the Jackson Heights SDA Church. When the meetings became large enough, they began a separate Korean congregation. The believers formed a committee to prepare for the new church organization on November 23, 1974. Though there appeared some indications of power conflict among the members, more than 95 percent of the believers supported the plan of the committee to start a Korean church. After the Greater New York Conference voted for the organization of the New York SDA Korean Church on February 11, 1975, the Korean congregation of the Jackson Heights SDA Church was ready for the independent operation under the jurisdiction of Kenneth Harding, the senior pastor of the church. Pastor Keun Suk Oh became an associate pastor of the church for the Korean

---

1 Interviews with the early believers in the New York SDA Korean Church reveal that there was a sort of power conflict in this stage of church organization. In spite of strong opposition of a minority group, the majority decided to form a separate Korean congregation. Pastor Keun Suk Oh was called by the majority to lead this growing Korean group; others held that they should wait for a "right person" in the future.
congregation on May 31, 1975. Needless to say it was a very memorable occasion for sixty-eight charter members.

The Korean company in the Jackson Heights SDA congregation moved to Greater New York Academy on October 1975 as preliminary move toward the establishment of an independent church on January 1976. By then there were about seventy-five members.

By March 21, 1981 the total Sabbath School membership of the New York SDA Korean Church was 321 (152 baptized members and 160 non-baptized members). Before this date sixteen members went to the New Jersey SDA Korean congregation in 1977, and thirty others later separated themselves to become the core members of the Pearl River SDA Korean congregation.

Interviews with the lay people have revealed that the prosperity of the New York Korean SDA congregation and its expansions owe much to the vigorous spirituality that the church developed under the dedicated leadership of pastors Keun Suk Oh and Eung Joon Lee. Their tactful pastoral guidance piloted the church safely through crises and tensions that could have resulted in internal conflict. Pastor Oh came to America as a visitor on March 24, 1972. The first place he landed was Denver, Colorado, where he worked as a Gospel canvasser in the Colorado Conference for two years. When

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1 An investigation of the church record book with Kyung Chul Kim, the clerk. (Interview with Kyung Chul Kim, Pyung Woong Kim, and others on March 21, 1981.)

2 The Pearl River SDA Korean Church has been a branch of the New York SDA Korean Church for Friday evening household meetings for two years from 1979 to 1981. The mother church allowed the members of upstate area to organize a new congregation from October 1, 1981. This was the first case of a Korean SDA church peacefully separating from its mother church.
he obtained his immigrant visa, he moved to New York with his family and has attended the Jackson Heights SDA Korean congregation since November 24, 1974. Through the recommendation of the congregation, the Greater New York Conference employed him as a part-time worker on May 31, 1975, until he was recognized as a fulltime pastor on January 1, 1976.

Elder Eung Joon Lee has played an indispensable role in successfully establishing the church ever since he joined the New York Korean congregation in the Jackson Heights SDA Church on April 20, 1974. He is a retired pastor with much experience in various responsibilities in the Adventist church. But he and his large family submitted tactfully and humbly to the leadership of the younger pastor and lent their assistance to him.

As was seen in Table 13, the decadal growth rate of the New York SDA Korean Church during the last seven years is 264.27 percent. If those believers who transferred to form two new congregations were included, the rate would be higher. Since the separation of the Pearl River group the New York congregation has experienced a steady spiritual revival which has enabled the old members of the church to consecrate themselves with a new determination for the cause of the Lord in the city. The comparison of the three growth patterns is shown in table 14.

The New Jersey SDA Korean Church

The New Jersey SDA Korean Church was founded in December 1976 when several families met together for a worship service in
TABLE 13
MEMBERSHIP GROWTH OF NEW YORK SDA KOREAN CHURCH (1975-1981)

<table>
<thead>
<tr>
<th></th>
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<tr>
<td>Members</td>
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<td>89</td>
<td>83</td>
<td>106</td>
<td>126</td>
<td>162</td>
<td>183</td>
<td></td>
</tr>
<tr>
<td>Transfer (in)</td>
<td>16</td>
<td>5</td>
<td>17</td>
<td>3</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
<td>72</td>
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<tr>
<td>Conversion</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>15</td>
<td>3</td>
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<td>2</td>
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<td>Transfer (out)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Year-End Members</td>
<td>87</td>
<td>89</td>
<td>83</td>
<td>106</td>
<td>126</td>
<td>162</td>
<td>183</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TABLE 14
COMPARISON OF GROWTH PATTERNS IN NEW YORK CONGREGATION (1975-1981)

<table>
<thead>
<tr>
<th>Type of Growth</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer</td>
<td>56</td>
<td>48.28</td>
</tr>
<tr>
<td>Conversion</td>
<td>58</td>
<td>43.10</td>
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<tr>
<td>Biological</td>
<td>10</td>
<td>8.62</td>
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<tr>
<td>Total</td>
<td>116</td>
<td>100.00</td>
</tr>
</tbody>
</table>
one of their houses. They decided unanimously that they should meet once a month in the New Jersey area. Many were members of the New York SDA Korean Church and lived in Staten Island and various places in New Jersey near New York City. Mr. Hyun Il Kang initiated an SDA Korean congregation in the New Jersey area and urged each family living there to join him.

On the first Sabbath day of November 1977, the New Jersey SDA Korean Company was organized with thirteen members. At first the pastor of the Plainfield SDA Church allowed the Korean group to meet in one of the rooms of his church for the worship service on the Sabbath day. When Elder Thomkins, the president of the New Jersey Conference at the time heard this, he advised the Korean group to combine their meeting with the Perth Amboy SDA Church, whose membership had deteriorated to only seven adults. On May 14, 1977, the Korean group held the first public worship service at the Perth Amboy SDA Church.2

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1 In January 1976, the first two Seventh-day Adventist Korean families came to Piscataway, New Jersey. Another two families were living six miles away. Dr. and Mrs. Jin Sun Kim felt their own spiritual need to witness the Gospel among the increasing Koreans, who would otherwise have been left without the Good News. Asking the Lord to provide the means to accomplish the Great Gospel Commission, Mrs. Kim focused her prayer on starting an ethnic Korean church in New Jersey. When Hyun Il Kang's family moved into New Jersey, this prayer was answered by his incessant activity as a coordinator among the believers and also between them and the conference officers.

2 The Perth Amboy SDA Church was a Czechoslovakian church. There remained only seven adult believers in their senior age at the time the conference made an adjustment for the Korean group to hold a combined meeting on the Sabbath day. Two separated Sabbath Schools and one combined worship service in English was the mode of the overall program in this church until the Koreans went to another meeting place when their rapidly growing membership could no longer be accommodated in Perth Amboy.
Determined to have their own church to more effectively evangelize the nearby Korean community, the members of the company called Pastor Moon Kyung Ko to lead them. He was a powerful preacher, a successful organizer, and an able teacher of the Gospel in Korean. Under his influence and leadership the members became much better equipped for evangelistic work. As the New Jersey congregation was organized into a church on December 16, 1978, the able leadership of Pastor Ko and the dedicated effort of the whole congregation several means of reaching out to Korean immigrant society in public evangelism were devised: private Bible studies, household Bible classes, and weekend camp meetings. Pastor Ko and the lay leaders of the church discovered that the cassette-tape ministry was extremely helpful among the non-SDA Korean community where most were affiliated with other denominations.\(^1\) The Seventh-day Adventist pastor would hardly have been accepted into those homes which have been affected by the influence of their own pastors. But the cassette-sermons could easily get into their houses, grocery stores, and other business establishments. From the sermons many realized the superficiality of the religious life they were leading under the tensions of immigrant life. Some of them were eventually drawn to the household Bible study groups which were conducted by the pastor and the church elders in their houses and

---

\(^1\) Many of the Korean immigrants to America were associated with the Christian churches of various denominations. So-called "airport ministry" of Korean pastors for the new immigrant Koreans and their families indicates an intense competition among the ministers to increase congregations under his/her influence. Because many of the churches were raised by the pastors among Korean immigrants in such an efficient manner, the pastors tended to regard them as their personal churches.
later were baptized into the church.  

"It took two years for me to build a missionary-minded congregation in this church. By teaching the powerful words of God and by setting a constant example for soul-winning before them the Lord has blessed our church to maintain an atmosphere of love for the new comers whenever they visited the church." The motto of the entire congregation has been "To save souls," and it was well-chosen and acted upon. Although it has been only three years since the New Jersey SDA Korean Church was organized, the increase of membership, especially in conversion growth, has been the most outstanding among the immigrant SDA Korean churches in America.

As table 15 shows, the decadal growth rate of the New Jersey SDA Korean Church during the past four years is 7,248.55 percent. This church has been successful in half of the members consists of the new believers. All of them are actively involved in soul-winning ministry with the pastor. The church expects to baptize twenty-five new believers this year besides the baptism of spouses and children of their own members.

---

1 The testimonies of the new believers after the baptismal ceremony have shown that one of the main reasons for their conversion from other denominations was the atmosphere of brotherly love among the New Jersey church members. (Interviews with the pastor and the elders of the church on November 28, 1981.)

2 Pastor Moon Kyung Ko of New Jersey SDA Korean Church on November 28, 1981.

3 Not included in the conversion growth of thirty-seven are related family members of the new believers who attend the church currently. There are many new believers meeting with four household Bible study groups quite regularly each Friday evening. (Interview with Pastor Ko on November 28, 1981.)
TABLE 15
MEMBERSHIP GROWTH OF NEW JERSEY
SDA KOREAN CHURCH (1978-1981)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Member</td>
<td>(27)</td>
<td>27</td>
<td>44</td>
<td>83</td>
<td>98</td>
<td></td>
</tr>
<tr>
<td>Transfer (in)</td>
<td>10</td>
<td>27</td>
<td></td>
<td></td>
<td></td>
<td>37</td>
</tr>
<tr>
<td>Conversion</td>
<td>6</td>
<td>12</td>
<td>19</td>
<td></td>
<td></td>
<td>37</td>
</tr>
<tr>
<td>Biological</td>
<td>4</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>Transfer (out)</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td></td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>Year-end Members</td>
<td>27</td>
<td>44</td>
<td>83</td>
<td>98</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As it is shown in table 16, the conversion growth rate is highest (52.11%) compared with that of the transfer growth (36.62%) and the biological growth (11.27%). We must recognize, however, that when this church started in 1977, it only had eighteen members.

