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Secularism in the Seventh-day Adventist Church in Korea: A Program of Church Revival and Community Involvement

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<https://dx.doi.org/10.32597/dmin/694>

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ABSTRACT

SECULARISM IN THE SEVENTH-DAY ADVENTIST CHURCH
IN KOREA: A PROGRAM OF CHURCH REVIVAL AND
COMMUNITY INVOLVEMENT

by

Kyu-young John Jeong

Adviser: Rudi Maier

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: SECULARISM IN THE SEVENTH-DAY ADVENTIST CHURCH IN KOREA:
A PROGRAM OF CHURCH REVIVAL AND COMMUNITY INVOLVEMENT

Name of researcher: Kyu-young John Jeong

Name and degree of faculty adviser: Rudi Maier, Ph.D.

Date of completed: December 2007

Problem

The evidence of secularism, such as ethical relativism, spiritual alienation, and materialism, are appearing among Korean Seventh-day Adventists. Consequently, they are removing God from the center of their lives. Seventh-day Adventist church leaders must develop and conduct a program of church revival through community involvement to ignite the original passion for Jesus and His soon return in the hearts of the Seventh-day Adventists in Korea and train them to witness in their communities.

Method

Library research, a personal and theological analysis, a contextual analysis of South Korea and the Korean Adventist members and churches, development of a Logical Framework Approach (LFA) and Gantt chart were pursued to design and develop a project that would facilitate church revival and community involvement.

Results

Church and community survey tools will be prepared and implemented. Spiritual growth and community service programs will be developed. Church members will be trained to provide services such as counseling, education, and Bible studies in the community.

Conclusion

To counteract the spread of secularism within the Korean Adventist churches, and to encourage church members to return God to the center of their lives, Korean Adventists must experience church revival and selfless service as they serve their community members and teach them of Jesus' soon coming.

Andrews University
Seventh-day Adventist Theological Seminary

SECULARISM IN THE SEVENTH-DAY ADVENTIST CHURCH
IN KOREA: A PROGRAM OF CHURCH REVIVAL
AND COMMUNITY INVOLVEMENT

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

by
Kyu-young John Jeong

December 2007

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SECULARISM IN THE SEVENTH-DAY ADVENTIST CHURCH
IN KOREA: A PROGRAM OF CHURCH REVIVAL
AND COMMUNITY INVOLVEMENT

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by

Kyu-young John Jeong

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ACKNOWLEDGEMENTS

Praise the Lord!
Oh, give thanks to the Lord, for He is good!
For His mercy endures forever (Ps 106:1).

My deepest gratitude and glory be to God, who sent me to the Seventh-day Adventist Theological Seminary at Andrews University and gave me a chance to experience various disciplines of study, cultures, and enriched my personal theology and life. Here I experienced God's loving kindness after finishing six years of pastoral ministry in Korea.

I would like to express my gratitude to the Global Mission Leadership faculty of Andrews University: Dr. Jon Dybdahl, Dr. Bruce L. Bauer, Dr. Rudi Maier, Dr. Gordon Doss, and Dr. Ricardo Norton. My professors' profound teaching, scholarly advice, and invaluable insights gave me a challenge to study and enlarged my scope of knowledge. I enjoyed the happiest and most worthwhile times in my life studying and researching with my professors.

In particular I am extremely grateful to my adviser, Rudi Maier, Ph.D., who set up the direction of my dissertation, coached each word and sentence, and gave an elaborate and detailed starting point to complete a deep and wide development of my dissertation. I really appreciate his endurance, kindness, and love.

Special appreciation is not only due to Mrs. Rita Pusey and Mrs. Kathy Ekkens, who helped me with bright smiles and love from the entrance procedure of seminary to the commencement ceremony, but also to Mrs. Linda Bauer, who corrected my

dissertation and gave it a beautiful format and design.

I am indebted to various persons for the 150 pages of concise and beautiful dissertation in English: students at the Writing Center, Mrs. Joy Cederberg, Mr. Jonathan Peinado, Dr. Jeanette Bryson, and Mrs. Gary Gifford. I deeply appreciate their passion and services.

Also thanks is given to pastor Sung-chul Kim, elders Jei-hyun Yoo, Yong-sup Shin, and all the church members in Kalamazoo Korean Church for their support and encouragement during fifteen months of service as an assistant pastor.

I should express my indebtedness to the president, pastor Chun-kwang Hwang, and his staff in the West Central Korean Conference. They helped me with the application for a US visa, for the Chan Shun Loan Scholarship, and for the extension of my I-20.

Finally, I wish to express my warm thanks to my parents, Jang-hwan Chung and Jong-soon Kim, my brother and sisters, and parents-in-law, who supported me financially and with love and prayer. Love to my dearest wife Hyo-sook Helen Oh, who has patiently shared with me my study and experience, and to my two sons who I am very proud of, Jacob and Benjamin, who understood and supported me as my friends.

I wish and pray that my efforts, experiences, and results of my dissertation should become a small help for God's redemption plan. I acknowledge gratitude to those who showed me their love, encouragement, and indispensable help provided during research. Hallelujah! To God be all the glory and gratitude.

John Jeong,

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Andrews University.

ACKNOWLEDGEMENTS IN KOREAN (감사의 글, 한국어)

“할렐루야 여호와께 감사하라 그는 선하시며
그 인자하심이 영원함으로다” (시편 106:1).

6 년간의 목회를 마치고 앤드류스 대학교 세미나리(Seminary, 신학대학원)에서 3 년동안 공부하며 여러가지를 경험하고 견문을 넓힐 수 있도록 기회를 주시고 인도하여 주신 하나님의 사랑과 은혜에 감사와 영광을 돌립니다.

세미나리의 Global Mission Leadership 부서의 교수님들—Dr. Jon Dybdahl, Dr. Bruce L. Bauer, Dr. Rudi Maier, Dr. Gordon Doss, Dr. Ricardo Norton—의 해박한 지식, 학문적 교양, 실질적 경험들은 나의 학업에 큰 도전을 주었고 학문의 영역을 넓혀 주었으며, 교수들과 함께 연구하고 공부한 기간은 가장 행복하고 보람있는 시간이었습니다.

특별히 논문을 지도해 주신 Rudi Maier, Ph.D. 교수는 논문 전체의 방향설정은 물론, 한문장, 한문장 엄선된 표현과 함께 깊고 넓은 지식의 전개가 이루어 지도록 세밀하고 자세하게 지도하여 주셨습니다. 그분의 인내, 친절, 사랑에 깊이 감사드립니다.

세미나리 입학 수속과정부터 마지막 졸업까지 친절하게 웃음으로 도움을 준 D.Min. 프로그램의 비서 Mrs. Rita Pusey, Mrs. Kathy Ekkens, 논문의 형식을 아름답게 지도해 주고 교정해 준 Mrs. Linda Bauer 에게도 고마움을 표하고 싶습니다.

응축되고 아름답고 깔끔한 150 여 페이지의 영어논문이 완성되기 위해서, 많은 분들이 노력을 기울여 주셨습니다: 대학교 내의 Writing Center 학생들, Mrs. Joy Cederberg, Mr. Jonathan Peinado, Dr. Jeanette Bryson, and Mrs. Gary Gifford. 이분들의 열정과 봉사에 감사드립니다.

약 15 개월동안 칼라마주 한인교회 부목사로 봉사하면서도 논문을 마칠 수 있도록 경제적으로, 정서적으로 많은 도움을 주었던 김성철 목사님, 유제현 장로님, 신용섭 장로님과 모든 교우님들의 격려와 도움에 감사를 드립니다.

제가 소속되었던 서중한합회 황춘광 합회장님과 직원들은 미국비자 수속, Chan Shun 장학금 수속, I-20 연장 수속등에 아낌없는 협조와 배려를 해주셨음에 깊이 감사드립니다.

이리 전주 이희후 후 토으형사 이코지 록물 음후지 이희후 , 토으이리
 이리지 코 , 를방공 , 이순중삼 이마이 , 이희후 이리이 이희후사 이희후중
 중희후사 이희후 이희후 이희후 이희후 이희후 이희후 이희후 이희후
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CHAPTER 1

INTRODUCTION

The influence of a nonreligious world is creeping into Christian churches. The indifference to religion and religious considerations is changing the approach to congregational worship, church programs, and pastoral care. The emphasis on temporal riches and a desire to be recognized outside the sphere of the church has created stumbling blocks to the invitation for individuals to be ready for the second coming of Christ.

Problem

Though men boast of the amazing, incredible progress and civilization¹ of the modern ages, the temporal riches and worldly honor² in the last days are the chief obstacles to, and are in inverse proportion to, spirituality.³ Secularism, defined as a

¹Ellen G. White, *The Story of Prophets and Kings* (Mountain View, CA: Pacific Press Publishing Association, 1943), 275.

²Ellen G. White, *The Great Controversy between Christ and Satan* (Boise, ID: Pacific Press Publishing Association, 1950), 42.

³There are many examples: 1. Like in the days of Noah and Lot, people are absorbed in earthly things such as eating, drinking, marrying, buying and selling, and planting and building (Luke 17:26-29). The reasons that they are destroyed are pride, fullness of food, abundance of idleness, no strengthening the hand of the poor and needy, haughtiness, and committing abomination before God (Ezek 16:49-50). Riches and leisure give birth to the sins that bring destruction (Ellen G. White, *The Story of Patriarchs and Prophets*, Boise, ID: Pacific Press Publishing Association, 1958, p. 156);

system of doctrines and practices that reject any form of religious faith and standards,¹ is diminishing the spirituality of those who claim to be Christians. Since secularism is based on the separation of church and state, the basis for its existence is outside the laws of God; yet, Christian principles are changing to meet the demands of the world rather than being referenced with biblical teachings. In Korea “daily the church is being converted to the world.”²

The Seventh-day Adventist Church in Korea is allowing, and sometimes promoting, practices formerly condemned or discouraged by the leaders; namely, the types of music allowed in church or acceptable for private listening, lowering of dress standards, and choices of education outside of the church’s education system. If the influence of secularism is to be stemmed, a way must be found to train church leaders to warn the members.

2. Though Abraham and Lot dwell together in harmony in the times of hardships and trials, there is danger of strife in their prosperity (Gen 13:1-13; White, *Patriarchs and Prophets*, 132); 3. King David falls when he has power, riches, worldly honor, and the spirit of self-confidence and self-exaltation. Amid the perils of his earlier life, he has tender conscience and high sense of honor not to permit him to kill the Lord’s anointed, but he commits the sin of adultery and murder (1 Sam 24:3-7; 2 Sam 11:1-27; White, *Patriarchs and Prophets*, 717, 718, 720, 746); 4. In the days of John the Baptist, the time of the advent of the promised Messiah, there was apathy, heavy tax, intimidation, false accusation, and discontent with wages (Luke 3:7-14). At that time, the greed for riches, the love of luxury and display, sensuous pleasures, feasting and drinking widespread and cause physical disease and degeneracy. They benumb the spiritual perceptions, and lessen the sensibility to sin (Ellen G. White, *The Desire of Ages*, Boise, ID: Pacific Press Publishing Association, 1940, p. 100). “Affliction and adversity may cause sorrow, but it is prosperity that is most dangerous to spiritual life” (White, *Prophets and Kings*, 60).

¹Webster’s Third New International Dictionary of the English Language Unabridged (1993), s.v. “Secularism.”

²Ellen G. White, *Christ’s Object Lessons* (Washington, DC: Review and Herald Publishing Association, 1900), 316.

The dangerous situation of the church and its members today is similar to the time of Noah (Gen 6-10), the time before Jesus' first coming into the world, and the time during the third century when Christianity became a state religion. The church needs to wake up, realize the danger of being overcome by secularism, and fulfill its God-given responsibility to be His mouthpiece assuring that the church is pure, strong in adherence to biblical principles, and serves as a compass for the world to counteract secularism.

Justification

God created the earth exceedingly beautiful, and human beings innocent and holy. He calls people today to "be holy, because I am holy" (1 Pet 1:16). God's plan for the world and His creation is to reflect His character to the universe.

Economic growth and technology have changed the world's civilizations by encouraging societies to desire materialistic wealth. Abundance and splendor in homes and churches have replaced spiritual values and Christian services.

The Seventh-day Adventist churches in Korea have also been influenced by materialistic trends. The need for revival is great to fulfill the mission of preparing God's people for His soon return. This revival must begin with church leaders training pastors who will then train the members of their congregations and together, develop outreach programs to counterbalance the constant exposure to secularism.

Purpose

The purpose of this project is to develop a strategy for increasing mission-minded, spiritually growing, and community service-oriented Adventist Churches in Korea. It presents God's call to the Seventh-day Adventist Churches so that they will be lights to the world around them. The believers must be involved in spiritual revival within the congregation as well as outreach to the community. The training will include exploration

of the relationship between spirituality and secularism.

This project will explore Korea's current society and its culture and will also analyze the Seventh-day Adventist Church in Korea. A strategy to best establish and implement a Adventist community outreach program along with a spiritual revival program is also presented with a protocol for monitoring and assessing the programs.

Significance

Confronting secularism in the church is important in the twenty-first century for the following reasons: first, temporal prosperity and worldly honor are Satan's tactics to destroy Christians.¹ Second, with secularism comes a discrediting of the message for this time.² Because the professed people of God are absorbed in worldliness and pleasure seeking, the doctrine of the second advent has been neglected and the scriptures relating to it are obscured by misinterpretation.³ Third, the most dangerous influence of secularism is that it prepares a way to unite church and state. This movement brings the church nearer to the world instead of observing the parameters of separation of church and state.⁴

While Korean Christians are tempted to succumb to worldliness, to indulgence of pride, to covetousness, to false doctrines, and to immorality, one of the most important

¹White, *The Great Controversy*, 42, 298.

²Ibid., 38. Sudden destruction will come to the careless and ungodly world "when life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security."

³Ibid., 309.

⁴Ibid., 297.

duties of "the depositaries of sacred truth"¹ is to warn the congregation, clergy, and church of the dangers of secularism. The church needs to be under the control of God's influence, and turn toward the Bible, which is a lighthouse for truth and principle. Worldly customs are not to be the standard for Christians.²

Limitations

Just as it is nearly impossible to measure a person's spirituality numerically, so it is difficult to assess the influence of secularism in the church and to evaluate personal tendencies toward secularism. Nevertheless, it is necessary to address this problem because it is related to the Christian's daily choices to combat secularism and choose eternal life.

The presentation of epochal conditions, special features, and statistics is limited because the data documenting the degree of dedication, the hours of service activities, the ratio of participation, and the actual lives of a congregation are insufficient.

Since the program of church revival and community involvement proposed in chapter 4 is designed to cover four years, progress toward the desired results, future goals, outputs, schedules, time tables, and inputs will be evaluated on a quarterly basis.

Methodology

The study of literature including the Bible, Ellen G. White writings, and other authors on secularism, revival, and service will be the first step. A personal and theological analysis containing a brief personal history, a personal basis for ministry.

¹White, *Christ's Object Lessons*, 267.

²White, *Prophets and Kings*, 651.

personal temperament, and personal spiritual giftedness will be completed. A personal and theological analysis will establish my personal and spiritual needs and goals, and provide a theological understanding of ministry, of spirituality, and of community service.

Contextual analyses of South Korea and the Korean Seventh-day Adventist Churches will be the second step. It will analyze the historical, political, social, and religious context of South Korea and the Adventist Church. The effects of secularism in the Korean Seventh-day Adventist Church will be analyzed and a return to the biblical principles will be suggested.

A strategy to revitalize the church will be developed using a logical framework approach (LFA). An activity schedule or Gantt chart will show the monthly plans for the first operating year, followed by a quarterly plan for the subsequent three years.

Four phases will be developed to this program: (1) Preparation/ Programming: preparing church and church members, spiritual formation; (2) Process: discovering the ministry community, description of mission and logical framework; (3) Implementation: implement activity 1, 2, 3, 4; and (4) Evaluation: goals evaluation, means and methods evaluation.

Outline

Chapter 1 provides the general introduction such as problem, justification, purpose, significance, limitations, methodology, and outline of the project.

Chapter 2 presents the spiritual and theological formation for my ministry. Biographical background, including temperament, spiritual gifts, leadership and interaction styles, spiritual web, four theological formations, and three spiritual formations will be described.

Chapter 3 provides a brief overview of Korean culture, history, and religions.

Cultural background and fundamental knowledge will be described, and secularism will be researched and analyzed.

Chapter 4 introduces a program to revive the church and to involve the community for mission development. The program will use the logical framework approach and Gantt Chart for planning and managing development projects. This program assists church leaders in preparing members to counteract secularization in the church.

Chapter 5 presents an overall summary of the project, conclusions, and recommendations.

CHAPTER 2

SPIRITUAL AND THEOLOGICAL BASIS FOR MINISTRY

Introduction

In this chapter I will examine my personal background and theology to provide a basis for understanding me, form the foundation of my project, and show how God has led me and prepared me for ministry.