TABLE 16
THE COMPARISON OF GROWTH PATTERNS
IN NEW JERSEY SDA KOREAN CHURCH
(NOVEMBER 1977-DECEMBER 1981)

<table>
<thead>
<tr>
<th>Type of Growth</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer</td>
<td>26</td>
<td>36.62</td>
</tr>
<tr>
<td>Conversion</td>
<td>37</td>
<td>52.11</td>
</tr>
<tr>
<td>Biological</td>
<td>8</td>
<td>11.27</td>
</tr>
<tr>
<td>Total</td>
<td>71</td>
<td>100.00</td>
</tr>
</tbody>
</table>
The Toronto SDA Korean Church

Toward the end of 1960s a number of Korean nurses were admitted into Canada as immigrants. The Seventh-day Adventist nurses and their families came to Toronto in this immigration flow and settled there.

The late Jung Cha Kim was probably the first SDA immigrant nurse to arrive in Toronto in March 1966. In 1967 she invited her friend Mrs. In Sook Hong and her family to work in Branson Hospital as a nurse. When Mrs. Hong came to the Willowdale church one Sabbath morning in June 1967, there were only a few Koreans in a predominantly Caucasian church. From 1967 to 1968 more SDA Korean nurses and their families arrived in Toronto.

When Mr. Bong Woo Rho came to the Willowdale SDA Church on March 29, 1970, he met approximately thirty Koreans, including children. The Korean group formed a separate Sabbath School class, one of three ethnic minority groups in that church. The group leader was the late Elder Sung Won Im, who led the Koreans in meaningful lesson studies. When the Korean group grew, they began an independent worship service in March 1972 under the auspices of the Willowdale SDA Church. From 1968 to 1972 two men were baptized as a result of their marriages to two SDA girls. These were the only two in conversion growth, all other increase was due to transfer growth by immigration.

An interview with Mr. Bong Woo Pho reveals that there were around ten families greeting him on this day at Willowdale SDA Church. They were, Elder Sung Won Im, Hyun Tae Hong, Young Mok Lee, Han Young Chang, Seung Yoon Ahn, In Hwan Choi, Hong Bae Kim, Young Jin Lee, Young Chun Lee, and their families with Miss Eun Sook Park, his fiancee.
There were four main family groups aside from small isolated families in the Korean congregation. A subtle family competition and tension mounted during the selection of the pastor of the church. By the Spring of 1975 the Korean congregation had grown to eighty members and were organized into the Toronto SDA Korean Church. Pastor Hyung Chong Pak was called as a full time pastor of the church by the Ontario Conference.

The Toronto SDA Korean Church has been one of the few churches in North America where the cooperation between the pastor and the lay people has been outstanding. The pastor's ministerial priorities have been preaching and teaching of the Bible and, again, coordinating church affairs. In order to teach the new members of the church and the baptismal candidates, he translated into Korean "The Bible Speaks"--a series of Bible study tools. The convenience of this series was recognized not only in his own experience of teaching new believers but also by many other lay leaders of the SDA Korean churches in North America. The growth of the New Jersey SDA Korean Church is related partially to the use of this series for one of its group Bible studies.

According to Mr. Rho, the church formed a recommendation committee of the church board members and a certain number of lay representatives. After a serious discussion the committee was able to submit the names of five persons to the Ontario Conference to consider and to decide upon the best person for the church. The conference made contact with each person and chose Hyung Chong Pak as the pastor of the Toronto SDA Korean congregation.

Especially, Heung Sik Kim said that his own group Bible-study team has been using this tool with much success. After his initial attempt the other teams also started to use the same material to teach their groups with excellent results.
the Toronto SDA Korean Church has been so occupied with the teaching new believers that sometimes he was not able to visit promptly those old believers whoever in need. When the complaints of the old members were heard, the church board members decided to relieve the burden of the pastor by organizing elder's visiting teams to meet the pressing needs of the church members. Thus the church was able to satisfy the felt-needs of the members and at the same time to allow the pastor the freedom to concentrate his effort on visiting and teaching the newly interested people.

In the view of some members, one weak point of the Toronto SDA Korean Church has been the competitive attitudes of the big family groups as they participate in the leadership roles of the church. Mr. Bong Woo Rho and Woon Uk Im, however, have been elected as elders of the church during each of the past six years. They have tried to maintain a spirit of unity among the members with discretion and good Christian example.

The actual membership of the church at the time of the organization was eighty, according to Ontario Conference records. The present membership is 158. The decadal growth rate of the Toronto SDA Korean congregation from 1975 to 1981 is 184.92 percent. The comparison of transfer growth rate (41.46%) with that of the conversion growth (36.58%) and the biological growth (11.04%) shows that this church has been growing steadily since 1975. (See tables 17 and 18.)

The future of this church would be brighter if it were to train the lay leaders to share the burden of the pastor to teach and to convert those 30,000 Koreans in the metropolitan Toronto.
### TABLE 17
MEMBERSHIP GROWTH OF TORONTO SDA KOREAN CHURCH (1975-1981)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Member</td>
<td>(80)</td>
<td>82</td>
<td>100</td>
<td>115</td>
<td>125</td>
<td>133</td>
<td>149</td>
<td>158</td>
<td></td>
</tr>
<tr>
<td>Transfer (in)</td>
<td>13</td>
<td>9</td>
<td>3</td>
<td>21</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>46</td>
</tr>
<tr>
<td>Conversion</td>
<td>2</td>
<td>2</td>
<td>7</td>
<td>3</td>
<td>2</td>
<td>7</td>
<td>7</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Biological</td>
<td>5</td>
<td></td>
<td>4</td>
<td>6</td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>Transfer (out)</td>
<td>1</td>
<td></td>
<td></td>
<td>11</td>
<td></td>
<td></td>
<td></td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Death</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Year-end Member</td>
<td>82</td>
<td>100</td>
<td>115</td>
<td>125</td>
<td>133</td>
<td>149</td>
<td>158</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 18
COMPARISON OF GROWTH PATTERNS IN TORONTO SDA KOREAN CHURCH (1975-1981)

<table>
<thead>
<tr>
<th>Type of Growth</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer</td>
<td>34</td>
<td>41.46</td>
</tr>
<tr>
<td>Conversion</td>
<td>30</td>
<td>36.59</td>
</tr>
<tr>
<td>Biological</td>
<td>18</td>
<td>21.95</td>
</tr>
<tr>
<td>Total</td>
<td>82</td>
<td>100.00</td>
</tr>
</tbody>
</table>
CHAPTER V

THE ANALYSIS OF QUESTIONNAIRE DATA

This chapter is intended to show that the theological motives seen in the planting and growth of the early church were paralleled in the planting and growth phenomena of the immigrant Korean SDA churches in North America. Through the analysis of the questionnaire data the responsive attitudes toward the Great Gospel Commission among the immigrant SDA Koreans is made clear in activities of daily witnessing, daily prayer, and the evangelistic concern to save other souls.

There seems to be a strong similarity between the growth patterns of the early church and of the immigrant Korean SDA congregations in their utilizing family ties as bridges of congregational growth. The transfer growth, biological growth, and even the conversion growth were primarily obtained through family-to-family contacts.

As the early Christians had tried to reach their own people in their own social and cultural milieu, so the Korean SDA immigrants have been trying quite successfully to reach their own people--the fast-growing immigrant Korean communities in North America. This intracultural endeavor has been very fruitful because immigrant life is a time of loneliness, alienation, troubles, and frustration. This chapter also makes clear the
sporadic instances of transcultural evangelism by the Korean Adventists to reach other ethnic groups in relation with a positive response to crossing racial and cultural barriers in order to proclaim the Gospel to other ethnic minority groups from the Orient.

A holistic ministry to the physical, mental, and spiritual needs of ordinary people under the yoke of the marginal situation in which immigrants find themselves has been revealed in the assessment of pastoral ministry of the Korean SDA pastors. Finally the role of a meaningful Gospel communication is analyzed with its different shades of application to the first-generation immigrant Koreans and to the second-generation Korean-Americans.

**General Information on the Respondents**

The membership total of the eight SDA Korean congregations investigated was 795 by the end of December 1981. Table 2 indicated that 488 questionnaires were collected. This is 61.38 percent of the total membership. The proportion of male (48.8%) and female (49.2%) respondents is quite even. Of the 488 persons who responded, 325 persons (66.6%) were married, while 106 (21.7%) were single. There were very few who were divorced (1.4%) or separated (1%). (See table 19.)

There were 65.8 percent (321 persons) of the total respondents who had been baptized in Korea, while 27.1 percent (133 persons) had been baptized in North America or some other country. This fact reveals its predominantly first-generation nature of congregations at the present time—a factor worth considering in planning important church affairs. (See table 20.)
TABLE 19
THE MARITAL STATUS OF SDA KOREAN CONGREGATION MEMBERS

<table>
<thead>
<tr>
<th>Status</th>
<th>Single</th>
<th>Married</th>
<th>Divorced</th>
<th>Separated</th>
<th>Widowed</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>106</td>
<td>325</td>
<td>7</td>
<td>5</td>
<td>27</td>
<td>18</td>
<td>488</td>
</tr>
<tr>
<td>Percentage</td>
<td>21.7</td>
<td>66.6</td>
<td>1.4</td>
<td>1.0</td>
<td>5.5</td>
<td>3.7</td>
<td>100</td>
</tr>
</tbody>
</table>

TABLE 20
THE PLACE OF BAPTISM OF THE MEMBERS

<table>
<thead>
<tr>
<th>Place of Baptism</th>
<th>Korea</th>
<th>America</th>
<th>Other Countries</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>321</td>
<td>108</td>
<td>24</td>
<td>34</td>
<td>488</td>
</tr>
<tr>
<td>Percentage</td>
<td>65.8</td>
<td>22.3</td>
<td>4.9</td>
<td>7.0</td>
<td>100</td>
</tr>
</tbody>
</table>

As table 21 shows, 34.4 percent (168 persons) of the respondents belong to the 36-50 age group, while another 32.2 percent (157 persons) belong to the 20-35 age group. The backbone of SDA Korean congregations consists of those who are relatively young. A total 66.6 percent of the respondents are between the ages of 20-50.

TABLE 21
THE AGE GROUPS OF THE MEMBERS

<table>
<thead>
<tr>
<th>Ages</th>
<th>Under 19</th>
<th>20-35</th>
<th>36-50</th>
<th>51-65</th>
<th>Over 65</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>63</td>
<td>157</td>
<td>168</td>
<td>46</td>
<td>41</td>
<td>13</td>
<td>488</td>
</tr>
<tr>
<td>Percentage</td>
<td>12.9</td>
<td>32.2</td>
<td>34.4</td>
<td>9.4</td>
<td>8.4</td>
<td>2.7</td>
<td>100</td>
</tr>
</tbody>
</table>
The income level of SDA Korean immigrants is relatively good (see table 22). Slightly more than 30 percent (154 persons) of the respondents fall in the family income level above $25,000, while another 18.9 percent (92 persons) belong in the $16,001-$25,000 bracket. Another 37.1 percent (181 persons) are under $16,000. There were 28 members (5.7%) who reported an income of $50,001-$100,000, while only four persons earned more than $100,000 in a year.

### TABLE 22
THE FAMILY INCOME DISTRIBUTION

<table>
<thead>
<tr>
<th>Income Scale</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under $8,000</td>
<td>85</td>
<td>17.4</td>
</tr>
<tr>
<td>$8,001-$16,000</td>
<td>96</td>
<td>19.7</td>
</tr>
<tr>
<td>$16,001-$25,000</td>
<td>92</td>
<td>18.9</td>
</tr>
<tr>
<td>$25,001-$50,000</td>
<td>122</td>
<td>25.0</td>
</tr>
<tr>
<td>$50,001-$100,000</td>
<td>28</td>
<td>5.7</td>
</tr>
<tr>
<td>Above $100,000</td>
<td>4</td>
<td>0.8</td>
</tr>
<tr>
<td>No Answer</td>
<td>61</td>
<td>12.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>488</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The SDA Korean congregations in America are generally faithful tithe payers. As table 23 reveals, 389 (79.7%) of 488 members are tithe payers whenever they have incomes. Interviews with pastors of churches in Hinsdale (Illinois), New York, and New Jersey\^1 confirm the fact that more than 90 percent of the members with various

\^1Elder Don Schneider, the president of the New Jersey Conference, complimented the New Jersey SDA Korean congregation as the church achieving the highest per capita tithe in 1981.
incomes are faithful tithe payers.

**TABLE 23**

THE REGULAR TITHE PAYING OF THE MEMBERS

<table>
<thead>
<tr>
<th>No Income</th>
<th>Never</th>
<th>Sometimes</th>
<th>Always</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>39</td>
<td>39</td>
<td>68</td>
<td>321</td>
<td>488</td>
</tr>
<tr>
<td>Percentage</td>
<td>8.0</td>
<td>8.0</td>
<td>13.9</td>
<td>65.8</td>
<td>100</td>
</tr>
</tbody>
</table>

The faithfulness in tithe paying was not duplicated by regular support for soul-winning work. Only 221 (45.3%) of 488 respondents support their churches' missionary work regularly with their money, while 148 (30.3%) others do it sporadically. (See table 24.)

**TABLE 24**

THE REGULAR FINANCIAL SUPPORT FOR SOUL-WINNING

<table>
<thead>
<tr>
<th>Never</th>
<th>Sometimes</th>
<th>Always</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>96</td>
<td>148</td>
<td>221</td>
<td>488</td>
</tr>
<tr>
<td>Percentage</td>
<td>19.6</td>
<td>30.3</td>
<td>45.3</td>
<td>4.7</td>
</tr>
</tbody>
</table>

The devotional life of the SDA Korean believers is indicated in table 25. Daily Bible study is practiced by 248 members (50.8%), 179 others (36.7%) try to do so, while 48 (9.5%) of the respondents do not do so. Similar responses are shown in daily family worship; 254 members (52.1%) practice family worship every day, 134 (27.5%) find some difficulty in keeping up the habit of daily family worship,
while 80 members (16.1%) do not practice it. This situation could perhaps be changed in the future by reviving a spirit of genuine concern among the believers.

The believers' attitudes toward Ellen G. White and her books are quite positive among SDA Korean congregations. One hundred fifty-seven (32.2%) respond that they regularly read the books of Mrs. White, while 198 others (40.6%) try to do so. One hundred fourteen (23.2%) show an apparent indifference on this subject. (See table 25.)

TABLE 25
THE PERSONAL DEVOTIONAL LIFE OF MEMBERS (Percentages Shown in Parenthesis)

<table>
<thead>
<tr>
<th></th>
<th>Never</th>
<th>Sometimes</th>
<th>Always</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily Bible Study</td>
<td>46</td>
<td>179</td>
<td>248</td>
<td>15</td>
<td>488</td>
</tr>
<tr>
<td></td>
<td>(9.5)</td>
<td>(36.7)</td>
<td>(50.8)</td>
<td>(3.1)</td>
<td>(100)</td>
</tr>
<tr>
<td>Daily Family Worship</td>
<td>80</td>
<td>134</td>
<td>254</td>
<td>20</td>
<td>488</td>
</tr>
<tr>
<td></td>
<td>(16.4)</td>
<td>(27.5)</td>
<td>(52.1)</td>
<td>(4.1)</td>
<td>(100)</td>
</tr>
<tr>
<td>Study of E. G. White</td>
<td>114</td>
<td>198</td>
<td>157</td>
<td>19</td>
<td>488</td>
</tr>
<tr>
<td>Books</td>
<td>(23.3)</td>
<td>(40.6)</td>
<td>(32.2)</td>
<td>(3.9)</td>
<td>(100)</td>
</tr>
</tbody>
</table>

In many congregations those who lead out in lay ministry are those who have had formal Adventist education. There are 49 (10%) lay leaders who have attended Adventist schools for more than thirteen years; 252 others (51.7%) respond that they have attended Adventist schools for more than two years. One hundred seventy-three believers (35.5%) have had no past relation with Adventist schools. The large percentage with some SDA education is a real asset among
SDA Korean congregations in that many faithful lay leaders can be found among them.

The Dynamics of the Great Gospel Commission among SDA Korean Immigrants

Korean immigrants came to America for various motives.¹ The Seventh-day Adventist Korean immigrants share almost the same motives as other Korean immigrants: (1) the opportunity for better jobs and a higher standard of living, (2) political stability away from the threat of communism, (3) accompanying family immigration, and (4) study.² Once admitted into America, however, many Adventist Korean immigrants feel that their family members in Korea should have the same privilege of coming to America. They also seem to have guilty consciences that can only be assuaged by trying to do something meaningful for fellow Korean immigrants by participating in sacrificial ministry through the church. At first, because they are busy simply adjusting themselves to new social, cultural, and economical surroundings, they have hardly any time to consider their own spiritual and moral obligations to the church. Once they reach a certain degree of economic stability—the primary objective of immigration—this sense of moral obligation to serve their own

¹Lee Kun Ho, "Especially Designed Ministry for Korean Immigrants in the United States of America and the Biblical Justification of Migrations as from the Old Testament," (D.Min. project paper, Perkins School of Theology, 1974), p. 54.

²As a result of extensive interviews with SDA Korean immigrants, it became clear that the foremost motive of immigration has been a better and elevated standard of living.
people presses the SDA immigrant Koreans to seek to respond to the Gospel Commission.

The period of assimilation into the new environment is a time of personality crisis for many SDA Koreans. The fear of financial failure drives them to work extended hours in various states of underemployment. Spiritually, this is a time of barrenness. There simply is no extra time nor energy left to propagate the saving message as far as the ordinary members of the church are concerned. Table 26 shows this clearly. Of the 488 respondents, 206 persons (42.2%) reported they were just too busy to do any meaningful Christian witnessing. There were 65 members who were wholly or partially responsible for bringing more than six people into the church.

The spirit of witnessing among the members as a whole, however, is relatively high as table 27 shows. The majority feel the necessity of witnessing in their daily activity. It is quite encouraging to note that 200 persons (41%) witness continually in their contacts with non-Adventists whether they are Koreans or not. Another 185 (37.9%) try to witness occasionally, indicating their desire to be more competent Gospel witnesses. If we recognize the importance of Gospel witnessing as a spiritual gauge for measuring the church's responsiveness to the Gospel Commission, we can conclude that in the SDA Korean Churches in America nearly 80 percent of the total membership show such a responsiveness in their daily life.