Biographical Background

Brief History

My mother and father, educators in the Adventist school system, taught me the Adventist faith from birth. My three siblings and I were educated and reared within safe and well-defined parameters surrounded by our parents' love and inspired by their faith. After graduating from Sahmyook University and finishing a year as an English teacher, I was married in 1989 to Hyo-sook Oh, a nurse at the Seoul Adventist Hospital. We have two sons, Jacob (Kwang-hyun) and Benjamin (Sung-hyun).

During my fifth year of teaching English in Adventist schools, I began to reconsider God's plan for my life. When I was thirty-three years old after deep and prayerful discussions with my wife, I began to study theology at the Theological Seminary at Sahmyook University in Seoul, South Korea.

Studying the writings of Ellen G. White changed the direction of my life from an English teacher to a pastor. I read many of White's books, including *Ministry of Healing*, *Your Home and Health*, *Counsels on Diet and Foods*, and *the Desire of Ages*. While

reading her books I had the impression and realization that I should give my whole heart and life to God. This new beginning gave me a vision, a challenge, and a dream for the future.

In August 1998, I graduated from the Theological Seminary at Sahmyook University. I was committed to serving as a pastor and was given a pastoral position at Kwachon Seventh-day Adventist Church for two and a half years; then I transferred to the Shinchon Seventh-day Adventist Church for four years.

Throughout my fourteen-year-ministry (eight years as a teacher and six as a pastor), I had a number of questions that focused on why pastors and church members were not deeply committed to the gospel. Adventist church members in Korea possessed a wealth of knowledge including theological knowledge, economic wealth, and no religious persecution to challenge their spiritual commitment, so why were they not devoting themselves to God's work? Why were there instances of distrust, disagreements, and conflicts between pastors and the laity and even between the laity themselves? With the influence of today's material and secular life-style, it has become my passion to recognize and to prevent secularization from creeping into the Adventist Church and to strengthen the influence of following biblical principles in day-to-day choices.

The Global Mission Leadership degree program offered in the Seventh-day Adventist Theological Seminary located on the Andrews University campus, was very instructive and encouraging, because it helped me to think and to investigate how the church can be a counterbalance to secularism. Because contemporary society measures everything by secular values and secular standards, it is important for me as a pastoral leader to understand the influence of temperament and spiritual gifts, to develop an interactive leadership style, to understand the various spirituality types, and the meaning

of my own call to ministry. With this knowledge of self and God's power, I can better develop a symmetrical character that will not be negatively influenced by secularism.

Temperament

Since pastoral ministry involves interaction with people, a pastor needs to become an expert in understanding human beings, both himself and others. Knowledge of human nature and the study of the human mind are important steps in leading souls to Jesus. Much careful thought is required to develop the right approach to present the gospel truth.¹ "When we understand why other people behave differently than we do, we are able to reduce the stress and tension in almost any group process."² Without a proper understanding of others, the pastor is unable to minister most effectively to his congregation. The Myers-Briggs Type Indicators (MBTI)³ provide a useful method for determining the pastor's temperament and preparation needed for better understanding the men and women in the congregation.

Of the sixteen MBTI types, a number of combinations are especially successful in

¹Ellen G. White, *Testimonies for the Church* (Boise, ID: Pacific Press Publishing Association, 1948), 4:67.

²Dan R. Dick and Barbara Miller, *Equipped for Every Good Work* (Nashville, TN: Discipleship Resources, 2001), 64.

³Roy M. Oswald and Otto Kroeger, *Personality Type and Religious Leadership* (New York, NY: The Alban Institute, 1992), 7-8. The categories of MBTI are Extraversion and Introversion, Sensing and iNtuition, Thinking and Feeling, Judging and Perceiving. There are 16 types of personalities: INFP, INFJ, INTP, INTJ, ISTJ, ISTP, ISFP, ISFJ, ENFP, ENFJ, ENTP, ENTJ, ESTJ, ESTP, ESFP, ESFJ. The MBTI categories are a valuable tool for understanding oneself as well as others. It encourages deeper self understanding; the categories can help you better understand one's relationships with spouse, children, siblings, parents and others; the MBTI helps one to see his or her relationships with professional colleagues in a new light.

ordained parish ministry.¹ My temperament type is ESFJ. SJs are conservative and servant-type pastors, who are the most authority-dependent of all the types. They have the most traditional clergy temperament. Pastors with the SJ temperament have potential difficulties with literalism, pessimism, burnout, the overuse of rules and regulations, the difficulty of separating the gospel from social obligation, the stinginess of expressing appreciation, and work irritants such as not following standard operating procedures.² The MBTI shows my temperament to be conservative with a sense of servanthood while placing high value on belonging.

My temperament style stands firm in "the ancient paths and the good way" (Jer 6:16) against indifference and change, and helps me give service and assistance to the weak, the helpless, and the forgotten people who do not have the blessings of modern conveniences. As a friend and a servant of the needy, I serve neighbors, society, and the country to counteract secularism in the church. My temperament explains why I am deeply interested and concerned as I see secularism accepted in the church.

Spiritual Gifts

Twenty specific gifts are revealed in the three Pauline lists: Rom 12:6-8; 1 Cor 12:4-11; 1 Cor 12:27-31; Eph 4:11-12.³ According to Dick and Miller's "Spiritual Gifts

¹Ibid., 24. Dr. Gilburg's breakdown of Presbyterian Clergy shows the ratio of clergy's personality. INFP is 74 people or 3.6 % out of 1319 clergy; INFJ 100 or 7.6 %; INTP 25 or 1.8 %; INTJ 58 or 4.3 %; ISTJ 89 or 6.6 %; ISTP 13 or 0.9 %; ISFP 43 or 3.2 %; **ISFJ 113 or 8.5 %**; **ENFP 153 or 11.6 %**; **ENFJ 161 or 16.1 %**; ENTP 33 or 2.5 %; ENTJ 97 or 7.3 %; ESTJ 93 or 7.1 %; ESTP 9 or 0.6 %; ESFP 43 or 3.2 %; **ESFJ 163 or 12.4 %** (emphasis mine).

²Ibid., 80-82.

³Dick and Miller, 15-16. Twenty spiritual gifts listed: (1) prophecy, (2) servanthood, (3) teaching, (4) exhortation (encouragement), (5) giving, (6) leadership, (7)

Inventory,” my primary spiritual gift is “Servanthood,” and my secondary gifts are “Helping/Assistance and Compassion.”¹ I have eagerly desired to understand my gifts and want God to show me “the most excellent way” (1 Cor 12:31) to use my gifts to His glory.

Jesus came to this earth as the servant of servants. It is said in the Bible, “the Son of Man did not come to be served, but to serve” (Mark 10:45 NIV). The gift of servanthood includes the following traits: giving comfort and aid to all who are in need; looking to the needs of others rather than focusing on personal needs; putting faith into action; treating others as if they were Jesus Christ; sacrificing personal comfort and care for the needs of others; and giving the church its reputation for care, mercy, and justice in the world.²

After my wife and I got married and had two sons, we created the following family motto: “Parents give love to their children. Children obey God and parents. Family does service for neighbors.”³ In short, the precepts of our family are “Love, Obedience, and Service.” I lovingly encourage my children to glorify God, to reflect the character of God, and to serve other people.

My purpose in life is “service.” I have three mottos that guide me in my life as a Christian: “To become a father that my children are proud of; a husband that has his

compassion, (8) wisdom, (9) knowledge, (10) faith, (11) healing, (12) miracles, (13) discernment, (14) tongues, (15) interpretation of tongues, (16) apostleship, (17) helping/assistance, (18) administration, (19) evangelism, and (20) shepherding.

¹Ibid., 31-43.

²Ibid., 42.

³In Korean, 가훈(家訓): “사랑 주는 부모, 순종하는 자녀, 봉사하는 가족.”

wife's respect; and a person of faith in God."¹ God's minister as a father at home as well as His representative "must come into close companionship with Christ, and follow His example in all things—in purity of life, in self-denial, in benevolence, in diligence, in perseverance."² Jesus teaches that we are called for service as long as our life lasts. In other words, a pastor and his family are destined to a life of service. It seems that the secular mind set and the philosophy of ethical relativism would imply serving self first, rather than serving others first. The Apostle Peter admonishes "each one should use whatever gift he has received to serve others" (1 Pet 4:10 NIV).

My spiritual gifts—servanthood and compassion—will help me develop a program to resist secularism in the church by planning church revivals and establishing community service centers.

Leadership/Interaction Styles

The path of leadership is not an easy one.³ To become a godly leader is difficult. Such prominent characters as King David and King Solomon have distorted the picture of true leadership (1 Sam 18-26; 1 Kgs 11). Leaders "require humility of heart, a constant trust in God, and unceasing watchfulness to withstand the temptations."⁴

Jim Herrington says that a leader "is a person who has the capacity to know and

¹In Korean, 좌우명(座右銘): "자랑스런 아빠, 존경 받는 남편, 하나님의 믿음의 대장부가 되자!"

²Ellen G. White, *Gospel Workers* (Washington, DC: Review & Herald Publishing Association, 1948), 31.

³White, *Prophets and Kings*, 31.

⁴White, *Patriarchs and Prophets*, 751.

do the right things.”¹ Leaders should: control themselves in order to control others,² know the condition of their flocks and give careful attention to their herds (Prov 27:23), and “pray for an understanding heart, to discern between good and evil.”³ An effective leader has a keen awareness of personal strengths and weaknesses and those of the congregation.⁴

The Leadership/Interaction Styles instrument not only helps the pastor to truly know the different behaviors and appreciate one another as multidimensional and valuable, but also helps leaders identify their own dominant leadership styles. Four leadership styles are: thinker, director, pleaser, and dreamer.⁵ Each leadership style has distinguishing qualities.

A leader is distinguished from a boss because a leader proposes, “Let’s go,” but a boss orders, “Go.” The leader leads in the front, but the boss commands from the back; a leader gives hope, but a boss inspires fear.⁶ A leader also differs from a worker: the leader “attracts followers and develops them to their maximum effectiveness in ministry,”

¹Jim Herrington, R. Robert Creech, and Trisha Taylor, *The Leader’s Journey* (San Francisco, CA: Jossey-Bass, 2003), xiii.

²Ellen G. White, *Education* (Boise, ID: Pacific Press Publishing Association, 1952), 292.

³White, *Prophets and Kings*, 31.

⁴Dick and Miller, 57.

⁵*Ibid.*, 53-68.

⁶Sa-joong Hong, *Leader wa Boss* [Leader and Boss] (Seoul, Korea: Sagyejeul Publishing Co., 2005), 68-70.

while the worker is "someone trained to perform a specific task."¹

My leadership style is "Pleaser." Pleasers are people-oriented, patient, kind, nice, honest, trusting, and loyal. Pleasers seek to maintain balance, harmony, and civility in every setting. Pleasers are sensitive relationship builders and avoid conflict and confrontation.²

My leadership interaction style of being people-oriented, honest, servant leader maintaining balance, harmony, and civility helps operate the program of church revival and community involvement. My "Pleaser" leadership style wants to create new life patterns in a Jesus-centered life in the age of secularism.

Spirituality Web

Identifying and understanding a variety of spiritual gifts and spirituality types in

¹J. V. Thomas, J. Timothy Ahlen, and Lyle E. Schaller eds., *One Church, Many Congregations: The Key Church Strategy* (Nashville, TN: Abingdon Press, 1999), 57.

²Dick and Miller, 58-66. **Pleasers** are the easiest people in the world to get along with. Pleasers are servant leaders who create balanced, comfortable environments for work and play. Director's descriptive statements: **Directors** are task-oriented, logical, highly opinionated, outspoken, decisive, passionate, and energetic. They often do much of their work alone rather than in groups. They expect others to speak clearly and concisely, staying on topic and getting to the point quickly, and they have very practical ideas that yield measurable, tangible results. Dreamer's descriptive statements: **Dreamers** are social, people-oriented, talkative, opinionated, passionate, artistic, creative, innovative, and dramatic. They maintain a high energy level and a great deal of enthusiasm. They focus on the big picture and often ignore details, and do not like being bound by rules, promises, clocks, agenda, or calendars. They use many gestures when they talk. Thinker's descriptive statements: **Thinkers** are highly competent, quiet, laid-back, cautious, legalistic, and rigid. Highly organized, Thinkers rely on facts, information, data, and figures to make decisions. They need time to work details through in their own minds, and keep documentation and like to follow formal procedures and processes. They are very much bound by calendars, agendas, timelines, blueprints, and spreadsheets. Thinkers are able to point out potential problems and obstacles, and they regularly engage in worst-case-scenario thinking, assuming that something can go wrong. Once Thinkers make a decision, they stand behind it totally.

the Dick and Miller's book helped me better understand the importance of relationships and spiritual links with God and one another. The book stresses the need to know yourself and respect differences.¹

The six "Spirituality Web" types are: Head, Heart, Pilgrim, Mystic, Servant, and Crusader.² "Head Spirituality" focuses on theology and education. Its worship style is liturgical and follows set patterns. Preaching is important. "Heart Spirituality" emphasizes fellowship, singing, evangelism, and conversion. Its worship is festive and emotional. "Pilgrim Spirituality" focuses on relevance to daily living and small-group based communities. Activities and action are closely linked with worship and belief. Its worship is highly experiential. "Mystic Spirituality" focuses on discipline and inward spiritual formation. Its outlook is contemplative and silence is more important than sound. "Servant Spirituality" serves the God in others. Faith is action, and service and works in the world are critical. "Crusader Spirituality" focuses on task. All resources, personnel, and faith are geared toward task.³

The design and intention of the Spirituality Web is "to facilitate dialogue and exploration in a group setting."⁴ Cooperation and union are essential to evangelism, and assigning the right person to the right post is important. God asks us to give our hearts to the ministry, "the inner attitude of the heart is far more crucial than the mechanics for

¹Ibid., 73, 87.

²Ibid., 71.

³Ibid., 80-81.

⁴Ibid., 69.

coming into the reality of the spiritual life.”¹ The church will develop the most effective fruits when “it attends to the needs, identity, and call of individuals, then helps link them together in community and service with one another.”²

My spiritual web-type is “Compassion/Servanthood-Servant-Pleaser.”³ I have an intense desire to serve others by giving aid, hope, comfort, and happiness; I want to live and dwell among the lost, the last, and the least. I am highly committed to putting love into action.

My dissertation project is to build a service center in one district of the West Central Korean Conference. Only selfless service, kindness, and compassion in the busy, selfish, and secular society will touch people’s hearts and spark an interest in them to learn the gospel of Christ. As that service requires sympathy, love, and humbleness, I think my web-type is best for such a project.

Understanding of Calling

God has had his representatives or remnant (Isa 10:22; Amos 5:15; Mic 5:7; Zeph 3:13) in each era. Seth, Enoch, and Noah were called in the primeval era (Gen 5-10). Abraham, Isaac, Jacob, Joseph and his eleven brothers—they became Israelites—were patriarchs and partners in the patriarchal era (Gen 12-50). God delivered his laws, the foundation of his government, and his ruling principles through Moses, a type of savior

¹Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York, NY: Harper Collins Publishers, 1998), 3. The author emphasizes the disciplines of meditation, prayer, fasting, study, simplicity, solitude, submission, service, confession, worship, guidance, and celebration.

²Dick and Miller, 23.

³Ibid., 74, 120, 133.

and a leader of Israel's tribes, who symbolized Jesus Christ, our Savior (Exod 3-40). "The Law of Moses, the Prophets and the Psalms" (Luke 24:44) were commandments from God in Old Testament times, as well as God's ordinance and His mission.

The disciples organized the early churches (Acts 1-28). The teachings and messages of Jesus have been handed down to today's churches, and this eternal gospel of the kingdom is being proclaimed in the whole world (Matt 24:14). I have accepted the call to be an active representative of Jesus.

The basis of my spirituality is the regular study of the Bible, continuous prayer, listening to God's words, and meditating on Jesus' sacrifice. "We should meditate upon the scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection."¹ My firm resolution and goals for ministry include the following:

1. Believe in and serve God as my Creator, Redeemer, Sustainer, and glorious God who is coming again. Believe in Jesus as my Savior and great High Priest—my Mediator (Heb 4:14; 1 Tim 2:5).

2. Live an obedient life according to the teachings of Jesus: maintain a close relationship with God; participate in regular devotion, Bible study, dawn prayer meeting, and self-examination. "It is not enough to argue in defense of the truth. The most telling evidence of its worth is seen in a godly life; and without this the most conclusive

¹Ellen G. White, "The Renewing of the Mind," *The Advent Review and Sabbath Herald*, June 12, 1888, 1.

statements will be lacking in weight and prevailing power.”¹

3. Heed the warning against secularization. I want to have positive ethics. I do not want to make the love of the world, money, and secular honor a priority. I want to live with the view of heaven in mind.