The percentages above are closely related to the members' daily prayers for the conversion of specific people (see table 28).
### TABLE 26


<table>
<thead>
<tr>
<th>None</th>
<th>One</th>
<th>2-5</th>
<th>6-10</th>
<th>Over 10</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>206</td>
<td>72</td>
<td>134</td>
<td>31</td>
<td>34</td>
<td>11</td>
<td>488</td>
</tr>
<tr>
<td>42.2</td>
<td>14.8</td>
<td>27.5</td>
<td>6.4</td>
<td>7.0</td>
<td>2.3</td>
<td>100</td>
</tr>
</tbody>
</table>

### TABLE 27

**Witnessing of the Members in Everyday Activities**

<table>
<thead>
<tr>
<th>Never</th>
<th>Sometimes</th>
<th>Usually</th>
<th>Always</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>81</td>
<td>185</td>
<td>117</td>
<td>83</td>
<td>22</td>
<td>488</td>
</tr>
<tr>
<td>16.6</td>
<td>37.9</td>
<td>24.0</td>
<td>17.0</td>
<td>4.5</td>
<td>100</td>
</tr>
</tbody>
</table>

### TABLE 28

**Daily Prayer by Members for the Conversion of Specific People**

<table>
<thead>
<tr>
<th>Actual Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td>117</td>
</tr>
<tr>
<td>Sometimes</td>
<td>193</td>
</tr>
<tr>
<td>Usually</td>
<td>74</td>
</tr>
<tr>
<td>Always</td>
<td>86</td>
</tr>
<tr>
<td>No answer</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>488</td>
</tr>
</tbody>
</table>
Eighty-six believers (17.6%) of 488 constantly remember specific persons in their prayers. In addition, 74 members (15.2%) try to witness in their lives consistently (though not as strictly as those who pray always), while 193 (39.5%) occasionally remember in prayer those who need conversion. A prayerful spirit permeates over 30 percent of the total believers for the conversion of specific people who are not in Christ.\(^1\)

Interviews revealed that in most cases unbelieving family members and relatives are the objects of the members' prayers. To those who pray always, however, the list of prayer diversifies and broadens. The pastor of the New Jersey SDA Korean Church said that he has prayed for all the members of his congregation since his first arrival in the church, and that one of the elders of his church prays for the members of his Bible study group constantly.\(^2\)

Reported concern for those who have not accepted Christ is shown in table 29. More than 80 percent of the total respondents answered affirmatively their concern for nonbelievers.

The following question was asked to measure the Korean congregation's concern for the future of their churches. "If the Korean immigrant flow declines and the growth of your church stops

\(^1\)The pastors of Hinsdale, New York, New Jersey, and Detroit churches testify that 30 to 40 percent of the active members of their churches are witnessing in their daily activities. Some new believers are as active as the old members of the church to bring their relatives or their friends to the church.

\(^2\)Heung Sik Kim of New Jersey SDA Korean Church is deeply involved in soul-winning activity. His week days are spent in constant prayer for the conversion of those people who meet at his house for group Bible study. Interview with Heung Sik Kim on November 28, 1981.
in the future, what would be your attitudes in regard to evangelistic effort?" The majority manifested their determination to intensify their effort to reach out to win non-SDA family members and relatives (81.4%), friends (76.6%), and non-Adventist Korean immigrants in the community (70.9%). (See table 30.)

### TABLE 29

CONCERN REPORTED BY MEMBERS FOR THOSE WHO HAVE NOT ACCEPTED CHRIST

<table>
<thead>
<tr>
<th></th>
<th>Actual Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td>52</td>
<td>10.7</td>
</tr>
<tr>
<td>Sometimes</td>
<td>167</td>
<td>34.2</td>
</tr>
<tr>
<td>Usually</td>
<td>130</td>
<td>26.6</td>
</tr>
<tr>
<td>Always</td>
<td>117</td>
<td>24.0</td>
</tr>
<tr>
<td>No answer</td>
<td>22</td>
<td>4.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>488</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

### TABLE 30

EVANGELISTIC ATTITUDES HELD BY KOREAN SDA CHURCH MEMBERS SHOULD A CRISIS OF IMMIGRATION DECLINE OCCUR

(Percentages Given in Parentheses)

<table>
<thead>
<tr>
<th>Attitudes</th>
<th>Yes</th>
<th>No</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Double effort to win non-SDA Koreans</td>
<td>346</td>
<td>51</td>
<td>91</td>
<td>488</td>
</tr>
<tr>
<td>(34.6)</td>
<td>(10.5)</td>
<td>(18.6)</td>
<td></td>
<td>(100)</td>
</tr>
<tr>
<td>Win non-SDA relatives and family members</td>
<td>397</td>
<td>25</td>
<td>66</td>
<td>488</td>
</tr>
<tr>
<td>(81.4)</td>
<td>(5.1)</td>
<td>(13.5)</td>
<td></td>
<td>(100)</td>
</tr>
<tr>
<td>Win friends</td>
<td>374</td>
<td>30</td>
<td>84</td>
<td>488</td>
</tr>
<tr>
<td>(76.6)</td>
<td>(6.1)</td>
<td>(17.2)</td>
<td></td>
<td>(100)</td>
</tr>
</tbody>
</table>
A number of lay leaders expressed their optimism concerning evangelizing fellow Koreans in Russia, China, and other communist countries from SDA Korean immigrant churches in North America. As Korean-Americans they would be able to freely visit those communist countries and devise some means of propagating the Gospel message there in the near future, while the native Korean Christians would not be able to do so because of the political and ideological hostility from communism.

The financial potential of SDA immigrant churches in North America favors this option as a mission strategy. As far as the Gospel Commission is concerned Korean SDA congregations hold a global vision of fulfilling the evangelistic mandate of the church, not only in America but also in the whole world.

The Most Effective Bridges—Winning Family Members

The growth and expansion of the New Testament church was done by accession of families.¹ As the early church used its bridges to good effect, so SDA Korean congregations have used their bridges to the utmost effect. Family-to-family contacts and invitations are the main source of transfer growth in all SDA congregations in America. In the case of Korean SDA churches in America, close family relationships have been the most effective ties that have brought together a sizeable group of believers to start new SDA congregations and to make possible their establishment within a decade or so.

¹McGavran, Understanding Church Growth, p. 396.
As Table 31 shows, single families are the largest components of SDA Korean congregations (33.6%), while large family groups fall into almost the same percentage (32.6%). The tendency is for single families to grow into big family groups by inviting their family members from Korea.

**TABLE 31**

SIZES OF FAMILY GROUPS ATTENDING THE SAME CONGREGATIONS

<table>
<thead>
<tr>
<th>Size of Family</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 5</td>
<td>164</td>
<td>33.6</td>
</tr>
<tr>
<td>5-8</td>
<td>88</td>
<td>18.0</td>
</tr>
<tr>
<td>9-14</td>
<td>59</td>
<td>12.1</td>
</tr>
<tr>
<td>15-20</td>
<td>35</td>
<td>7.2</td>
</tr>
<tr>
<td>Over 20</td>
<td>124</td>
<td>25.4</td>
</tr>
<tr>
<td>No answer</td>
<td>18</td>
<td>3.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>488</td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

In almost every church there is a big family group, or groups, as it is indicated by Table 32. The stability and dynamics of SDA Korean congregations in North America are, in one sense, the result of close family ties. But church conflicts are often caused by family competition for church positions. The old traditional, family structure of a large, extended, patriarchal, patrilineal unit governed by the Confucian ethical code has been changed, even in Korea. But in the process of cultural adaptation in America and Canada, family and kinship solidarity survives, not only as a social
system where the shaken self-esteem is maintained but also as a group defense mechanism for any threat from outside. When a pastor understands the group dynamics of an extended family in the church and channels its excess energy into soul-winning efforts through mutual respect and cooperation with the family head, he can foster a wholesome spiritual atmosphere that can pervade the church. In SDA Korean churches the pastor's coordinating role among family groups is extremely important. In the past, church splits have been caused by the pastor's partiality (as perceived by lay people) toward one family group and the neglect of other families. This sort of misunderstanding among the big family group can lead to a disastrous split in the church.

**TABLE 32**

**LARGE FAMILY GROUPS IN EIGHT SDA KOREAN CHURCHES**

<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicago</td>
<td>Two Kim families consist of 20 each.</td>
</tr>
<tr>
<td>Hinsdale</td>
<td>Late Hwal Suk Kim had 10 children mostly settled in the Hinsdale area, making a big kin group in the church.</td>
</tr>
<tr>
<td>Detroit</td>
<td>Park family and kin group around 20.</td>
</tr>
<tr>
<td>Berrien Springs</td>
<td>None</td>
</tr>
<tr>
<td>Battle Creek</td>
<td>None</td>
</tr>
<tr>
<td>New York</td>
<td>Two Lee families each consist of around 30 members.</td>
</tr>
<tr>
<td>New Jersey</td>
<td>Kim family about 20 members.</td>
</tr>
<tr>
<td>Toronto</td>
<td>Park, Kim, Lee, and Ahn families each consist of approximately 30 members or more.</td>
</tr>
</tbody>
</table>
For example, the explosive growth of the New Jersey congregation is based "as much on the creation of genuine communities of believers characterized by a warm fellowship as it is on the preaching of the message."^1

Intracultural and Transcultural Evangelism
of SDA Korean Congregations in America

The Context of Receptivity for Intracultural Evangelism

Lawson and Yamamori suggested: "Evangelism consists of three parts: A world in trouble, A Saviour for the world in trouble, and Someone to tell the world in trouble about the Saviour."^2 In a sense, the immigrant Korean community in general is a world in trouble. Moon breaks down the crisis situations of Korean immigrants into three phases: (1) the preparation period (1-5 years), (2) the establishing period (5-10 years), and (3) the maturing period (10-20 years).^3 The first stage is "an adjustment phase, being primarily connected with problems of survival and minimum security in a strange and foreign land."^4 In loneliness and uncertainty many Korean immigrants try to seek out fellow Koreans in the Christian church in the process of cultural and social assimilation. This is a time of tension, troubles, and anxiety, and at


^4Ibid.
the same time, of evangelism.

Contrasting with the first stage, the characteristics of the second stage are the establishment of material security after years of strenuous effort under the pressure of chronic under-employment and racial discrimination. However, the reality of American society is perceived with new goals to achieve in this stage. Becoming American citizens by naturalization, the immigrants start to invite their family members from Korea. For many, this is the golden opportunity for family evangelism. The newly arriving family members are attracted to Christ by the devotion and love of the family members who have been settled not only in material stability but also in a meaningful way of life through Christianity. On the other hand, "the strenuous and stereotyped life produces many family problems and crises."¹ The traditional family structure is strained in a new cultural milieu. The value systems of the younger generation lead to a loss of respect for the older generation. Members of the older generation are deprived of the decision-making authority in a family because it is powerless due to the economic situation and language barrier. There appears another phase of family crisis between husbands and wives. Korean wives make a speedy adjustment into the new social and economic environment where they are no longer inferior social beings. By adopting the new value systems and behavioral patterns of American society, they find a new interpretation of the role of wives. Very often this leads to strained relationships between husbands and wives, sometimes

¹Ibid., p. 47.
terminating the marriage relationship itself. In this stage, many parents feel helpless in trying to discipline their children who are growing into teens in a new cultural environment with a faster tempo of acculturation than their parents. The traditional authority figure of the parents recedes into the background leaving the teens with difficult value conflicts between parental demands and the way of life of American society.

In the third stage of adjustment, the Korean immigrants "reach a level of active participation in U.S. affairs and society, and make this country the frame of reference in reaching a higher level of achievement." This is still a future stage for many Korean immigrants whose immigrant history is relatively short. Though they may have achieved considerable success in financial and materialistic gain, an identity crisis is hardly unavoidable in this mature stage. This is especially acute among second generation Koreans who have been acculturated faster than their parents. Feeling well-integrated into American society but being forced to recall their marginal status and ethnic origin, many young second generation Koreans are facing an identity crisis. As Hurh says, this comes to all Korean immigrants as an existential necessity:

The phenomenon of Korean immigration to America may have different meanings to different social groups in the United States--the white anglo majority, white ethnics, non-white minorities, and Korean immigrants themselves. . . .

Regardless of whose perspectives, the construction of a collective meaning of immigration is certainly an existential necessity for Korean immigrants and their posterity because they need a sense of belonging (community), recognition

---

1 Ibid., p. 56.
(identity) and common origin and destiny (ethnicity) in a nation of immigrants where race is still the most powerful factor in limiting social (or structural) assimilation.¹

In the meantime the formation of a new community and creation of a new ethnic identity was proposed by Hurh and is called the "Korean-American ethnicity."² This emerges through three stages of dialectic processes:

1. An interplay between the American culture and Korean culture;
2. A marginal existence of the Korean primary group in the process of acculturation; and
3. A positive synthesis for the emergence of the Korean-American ethnicity.³

The survival of SDA Korean immigrant churches in North America depends upon how this new sense of collective marginality could bring forth a feeling of common destiny. Since the first influx of immigration the church's role as the center of social and cultural identity for immigrant Koreans has not died out. As the Jewish synagogue was to the diaspora Jews, so the Korean churches in America have been centers for the cultural, social, and religious activities of the immigrant Koreans in America. Through the church they were able not only to worship together but also to obtain fellowship, communication, mutual assistance, and encouragement. It is no wonder then that more than 70 percent of the total Korean population is in some way related to ethnic Korean churches in North America.

²Ibid., pp. 5-7.
The total number of Korean congregations was reported to be 1,017 by the end of 1980. The rate of growth is so fast that some estimate that the number of immigrant Korean congregations could surpass 1,200 by now.

Transcultural Evangelism by Immigrant SDA Koreans

The transcultural outreach of the SDA Korean congregations is still in its embryonic stage. Though some lay leaders talk about the future possibility of evangelizing Koreans in the communist world, it is not literally a transcultural evangelism. In a true sense, transcultural evangelism has been done in local churches from which the Gospel message has reached Korean women married to former American soldiers. In Battle Creek, Berrien Springs, and other churches, a number of Korean women have succeeded in bringing their American husbands into the same faith they enjoy. They have accomplished this in the context of family life, where the changed life of the Korean wife apparently influenced her partner through genuine Christian love and devotion.

Kim estimates that roughly 20,000 Korean women married to American soldiers were admitted to America between 1950 and 1973.

---

1Hankuk Ilbo (The Korean Times), November 14, 1981. The official report of the Korean government gives the total population of Koreans in America as 685,981. Affiliation with the church is very high among immigrant Koreans due to the language barrier, loneliness, and other reasons.


3Including house churches.

4Bok-Lim C. Kim, "Koreans in the U.S.A.," paper presented at the Cultural Seminar of Social Rehabilitation Service,
They were called "war-brides." In Battle Creek, three Korean women of this category became Adventists in a short time and with such enthusiasm that their American husbands also came to accept the same faith.\(^1\)

Another type of transcultural outreach has been accomplished by professionals among Korean Adventists whose vocation calls them into contact with other ethnic groups. They are those who are able to help people in their physical weaknesses—namely, medical doctors and nurses. Their attempts to share the Gospel with other ethnic groups have been successful on different occasions. Dr. Joseph Chung of the Battle Creek congregation was able to influence some of his caucasian patients to attend worship services and public evangelistic meetings. As a result three of them have been baptized into the Adventist faith. Intensive Bible study has often proved very effective in converting people in a transcultural situation. In the cases mentioned above, the three white husbands were referred to a white pastor for a series of Bible study.

Table 33 reveals the reality of the inner motivation and desire of SDA Korean congregations to evangelize other ethnic minority groups in America as Korean immigration declines. To the question, "If the Korean immigrant flow declines and the growth of your church drops in the future, would you engage in the following activity?" more than 50 percent of the 488 respondents gave a

---


\(^1\)They are Mrs. Sue Sackrider (Chung Hee Lee), Mrs. Yong Ja Olney (Yong Ja Kang), and Mrs. Debbie Kirkland.
positive response to crossing racial and cultural barriers in order to proclaim the Gospel. This means that there is a strong incentive for future transcultural evangelism in SDA Korean congregations in North America.

### TABLE 33

THE DYNAMICS OF EVANGELIZATION TO OTHER ETHNIC MINORITIES FROM ORIENT

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>252</td>
<td>112</td>
<td>124</td>
<td>488</td>
</tr>
</tbody>
</table>

A Holistic Ministry to Human Needs

The expectation of a unique role for the pastor among immigrant Koreans is very difficult to meet. As a community center for Koreans in America, the church draws nearly 70 percent of the Korean residents in metropolitan areas like Los Angeles.¹

The general expectation of the pastor's role as a good preacher is ascertained by Yoon in his recent research on SDA Korean churches in North America. As to the essential qualification for a pastor of an immigrant SDA Korean church, 67 percent of the laymen and 81 percent of the pastors pointed out that preaching ability is

¹Woon-min Kim, "History and Ministerial Roles of Korean Churches in the Los Angeles Area" (D.Min. project paper, School of Theology at Claremont, 1981), p. viii.
the foremost requirement. When a pastor has a strong impact through his preaching during the worship service, all other problems and complaints just melt away," said a layman. As table 34 shows, the sermons of the Korean pastors are generally well-accepted by the believers. About 75 percent of the respondents think that the preaching of their pastors is good for the building of faith, is Christ-centered, and is helpful in their daily lives. Slightly over 5 percent expressed their negative feelings toward the sermons presented. New believers have more favorable attitudes toward the sermons than do older members.

### TABLE 34
ASSESSMENT OF PASTORS’ SERMONS BY THE BELIEVERS OF EIGHT CONGREGATIONS (Percentages Given in Parenthesis)

<table>
<thead>
<tr>
<th></th>
<th>Positive Response</th>
<th>Negative Response</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Faith-building</td>
<td>280(57.4)</td>
<td>87(17.8)</td>
</tr>
<tr>
<td></td>
<td>17(3.5)</td>
<td>7(1.4)</td>
</tr>
<tr>
<td>Christ-centered</td>
<td>320(65.6)</td>
<td>54(11.1)</td>
</tr>
<tr>
<td>message</td>
<td>22(4.5)</td>
<td>3(0.6)</td>
</tr>
<tr>
<td>Relevant to</td>
<td>304(62.2)</td>
<td>70(14.3)</td>
</tr>
<tr>
<td>life situations</td>
<td>16(3.3)</td>
<td>9(1.8)</td>
</tr>
</tbody>
</table>

1 Won Kil Yoon, "Bukmi Iminkyohooui Hyunchaiwa Mirai" [The Present and Future Perspectives of the Immigrant SDA Korean Churches in North America], Kyohoi Jinam [Church Compass], March 1981, p. 20.

2 An interview with Dr. Kwan Soo Kim in Battle Creek SDA Korean company on March 21, 1982.
The role expectancy of the believers for the pastor, however, is so diverse that without changing one's traditional view of the pastoral work he can hardly become a well-accepted minister in Korean immigrant SDA churches. The pastor is the man who picks up prospective members of his church at the international airports. When the newly arrived Korean immigrants have no family affiliations to rely upon, they usually go to the pastor's home for a week or two to begin their immigrant life. The pastor can be a great help as a translator and contractor in behalf of the new immigrant Koreans and is often expected to find and rent an apartment for them. At major family events--buying a car, learning how to drive, purchasing a house or insurance, finding a job, applying for medical care or social welfare benefits for the elderly, and numerous other things--the pastor's care and support is needed. Hyun enumerates these as follows:

The Christian church in the Korean-American community is recognized by Christians and non-Christians alike as the place to turn to for help. This logically implies that ministers in these churches are the ones on whom people lean, trust, and depend for guidance in emotional, physical, and spiritual concerns. The minister is to become almost the "super leader" of the community because he provides newcomers with many necessary services. For example, a minister might be asked to give a ride to someone who does not drive or own a car, or he might have to interpret or translate for someone applying for a job, or moving, or who might be trying to rent an apartment. He is asked to take care of patients in and out of the hospital, to give a hand when someone is registering in the immigration office, or help communicate in a courtroom, schoolroom or supermarket.¹

the church as well as of the community, the Korean pastor is expected to deliver good sermons whenever he appears in the pulpit. Not only as a preacher but also as a teacher, administrator, visitor, and counselor of the people, the pastor cannot help but be busy every day of the week.