4. Live what I preach. I want to be an exemplary pastor, a pastor who lives what he says. Those who proclaim the last message to be given to the world, Ellen G. White advises, “should make a practical application in their own lives of the truths they preach to others. They should be examples to the people in their eating, in their drinking, and in their chaste conversation and deportment.”² White continues, “There is constant danger of there being shams in pulpit preachers, whose lives contradict the words they speak.”³

5. Serve both God and the congregation. A former president of the West Central Korean Conference advised that the pastor must treasure the church and church members. They are souls whom Jesus bought with his own blood and Jesus entrusted them to you. If your congregation respects you, many of your mistakes will be covered.⁴ Jesus counted me faithful and put me into the holy ministry, so I try to present myself diligently “approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth” (1 Tim 1:12; 2:15 NKJV).

¹Ellen G. White, “The Conditions of Strength,” *The Advent Review and Sabbath Herald*, March 20, 1888, 2.

²Ellen G. White, *Testimony Treasures* (Mountain View, CA: Pacific Press Publishing Association, 1949), 1:420.

³Ellen G. White, *Notebook Leaflets* (Washington, DC: Review and Herald Publishing Association, 1945), vol. 1, no. 31, p. 1.

⁴Pastor Sung-sun Hong (in Korean 홍성선 서중한합회장), the former president of West Central Korean Conference, visited Kwachon Adventist church, and gave me advice in 1999.

Recognizing the providence of God for my life till now, with my past ministerial experiences, and with the knowledge which I have learned at the seminary, I keep in mind that the Adventist Church has been chosen by God "as a peculiar people, separate from the world."¹ I will be faithful to God's calling in order to live my life in contrast to worldly customs even unto the point of death.

Theological Formation of Ministry

One of the most dangerous problems facing the church today is that "the maxims of the world, that know not God, have been worked into the theories of the church. The conflict between 'grand, elevating, ennobling truths' and 'fables and suppositions'"² confronts us. "There is no time now for us to assimilate with the world."³ Christ alone is the standard.⁴

The present days are times "of overwhelming interest to all living"⁵ and "of subtle temptation to worldliness, to self-security, to indulgence of pride, covetousness, false doctrines, and immorality of life."⁶ Today, "more than ever before are seen pride, worldly

¹Ellen G. White, *Instruction for Effective Christian Service* (Washington, DC: Review and Herald Publishing Association, 1983), 147.

²Ellen G. White, Manuscript 26, 1901, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

³Ellen G. White, Manuscript 10, 1900, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

⁴Ellen G. White, *The Acts of the Apostles* (Boise, ID: Pacific Press Publishing Association, 1911), 474.

⁵White, *Prophets and Kings*, 537.

⁶Ellen G. White, "How Do We Stand," *The Advent Review and Sabbath Herald*, July 24, 1888, 2.

ambition, self-exaltation, double-dealing, hypocrisy, and deception.”¹ Deceivers and false teachers would open the door to errors, and make the church dim its spiritual perceptions and shake its confidence in the doctrines.² Higher criticism, evolution, spiritualism, theosophy, and pantheism lead souls into forbidden paths.³ The Apostle Paul warns us not to be captive to hollow and deceptive philosophy, human tradition, and worldly principles (Col 2:8). I see secularism as a present-day manifestation of the traps the Apostle Paul urges Christians to avoid.

The theological formation of my ministry is concentrated on four doctrines: Jesus’ second coming, the sanctuary, God’s law, and the non-immortality of the soul. These are the four main pillars of the Seventh-day Adventist Church. We must defend these four doctrines in the face of secularism.

Jesus’ Second Coming

Jesus’ promise, “I will come back” (John 14:1-3), is the most powerful encouragement to the Christian faith. It has been said that “the doctrine of the second advent is the very keynote of the Sacred Scriptures.”⁴ It is the grand climax of history; the source of special encouragement to Christians; and the blessed hope—a precious joy-inspiring hope.⁵ Jesus emphasized, “I am coming soon! Behold, I am coming soon! Yes, I

¹Ellen G. White, “Self-Exaltation,” *The Advent Review and Sabbath Herald*, September 25, 1900, 1.

²White, *The Acts of the Apostles*, 473-474.

³Ibid., 322.

⁴White, *The Great Controversy*, 299.

⁵Bible Truth Research Publisher, *Joohae Bokeum Seongkyung* [Gospel Bible] (Seoul, Korea: Bible Truth Research Publisher, 1994), New Testament, 379.

am coming soon.” (Rev 22:7, 12, 20). His coming will be a literal, personal (Acts 1:11), visible (Matt 24:27), audible (1 Thess 4:16), glorious (Matt 16:27), sudden, unexpected (1 Thess 5:4-6), and cataclysmic event.¹

The present circumstances are just as they were in the days of Noah and Lot. Eating, drinking, buying and selling, planting and building, and being given in marriage, were all present in Noah’s day, as they are today (Luke 17:26-30).² The political, social, economic, scientific, religious and physical conditions in the world foretell Christ’s second coming. The rising rate of divorce and juveniles’ crimes and suicides are serious.³

The prophet Amos calls us to prepare to meet our God (Amos 4:12). We are not allowed to know the exact time of His advent (Matt 24:36; Acts 1:7), so His followers are exhorted to be ready at all times.⁴

Secularism takes people’s concerns from the heavenly, eternal matters that Christ prepares for us to worldly interests and concerns. Jesus has shown by His own example that “His followers can be in the world and yet not of the world.”⁵ The hope of Jesus’

¹Ministerial Association of the General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe: A Biblical Exposition of Fundamental Doctrines* (Boise, ID: Pacific Press Publishing Association, 2005), 374-376.

²White, *Patriarchs and Prophets*, 102.

³The Korea National Statistical Office. “The Change of Marital Status of One Family,” February 2002. <http://www.nso.go.kr> (7 March 2007). The change of marital status of one family is this: 4.9 % in 1985, 5.3 % in 1990, 6.1 % in 1995, 9.8 % in 2000. Paul F. Chamberlin, *Korea 2010: The Challenges of the New Millennium* (Washington, DC: The Center for Strategic and International Studies Press, 2006), 126-128. The marriage rate per 1,000 persons: 9.3 in 1990; 9.6 in 1991; and 7.7 in 1999. The divorce rate: 45,700 divorces in 1990; and 118,000 divorces in 1999, 158 % increased. Divorce rate per 1,000 persons in 1997: Korea 2.0; France 1.9; Japan 1.8; and Italy 0.6.

⁴Ministerial Association, 371.

⁵White, *The Acts of the Apostles*, 467.

second coming is the essential medium that turns our concerns from secular life to the eternal life in heaven.

Sanctuary and the High Priest

One of the specific truths that makes the Seventh-day Adventists a corporate body and a unique church is the teaching regarding the work of the High Priest in the cleansing of the sanctuary.¹ God presented the plan of salvation to His chosen people in Old Testament times by symbols.²

Christ is serving as the High Priest before God (Heb 4:14-15). He is interceding for us, the lost race, by His spotless life, His obedience, and His death on the cross of Calvary.³ The investigative judgment which began in 1844, at the end of the prophetic period of 2300 days (Dan 8:14), chooses those who are asleep in Christ to have a part in the first resurrection, and makes manifest those who are ready for translation into His everlasting kingdom.⁴

Secularism detracts from a future beyond the grave. The maxim is to live for today. The power lies within the individual. To combat the secular idea that an individual on earth can represent God, the Christian must point to Christ. To combat the secular idea that salvation is the work of each individual, a work that involves being good for the sake

¹Donald Karr Short, *Then Shall the Sanctuary be Cleansed* (Paris, OH: Glad Tidings Publishers, 1991), vii.

²"Theme," *SDA Bible Commentary*, ed. Francis D. Nichol (Hagerstown, MD: Review and Herald Publishing Association, 1978), 7:390.

³Ellen G. White, Manuscript 142, 1899, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

⁴Ministerial Association, 347, 348.

of being good needs to point to the ministry of Christ as our High Priest. "The message of the sanctuary was a message of salvation. God uses the sanctuary services to proclaim the gospel (Heb 4:2)."¹

God's Law

Laws, commands, judgments, statutes are negative terms to the secular world. Instead of viewing God's laws as expressions of His love,² they are seen as restrictive, conservative, even detrimental to the human psyche.

The law of God is the foundation of His government³ and a revelation of His will.⁴ God's law has various features: it is unchangeable;⁵ it shows divine unity;⁶ and it is the center in the universal struggle.⁷ The law serves three roles: it acts as a wall or hedge;⁸ a mirror;⁹ and a compass.¹⁰

¹Ibid., 349.

²Henry T. Blackaby and Claude V. King, *Experiencing God* (Nashville, TN: Broadman & Holman Publishers, 1994), 19.

³Ellen G. White, "The True Standard of Righteousness," *Advent Review and Sabbath Herald*, August 25, 1885, 1.

⁴White, *Great Controversy*, 434.

⁵White, *The Acts of the Apostles*, 504.

⁶Ibid., 377-378.

⁷White, *Instruction for Effective Christian Service*, 155.

⁸Ellen G. White, Manuscript, 96, 1899, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

⁹White, *Great Controversy*, 467.

¹⁰Ibid., 482.

History will repeat itself. Three steps will make up the final stages of the Great Controversy between Christ and Satan: first, God's law will be part of the last message which will uphold Sabbath keeping.¹ Satan will try to turn people from their allegiance to God, and from rendering obedience to His law; therefore he will direct his efforts especially against the fourth commandment which points to God as the Creator. Second, Satan will claim that the law as represented in Scripture is not accurate.² Third, the rejection of the divine law will be universal.³

Joshua made an impassioned speech to all the people, "Choose for yourselves this day whom you will serve" (Josh 24:15). As people are showing less respect for God's law, "the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class."⁴

Today, secularism is introducing the need for law to be based on situations. Secularism, with its teaching that only that which can be supported by science is valid, undermines the teaching of observance of the law of God. As God's law becomes dim in the wave of secularism, it is necessary for Christians to embolden the line of demarcation against secularization.

¹White, *Gospel Workers*, 148.

²White, *The Desire of Ages*, 762-763.

³White, *Great Controversy*, 587.

⁴Ellen G. White, *Counsels for the Church* (Boise, ID: Pacific Press Publishing Association, 1991), 333.

Non-Immortality of the Soul

The Bible nowhere teaches that man has immortality in himself, it teaches that man is mortal.¹ One of the false doctrines today is the natural immortality of the soul.² God declared to Adam and Eve that "thou shalt surely die" (Gen 2:17 KJV) when they disobeyed His commandment, but the serpent, Satan, lied unto the woman, "Ye shall not surely die" (Gen 3:4 KJV). "The declaration of the serpent to Eve in Eden was the first sermon ever preached upon the immortality of the soul."³

Satan introduced two extreme theories based on the immortality of the soul and the abundant love of God: "the doctrine of eternal torment" and "the doctrine of universal salvation." The eternal torment theory is non-biblical. "There are a number of beliefs about hell. Some people believe God is too merciful to punish anyone. Others believe that the wicked will be sent to hell where they will continue to burn throughout eternity."⁴ The heresy of eternal torment darkened the religion of the Bible, which pictures God as full of love and goodness, and abounding in compassion.⁵ The universal salvation theory also has a critical misunderstanding of God. "Such a doctrine, presuming upon God's mercy, but ignoring His justice, pleases the carnal heart and emboldens the wicked in

¹Everlasting Gospel Publishing Association, *Study Bible and E. G. White Comments* (Seoul, Korea: Everlasting Gospel Publishing Association, 1995), New Testament, 588.

²Ellen G. White, "Let the Trumpet Give a Certain Sound," *The Advent Review and Sabbath Herald*, December 6, 1892, 2.

³White, *The Great Controversy*, 533.

⁴Ibid., 591.

⁵Ibid., 536.

their iniquity.”¹ Universalism destroys biblical teaching concerning God’s judgment and the destruction of the wicked.

Spiritualism, which encourages communication between the living and the dead is popular in the secular world, even among believers in Christian churches. “The lure by which Spiritualism attracts the multitudes is its pretended power to draw aside the veil from the future, and reveal to men what God has hidden.”² Relying upon spiritualism is to cut the last tie that binds men to their Maker.³ “Spiritualism declares that there is no death, no sin, no judgment, no retribution; that ‘men are unfallen demigods;’ that desire is the highest law; and that man is accountable only to himself.”⁴

Secularism allows for the acceptance of mediums, fortunetellers, spiritists, and other occult messengers. Believers must know the Bible. Lev 19: 31 reads, “Do not turn to mediums or seek out spiritists, for you will be defiled by them. I am the LORD your God” (Lev 19:31).

Spiritual Principles of Ministry

The basis of my ministry consists of the following spiritual principles: servant ministry, service ministry, and missionary-minded ministry.

A Servant of Servants Ministry

God calls His workers not by their learning, eloquence, or worldly wealth, but by

¹Ibid., 537.

²White, *Patriarchs and Prophets*, 686.

³Ibid., 679. See “Saul and the Witch of Endor” (1 Sam 28:1-24).

⁴Ibid., 688.

their humility which allows Him to teach them His way and put His words into their lips so that they represent Him.¹ He calls them to be spiritual watchmen (Ezek 3:17; 33:6), good shepherds (John 10:11-12), and servants of Christ (1 Cor 3:9; 4:1).

Spiritual watchmen should be vigilant soldiers, fully aware of their responsibilities to loudly and courageously alert people to spiritual danger. Spiritual watchmen "are to be ever on guard against the dangers threatening the spiritual life and health and prosperity of God's heritage."² Otherwise, God will hold the watchmen accountable for unfaithfulness and ask for their blood. "Upon the ministers of God rests a solemn, serious charge."³

The work of the minister as a good shepherd will fail without the love for Christ and His sheep in the heart.⁴ "The spirit of the true shepherd is one of self-forgetfulness."⁵ Ministers as God's ambassadors (2 Cor 5:20) and fellow workers are those who trust self less, and Jesus more.⁶ God chooses them "not because they are perfect but because, through a connection with Him, they may gain perfection."⁷

Modern society and high civilization tempt professed Christian workers to have

¹White, *Testimonies for the Church*, 7:144.

²Ellen G. White, Manuscript 165, 1902, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

³Ellen G. White, Letter 162, 1900, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

⁴White, *The Acts of the Apostles*, 515.

⁵Ibid., 527.

⁶Ellen G. White, "Our Mighty Helper," *The Advent Review and Sabbath Herald*, July 1, 1884, 2.

⁷White, *Christ's Object Lessons*, 330.

pride, self-confidence, love of the world, and envy.¹ Christians who give in to temptation lose sight of their high and holy mission and become satisfied with the pleasures of this life.²

Reminded of their holy call and mission from God again, ministers should not submit to the secularism in the world, but devote their whole lives to God to become true ministers according to their calling.

Jesus came to this world to serve, "just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Matt 20:28). Jesus rejected comfort and pleasantness to fulfill His own need because the fallen world needed a Savior. He was born in a stable. He became a friend to humanity, not only to the rich, but also to the poor and the wretched. From His childhood, Jesus was interested in every phase of human suffering that came to His notice. Jesus mingled with others, showed His sympathy, and ministered to their needs.³ He imparted his virtue to those he saw suffering and in need. Through the entire thirty-and-a-half years of his private life, he was humble, meek, and lowly. His was a life of unselfish service.⁴

Jesus is the only perfect example. He demonstrated how to serve others, how to minister, and how to work for God. It is not easy to serve others and discharge all the duties of ministry as a servant for the church. "He had a full consciousness of His divinity; but He had laid aside His royal crown and kingly robes, and had taken the form

¹White, *The Acts of the Apostles*, 328.

²White, *Prophets and Kings*, 171-172.

³Ellen G. White, *The Ministry of Healing* (Boise, ID: Pacific Press Publishing Association, 1942), 143.

⁴White, *The Desire of Ages*, 642.

of a servant.”¹ Christ’s action when, “he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith He was girded” (John 13:5), opened the eyes of the disciples to the meaning of servant leadership. “In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which had its origin in God. God does not live for Himself.”²

Secularism teaches that it is acceptable to regulate life by reason and to serve others to further one’s goals based on present needs. The response, “By love serve one another” (Gal 5:13) is my essence of ministry.

Service Ministry for the Community and the Needy

The world is full of those who need our ministry and service. “I know that there is nothing better for men than to be happy and do good while they live” (Eccl 3:12).

Pastoral ministry does not only consist in studying the Bible and preaching. “It means service.”³

The principle of service originated in heaven. “We are not to live for self, but for others. And it is only by self-forgetfulness, by cherishing a loving, helpful spirit, that we can make our life a blessing.”⁴ Jesus’ whole life was “under a law of service. He served all and ministered to all.”⁵

¹Ibid., 645.

²Ibid., 649.

³Ellen G. White, Letter 10, 1897, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

⁴White, *Patriarchs and Prophets*, 158.

⁵White, *The Desire of Ages*, 649.

What I need is to serve others by sharing the hope and courage Jesus offers. "These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing 'more abundantly' (Heb 6:17) to bestow upon His servants the strength they need for test and trial."¹ Those who love God with all their hearts are willing to render their best services to God by serving Him.

It is in a life of service that true happiness is found. Christ's whole life was service, providing happiness, joy, and a sense of worthiness to His followers. "The education and training of their children to be Christians is the highest service that parents can render to God. It is a work that demands parents labor, a lifelong diligent and persevering effort. By a neglect of this trust we prove ourselves unfaithful stewards. No excuse for such neglect will be accepted by God."²

Christians are called to serve their fellow human beings. Therefore, the purpose of education is to prepare for this service. "And now, as in that time and as in the days of Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first prerequisites of acceptable service. God designs that not one thread of selfishness shall be woven into His work."³ Those who keep God's commandments are always to be prepared for service. Christ showed us wonderful examples. His life was woven with love and service. The life which is seen in the present world is "the spirit of seeking for the highest position and the highest wage."⁴ Selfless service alone in the secular community

¹White, *Prophets and Kings*, 164, 165.

²White, *Christ's Object Lessons*, 195.

³Ellen G. White, "The Spirit of Sacrifice," *The Advent Review and Sabbath Herald*, January 4, 1906, 8-9.

⁴Ibid., 8.

where everyone is chasing their own profit will fascinate the hearts of people and exalt the cross of Jesus.

Spiritual Ministry and a Missionary Mind

Jesus said to those who believe in His name, be missionaries, "Go into all the world and preach the good news to all creation" (Mark 16:15). His power will be with His people in all their paths. All who professed to be followers of Christ are indeed living channels of light to the world. As Jesus was getting into the boat, the demon-possessed man begged to go with Him, but Jesus said, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you. So the man went away and began to tell in Decapolis how much Jesus had done for him. And all the people were amazed" (Mark 5:18-20). This healed man was the first missionary whom Jesus sent to the Decapolis area to proclaim the gospel.¹

It is impossible for parents to know what kinds of fields their children will be called to serve in for this world. We are all called as merciful messengers not only for God, but also for the world. "Missionaries are needed among us, self-sacrificing missionaries, who, like our great Exemplar, would not please themselves, but live to do others good."²

The people of God are his representatives upon the earth, and He intends that they shall be lights in the moral darkness of this world. Scattered all over the country, in the towns, cities, and villages, they are God's witnesses, the channels through which He will communicate to an unbelieving world the knowledge of His will and the wonders of His grace. It is His plan that all who are partakers of the great salvation shall be missionaries for Him. The piety of the Christian constitutes the standard by which worldlings judge the gospel. Trials patiently borne, blessings

¹White, *The Ministry of Healing*, 99.

²White, *Testimonies for the Church*, 2:113.

gratefully received, meekness, kindness, mercy, and love, habitually exhibited, are the lights that shine forth in the character before the world, revealing the contrast with the darkness that comes of the selfishness of the natural heart.¹

God calls His people to be missionaries. "The world needs missionaries, consecrated home missionaries, and no one will be registered in the books of heaven as a Christian, who has not a missionary spirit. But we can do nothing without sanctified energy. Just as soon as the missionary spirit is lost from the heart, and zeal for the cause of God begins to wane, the burden of our testimonies and plans is a cry for prudence and economy, and real backsliding begins in the missionary work."²

Secular teaching claims that they are not modifying that invitation, but giving a totally separate message. Secularists ask that we see light and guidance in secular truth. Serve others but understand that the mission applies to this life and relates to the conduct of this life.³ Ministers who are called by God must leave all to follow Him: "Old associations must be broken up, plans of life relinquished, earthly hopes surrendered."⁴

Since there is much selfishness, pleasure seeking, and love of ease in the world, "the faithful man has perished from the earth, and there is no one upright among men" (Mic 7:2 NKJV), the life style of the missionary mind, like Jesus' missionary example becomes a strong defense to prevent acceptance of secularism.

¹White, *Patriarchs and Prophets*, 134.

²Ellen G. White, "Friendship with the World is Enmity with Christ," *The Advent Review and Sabbath Herald*, August 23, 1892, 1.

³Catholic Encyclopedia, "Secularism," February 1912, <http://www.newadvent.org/cathen/13676a.htm> (15 April 2007).

⁴White, *Christ's Object Lessons*, 37.

Understanding of Church, Mission, and Ministry in Secular Society

Circumstances today—the times before Jesus' second coming—are similar to that of John the Baptist—the times before Christ's first coming—because the history of the world is being repeated.¹ “In the time of John the Baptist, greed for riches, and the love of luxury and display had become widespread. Sensuous pleasures, feasting and drinking, were causing physical disease and degeneracy, benumbing the spiritual perceptions, and lessening the sensibility to sin.”²

In these last times, when spiritual things are neglected and secular profits and sense of values are predominant, the remnant of God (Isa 10:22; Jer 31:7; Mic 5:7-8; Zeph 3:13; Zech 14:16) should fully recognize the mission and ministry of the church, to resist the wave of secularization.

Mission of the Church

God appointed Jesus to be head over everything for the church, his body (Eph 1:22-23). To love the Lord our God with all our heart and with all our soul and with all our mind, and to love our neighbor as ourselves are constants in the lives of Christians. “The mission of the church of Christ is to save perishing sinners. It is to make known the love of God to men and to win them to Christ by the efficacy of that love.”³

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church

¹White, *Prophets and Kings*, 177.

²White, *The Desire of Ages*, 100.

³White, *Testimony Treasures*, 1:359.

will eventually be made manifest, even to 'the principalities and powers in heavenly places,' (Eph 3:10) the final and full display of the love of God.¹

God wants us to live like watchmen, vigilant watchmen. "From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven."² The role of the church is to ask the world to repent and to call all nations, tribes, languages, and people to God because "the sin of the world's impenitence lies at the door of the church."³ So to proclaim the gospel is the mission of the church. To love God supremely and to love others as they love themselves is the essence of church life.⁴

If Christians advance united and reveal the beauty of holiness through a Christlike spirit of self-sacrifice, exalting the divine and giving loving and untiring service, the Lord's blessing will attend His church.⁵

Christian Life and Ministry

Christians are those who no longer live for themselves but for Christ who died for them (2 Cor 5:15). Though living in this world, they do not belong to the world. Jesus

¹White, *The Acts of the Apostles*, 9.

²Ibid., 11.

³White, *The Great Controversy*, 389.

⁴Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Boise, ID: Pacific Press Publishing Association, 1962), 95.

⁵White, *Prophets and Kings*, 74.

calls Christians “the salt of the earth” and “the light of the world” (Matt 5:13, 14). But sometimes Christians lose their saltiness and mission and are assimilated into the world. “The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is being converted to the world.”¹ God values the church highly not because of the external splendor of the church, or “for its external advantages, but for the sincere piety which distinguishes it from the world.”²

Devoted and spiritual Christians should point the secular minds to the great testing truths to be given to the world avoiding minor theoretical differences: the work of redemption, God’s commandments, and the soon coming of Christ.³ “To honor Christ, to become like Him, to work for Him, is the life’s highest ambition and its greatest joy.”⁴ God will make perfect only those who say, “I live; yet not I, but Christ liveth in me” (Gal 2:20). They will glorify God by exhibiting the character of Christ in their lives, and that is the greatest work that can be done in our world.⁵ “Onward, ever onward!” should forever be the motto of the Christian life. “So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal” (2 Cor 4:18). In the end, the triumphant ones will be rewarded by the excellence of glory, honor, joy, and

¹White, *Christ's Object Lessons*, 316.

²White, *Prophets and Kings*, 564.

³White, *Gospel Workers*, 312-313.

⁴White, *Education*, 297.

⁵Ellen G. White, Manuscript 16, 1900, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

immortality when Jesus Christ comes to this world.¹

Alternative Plan to Secular Church and Ministry

Christians should be distinct from the world.² In order to change the spread of secularism in the church, four initiative plans are required: first, the conception of pastor and congregation should be changed. On the pastoral side, pastors need to learn to evaluate success of ministry from a biblical perspective. They have to establish a new definition of success. Kent Hughes shows the biblical definition of success:³ Success is faithfulness (1 Cor 4:1-2), serving (Matt 20:25-28), loving (John 21:15-17), believing (Heb 11:6), prayer (Eph 6:18), holiness (Lev 19:2), and a positive attitude (Phil 1:18). The basic plan for biblical success is to be faithful (obedient to God's Word and hardworking), to serve God and others, to love God, to pray, to pursue holiness, and to develop a positive attitude.⁴ Pastors must exalt the divine rather than the human as they advance united in a Christlike spirit of self-sacrifice.⁵

From the congregation's perspective, while they live in the world, they need not be of the world since "we are forbidden to conform to its practices and fashions."⁶ Some Christians may think that they should conform to the world to a certain extent in order to

¹Ellen G. White, Manuscript 58, 1900, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

²White, *Testimonies for the Church*, 7:144.

³Kent and Barbara Hughes, *Liberating Ministry from the Success Syndrome* (Wheaton, IL: Tyndale House Publishers, Inc., 1987), 35-104.

⁴Ibid., 106-107.

⁵White, *Prophets and Kings*, 74.

⁶Ellen G. White, "The Angel's Reproof," *The Signs of the Times*, June 2, 1881, 1.

influence worldlings, but "it always ends in spiritual loss."¹ The worldly customs cannot be criterion for the Christian.² The Bible says, "Do not conform any longer to the pattern of this world" (Rom 12:2). The professed people of God should not desire to imitate the example of those who worship the god of this world or long to conform to worldly practices and customs.³

Second, to foster a spiritual revival and reform is needed. "Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings" (Isa 58:12 NIV). "In the time of the end every divine institution is to be restored. . . . God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform."⁴

Third, to combat secularism in the Christian lives of church members. Jeremiah Burroughs proposes five actions to free our hearts from earthly-mindedness:⁵ To be watchful over our thoughts; to be humble; to regard ourselves as an alien and stranger (Heb 11:13) following the example of the saints before you; to think over the account of what belongs to the world before God; to set Jesus Christ before you and be meditating on the death of Jesus Christ. "Jesus knew the worthlessness of earthly pomp, and He gave no attention to its display. . . . He desired not the applause of men; but moved

¹White, *Prophets and Kings*, 570.

²Ibid., 651.

³White, *Patriarchs and Prophets*, 607.

⁴White, *Prophets and Kings*, 678.

⁵Jeremiah Burroughs, *A Treatise of Earthly Mindedness* (Morgan, PA: Soli Deo Gloria Publications, 1994), 73-76.

independent of all human influence. Wealth, position, worldly rank in all its varieties and distinctions of human greatness, were all but so many degrees of littleness to Him who had left the honor and glory of heaven, and who possessed no earthly splendor, indulged in no luxury, and displayed no adornment but humility.”¹

Fourth, to exert continual sacrifice against secularism. “The spirit of worldliness may contaminate the many and control the few, the cause of God may hold its ground only by great exertion and continual sacrifice.”²

The church and its leaders must confront secular human-centered anti-biblical values, and rampant moral corruption. The need for the reconstruction of the Adventist identity, of practical faith, and of pure biblical lifestyles is essential to create the church as God created it to be. Ministers should be leading lives of integrity. Adventists should seek to live lives worthy of their calling.

Jesus said, “Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him” (1 John 2:15). The Church should not imitate the world, but the world must follow the church in purity and love to receive God’s truth.

Summary

It is God’s will for His followers to be useful and understanding workers by learning to recognize their temperaments, spiritual gifts, leadership qualities and spiritualities, and improve their weaknesses. God especially calls His ministers to work for their fellow men. More devoted workers for God are needed in our world to “feed my

¹Ellen G. White, *Selected Messages* (Washington, DC: Review and Herald Publishing Association, 1958), 1:259-260.

²White, *Prophets and Kings*, 186.

sheep or take care of my lambs" (John 21:15-17). Jesus leaves His followers the last trust to proclaim "the glad tidings of salvation" for the world.¹

We must avoid being sidetracked by minor theoretical differences, and instead stand firmly on "the truth of the gospel" (Gal 2:5) which is our anchor. The doctrines of Jesus' second coming, the sanctuary, God's law, and the non-immortality of the soul should be the foundations for our faith.

When we correctly understand our mission to serve the church and society, we can participate in His mission with all our heart, soul and mind without being influenced by worldliness and the overwhelming waves of secularism. Jesus, our master will bestow on us "the crown of life" (Jas 1:12; Rev 2:10), and say "well done, good and faithful servant!" (Matt 25:21).

The secularist teaching of the present world should not be the guide for our actions; we need to be guided by the teachings of Scripture. The worldly teaching that the improvement of this life comes from material wealth diverts the priorities of life away from the spiritual. The need for scientific proof for the phenomena of life precludes a belief in a Creator God who is omniscient and omnipresent, a God yearning to have a relationship with His children. The mission of the secularists becomes the freeing of the working class rather than the liberation from sin through the death of Jesus. It is my desire to serve the Lord by proclaiming and living the gospel message He taught and lived.

A five S-movement is proposed to confront and dispel secularism in the church.

1. Simplicity: Jesus emphasized His disciples to maintain simplicity when they

¹White, *The Acts of the Apostles*, 32.

gather believers into the church. "The less ostentation and show, the greater would be their influence for good."¹ His followers need to live the life of purity and nobility in His strength as Jesus lived.² "Asceticism and simplicity are mutually incompatible. Occasional superficial simplarities in practice must never obscure the radical difference between the two. Asceticism renounces possessions. Simplicity sets possessions in proper perspective. . . . Asceticism finds contentment only when it is abased. Simplicity knows contentment in both abasement and abounding (Phil 4:12)."³

2. Satisfaction: "But if we have food and clothing, we will be content with that" (1 Tim 6:8). The longings for worldly honor, wealth, and desire deprive Christians of their satisfaction in Jesus Christ. Christians should cast the love of the world from their hearts day by day.⁴ The love and cares of this world and the deceitfulness of riches separate the soul from God (Matt 13:22).⁵

3. Sacrifice: Frivolous amusements, pride of dress, and indulgence of appetite hardened men's heart only to lose all desire to sacrifice for Jesus who has given even His only life for man.⁶ The way to become Christ's disciples is "an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly

¹Ibid., 28.

²White, *The Ministry of Healing*, 425.

³Foster, 84.

⁴White, *Counsels for the Church*, 358.

⁵White, *Testimony Treasures*, 1:359.

⁶White, *Patriarchs and Prophets*, 558.

things.”¹, or we cannot be Christ's sincere disciples.

4. Selfless life: Self-seeking produces the origin of sin.² The world always makes profit and pursues its own interests. Jesus showed the perfect self-abandoned life to the world. The life contrary to the worldly customs and practices should distinguish Christians from the world.³ The worldliness among the God's professed people has kept them from entering Heaven.⁴

5. Service to God and community: When we part from selfish motive, “there is joy and satisfaction in the service of God.”⁵ Services between one another is the basic principle for the all creatures as well as in heaven.

In conclusion, two efforts are needed to oppose the spirit of worldliness: first, great exertion through church revival and education is needed. “The angels of God are seeking to attract us from ourselves and from earthly things.”⁶

¹Ellen G. White, *Testimony to Church* (Boise, ID: Pacific Press Publishing Association, 1948), 1:408.

²White, *The Desire of Ages*, 21.

³White, *The Ministry of Healing*, 58. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices.

⁴White, *Selected Messages*, 1:68.

⁵Ellen G. White, *Steps to Christ* (Hagerstown, MD: Review and Herald Publishing Association, 1977), 88.

⁶White, *The Ministry of Healing*, 454.

CHAPTER 3

CULTURAL AND RELIGIOUS ANALYSIS OF THE REPUBLIC OF KOREA

Republic of Korea¹

Although South Korea experienced the Korean War only fifty-seven years ago (1950-1953), today it is the eleventh wealthiest country in the world.² The following is a brief overview of Korea's geography, climate, and weather, people and language, and history.

Geography, Climate, and Weather

The Korean Peninsula, including 3,479 islands, is surrounded by water on three sides. Mountains and hills cover nearly 70 percent of the Peninsula which lies adjacent to China and Japan. The northern border of Korea is formed by the Amnok-kang (Yalu) and

¹The Republic of Korea (ROK) is the title adopted by the new state established in South Korea by the elections held on May 10, 1948. 대한민국 [*taehan min'guk* in Korean, 大韓民國]. 한국 [*hanguk*] is the abbreviated name. *Namhan* [South Korea] represents the ROK in relating to *pukhan* [North Korea]. The Korean national flag is called *taegukki*, and the Korean national anthem is *aegukka*.