Fortunately, the pastors of the New Jersey, Toronto, Battle Creek, and Berrien Springs congregations are exempted from the social-worker type of ministry, but the pastors of New York, Chicago, Hinsdale, and Detroit areas are heavily involved in it.

The overall evaluation of the pastors' efficiency in their ministry along with that of their wives is shown in table 35. Nearly 70 percent of the respondents gave a favorable evaluation for the effectiveness of pastoral ministry, 58 percent responded positively toward the pastors' wives. A considerable number (17.6% for pastors and 18.6% for pastors' wives) gave neither a significant positive nor negative opinion, while more than 6 percent do not hide their negative attitudes toward their pastors.

TABLE 35

THE EFFECTIVENESS OF PASTORS AND THEIR WIVES AS SEEN BY MEMBERS OF EIGHT SDA KOREAN CONGREGATIONS (Percentages Given in Parentheses)

<table>
<thead>
<tr>
<th></th>
<th>Positive Response</th>
<th>Negative Response</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Pastors</td>
<td>241 (49.4)</td>
<td>98 (20.1)</td>
</tr>
<tr>
<td>Pastors' wives</td>
<td>188 (38.5)</td>
<td>95 (19.5)</td>
</tr>
</tbody>
</table>
The attitudes of the believers toward their pastors are not the same in every congregation. For example, in the New Jersey church, 95.4 percent of the respondents perceive their pastor as an efficient pastor, while 54 percent of the Chicago congregation do so. Generally speaking, the difference seems to coincide with the degree to which the spiritual atmosphere of the church satisfies the felt needs of the congregation. As table 36 shows, the assessment of the congregation of pastoral care and support of the members indicates an overall satisfaction among the congregations of the eight SDA Korean churches. Newly employed pastors are accepted more favorably by the believers than pastors who have served the same congregation for many years. Possibly due to the lack of understanding in conference administrations, some Korean congregations struggle with boredom and/or dissatisfaction with their pastors, due primarily to their prolonged service in one church. In some cases, this has resulted in churches being split in two. 

All Korean pastors as well as lay leaders are deeply concerned that measures be taken to rotate pastors before extensive church problems arise. Four to five years is suggested as the most favorable period an SDA Korean pastors can serve a congregation without serious conflict between the pastor and the lay members.

---

1 A number of SDA Korean congregations have experienced an unhappy split during the past ten years. Even now many churches wait for administrative concern and coordination to rotate their pastors with other Korean pastors in North America before it is too late. A Union or Division-level consideration of this matter would be most beneficial.

2 It is the general feeling among the lay leaders of the
One interesting observation in regard to the rating of a pastor by the congregation is that the performance of social work by the pastor is not the major criterion by which he is evaluated by the congregation. For example, the members of the New Jersey church (84.6%) rate their pastor as one who serves their needs very satisfactorily while they all know that he does not do much in the social-work type of ministry.

As for pastoral visitation (table 37); 48.1 percent of the believers were visited in their homes at least once in three months, congregations that they can cooperate with any type of minister for four or five years, hoping that the Lord will provide another pastor within that time if needed!
while another 31.1 percent were visited once a year. Pastoral visitation is usually done late in the afternoon or in the evening to accommodate the work schedules of the members.¹

**TABLE 37**

**PASTORAL VISITATION AMONG THE EIGHT SDA KOREAN CHURCHES**
(Percentages Given in Parentheses)

<table>
<thead>
<tr>
<th></th>
<th>More Than Once a Month</th>
<th>Every Three Months</th>
<th>Once a Year</th>
<th>None At All</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>73</td>
<td>162</td>
<td>152</td>
<td>58</td>
<td>42</td>
<td>488</td>
</tr>
<tr>
<td></td>
<td>(15)</td>
<td>(33.2)</td>
<td>(31.1)</td>
<td>(11.9)</td>
<td>(8.6)</td>
<td>(100)</td>
</tr>
</tbody>
</table>

The distance of the members' houses from the church require many driving hours for pastoral visitation. As table 38 shows, 61.5 percent of the respondents live within ten miles of the church. Another 17.2 percent live in areas eleven to twenty miles from the church, and 17.5 percent live more than twenty miles from the church. In order to visit those members, the pastors of the SDA Korean churches have to drive extensively every month.²

The older members of the church appear to enjoy the pastor's visits, while the younger members are too busy to appreciate them. Sometimes, the pastors' shortcomings in visitation becomes a pretext

¹ Many pastors prefer to make their schedules of visitation in the afternoon and evening when the members of the church are at home. In the morning they study at home or do something to take care of the various needs of the believers.

² Interviews with the pastors made it clear that they have to drive 2,000-5,000 miles per month in their visitation schedules.
for other grievances when the lay people wish to complain about their pastor.\(^1\) On other occasions, especially for those who are in their first stage of cultural assimilation and vocational adjustment in immigrant life, the pastor's visits are sought and much appreciated.

As lay leaders of the church are occupied with various job requirements, the pastor is practically the only man who endeavors to visit the homes of new believers. Interviews with pastors reveal that the new believers are the targets of special pastoral visitation in order to help them stand firmly in their newly found faith, to give appropriate counsel in their immigrant life, and to give a series of Bible studies. They are often introduced to the pastor by believers who are closely related to them.

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**Dynamics of Gospel Communication among Immigrant SDA Koreans**

Lyle E. Schaller stresses the importance of the Christian congregation to the dynamics of the Great Gospel Commission.

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\(^1\) Since it is culturally unacceptable to freely express a negative feeling toward the pastor, people like to rationalize their attitude in an acceptable accusation either on preaching or pastoral visitation.
The congregation and the parish church have been the dominant institutional expressions of the Christian church for nearly two thousand years. The early disciples sent out and founded congregations of the followers of the way. The historical evidence clearly indicates that the congregation is the most effective channel for carrying out the Great Missionary Commandment in Matthew 28:19.¹

The Korean SDA immigrant churches sprang up in various places in America because of the desperate need to communicate more effectively—which could be done in their own language. The need was so acute that whenever a sizeable number of believers settled in a community, household meetings were started and eventually a congregation was organized. A realistic view of immigrant life in an alien culture would lead us to understand the dynamics of the immigrants as a synthesis of cultural, social, emotional, and religious necessity. Chaney aptly describes the inner drives of people to communicate a more meaningful Gospel with their kind of people:

Most of us share our most effective witness within a certain related piece of the human mosaic. We do not communicate effectively across significant cultural lines. . . . Men do not like to cross cultural and social barriers to become Christians, that we most readily and effectively witness to our peers, and that churches grow along these large family lines.²

As table 39 shows, 399 (81.9%) of 488 respondents reported that they have lived less than ten years in America or Canada, while only 88 (18%) report more than ten years. This corresponds with the relatively short history of SDA Korean churches in America

²Charles L. Chaney and Ron S. Lewis, Design for Church Growth, p. 151.
and Canada. There are 321 (65.8%) of the respondents who were baptized in Korea before they came as immigrants, while 133 (27.1%) became Adventists either in America, Canada, or some country other than Korea.

**TABLE 39**
YEARS OF RESIDENCE IN COUNTRIES OF IMMIGRATION

<table>
<thead>
<tr>
<th>Years of Residence</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 1 yr.</td>
<td>36</td>
<td>7.4</td>
</tr>
<tr>
<td>1-3 Yrs.</td>
<td>93</td>
<td>19.1</td>
</tr>
<tr>
<td>3-5 Yrs.</td>
<td>95</td>
<td>19.5</td>
</tr>
<tr>
<td>5-10 Yrs.</td>
<td>175</td>
<td>35.9</td>
</tr>
<tr>
<td>Over 10 Yrs.</td>
<td>88</td>
<td>18.0</td>
</tr>
</tbody>
</table>

The structure of SDA Korean congregations in the eastern part of America, therefore, consists predominantly of the members who were born, reared, and nurtured in their own culture. One hundred seventy-four (35.7%) have been Adventists for more than twenty years, 105 (21.5%) for more than eleven years, and 38 (7.8%) for more than six years (see table 40). The remaining 142 (29.1%) are new believers who have been baptized during the past five years either in Korea or in the countries of their immigration.