²Ministry of Commerce, Industry and Energy, “세계속의 한국의 경제 위상,” [Korea's Economic Phase in the World] January 2005, <http://www.mocie.go.kr/index2.html> (9 April 2007). According to the Gross Domestic Product (GDP), 1st is USA (US\$108,816 hundred million), 2nd Japan (43,265), 3rd Germany (24,007), 4th UK (14,949), 5th France (17,480), 6th Italy (14,659), 7th China (14,099), 8th Spain (8,361), 9th Canada (8,344), 10th Mexico (6,261), and 11th South Korea (6,052).

Tuman-gang (Tumen) rivers, both of which flow from the ancient crater of the Paektusan Mountain. The two rivers separate Korea from Manchuria.¹ The name of Korea comes from the early dynasty name *Goryeo*, which means “high and beautiful.”² The Korean Peninsula has been an area of strategic importance in East Asia, being a political, commercial, and cultural crossroads for Japan, China, and Russia.³

The total area of the peninsula including the islands is 222,154 square kilometers (85,256 square miles). The territory of South Korea is 99,646 square kilometers (38,402 square miles), which is approximately 45 percent of the peninsula. The combined territories of South and North Korea are similar in size to Britain (244,100 square kilometers) or the state of Minnesota in the USA.⁴ South Korea includes its capital city, Seoul, 83 other cities including six metropolitan cities, nine Dos (province), 88 Goons (county), and 95 self-governing Goos (ward).⁵

Although it is a monsoon country, Korea is one of the most beautiful countries in the world with a temperate and moderate climate as well as four distinct seasons.⁶

¹Tae-Hung Ha, *Guide to Korean Culture* (Seoul, Korea: Yonsei University Press, 1978), 1.

²Keith Pratt and Richard Rutt, *Korea: A Historical and Cultural Dictionary* (Surrey, TW: Curzon Press, 1999), 243. 고려 (Goryeo, 高麗): the first letter “고(高)” means high, and the second letter “려(麗)” means beautiful or elegant in Chinese.

³Won Yong Ji, *A History of Lutheranism in Korea* (Seoul, Korea: Concordia Seminary Monograph Series, Number 1, 1988), 32.

⁴Samuel Hugh Moffett, *The Christians of Korea* (New York, NY: Friendship Press, 1962), 12.

⁵Korea National Statistical Office, “The Number of Administrative District,” January 2006, http://kosis.nso.go.kr/cgi_bin/sws_999.cgi (18 January 2007).

⁶Sohn Pow-key, Kim Chol-choon, and Hong Yi-sup, *The History of Korea* (Seoul, Korea: Korean National Commission for Unesco, 1970), 3.

Koreans especially enjoy the warm spring and the cool autumn seasons.

People, Language, and Population

The Koreans are descendants of the Mongol tribes who are homogeneous people having their own language, culture, and custom. "Their ethnic origin may be traced from those who lived in and around the Altaic Mountains in Central Asia."¹ Korean people are very generous and friendly, warm, and kind. The most distinctive physical features are black almond-shaped eyes, black hair, and high cheek bones. According to the Korea National Statistical Office, the average life span in Korea is 78.6 years.² The population of South Korea as of January, 2007, was 48,384,390.³ The population density of South Korea is 486 persons per square kilometer.

The Korean native language is *Han-gŭl* and it is spoken by about 70 million people. Though most Koreans live on the Korean Peninsula and adjacent islands, it is believed about 6.6 million are scattered around the world.⁴ Because of Korea's close proximity to China, the Korean language includes many words based on Chinese

¹Mary E. Connor, *The Koreas: A Global Studies Handbook* (Santa Barbara, CA: ABC-CLIO, Inc., 2002), 9.

²Korea National Statistical Office, "The Average Life Expectancy," January 2005. <http://kosis.nso.go.kr:7001/ups/chapterRetrieve.jsp> (18 January 2007). In 1995, the average length of life was 73.5 years (men 69.9, women 77.4). In 2005, the average length of life was 78.6 years (men 75.1, women 81.9).

³Korea National Statistical Office, "Population Clock," 18 January 2007. <http://www.nso.go.kr> (18 January 2007).

⁴Overseas Koreans Foundation, "The Present State of Korean Residents Overseas," December 2005. http://www.korean.net/directory/status_4.jsp (18 March 2007). Total of residents overseas in 2005-6,638,338; China-2,439,395; USA-2,087,496; Japan-901,284; Union of separated nations-532,697; Canada-198,170; Australia-84,316; Brazil-50,296; Philippines-46,000; UK-40,810; and Germany-32,068.

characters called *Han-ja*, as well as many words which are purely Korean.

History

Koreans are proud of their "five thousand years of permanent history."¹ The Korean arts and architecture that remain today demonstrate the persistent history of its culture. Even though Korean people experienced hardships due to attacks from neighboring countries, they rebuilt their country when it was destroyed, and they continued to fight for their independence from 1910-1945 during their annexation to Japan. Korea's history can be divided into seven parts: Ko Choson; three kingdoms; unified Shilla; Goryeo Dynasty; Choson Dynasty; colonial period; and contemporary period.

Ko Choson

Historical records show that Ko (Old) Choson, which literally means ancient Korea, was the first Korean kingdom lasting from 2333 B.C.–A.D. 313. This period has traditionally marked the origin of the Korean people. According to Chinese sources, the Tung-i, also known as eastern barbarians who were the ancestors of Ko Choson, inhabited southern Manchuria as well as the Korean Peninsula.² Korea's myth regarding the birth of the Korean nation suggests that a god named *Hwanung* came from heaven and transformed a bear into a woman. *Hwanung* married her and she gave birth to a son named Tangun, who established the first capital of the Korean nation in 2333 B.C. and

¹Roger Tennant, *A History of Korea* (New York, NY: Kegan Paul International, 1996), 15.

²Sohn, Kim, and Hong, 19.

called it Choson which means "Land of the Morning Calm."¹ Tangun put "the idea of *hongik ink'an* [broad benefits for humanity] as the ideological basis of his rule."²

Tangun's descendants ruled Choson for more than twelve centuries.³ Prehistoric remains indicate that Tangun's people believed in animism and Shamanism.⁴ Ko Choson was destroyed by Koguryo in A.D. 313.⁵

Three Kingdoms: Koguryo, Paekche, Shilla

In the first century B.C., Ko Choson gave way to three kingdoms: Koguryo (37 B.C.–A.D. 668) to the north, Paekche (18 B.C.–A.D. 663) to the southwest, and Shilla (57 B.C.–A.D. 935) to the southeast corner of the peninsula.⁶ Koguryo, Paekche, and Shilla became known as the "Three Kingdoms." The three kingdoms were significantly influenced by Chinese culture not only through the absorption of Chinese religions, Buddhism, Confucianism, and Taoism but also the development of Korean music, painting, architecture, writing system, civil service examination system, foreign language,

¹Gina L. Barnes, *State Formation in Korea: Historical and Archaeological Perspectives* (Surrey, UK: Curzon Press, 2001), 11.

²Wi Jo Kang, *Christ and Caesar in Modern Korea: A History of Christianity and Politics* (Albany, NY: State University of New York Press, 1997), 162.

홍익인간(弘益人間): 널리 인간을 이롭게 함.

³Andrew J. Grajdanzev, *Korea Looks Ahead* (New York, NY: American Council Institute of Pacific Relations, 1944), 11.

⁴Ki-young Lee, "Hankook ui Ryuksa [Religion in Korea]," in *Hankook-hak* [Korean Studies Today], ed. Donga Cultural Research Center in Seoul National University (Seoul, Korea: Hyunam-sa, 1972), 16.

⁵Barnes, 20.

⁶Tae-Hung Ha, 14-18.

and medicine between the fourth and seventh centuries.¹

The Koguryo kingdom had the largest territory among the three kingdoms, and rose to the zenith power in Eastern Asia.² “In Koguryo, Buddhism found followers even before A.D. 372 when the religion was first authorized to preach its doctrines.”³ The Shilla kingdom developed a voluntary military organization called *Hwarang* (Flower of Youth Corps), which were military bands of aristocratic youth. These bands served as elite units in the army and contributed to the strength of the Shilla Kingdom.⁴ The three kingdoms competed for territorial expansion. In the seventh century, the three kingdoms joined to form the Shilla kingdom; the “Unified Shilla laid the foundation for the historical development of the Korean people.”⁵

Unified Shilla

Unified Shilla (A.D. 668-935) rose to its peak of power and prosperity in the middle of the eighth century. “Freed from the worries of constant domestic conflicts and external invasion, it achieved rapid development in the arts, religion, commerce, education, printing techniques, and other fields.”⁶ Many beautiful temples and shrines

¹Andrew C. Nahm, *Korea: Tradition & Transformation* (Elizabeth, NJ: Hollym International Corp., 1996), 47-49.

²Seok Ho Shin, *Korea: Past and Present* (Seoul, Korea: Kwangmyong Publishing Co., 1972), 45.

³Sohn, Kim, and Hong, 58.

⁴Michael J. Seth, *A Concise History of Korea* (Lanham, MD: Rowman & Littlefield Publishers, Inc., 2006), 40.

⁵Connor, 13.

⁶*Ibid.*, 14.

were built including the *Bulguksa Temple* and the *Seokguram Buddhist Grotto*, both of which are technological and sculptural masterpieces. In the ninth century, the central authority of Shilla weakened because of the rise of local warlords. The country fell into civil disorder.¹ As a result of the Shilla rulers fighting among each other, Wang Kon founded the Goryeo Dynasty in A.D. 918.

Goryeo Dynasty

With the support of landowners and merchants who had economic and political power, Wang Kon was enthroned as the founding king of the Goryeo Dynasty (A.D. 918-1392).² New laws were patterned after Chinese laws. Buddhism, Confucianism, and the native rites of Shamanism became indispensable elements of the education and military powers of the governing classes.³ The Goryeo government especially honored the tenets of Buddhism and made it the state religion. The idea of *hoguk bulkyo* (Buddhism for the protection and benefit of the nation) was a strong element of Korean Buddhism.⁴

Choson Dynasty

In 1389 near the end of the Goryeo Dynasty, General Yi Song-gye and his faction fought against the weakening Goryeo monarch by seizing political and military power. General Yi and his new dynasty reformed the governmental system with sweeping land

¹Seth, 68-69.

²Ibid., 59.

³Pratt and Rutt, 243.

⁴Kang, 162.

reforms and made the Neo-Confucian ideology the official state doctrine.¹ After resolute land reforms, Yi Song-gye dissolved the Goryeo Dynasty, established the Choson Dynasty, and was given the dynastic name of Taejo. He moved the government capital to Hanyang, which became known as Seoul. He emphasized loyalty to the country and respect for parents as dominant Korean values and behavior.

Twenty-seven kings reigned during the Choson Dynasty from A.D. 1392-1910. "The Choson dynasty was one of the longest and most stable of dynasties in the history of the world."² Choson's fourth king, King Sejong the Great who ruled from 1418-1450, was noted not only for his mastery of Confucian learning but also for his progressive ideas in agriculture, administration, astronomy, medicine, music, printing, phonetics, national script, economics, science, and humanistic ideas.³ "One of his most celebrated achievements was the creation of the Korean alphabet, *Han-gŭl*. The Korean alphabet, which consists of 10 vowels and 14 consonants, possesses geometric beauty, simplicity and scientific accuracy, and as such, can be learned by an uneducated man in a matter of hours."⁴ Between 1592 and 1598 Japan often invaded Korea destroying buildings and killing citizens. During that time, Admiral Yi Sun-shin and his soldiers invented the

¹Nena Vreeland, et al. *Area Handbook for South Korea* (Washington, DC: Foreign Area Studies of the American University, 1975), 14.

²Djun Kil Kim, *The History of Korea* (London, UK: Greenwood Press, 2005), 98.

³Tennant, 143; Sohn, Kim, and Hong, 132.

⁴The Korean Overseas Culture and Information Service, *A Handbook of Korea* (Seoul, Korea: Hollym Corporation, 1998), 64, 483, 484; Djun Kil Kim, 4, 11. Han-gŭl is the only language originally created by a particular person at a particular time without direct influence from other scripts. Korea became one of the rare nations in the world that had its own writing system. The Korean language, Han-gŭl, is spoken by 70 million people, including 6.6 million in expatriate communities around the world, ranking thirteenth in number of spoken languages worldwide.

world's first ironclad battleship, the *Kōbunksōn* (turtle ship), which successfully harassed the invading Japanese off the southern coast.¹

"At the end of the Yi dynasty, there was a hierarchy of social stratification: the *Yang Ban* (noble intellectual class), the *Sang Min* (common people who were mainly farmers and merchants), and the *Chun Min* (slaves or butchers). Only the Yang Ban class had the privilege of holding high public offices. The lower-level public officers and professionals were called Joong In (the middle class) and they worked as medical doctors, foreign language interpreters, and physiognomists."² While the last Choson Dynasty was suffering severe social struggles between *Yang Ban* (noble men) and *Nobi* (bondsmen) and was closed off to the other countries, Japan grew stronger and in 1895 defeated China in the Sino-Japanese War. Japan defeated Russia in 1905 in the Russo-Japanese War, and became the military power in Northeast Asia. By virtue of the "Memorandum Concerning the Trusteeship of Police Authority" signed on June 24, 1910, Japan annexed Korea as a Japanese colony on August 22, 1910.³

Colonial Period

Korea was annexed by Japan because of its political, economical, and military importance for Japan. Japan finally realized its long-held dream to occupy Korea.⁴ Thus

¹Tae-Hung Ha, 32-35.

²Cornellius Osgood, *The Koreans and Their Culture* (New York, NY: Ronald Press Co., 1951), 44-46, 241; Hyun-Mo Lee, *A Missiological Appraisal of the Korean Church in Light of Theological Contextualization* (Ann Arbor, MI: UMI, 1992), 83-84.

³Sohn, Kim, and Hong, 233, 243. The treaty of August 22, 1910 was the product of a conspiracy between some treacherous Korean officials, led by Wan-yong Lee.

⁴Ji, 31.

began thirty-six years of bitter colonial occupation. During the colonial period, 1910-1945, Japan imposed its own language, culture, and religion on Korea. The Japanese seized farm crops, suspended newspaper publications, and arrested thousands of Korean leaders. Nevertheless, Koreans fought against Japan's oppression and struggled for independence. In close cooperation with the Independence Army operating in Manchuria, Koreans from various backgrounds joined the independence movement.

Korean Christian and Buddhist leaders planned a nationwide demonstration for independence on March 1, 1919. "Widespread demonstrations broke out in Seoul and elsewhere during the following months. . . . A seventeen-year-old girl named Yu Kwansun was tortured by the police and died in prison."¹ The independence movement "no doubt had its origin through the self-styled Korean provisional Government . . . in Shanghai."² Woo-keun Han, a professor of Korean History at Seoul National University, evaluated "the March 1 movement" as a great historical significant success.³ Japan diligently tried to "japanize" and colonize the Korean people, but the Koreans continued their quest for liberty.

¹Connor, 38.

²Colonel Donald Portway, *Korea: Land of the Morning Calm* (London, UK: George G. Harrap & Co., Ltd., 1953), 41.

³Han Woo-keum, *The History of Korea* (Seoul, Korea: The Eul-yoo Publishing Company, 1970), 477-478. He emphasizes three things: the March 1 movement greatly developed the spirit of national unity; it revealed to the world the nature of Japanese rule in Korea; it brought home to the Japanese the fact that they could not rule Korea by mere force alone, that without at least some good-will and cooperation from the Korean people they would be in constant difficulties and the advantages they had hoped to gain from the annexation of Korea would be lost.

Contemporary Period: Establishment of the Republic of Korea Government

At the end of World War II Japan surrendered to the United States of America unconditionally on August 14, 1945.¹ Liberation came to Korea on August 15, 1945.² “However, the joy was clouded by the fact that the 38th [geographical] parallel divided the country into two parts. As the end of the War approached, the discussions by the UN leaders dealing with the matter had set the 38th parallel as a convenient division for the purposes of concluding peace with Japan.”³

Because the US, Great Britain, the USSR, and China decided to divide Korea, it created great political conflict and social disorder on the Korean Peninsula. The Moscow Agreement called for a five-year trusteeship with the US administering the southern region and the USSR administering the northern region.⁴ This was the most tragic consequence of the Japanese colonization. “This split of the country created a political atmosphere of distrust, disunity, and even hatred among the Koreans, who had shared the

¹Portway, 44.

²Kyung Cho Chung, *Korea Tomorrow: Land of the Morning Calm* (New York, NY: The Macmillan Company, 1956), 185.

³Allen D. Clark, *History of the Korean Church* (New York, NY: Friendship Press, 1961), 205.

⁴“Moscow Conference (1945),” March 2007, http://en.wikipedia.org/wiki/Moscow_Agreement (22 April 2007). The Moscow Conference of Foreign Ministers comprised of the United States, the United Kingdom, and the Soviet Union met in October 1943 to discuss establishing peace and other Far East issues. The Communique issued after the Conference on December 27, 1945 contained a joint declaration which covered Korea independence. The U.S. and Soviet military commands in Korea would set up a Joint Commission to make recommendations of a single free government in Korea. They decided that a four-power trusteeship of up to five years would be needed before Korea attained independence.

same language and culture for over four thousand years.”¹

The first general election in Korea's history was conducted on May 10, 1948 in the southern region only because of North Korea's opposition. On August 15 of 1948, the Republic of South Korea was inaugurated and Seung-man Rhee became the nation's first president. The names of the successive presidents are listed in table 1.

The joy of the 1945 liberation of Korea from Japan was all too short. The border between the south and the north became volatile and relations between the two Korean regions became very hostile.² The Korean people were plunged into a fratricidal war.

Table 1. The Names of Successive Presidents and Ruling Years in South Korea

REIGN	NAME	RULING YEARS	PERIOD
1 st -3 rd	Rhee, Seung-man	1948-1960	12 years
4 th	Yun, Bo-seon	1960-1962	2 years
5 th -9 th	Park, Chung-hee	1962-1979	19 years
10 th	Choi, Kyu-hwa	1979-1980	8 months
11 th -12 th	Chun, Doo-hwan	1980-1987	8 years
13 th	Noh, Tae-woo	1988-1992	5 years
14 th	Kim, Young-sam	1992-1997	5 years
15 th	Kim, Dae-jung	1997-2003	5 years
16 th	Roh, Moo-hyun	2003-present	

¹Kang, 77.

²Korean Overseas Information Service, *Korean History* (Seoul, Korea: Seoul International Publishing House, 1986), 100-101.

"Early Sunday, on June 25, 1950, North Korean troops opened fire and launched a well-planned attack against South Korea. Equipped with Soviet tanks and fighter planes, the North Korean army crossed the thirty-eighth parallel and, within three days, captured Seoul and overran most of the peninsula in a short period of time."¹ Sixteen nations provided troops to the United Nations including the United States who fought the Korean War between 1950-1953.² Both South and North Korea lost their cities, many families, and many lives. The Soviet Union called for truce negotiations which dragged on for two years before an armistice agreement was signed at 10 A.M., July 27, 1953. The signing ceremony lasted only twelve minutes.³

One of the most respected presidents in the new South Korea was President Chung-hee Park. He targeted the economic modernization by attempting to build an efficiency-oriented government system.⁴ With the first and second Five-Year Economic Development Plans (1962-66; 1967-71), President Park "designed and implemented the New Community Movement, or *Saemaul Undong* in 1971. As part of a nationwide campaign to upgrade Koreans' living standards, the *Saemaul Undong* was a central feature of Park's modernization program, whose basic philosophy can be summed up in

¹Connor, 49.

²Ibid., 50-51. Sixteen countries joined the Korean War: Australia, New Zealand, Britain, France, Canada, South Africa, Turkey, Thailand, Greece, the Netherlands, Ethiopia, Colombia, the Philippines, Belgium, Luxemburg, and the United States of America. Three million people were killed, wounded, or missing; five million became refugees; 900,000 Chinese and 520,000 North Koreans were killed or wounded, as were about 400,000 UN command troops, nearly two-thirds of them South Koreans. U.S troops of 33,629 out of UN troops of 50,889 died on the battlefield, and another 103,000 were wounded.

³Nahm, 397.

⁴Djun Kil Kim, 163.

the slogan, 'diligence, self-help and cooperation.'"¹

As the banking, sanitation, and medical services were improved and new colorful schools and houses were built, the provincial towns and mountain villages slowly revived.² The 1960s brought restoration to Korea. Modernization during this period marked a dramatic change in Korea's traditional culture. The continuing Five-Year Economic Development Plan boosted the dying economy. In the 1950s the gross national product per capita increased from US\$75 to US\$205. During the same period, the urbanization rate increased from twenty-eight percent to over forty percent at the end of the 1960s.³

Despite its economic development during the 1950s and 1970s, the Korean people experienced social disorder, disunion, military revolution, dictatorship for nineteen years, martial law, death of president Chung-hee Park and his wife by assassination, a military coup, student demonstrations, and the 518 Kwangju Democratization Movement.⁴

Since 2003 Korea's Moo-hyun Roh administration with its "participatory government" is endeavoring to conduct a "rational, reform-minded government" that is devoted to building an efficient society, a "government of national integration" seeking to resolve the structural conflicts of the nation, an "open government" engaging in

¹The Korean Overseas Culture and Information Service, 414.

²Keith Pratt, *Everlasting Flower* (London, UK: Reaktion Books, 2006), 266.

³Dong Sik Ryu, *A Vein of Ore in Korean Theology* (Seoul, Korea: Junmangsa, 1982), 216.

⁴The May 18 Memorial Foundation, "The May 18 Democratic Uprising," January 2006. <http://eng.518.org/main.html?TM18MF=B0201> (22 April 2007). The May 18 Democratic Uprising in Kwangju and Chunra-namdo during May 18-27, 1980 was the uprising of citizens who demanded democratization and rejected the illegal military power which used the force of arms.

horizontal, two-way communication with the people, and a "government of hope" instilling dreams and courage to all citizens. The Roh Government has three ambitious goals: (1) democracy with the people, (2) a society of balanced development, and (3) an era of peace and prosperity in Northeast Asia.¹

Koreans are united in visioning a bright future to make Korea a happier, safer, and more beautiful country, though they face inflation, overpopulation, and an increase in crime.

Korea and the World

Korea has an accomplished history which is often unrecognized by the rest of the world. Samuel H. Moffett acknowledged and admired Korea's creativity, technology, and science:

More than a century before in Gutenberg, Koreans were printing books with moveable type. They repelled Japanese invasions with armored battleships long before the battle of the *Monitor* and the *Merrimac*. They measured and recorded rainfall two centuries before the West began to do so. They heated their homes with radiant heating. Koreans built astronomical observatories of solid stone as early as the seventh century: their great bronze bells, 1200 years old, are in size and artistic perfection probably the most beautiful ever cast; their clear, gray-green celadon pottery was the envy of all Asia; and by the eighteenth century the Korean court was so aesthetically sophisticated that it employed more than eight hundred musicians, playing silver flutes and xylophones of jade.²

South Korea has achieved "the miracle of Hangang River" unparalleled in world history by attaining a US\$10,000 Gross National Product (GNP) per capita and becoming a member of the Organization for Economic Cooperation and Development (OECD) with

¹Cheong Wa Dae [Office of the President], "Participatory Government," January 2006, http://english.president.go.kr/cwd/en/government/Government_02.html (21 January 2007).

²Moffett, 14.

repeated high growth during the period of 1962-1995. Park's government aggressively promoted growth-oriented economic policies by implementing a successful Five-Year Economic Development Plan, introducing foreign capital, technology, the expansion of international trade, and inspiring people to achieve a better future.¹ However, during the 1990s stagnation of the GNP occurred, which led to problems in the foreign exchange rate, slow growth, and the polarization of the rich and poor. In addition to that, South Korea struggles with a low birth rate, an increasing population of the elderly, and the nuclear threat from North Korea.²

Cultural Analysis in Korea

To develop an effective strategy for ministry, it is important to understand the values, life styles, philosophies, and history of Korea. It is important to understand the culture of the people before considering an evangelistic plan. "The relationship between culture and human beings as in many respects is similar to that between water and fish."³ Korea, China, and Japan have similar cultures because of their unique geographical

¹Frederica M. Bunge, *South Korea, A Country Study* (Washington, DC: Foreign Area Studies in the American University, 1982), 3, 39.

²Myung-ho Moon, "Worry about Low Childbirth Rate in South and North Korea," February 2006, http://www.rfa.org/korean/nonpyong/mmh/2006/04/01/low_birth_rate/ (12 April 2007). According to the United Nations Fund for Population Activities (UNFPA), childbirth rate in South Korea in 2005 was 1.41 persons. South Korea is the twenty-fourth of 154 countries. 1,007,000 babies were born in 1970s, but 493,000 babies in 2003. Hyi-sung Kim, "The Elderly is 3.8 million, National Counterplan is necessary," November 2002, <http://www.medcity.com/zboard/view.php?id=noin2&no=2124> (12 April 2007). The ratio of the elderly over 65 years old in 2001 was 7.9 percent (3,770,000 people). It will increase to 15.1 percent in 2020. And North Korea executed the first nuclear testing on 12 October 2006.

³Charles H. Kraft, *Christianity in Culture* (Maryknoll, NY: Orbis Books, 2005), 38.

location. In the past, Korea was a bridge between China and Japan. Chinese culture, Buddhism, Confucianism, and literacy filtered into Japan through Korea.¹

Korean cultural history is based on four important elements: Buddhism, Taoism, Shamanism, and Neo-Confucianism.² These religious movements have influenced Korean values and certain customs. Koreans respect their ancestors, social order, and hierarchical relationships. The Korean's character is truly unique because "the Korean people are racially and linguistically homogeneous. . . . The native population remained conscious of ethnic differences and cultural distinctions."³ Koreans have maintained this multi-phased identity. In many ways, Korean culture, society, and civilization resemble and borrow from those of China and Japan; Korea is neither a miniature China nor an offshoot of Japan. Koreans have not only endured and preserved their own identity but have also produced artistic, scientific, and literary achievements of great distinction.⁴ These achievements are apparent in Korea's culinary, family life, costumes, beliefs, and customs.

Food and Culinary Culture

Koreans usually eat steamed rice with various side dishes, noodles, and vegetables. The spoon and chopsticks are the main eating utensils. The common Korean dishes are *bap* (cooked rice), *guk* or *tang* (soup with meat, fish, and vegetables), *jjigae*

¹Seth, 9.

²Jon Carter Covell, *Korea's Cultural Roots* (Seoul, Korea: Hollym International Corp., 1997), 18.

³Connor, 6.

⁴Leonard Lueras and Nedra Chung, eds., *Korea* (Singapore, Hong Kong: Apa Productions, 1981), 32.

(stew), *jeongol* (hot pot), *gui* (grilled), *jeon* (pan-fried), *bokkeum* (stir-fried), *jjim* (braised and glazed), *jjim* (steamed or braised), *muchim* (seasoned or spiced), *namul* (seasoned vegetables), *po* (dried food), *jeotgal* (pickled seafood), *chapch'ae*, *Kimchi* (fermented vegetables, usually cabbage and radishes), and *tteok* (rice cake).¹

Rice, to which coarse grains such as millet, barley and beans are often added, *guk*, or soup and *kimchi*, a spicy, pickled cabbage in garlic are the main staples. Seasonings such as soy sauce, dried pepper, *kochujang*, or red pepper paste, *toenjang*, or bean paste and sesame products are used. Seasonal changes produce different side dishes.

Kimchi—its variations amounting to roughly eighty kinds of dishes during the *Choson* period—is the most representative type of preserved vegetables in Korea, while *chotkal* is a well-preserved seafood paste. For the winter months, Koreans have a *kimchi*-making time called *kimjang* to preserve *kimchi* in late November, so the community has vegetables for the cold winter.²

Korean cuisine includes ceremonial foods, such as rice cakes, or *ttok*. Rice cakes have a long tradition in Korean history. There are as many as 250 different types of rice cakes, which are often mixed with beans or grains. Rice cakes are used for such traditional ceremonial meals as New Year's Day, *tano* in the spring, *chusok* in the fall, and special birthday parties such as *tol* (first birthday), *hwan-gap* (sixty-first birthday), *chil-soon*, or *ko-hee* (seventieth birthday), and *pal-soon* (eightieth birthday).³

¹The Korea Foundation, *Korean Food Guide in English* (Seoul, Korea: Cookand/Best Home, 2004), 20; Cornor, 247-249.

²Seth, 203-204.

³Ick-dal Kim, *Korea, Its People and Culture* (Seoul, Korea: Hakwon-Sa, 1974), 214.

Family and Housing

The Korean family is closely bonded together. The traditional-style house may take two forms: the black-tiled roof house of the landlord and the grass-roofed, wood, clay house for tenant-farmers. The typical Korean house has a kitchen, a living room with wood flooring opening to the yard, and two to four rooms. The toilet is apart from the living areas. Korean families remove their shoes when entering the house.¹ The unique *ondol* heating system keeps the floor warm by using hot water in a pipe arrangement and is a very economic and convenient way to heat the house.

In the past, several generations lived together. It was not unusual for a dozen people or more to share one house. Because Korea is a male-dominated society; women are expected to be submissive to their husbands. Parents have absolute authority over their children and strict obedience is required. Family members emphasize the concept of fidelity. In the late *Choson* period, with the ideals of Confucianism, "the prohibition against remarriage for widow (not for widowers) was generally accepted, since a woman must be a virgin when she marries, and she must be loyal to her husband [and her parents-in-law] even after death, and obedient to her son."² Today, however, "the move to urban areas and the popularity of new apartment-type housing have meant that newly married couples tend to live on their own instead of sharing quarters with other family members. This trend has given rise to an increasing number of nuclear families in Korea."³

Modern Korea is a small territory with tall buildings and compact apartments

¹Ibid., 216-217.

²Seth, 206.

³The Korean Overseas Culture and Information Service, 442.

making it difficult to find a "typical" Korean house.

Costume

Korea is known as *paek-i min jok*, or "country of white-clothed people" because white clothing has long been regarded as the "national color."¹ During the early dynasties, Korean costumes included various shapes, patterns, and colors according to the wearer's social status causing both men and women to be concerned about their appearance. Modern young Korean women are concerned about *yuhaeng*, "fashion," and *mol*, "good taste."² In ancient times, women wore traditional clothing, called *hanbok*, which was comfortable and suited to the traditional *ondol* lifestyle. The *hanbok* is recognized for simple elegance, mellow lines, and liberal charm of the dress. The *hanbok* for women is basically composed of *chogori* (a Korean jacket) and *chima* (a skirt). The men wear a *pajji* (pants) and *chogori* (a Korean jacket).

Even in modern times, when most Koreans wear Western-style clothing, Korean girls and women dress up in traditional clothes on special occasions such as weddings, festivals, church meetings, and special holidays like *Chusok* and New Year's Day.³

Beliefs

Koreans hold many superstitions and beliefs from their shamanistic roots. Koreans like dream reading, divinations, and palm reading. "*Um-yang* divination is based on the principles of *Um* (negative force) and *yang* (positive force). Through the laws

¹Boyé Lafayette De Mente, *NTC's Dictionary of Korea's Business and Cultural Code Words* (Lincolnwood, IL: NTC Publishing Group, 1998), 95.

²Ibid., 96.

³Ibid., 96.

governing the *Um-yang* interaction, the five elements—metal, wood, water, fire and earth—are produced and destroyed. *Tojongpigyo*, a popular form of fortunetelling, is based on the *Um-yang* principle and elements.”¹

In ancient times, people employed shamans or fortunetellers to expel sickness and recover health, to diagnose and treat disease, to charm away all the spirits that bring unhappiness, and to invoke the blessings of the spirits for good fortune, the birth of a male child or a good harvest. Some families prepare talismans from the Buddhist temple and post them on the gatepost of their home in the hope that spring will bring prosperity to the family.²

Customs

From its earliest history Korea has been known as “the country of courteous people in the East.” The Confucian social order, *Samgang Oyun*, contains the moral rules to govern the “Five Relationships” between king and subject, father and son, groom and bride, the old and the young, and friends.³ These concepts have long influenced Korean thought and behavior.

Korea has traditional customs that include *seol-nal* (New Year’s Day), *chungweol-dae-poreum* (the First Full Moon Day), *tano* (the fifth day of the fifth lunar month festival), and *chusok* (the Korean Thanksgiving Day). On New Year’s morning, every family wears their fine dress to observe a worship service for family ancestors.

¹The Korean Overseas Culture and Information Service, 450-451.

²Ibid., 452.

³Shannon McCune, *Korea’s Heritage: A Regional and Social Geography* (Rutland, VT: Charles E. Tuttle Company, 1966), 72.

After the service, the family members sit together to perform *sehae*, a New Year's bow to the old. After family greetings, family members make New Year's calls to senior relatives or neighbors followed by the usual visit to their ancestral graves.¹ "The importance of the Confucian social order in Korea can be observed especially on New Year's Day, when, after the memorial services for ancestors, family members bow to grandparents, parents, older brothers, and relatives in accordance with age. Young people may even seek out the village elders to pay their due respect by bowing to them, even though they are not related."²

Koreans place especially high importance on age, personal history, and social order. The hierarchical order is the way of existence for Koreans and secession from this ranking organization means expulsion from Korean society. This consciousness has been the motivating power that maintains order in Korean society without the need for extensive laws or rules, and has maintained its core of high morals.³ At home, workplaces, social meetings, and in society, social order is defined and settled: who should greet whom first, who should sit where, and who should sit down first according to social rank.

Koreans use two calendars—the solar and lunar. Based on these calendars, they have two special annual customs: *seol* (New Year's Day), and *chusok* (Thanksgiving Day). The first day of the First Moon, *seol*, is the greatest of all days in Korea. With

¹Seong-bong Cho, *Ikeoksi Hankook-yida* [This is Korea] (Seoul, Korea: Sam Hong Publishing Co., 1972), 7:118-119.