**TABLE 40**
LENGTH OF RESPONDENTS' CHURCH MEMBERSHIP SINCE BAPTISM

<table>
<thead>
<tr>
<th>Years</th>
<th>Under 1 Yr.</th>
<th>1-5 Years</th>
<th>6-10 Years</th>
<th>11-20 Years</th>
<th>Over 20 Years</th>
<th>No Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>56</td>
<td>86</td>
<td>38</td>
<td>105</td>
<td>174</td>
<td>29</td>
</tr>
<tr>
<td>Percentage</td>
<td>11.5</td>
<td>17.6</td>
<td>7.8</td>
<td>21.5</td>
<td>35.7</td>
<td>5.9</td>
</tr>
</tbody>
</table>
As a homogeneous unit sharing the same religious, social, linguistic, and cultural background, the SDA Korean immigrants have no serious problem in Gospel communication as far as the first-generation immigrants are concerned. Table 41 shows that the majority of the believers (450 persons, 92.2%) can understand the sermons delivered in Korean, but 29 (5.9%) of the respondents fail to get any profit from Korean sermons. When we consider the growing second-generation Koreans among the congregations, the future perspective of Gospel communication in immigrant SDA Korean churches is not clear. The churches in general try to arrange some means to help the English-speaking young Koreans in the church. To solve their problem, Chicago SDA Korean church arranged a call for the assistance of Mr. Wendel Phipps from Andrews University Seminary. He was asked to come every Sabbath to conduct a Junior Sabbath School and a worship service in English. The other churches, except the Battle Creek church, try to provide some kind of bilingual Sabbath School program for the youngsters in the church. The teachers are mostly from among the church members, especially the young mothers, college students, and sometimes the pastor himself. In the case of the Battle Creek congregation, the members of the Korean company send their children to the English Sabbath School of the Tabernacle SDA Church—a practice that gives satisfaction on the part of the parents as well as the children.

To the question, "If the Korean immigrant flow declines and the growth of your church drops in the future, would you keep your children in your church through more effective programs communicable to them?" 69.7 percent (340 persons) responded positively, while
8.4 percent (41 persons) said, "No." When they were asked about the possibility of attending English-speaking Adventist churches with their family in the same situation, 118 respondents (24.2%) said, "Yes," and 229 (46.9%) said, "No." But 141 (28.9%) believers did not clearly reveal their attitudes.

**TABLE 42**

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>340</td>
<td>41</td>
<td>107</td>
</tr>
<tr>
<td>Percentage</td>
<td>69.7</td>
<td>8.4</td>
<td>21.9</td>
</tr>
</tbody>
</table>

**TABLE 43**

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>118</td>
<td>229</td>
<td>141</td>
</tr>
<tr>
<td>Percentage</td>
<td>24.2</td>
<td>46.9</td>
<td>28.9</td>
</tr>
</tbody>
</table>
Peters says, "It is impossible to overemphasize the importance of the Word of God in the work of God, particularly in evangelism and church growth." The SDA Korean congregations in North America have experienced the powerful influence of the word in their own lives, in their households, and in their churches. Their hunger for meaningful and relevant interpretation of the Word has driven them to organize independent Korean congregations in spite of all difficulties during the past fifteen years. In their cross-cultural existence, the yearnings for the meaningful Word has led them to start printing a Korean edition of the Sabbath School Quarterly, Kyohoijinam (the monthly church compass), and Sijo (Korean edition of the Signs of the Times). In 1982 all SDA Korean congregations in North America are united in a vigorous effort to donate 10,000 "Sijo" for evangelistic use among non-SDA Korean immigrants.

All these enterprises and efforts reveal the motivation of first-generation SDA Koreans to maintain a meaningful Gospel communication among themselves and among fellow Koreans who are not SDAs. As a result all pastors are employed to fill the needs of the Korean community, and their first priority is to communicate the powerful messages of God to the first-generation Koreans. In the meantime, however, the structure of each congregation has changed. The American-born or American-educated generation is growing rapidly both in number and in influence. Since English has become their language, this young generation does not fit into the current programs and activities of the church. Their feelings of isolation

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1Peters, A Theology of Church Growth, p. 93.
and alienation will remain unless the same level of meaningful Gospel communication is secured in their adopted language. A meeting of minds between the two generations is essential and only in that way would the church be prepared for future development and survival.

Peters remarks:

Communication in the true sense of the word takes place when there is a meeting of mind with mind, of heart with heart— it is intelligible meeting. Communication is an encounter of one mind with another mind, or one meaning with another meaning— it is meaningful interaction. Communication is an impartation of living ideas, evoking mental and emotional responses— it is a response-evoking invasion.¹

After interviewing dozens of pastors and lay leaders of SDA Korean congregations, one begins to understand the most important problem SDA Korean congregations are facing— Gospel communication with the growing generation. How are they going to tackle this problem and accomplish meaningful solutions? The future of the SDA Korean immigrant churches in America and Canada depends upon whether or not they solve this problem constructively in a short time. Teaching Korean is fine. Borrowing help from the white or black pastors can temporarily ease the tension between two generations. But a long-range plan must be laid to train a strong spiritual leadership from among those second-generation Korean children. The transition period could be bilingual for many SDA Korean congregations, unless the dominant group of members are first generation immigrants.

Without developing drastic measures for meaningful Gospel communication between the first and the second generation, both in

¹Ibid., p. 103.
speech capability and mutual spiritual understanding, SDA Korean congregations face a grim prospect for survival. The meaningful messages of the Word must be transmitted in the changing cultural dynamics of the immigrant situation. White says:

The ceaseless mental endeavor (must be) to translate the unchanging truth into the changing thought-forms and living terms of successive generations, without for a moment betraying the everlasting Gospel, or compromising the essential and inescapable offense of the cross.¹

The SDA Korean churches must be prepared to present the Gospel in meaningful ways to the second generation as well as to the first. The Gospel must be presented in the language of the second generation in the meantime, not by the white preachers, but by Korean preachers who can bridge two cultures. Only in this way will Korean congregations preserve their identity.²


²The pastors in the forty-seven SDA Korean congregations are mostly in their forties and fifties. Some young pastors are in their thirties. Within thirty years most of them will retire. To train young pastors to inherit the leadership roles of the first generation pastors is going to be the most important task of the SDA Korean believers in North America.
CHAPTER VI

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary and Conclusion

The patterns of planting, development, and maturity of the Korean SDA churches in North America are not without parallels. As one examines the New Testament description of the events that surrounded the development of the primitive Christian church in the first century A.D., one realizes the convictions felt by the apostles and the early Christians which prompted them to preach the Gospel and establish a Christian community wherever they went. As exemplified by the Jews, and later followed by the apostles, the integral part of the very first Christian ministry required them to serve the spiritual as well as the physical needs of the believers. The holistic ministry to the human needs has never been forgotten by the church since Christ Himself set an example to follow. It is true that the Korean immigrants in North America are of a completely different origin and are confronted with entirely different settings. The marginal status, however, may be the same in so far as both groups were not members of the power group of their day. To form Christian communities of their own people was an indispensable necessity for this reason. Using the communities as a stepping stone, they reached out to their kind of people through family-to-family contacts to join in their Christian fellowship.
Because they are in a land of immigration, the Korean SDA congregations share some common points with the Jews in Diaspora. To the Jews the synagogue served not only as a religious center but as a social center as well. Against the foreign and racially discriminating environment, the synagogues served as a shelter where the Jews found security and a sense of belonging with those who shared the same culture and racial origins. For the Korean Adventist immigrants, the church serves similar functions.

The congregational growth of the SDA Korean churches in North America during the past fifteen years has been characterized by the transfer growth of the members from Korea in almost every church planted directly by the immigrant Korean Adventists. A significant conversion growth is seen by the congregation which is planted by the Adventist immigrant Koreans who moved in certain geographical areas in America for the benefit of job availability. The Korean churches in America, with all their beneficial aspects, are not without problems, as was the case with the early Christian churches. While some churches enjoy a very wholesome Christian environment, some are strained to a certain degree by strife and dissent among members. This affects the growth of the church. A warm, invigorating relationship between the pastor and the lay leaders of the congregation plays the greatest role in determining the state of the church and its growth.

The growth of SDA Korean churches will not wane easily if the dynamics of the congregation is to fulfill the desire of their hearts—that is, to propagate meaningfully the Gospel among their own people in North America and the world. Planning for the future
growth of the church, however, the SDA Korean congregations must have a united effort in (1) training pastoral leadership from among the first-generation as well as the second-generation immigrant Koreans, (2) building a warm spiritual atmosphere within the congregation where an intimate cooperation between the pastor and the lay people fosters new souls for conversion growth, (3) devising diverse means of reaching out into the segments of receptive Korean community, (4) continuing the efforts by pastors and laymen to teach Bible truths to receptive segments of the Korean community, and (5) prioritizing evangelism by the pastors and by the lay leaders aiming to win as many people as possible in a short time.

As the SDA Korean congregations move toward bilingual stage of their existence, the structure of each congregation needs to be adjusted to minister to the needs of English-speaking, second-generation youngsters. In worship, education, fellowship, and outreach, the churches have to devise gradual changes in their structure for more meaningful communication of the Gospel message to the second generation. One of the best ways to solve this problem seems to be training younger generations for pastoral and lay leadership of the churches tomorrow. The survival and continuance of the SDA Korean congregations in North America will depend upon how the churches succeed in this matter.

The prospects are quite bright as one observes and interviews a number of younger Seventh-day Adventists who volunteer to be "pastors" with the moral support of their parents. Well-trained young pastors have to learn the peculiar ways of pastoral roles side-by-side with the older pastors, in the meantime respecting the values and ideas
of the first generation Koreans. At the same time they must encourage the second and third-generation Koreans to participate in the church activities and programs more effectively by communicating the word of God at their level.

As Finley remarks, "The No. 1 vital signs of a healthy, growing church is a spiritual pastor with dynamic faith and evangelistic vision." This is true with SDA Korean churches in North America. The pastor who has a vision of his church reaching out in various segments of Korean community, the pastor who knows how to train and send out the lay people into fruitful personal visitation, Bible-teaching experiences, and various evangelistic endeavors has reaped more souls into the SDA Korean churches than the others who have occupied themselves in trying to satisfy various physical needs of the congregation. The priority of the church and the pastor must be on the growth of the church, if the church wants to grow. This has been demonstrated in the past history of Korean SDA churches in North America.

**Recommendations**

The following recommendations are an outgrowth of an investigation of eight SDA Korean churches in the eastern part of North America.

1. It is recommended that the pastors and lay leaders of the immigrant SDA Korean churches be men of prayer for planning the discipling of the immigrant Koreans in North America and also in Communist countries.