²The Korean Overseas Culture and Information Service, 445.

³Kyu-tae Lee, *Hankook-in ui Uishikguzo* [Koreans' Way of Thinking] (Seoul, Korea: Mun Ri Sa, 1978), 1:29. Lee describes the Koreans' way of thinking as eleven elements: the consciousness of inferiority, of social order, of advancing, of group, of concealment, of discernment, of asceticism, of family, of dignity, of introversion, and of cooperation.

newly ironed white clothes and many-colored garments (*hanbok*), adults and children take off from work to prepare special dishes to observe the ancestral ceremonies.¹ There are many kinds of traditional folk games: *Yootnoli*, *Juibulnoli*, *Nongaknoli*, *Neultuigi* (seesawing), kite flying, and *Jaegichagi* to be enjoyed by family and friends.

The other annual custom is *chusok*, or Korean Thanksgiving Day, on the fifteenth day of the Eighth Moon. Family and relatives gather to share food, enjoy the autumn harvest, and perform a memorial service to their ancestors for an abundant harvest. A few other important national and public holidays include New Year's holidays (January 1-2), Independence Movement Day (March 1), Buddha's Birthday (Eighth of the Fourth Moon), Children's Day (May 5), Memorial Day (June 6), Constitution Day (July 17), Liberation Day (August 15), National Foundation Day (October 3), and Christmas Day (December 25).

Religious Analysis of Korea

God "has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from the beginning to the end" (Eccl 3:11). The question that needs to be asked is what religion has satisfied the uncertainty of eternity in the hearts of the Korean people?

Korea is a unique, multi-religious society denying "a simple religious label. Strong traditions of Shamanism, Confucianism, Taoism, Buddhism, Christianity and other various religions infuse Korean culture at all levels of day-to-day society."² Korea is probably one of the few countries in the world that has national holidays both on

¹Tae-Hung Ha, 181-182.

²Lueras and Chung, 81.

Buddha's birthday and on Christ's birthday. Not only major religions such as Christianity, Buddhism, and Confucianism, but also primitive religions such as Shamanism, and other ethnic religions exist together. The nation and its people have never been divided according to their religious beliefs. Korean people are like a syncretic melting pot that has melted together the values of various religions.¹

"The religious life of Korea has had three traditional expressions: Buddhism, Confucianism, and Shamanism or spirit-worship. Of these, Shamanism is the oldest and most commonly followed, even today."² Confucianism and Buddhism came from China during the Shilla and Paekche Kingdoms, and had a decisive influence on the minds and thoughts of Koreans for more than two thousand years. The tradition of Neo-Confucianism—a Western name, which was known to the Korean as a "scholarly teaching" (*yugyo*) or the Way (*Do*)—was carefully compiled by the first great Korean speculative philosopher, Yi Hwang (A.D. 1501-1570).³

It is interesting to note that according to each religion's statistics—Catholic, Buddhism, Protestant, Confucianism, Ch'öndoism, Won Buddhism and other new religions in 2000—the total number of followers exceeds the total population in Korea.⁴ According to the Korea National Statistical Office, the percentage of religious people in

¹Ki Kon Kim, *Bikyo Jongkyo-hak* [Comparative Religion] (Seoul, Korea: Sijosa, 2002), 188.

²Allen Clark, 22.

³Pratt, 126-127. Some hierarchical prescriptions in Neo-Confucianism were these: wives in cases of marital breakdown, and widows not allowed to remarry; sons of second marriages barred from the regular examinations; and merchants as restricted to their business lest their profit-making work challenge the leadership status of scholars.

⁴Ki Kon Kim, 187-188.

Korea in 2005 was 53.1 percent of which the Buddhist ratio is 22.8 percent, the Protestant ratio 18.3 percent, Catholic 10.9 percent, Confucianism 0.2 percent, Won Buddhism 0.3 percent, and those who claim no religion 46.9 percent.¹

Buddhism

Buddhism is a highly disciplined philosophical religion which emphasizes personal salvation through rebirth in an endless cycle of reincarnations. Buddhism rejected the entire caste system and hereditary social status in India, and protested against the inequities of Hindu society. "Central Asia played an important role in the transmission of Buddhism from India to China."² Similar to China and Japan, Korea's Buddhism comes from the Mahayana branch of Buddhism. Buddhism was introduced into Korea in A.D. 372 during the Koguryo Kingdom, the second year of King Sosurim, by a monk named Sundo, who came from the Qian Qin Dynasty in China.³ Korea later introduced Buddhism to Japan in A.D. 552.

The main tenet of Buddhism is *karma*; law of cause and effect. "*Karma* causes suffering; it causes relative happiness; and it causes ultimate happiness—release from suffering, *nirvana*. . . . The ultimate goal of the practice of Buddhism is freedom from

¹Korea National Statistical Office, "The Census of Religious People in 2005," August 2005, http://kosis.nso.go.kr/cgi-bin/sws_999.cgi (21 January 2007). The population of Korea was 47,041,434 in 2005: Religion people-24,970,766 (53.1 %), no religion-21,865,160 (46.9 %). Buddhist-10,726,463 (22.8 %), Protestant-8,616,438 (18.3 %), Catholic-5,146,147 (10.9 %), Confucianism-104,575 (0.2 %), Won Buddhism-129,907 (0.3 %), other religion-163,085 (0.5 %).

²Noble Ross Reat, *Buddhism: A History* (Berkeley, CA: Asian Humanities Press, 1994), 79-81.

³Nakjoon Baek, *The Protestant History in Korea* (Seoul, Korea: The Publishing Department of Yonsei University, 1973), 13.

karma and rebirth, freedom from suffering.”¹ Buddhists actualize self-discipline, moral discipline, charity, compassion, and devotion in their lives because these practices give them not only worldly prosperity and favorable rebirth, but also enlightenment and *nirvana* on the thought of good *karma*.

Buddhism, along with Confucianism, had a tremendous influence on the eastern mind and its culture especially during the 1,000-year history of Shilla and Goryeo. Buddhism and Confucianism guided the people in their ideology and politics, as well as national consciousness.² The influence of Buddhism in Korea is not to be ignored. It has penetrated people's thinking, education, and art. Buddhism has influenced the Korean people in every aspect of life.³ Allen Clark states, “The basic idea of Buddhism is a desire to rid the world of evil. . . . The goal of Buddhism is to rid man of his desires and thus enable them to attain to *Nirvana*.”⁴

In the Goryeo Dynasty, Buddhism became the state religion when its founder King Taejo Wang Kon converted to Buddhism. At that time, Buddhism was closely associated with nationalism.⁵ Because the government provided Buddhism with support and special favor, the religion began to deteriorate as time went on because monks holding high offices enjoyed a life of luxury and became corrupt. As a result, the Yi

¹Robert C. Lester, *Buddhism: The Path to Nirvana* (New York, NY: Harper & Row, Publishers, 1987), 56, 58.

²Hui-su Yi, *Tochakhwa Kwajong eso bon Hanguk Pulgyo* [Korean Buddhism Reviewed from the Process of Aboriginality] (Seoul, Korea: Pulseo Pogeub Co., 1971), 1.

³Ji, 36.

⁴Allen Clark, 23-24.

⁵Ki Kon Kim, 134.

Dynasty turned from Buddhism to the teachings of Confucius. The early rulers of the Yi Dynasty reformed the former abuse of Buddhism and changed to Confucianism.¹

According to the statistics from the Ministry of Culture and Tourism in 2001, there were 11,561 Buddhist temples and 26,037 Buddhist monks.² Buddhism supports eighteen sects according to Korea's census report.³ In modern times, some orders of Korean Buddhism open their doors to the common people to provide them with a "Temple Stay," or they operate "Buddhist Summer Schools for Children." These are innovative methods to proselytize people. "Temple Stay" is a program to provide a direct experience from the life of the temple and to learn about traditional Buddhism. These programs open the temple culture to the common people.

Christianity

More than one hundred years have passed since Christianity first entered the Korean Peninsula. Christianity has had a great influence on the formation of the national consciousness of Koreans. The impact of Christianity through both Catholicism and Protestantism will be analyzed more in depth in a later section of this dissertation.

Confucianism

Because Korean women are required to perform a memorial service for the repose of their husband's ancestors several times a year, young Korean women prefer not to marry a first-born son. Since many Korean men have the mentality of *yangban* (the upper

¹Ji, 35.

²Ki Kon Kim, 134.

³Reat, 184.

class in the Choson Dynasty), or *seonbi* (Scholar), washing the dishes, cleaning, caring for babies, and other household chores are only for women; but reading, studying, government posts, and fishing are for the noble men. Age and seniority are always honored. Ancestor worship and complicated ceremonial funeral rites as well as strict social order of the male-dominated culture come from Confucianism.¹

Confucianism was the moral and religious belief founded by Confucius in the sixth century B.C.² It has been a common view that Confucianism is not a religion but "a system of moral teaching and behavior, based on the Five Relations: king-subject, parent-child, husband-wife, elder and younger brother, and friend and friend."³ Confucian principles have greatly influenced the Korean lifestyle, traditional values, and consciousness.⁴

Wi Jo Kang, placing a high value on Confucianism, states that "Confucianism had made some positive contributions in Korea by promoting high ethical standards in family and personal relationships and by emphasizing the value and dignity of human beings."⁵ Ki Kon Kim points out the merits and demerits of Confucianism.⁶ Its positive influences are the emphasis of true gentlemanship, esteem of morality and humanity, the thought of loyalty and filial piety, integrity in life, keeping one's chastity, and a keen sense of honor.

¹De Mente, 72-73.

²Baek, 16.

³Allen Clark, 25.

⁴Ki Kon Kim, 148.

⁵Kang, 30.

⁶Ki Kon Kim, 155-157.

The negative influences include excessive emphasis on family relationships preferring family relationships over personal character and autonomy, and may ask for blind obedience to the ruling classes when filial piety is applied incorrectly; as well as a sense of rank in the family, workplace, and school. Confucianism prohibits the growth of individuality and creative ability so people accept authority without questioning it; defiance for authority is not permitted in a Confucian society. Allen Clark says that "during the Koryu times, Confucianism was much neglected and Buddhism became powerful in political affairs. The abuse of this influence by the Buddhists led the Yi dynasty to outlaw Buddhism and to install Confucianism as the official state religion, making the study of the classics the basis for official appointments. For the past 500 years, Confucianism has powerfully influenced the thinking and conduct of Korea."¹ Filial piety, benevolence, justice, propriety, intelligence and fidelity are cardinal virtues in Confucianism.²

Another Chinese-influenced philosophy is Taoism. It has also had a great influence in the religious history of the Korean people, especially in connection with the practice of Shamanism.³ Taoism influenced popular customs, superstitions, and genre paintings in Korean culture. The theory of geomancy, *poong-soo seol*, is the most significant example.⁴ A geomancer is often summoned to assist in the selection of

¹Allen Clark, 26.

²Ji, 37.

³Ibid., 38-39.

⁴"Geomancy," March 2007, <http://en.wikipedia.org/wiki/Geomancy> (22 April 2007).

auspicious sites for graves and houses.¹ People believe that the auspicious tomb sites facing toward the east provide descendants with health, wealth, good luck, and prosperity. "A few other strong symbols of Taoist legacy are the ubiquitous Chinese characters for longevity (*su*) and blessings (*pok*) which serve as decorative motifs on clothing, bedding, jewelry and other such items of common wear and utility."²

According to the Korea National Statistical Office, *The Survey of Population and Houses* in 2005 showed that Confucian believers only number 105,000 in South Korea, which is only 0.2 percent of the entire population. Even though the believers are few, there are 730 Confucian temples in Korea, and Confucian teachings permeate every aspect of Korean life.

Christianity and Confucianism do not share many common spiritual features. The Confucian customs surrounding ancestor worship and the funeral rites have become a great obstacle for Christian mission.³ At the very beginning of Christianity, many missionaries and Christians suffered martyrdom. With the full understanding of this background, the Christian church must seek the best and most effective ways to reach these people.

Shamanism

Even though Buddhism was prevalent as the state religion in the Goryeo Dynasty,

¹David J. Nemeth, *The Architecture of Ideology: Neo-Confucian Imprinting on Cheju Islands, Korea* (Los Angeles, CA: University of California Press, 1987), 112.

²Lueras and Chung, 82.

³Hyun-Mo Lee. *A Missiological Appraisal of the Korean Church in Light of Theological Contextualizaion* (Ann Arbor, MI: University Microfilms International, 1992), 81-82.

the Buddhist monk's luxurious life, the sense of privilege and unfaithfulness of his duty in coalition with state authority provoked antipathy and enmity from the people.¹ The Chinese *Sutras* and doctrines were philosophical and speculative, and they were difficult for the people to understand. This is one of the reasons why Buddhism did not become well established in Korean society. Though Buddhism was once the state religion of Korea, it was mainly understood and followed only by scholars, politicians, and monks.

Confucianism spread in the Choson Dynasty (A.D. 935-1910) and eventually replaced Buddhism. Most Buddhist temple withdrew to the mountains.² On the other hand, Confucianism lacked the ability to fill the uneasiness of the people who experienced poverty and disease. Confucianism also did not have the support of the public as it was considered an exclusive philosophy for the aristocratic class.

Buddhism and Confucianism lacked religious substance and were not able to satisfy the religious desires of the people. Shamanism which formed the basis of their spiritual beliefs, and which controlled the way of thinking for thousands of years, formed the dominant principles guiding Korean lives.³

Many kinds of folk beliefs, religions, and superstitions are prevalent in Korea. Korean folk beliefs continue in many diverse forms, and have a strong influence on everyday life. For example, Koreans don't like the number four because it sounds similar

¹De Mente, 106.

²Donald N. Clark, *Culture and Customs of Korea* (Westport, CT: Greenwood Press, 2000), 9.

³Ki Kon Kim, 192-193.

to the Chinese character that means "death."¹ It is common for people to ask for each other's zodiac sign when they meet. Some Korean calendars include special dates which are deemed good for moving from one house to another. When one looks at daily newspapers, a specific section of "Today's Fortune" will show dos and don'ts, provide advice for marriage, and set dates and times for meetings according to the zodiac signs and ages of each person. Some couples visit a fortuneteller to predict marital harmony before they become engaged. At the beginning of a new year, many Koreans visit shops on the street to consult *sajupalza* (the Four Pillars and the cyclic Eight Characters for the year), and *tojongbigyol* (its monthly explanation of fortune).

The history of the Korean religious life may be classified into three categories: Shamanism, Buddhism, and Confucianism. All three have influenced the Korean way of thinking and mental patterns for more than one thousand years.² Shamanism is "the central element of the Korean religious mind. . . . Shamanism survives even to the present day in the everyday beliefs and actions of many of the common people."³

Shamanism is a primitive religion also found in Siberia, Mongolia, Manchuria, Japan, and northeastern Asian regions. Shamanism does not have a systematic structure but permeates the daily lives of the people through folklore and customs. "It worships the nature, fears and adores all the spiritual beings."⁴ Although not an organized religion *per*

¹In Korean, "사[*Sa*]" has two meanings (homonym): 사[*사*] means numeral "four," and 사[*사*] means "death."

²Deuk Hwang Kim, *The History of Korean Religion* (Seoul, Korea: Haemoonsa, 1963), 79.

³Korean Overseas Information Service, *Korea: Its History and Culture* (Seoul, Korea: Jungmunsa Munhwa Co., 1994), 8.

⁴Baek, 12.

se, Shamanism revolves around a *Mudang* (priest or priestess) who acts as an intermediary between the spirit and the living worlds, nature spirits, human spirits, and the underworld spirits.¹ Shamans are recognized as priests, healers, and seers. "The central role of the shaman was to control natural events for man's benefit by exercising control over the spirits."² It is very important to have a clear understanding of Shamanism to understand Korean culture, because "the investigation of Shamanism is one of the most important works in foundation construction to understand the mental structure and the depths of culture of the Koreans."³

Gut, a formal rite, is a worship service and synthetic expression in Shamanism. It means to chase away a bad spirit and to invoke the blessings of a good spirit. Rites are performed for various purposes: first, rites are performed to invoke happiness. Second, rites are supposed to cure illnesses. Ancient people even believed that the houses of the shamans were safe from the spirits causing illness; so, when epidemics spread, they took refuge in their houses. Third, "rites are performed to escort the soul of a dead person to heaven."⁴

Shamanism has some special qualities: first, it is accommodative. It does not reject other religious beliefs. It has the special ability to synthesize all beliefs and make them "shamanized." Shamanism has potential and receptive power to imbue everything

¹Paul G. Hiebert, R. Daniel Shaw, and Tite Tiénou, *Understanding Folk Religion* (Grand Rapid, MI: Baker Books, 1999), 60-61.