---

2. It is recommended that the priority of both the pastor and the lay leaders be focused on evangelism and church growth. The pastor's intentional ministry has to focus on training the lay people as successful soul-winners.

3. It is recommended that successful conversion growth in a congregation must be preceded by a warm, integrating spiritual atmosphere of that congregation. The church's body life should be coordinated in such a way that every lay person is able to recognize his/her own spiritual gifts in order to develop and use them in the communal life of a local congregation.

4. It is recommended that the initial success of the small household meetings would indicate that these meetings should not be totally abandoned. Rather, the intimate relationships between the pastor and the lay leaders, between lay leaders and the people in the pew are to be cultivated and strengthened continuously by successive utilization of the household meetings within the large congregation.

5. It is recommended that a Union- or Division-level arrangement be made for the Korean pastors to rotate with other Korean pastors whenever the needs arise. This is important for SDA Korean pastors who stayed more than five years in one place. Church administrators need to show more concern for the SDA Korean congregations.

6. It is recommended that more meaningful Gospel communication among the second- and the third-generation Korean young people must be facilitated through the innovation in church programs, activities, and structures. One of the best ways to do this would
be recruiting and training young leadership from among the English-speaking generation of the SDA Koreans.

7. If the SDA Korean congregations in North America are to be prepared for the conversion growth increase in the future, it is recommended that diverse means of discipling various segments of immigrant Koreans and also other ethnic groups be studied. In the future stage of bilingual structure, the Korean SDA congregations would have a broader area of contact with other ethnic groups and remain SDA Korean congregations as long as they keep their ethnic identity in the leadership of the church.

8. It is recommended that the pastors of SDA Korean congregations should not interfere or discourage the congregational dynamics from establishing separate groups or branches. By assisting daughter congregations, the mother church is evangelistically united and strengthened for the future growth of the church.

9. It is recommended that internal conflicts among the members and conflicts between the pastor and the members should be discerned, diagnosed, and managed creatively by the pastor or other mediators before congregational splits occur.
APPENDICES
QUESTIONNAIRE

This is an instrument designed to survey the position and quality of your church individually and corporately in terms of Christian commitment to fulfill the Great Commission of the Lord. Please give your opinion on the following items as honestly as you possibly can. Your opinion is important and will help our Korean churches in America assess their conditions and grow in the grace of our Lord. Thank you.

1. Circle the number showing how long you have been in America.
   1. Less than a year
   2. 1-3 years
   3. 3-5 years
   4. 5-10 years
   5. Over 10 years

2. Circle the number showing how long you have been a baptized Adventist.
   1. Less than a year
   2. 1-5 years
   3. 6-10 years
   4. 11-20 years
   5. Over 20 years

3. If you became one of the members of this church (the Seventh-day Adventist Church) within the last five years, please circle one of the following statements:
   1. I came from a non-Adventist background
   2. I was baptized into this church from an Adventist background
   3. I have moved into this area as a Seventh-day Adventist

4. Circle the number that shows the place where you were baptized.
   1. I was baptized in Korea
   2. I was baptized in America
   3. Others ______________________
H. Regular financial support for soul-winning
Does Not
Not
Even
Some-
time
Usualli
Always
1. Concern for those who have not accepted Christ

9. I can understand sermons delivered in Korean:
1. Without any difficulty
2. With some difficulty, but can get the messages
3. With great difficulty (many times fail to get the messages)
4. Not at all

10. If the Korean immigrant flow declines and the growth of your church drops in the future, would you be doing the following effort or efforts?

Yes  No

1. Double my effort to win non-Adventist Korean immigrants in this community
2. Try to reach unbelieving relatives and family members
3. Invite my friends to join and to worship together
4. Propagate the Gospel to other ethnic minority groups from the Orient
5. Keep my own children in this church through more effective programs communicable to them
6. Attend English-speaking Adventist church with my family
7. Other

11. Circle the number that best describes your pastor's sermon:

A. Discourages
BUILDs faith
1 2 3 4 5

B. Non-Christ centered
Christ centered
1 2 3 4 5

C. Not-helpful
Helpful
1 2 3 4 5

12. How frequently does your pastor visit your family?

1. None at all
2. Once a year
질문지

이 질문지는 주께서 주신 복음전도의 사명을 이루기 위하여 현신한 여러분의 교회 협원을 알기 위하여 만든 도구입니다. 아래의 항목들을 읽으시고 필요하신 경우에는 정직하게 당신의 의견을 표해 주시기 바랍니다.

당신의 의견은 미국에 있는 재림교회가 자신의 상태를 올바르게 평가하고 우리 주님의 은혜 속에서 자라는데 도움이 될 것입니다.

협력해 주시니 감사합니다.

1. 미국에 제신지 얼마나 되었습니까? 해당되는 숫자에 동그라미를 쳐 주십시오.
   1. 일년 이하
   2. 1년 - 3년
   3. 3년 - 5년
   4. 5년 - 10년
   5. 10년 이상

2. 청해 교인이 되신지 얼마나 되었습니까?
   1. 1년 미만
   2. 1 - 5년
   3. 6 - 10년
   4. 11 - 20년
   5. 20년 이상

3. 당신이 재림교인이 되신지 5년 미만이라면 아래의 하나를 표해 주십시오.
   1. 나는 재림교회 아닌 태평(천주교, 감리교, 정교회, 불교, 불신자, 기타)에서 개종 하였다.
   2. 나는 재림교인의 가정에서 자라나서 칙례를 받았다.
   3. 나는 이미 재림교인으로서 이 지방에 이주하였다. (이민을 포함)

4. 어디서 칙례를 받았는지 아래의 하나를 표해 주십시오.
   1. 나는 이민 오기전 한국에서 칙례를 받았다.
   2. 나는 미국에 와서 칙례를 받았다.
   3. 기타

5. 당신과 같은 교회에 나오는 가족들과 친척들이 모두 몇 사람이나 됐습니까?
   1. 5사람 이하
   2. 5 - 8 사람
   3. 9 - 14 사람
   4. 15 - 20 사람
   5. 20사람 이상

125
10. 만일 장차 한국에서 이민의 호름이 줄어 들고 당신이 나가고 있는 교회의 교인이 수가 줄어들다면 아래의 어떤 일들을 하시겠습니까?

<table>
<thead>
<tr>
<th>예</th>
<th>아니오</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

1. 이 지역에 사는 재일교회 신자 아닌 한국인 이민들을 개종시키기 위하여 두배의 노력을 기울였습니다.

2. 나의 믿지 않는 친척들과 가족들과 인도하여 믿게 하도록 협 쓰셨다.

3. 내 친구들을 초청하여 교회에 나와서 같이 예배를 드리도록 하셨다.

4. 동양에서 온 다른 소수 집단들에게 복음을 전하셨다.

5. 더욱 효과적인 교회의 순서들을 마련하여 내 자녀들에게 교회에 계속 나오도록 하셨다.

6. 내 가족과 함께 인근에 있는 영어 교회에 나가셨다.

7. 기타

11. 여러분의 교회의 담임 목사님의 설교에 대하여 해당되는 곳에 표해 주실시오.

<table>
<thead>
<tr>
<th>A. 낙심을 준다</th>
<th>B. 그리스도 중심적이 아니다</th>
<th>C. 도움이 안 된다</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5</td>
<td>1 2 3 4 5</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>

12. 얼마나 자주 목사님이 당신의 가족을 방문 하십니까? (목회적 방문)

<table>
<thead>
<tr>
<th>1. 한 번도 방문한 적이 없다</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. 한 해에 한 번</td>
</tr>
<tr>
<td>3. 석달에 한 번</td>
</tr>
<tr>
<td>4. 두달에 한 번 혹은 매달 한 번</td>
</tr>
<tr>
<td>5. 매달 한 번 이상</td>
</tr>
</tbody>
</table>

13. 아래 사항에 대한 당신의 전체적인 생각은 어떻게습니까?

<table>
<thead>
<tr>
<th>A. 담임 목사님 아주 비 능률적이다</th>
<th>B. 목사님 사모님</th>
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14. 재립 교회의 학교에서 공부한 것이 몇 년이나 되십니까?

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<th>1. 전혀 없다</th>
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<td>2. 2 년 이하</td>
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<td>3. 2 - 4 년</td>
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<td>4. 5 - 8 년</td>
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<td>5. 9 - 12 년</td>
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<td>6. 13 - 16 년</td>
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<td>7. 17 년 이상</td>
</tr>
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A. Books


**B. Periodicals**


**C. Dissertations**


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Kim, Woong-min. "History and Ministerial Roles of Korean Churches in the Los Angeles Area." D.Min. project, School of Theology at Claremont, 1981.


Name: Hai-Chong Pak

Date and Place of Birth: October 25, 1931; Seoul, Korea

Parentage: Mr. and Mrs. Du-Kwon Pak

Marital Status: Married to the former Kyu-soon Cho, Kangnung, Korea. Home blessed with Inje and Jahyun (Grace).

Formal Education:

Kyungbuk High School, Taegu, Korea, 1944-1950
Korean Union College, Seoul, Korea, 1961-1964
Philippine Union College, Manila, Philippines, 1966-1968
SDA Theological Seminary (Far East), Silang, Philippines, 1977-1978

Academic Attainments:

Bachelor of Theology, Korean Union College, 1965
Master of Arts in Theology, Philippine Union College, 1968
Master of Divinity, SDA Theological Seminary (Far East), 1978
Doctor of Ministry, Andrews University, 1982

Work Experience:

Teacher, Yungnam Samyuk Academy, 1954-1961
Bible Teacher, Korean Union College, 1965-1972
Head of Bible department, Korean Union College, 1973-1977
Academic Dean, Associate Chaplain, Korean Union College, 1978-1980