²Korean Overseas Information Service, 8.

³Editorial Department, *Jonggyoran Mooeutsinga* [What is Religion] (Seoul, Korea: Bundo Publishing Company, 1975), 125.

⁴Korean Overseas Culture and Information Service, *Korean Heritage* (Elizabeth, NJ: Hollym International Corp., 1996), 2:64-66.

contacted to its color without changing its nature at all.¹

As Christians, it is crucial to carefully examine the environment into which the gospel seed will be planted. Shamanism needs to be considered by Christians to reflect the true Christianity, and to be aware not to create a syncretic Christian-Shamanistic belief system that would distort the gospel. Christian believers should not contaminate Christian doctrine with Shamanism.² "Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the word of God and striving to conform their lives to its precepts. . . . The words of the Bible, and the Bible alone, should be heard from the pulpit."³

Christian Churches in Korea

Background

Visitors are usually amazed at the great number of churches in Korea. Red neon crosses decorate the dark sky at night in Seoul, the capital city of Korea showing "the steeples that crown the hilltops and the neon crosses that light up everywhere at night on chapels and storefront churches [and] believers display plaques on their doors proclaiming membership in such-and-such a church."⁴

Korean Christianity consists of both Catholicism and Protestantism, and

¹Ki Kon Kim, 194.

²Ibid., 194-195.

³White, *Prophets and Kings*, 626.

⁴Donald N. Clark, *Christianity in Modern Korea* (Lanham, MD: University Press of America, 1986), 1.

constitutes 29.2 percent of the 53.1 percent of the population who claim to be religious.¹ Christianity has not only played an important role in the modernization of Korean society but has also acted as the catalyst for Korean nationalism. There are times when the church is the only place for hopeless people to go when they face both personal and national tragedies. When people are attacked by a sense of frustration in their lives they pour out their anguish at church and ask God for help like Hannah did.²

In the beginning it was not an easy task for missionaries to introduce Christianity to Korea. Korean nationalism as well as the conservative forces of Buddhism and Confucianism was opposed to Westernization. Many Christian missionaries were murdered. The traditional isolationistic policies in the last Choson Dynasty kept the doors closed to people from other countries. The Scottish missionary, Robert J. Thomas was killed when he reached the Daedong-gang shore as a result of the General Sherman incident of September 3, 1866.³ It was estimated that two Korean priests, seven missionaries, and about 8,000 laypeople had been martyred by 1870.⁴ When Western pressure forced the Choson government to open its ports, it signaled the transition from a

¹According to Korea National Statistical Office, no religion (46.9 %), Buddhism (22.8 %), Protestantism (18.3 %), Catholicism (10.9 %), other religion (1.1 %). The population is 47,041,000 (1 November 2005).

²See 1 Sam 1:10-11. In bitterness of soul Hannah wept much and prayed to the Lord. And she made a vow, saying, "O Lord Almighty, if you will only look upon your servant's misery and remember me, and not forget your servant but give her a son, then I will give him to the Lord for all the days of his life, and no razor will ever be used on his head" (NIV).

³Kang, 10-11. The incident where the American merchant ship, General Sherman, asked to open trade with Korea, took place in August, 1866. The ship illegally forced its way up the Daedong-gang River, only to be set on fire by a national isolation policy.

⁴Ji, 42.

classical to a modern society and led to a fundamental restructuring of Korean society and culture.¹

Protestant churches, such as Presbyterians and Methodists, began mission work in Korea in 1884. Fifteen years after Christianity was first introduced to Korea, there were already forty-seven churches with 1,296 members.² Protestant missionaries benefited greatly from the earlier work of the Roman Catholic missionaries. Even though Catholic and Protestant missionaries believed in one God, the Korean name of God was introduced by them differently: the Catholics used *Chun-Ju* (Lord of Heaven, based on the Chinese ideogram), while the Protestants used *Ha-na-nim*, the traditional Korean name for the Supreme Being, *Ha-neul-nim*.³

Christianity's growth coincided with the rapid economic growth in Korea. "Korea was not a religious vacuum when Christianity came into the country. A rich religious culture had shaped the Korean worldview for thousands of years. Koreans were very religious whether they believed in Buddhism, Confucianism, or shamanism."⁴ However Christianity has achieved a lot of success in Korea so that today almost thirty percent of the people are Christians. Visitors from around the world come to Seoul to visit the world's largest church—Yeoido Full Gospel Church with more than 600,000 members. Other mega churches include the Onnuri Community Church and the Sarang Community

¹Kyungbae Min, *Hankook Kidok KoeheiSa* [The History of Korean Christianity] (Seoul, Korea: The Publishing Department of Yonsei University, 1993), 236.

²William Elliot Griffis, *A Modern Pioneer in Korea* (New York, NY: Fleming H. Revell Company, 1912), 268. There were 3 presiding elders, 1,296 members, 4,559 probationers, 14 local preachers, 47 churches, and 47 Sunday Schools in 1902.

³Ji, 42.

⁴Hyun-Mo Lee, 97.

Church in Seoul.¹ Leaders from other countries come to learn the secrets that have led to the phenomenal growth of Korean Christian churches.²

Christianity on the Korean Peninsula actually came down from the north. Today, many churches in South Korea sow the gospel seed effectively to their northern brethren by providing them with food supplies. South Korea deeply desires to recover the glorious mission work started before the Korean War in 1950.

It is estimated that altogether there were about 300,000 Christians, including about 50,000 Roman Catholic, and about 2,000 church buildings in North Korea at the end of the World War II. . . . In November 1981, in the meeting, Christian pastors from North Korea reported that there were about 5,000 Christians and about two hundred house churches in North Korea. . . . Now it is said that there are about ten thousand Christians in North Korea, twice as many as was first reported in 1981. Also reported were about five hundred house churches.³

South Korean churches have plans ready to actuate when the doors of North Korea open to the Christianity.

Roman Catholicism

There are 1,447 Roman Catholic parish churches, and 4,667,283 Catholics (9.5 percent) of a population of 49,267,751 in South Korea.⁴ According to the Korea National

¹Senior pastor at Yeoido Full Gospel Church is Rev. David Yonggi Cho (see website: <http://yfgc.fgtv.com> & <http://davidcho.fgtv.com>); senior pastor at Onnuri Community Church is Ha Yong Jo (see website: www.onnuri.or.kr); senior pastors at Sarang Community Church are Rev. Oh Jung Hyun and Rev. Oak Han Heum (John Oak) (see website: www.sarang.org). Rev. Oak is elected as one of the ten best preachers in Korea.

²Ji, 8.

³Kang, 156, 160-161.

⁴Catholic Bishops' Conference of Korea, "The Statistics of Catholic Church," 20 June 2006, <http://www.cbck.or.kr> (21 January 2007). There are 218 kindergartens, 6 elementary schools, 28 middle schools, 38 high schools, 9 seminaries, 2 junior colleges,

Statistical Office, the population of Catholics in the country increased from 6.6 percent (2,950,730 members) in 1995 to 10.9 percent (5,146,000 members) in 2005. In the meantime, the Protestant population decreased from 19.7 percent (8,760,336 members) in 1995 to 18.3 percent (8,616,438 members) in 2005.¹ The Catholic church and its members are famous for their welfare facilities that provide services to the local community, assist with funeral arrangements, and other social services. The Catholic church fulfills an essential role in Korean society.

The coming of Roman Catholicism to Korea suffered many hardships. The early history of the Korean Catholic Church is marred with persecution and martyrdom. The last Choson Dynasty established an isolation policy prohibiting all facets of Western civilization from entering Korea. Eight thousand laypeople have been martyred since 1791. Twelve missionaries were martyred and four French missionaries were expelled from Korea since 1836. Although the persecution was severe, it is reported that there were 19,748 Catholic believers in 1863.²

"The first Western missionary to penetrate the Hermit Kingdom was Father Pierre Maubant, who crawled through the sewers into the border city of Euiju in December.

11 universities, 21 general hospitals, 13 clinics, 87 complex welfare facilities, 144 welfare facilities for children, 103 welfare facilities for youth, 51 welfare facilities for women, 313 welfare facilities for the old, 196 welfare facilities for the handicapped, 72 welfare facilities for ill wayfarers, 5 correctional institutions, 6 welfare facilities for T.B. patients, 31 welfare facilities for a leprous patients, 21 medical welfare facilities, 40 welfare facilities for consultation, 4 publishing companies, 6 printing houses, and 3 daily newspapers.

¹Korea National Statistical Office, "Religious People According to Ages," June, 2006, http://kosis.nso.go.kr/cgi-bin/sws_999.cgi (24 January, 2007). In 1995, the member of Catholicism was 2,950,730 (6.6 %), and Protestantism 8,760,336 (19.7 %). In 2005, Catholicism was 5,146,147 (10.9 %), and Protestantism 8,616,438 (18.3 %).

²Yung Jae Kim, *Hankook Kyohoi-sa* [A History of the Korean Church] (Seoul, Korea: The Korea Society for Reformed Faith and Action, 2001), 51.

1835.”¹ The Choson Dynasty severely persecuted and martyred many converts who refused to perform the Confucian ritual of ancestor worship. Not until 1882, when the Choson Dynasty signed treaties of friendship with some of the Western nations, did the Korean Catholic churches obtain freedom of worship and begin to experience rapid progress.² There were 354,843 Catholic believers, 335 Fathers, and 2,103 churches in 1958.³

The Catholic mission activities in Korea opened doors of opportunity for Koreans to learn Western religions. First, “the Korean Catholic church has brought to Korean society the gist of Western spiritual culture developed from the Middle Ages to the present. In particular, the diverse social-welfare projects undertaken by the church’s various orders have made an invaluable contribution to modern Korean society.”⁴ Second, “we must also pay tribute to their heroism, their willingness to suffer hardships, imprisonment and martyrdom.”⁵ Without their zeal for the gospel, courage, challenge, and self-sacrifice for Asia, it would have been impossible to begin the Catholic ministry in Korea. Third, “in some ways the work of the Catholics helped to open the country and

¹Moffett, 33.

²Cornor, 187; The Korean National Commission for Unesco, *Unesco Korean Survey* (Seoul, Korea: The Dong-a Publishing Co., 1960), 47.

³The Korean National Commission for Unesco, 47. The population of South Korea in 1958 was 20,232,392; Catholic Believers-354,843; Preparatory Believers-102,587; Korean Fathers-191; Foreign Fathers-144; Korean Sisters-536; Foreign Sisters-90; Churches with Fathers-218; Churches without Fathers-1,885; Kindergartens-32; Elementary Schools-6; Junior High Schools-20; Senior High Schools-17; Colleges-2; and Leper asylums-4.

⁴The Korean Overseas Culture and Information Service, 436-437.

⁵Allen Clark, 38.

to make the beginnings of the Protestant work easier.”¹

H. A. Rhodes pointed out some of the mistakes of the early Catholics: first, they had “their custom of baptizing Koreans with foreign names (e.g. Kim Tai Kun was baptized as Kim Andre).” Second, the early Catholics expressed “their willingness to court foreign intervention from western lands.” Third, another mistake was “their secretive and often deceptive methods” of conducting their mission. Fourth, giving the people no Scriptures was a failure.²

The Catholic church in Korea has a good reputation today. People often place more confidence in Catholic Fathers than Protestant pastors or Buddhist monks.

Protestantism

Christianity in Korea owes much to the foreign missionaries who first brought Christian ideas, institutions, and democratic principles.³ The first Protestant mission was started by Horace N. Allen (1858-1932), an American Presbyterian medical missionary who arrived in Korea on September 22, 1884.⁴ Rev. Horace G. Underwood and Rev. Henry G. Appenzeller, Methodist Episcopal missionary, and Mrs. Appenzeller arrived in Incheon on Easter morning, April 5, 1885.⁵ Annie J. Ellers, the first official woman missionary, joined the Korean mission endeavor as a nurse on July 4, 1886.⁶

¹Ibid., 40.

²Ibid., 38.

³Donald Clark, *Christianity in Modern Korea*, 51.

⁴Hyun-Mo Lee, 86.

⁵Allen Clark, 62.

⁶Kang, 27.

The missionaries' strategy for Korean mission development was based on biblical principles. "Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people" (Matt 4:23 NIV). Foreign missionaries in Korea started with teaching, preaching, and healing. "Foreign missionaries may take credit for much of what was started in Korean Christianity. Their work took on three main forms: church-founding, medical work and education."¹

First, Protestant missionaries introduced the gospel to the people and established churches. Their task was relatively easy because "the Roman Catholic Church, which had been in Korea for a century before the advent of any Protestant denomination, did preparatory work."² The Korean people were attracted to Christianity and modern Western culture in the early twentieth century.

Second, the Protestant churches performed evangelical and social work simultaneously. Because of the country's first Western medical clinics, people benefited from advanced medical treatment and good hygiene. Although Protestant work was started in Korea much later than in other portions of Asia, the positive response of the Koreans was due largely to the successful medical work.³

Third, missionaries also contributed to education which was another factor of the church's success.⁴ At a time when the educational system in Korea was weak, the modern

¹Donald Clark, *Christianity in Modern Korea*, 8.

²Ji, 49.

³Kang, 29.

⁴Ibid., 29.

school system which Protestants introduced provided opportunities for people to learn modern sciences and helped eradicate illiteracy. Missionaries played a leading role in introducing several modern social institutions of education such as: Yonsei University, Ewha Women's University, Sogang University, Kyemyong University, Hannam College, Mogwon College, Sungjon University and Paejae Boys' High School.¹ Ewha Women's University was founded by Methodist missionaries in 1886 as the first girls' school in Korea, filling the hunger of Korean young women for knowledge.² In 1907, 243 missionaries were working in the Korean Peninsula.³

In 1904, the Seventh-day Adventist Church was introduced to Korea by two missionaries, Eung-hyun Lee and Heung-jo Shon, returning from Honolulu, Hawaii.⁴ Missionaries from the Seventh-day Adventist Church also founded Adventist schools like Soonan Uimyung School and Kyungsung Seminary in 1906.

Of the 1,974 public and private schools in Korea in 2006, 24.4 percent (482 schools) are religious private education institutions of which 17.6 percent (394 schools)

¹Donald Clark, *Christianity in Modern Korea*, 6, 29.

²Moffett, 19.

³James S. Gale, *Korea in Transition* (New York, NY: Eaton & Mains, 1909), 257. It shows the division of territory, population, and distribution of missionaries: Chulla (North)- 597,393 population and 20 missionaries; Chulla (South)- 850,635 and 12; Chung chong (East)- 491,717 and 7; Chung chong (West)- 649,756 and 8; Hamkyung (North)- 390,055 and 3; Hamkyung (South)- 582,463 and 23; Kang wun- 627,832 and 2; Kyung kui- 869,020 and 82; Kyung sang (North)- 1,062,991 and 13; Kyung sang (South)- 1,270,214 and 16; Pyengan (North)- 600,119 and 16; Pyengan (South)- 689,017 and 37; Whanghai- 901,099 and 8.

⁴Kang, 28.

are Christian, 4.1 percent (81 schools) are Catholic.¹

Protestantism in Korea has also influenced Koreans in other areas. First, Protestantism was an important exchange channel between the Korean people and the societies of America, Canada, and Europe.² This channel helped spread Western culture and introduced several social institutions that helped maintain international support for the independence movement and that modernized the country by introducing advanced technologies. American style democracy was introduced to a land of serfage.³ During the Korean War of 1950-1953, the international Christian community provided relief work to aid their fellow citizens. In July 1950, Protestant denominations, mainly from the US, organized the first "Korean Christian National Relief Association" which created efficient relief programs and established more than thirty centers to bring food and clothing to the needy. Through such cooperative relief work projects, the impact of Christianity among the Korean population increased. Also many new Christian schools and colleges were established. These activities laid the foundation for evangelistic and educational growth in Korea.⁴

Second, Protestantism was important in the illiteracy eradication campaign. Since the Koreans were not allowed to use their native language under Japanese occupation, missionaries concentrated their efforts on providing the Korean people with Bibles and

¹Seok-dong Han, "Only Protestants Are Diminished," *Kukmin Il Bo*, June 14, 2006, <http://media.paran.com/snews/newsview.php?dirnews=1257435&year=2006> (24 January 2007).

²The Korean Overseas Culture and Information Service, 437.

³Kang, 49.

⁴*Ibid.*, 79-80.

books translated in their own language.¹ Missionaries also incorporated some nationalistic concepts in their Christian curriculum, which often led to persecution from the Japanese government.

Third, Protestantism introduced new changes in Korean values. Churches "helped improve social conditions by launching anti-vice campaigns, . . . improved conditions in prisons, military barracks and schools, . . . helped train the Korean youth physically through the Y.M.C.A. and its programs," provided "a spiritual backbone for the current struggle of the Korean people against Communism," and operated "a total 525 social welfare institutes, including nursery schools and old people's homes."² Like John the Baptist, who came to "give a new direction to their thoughts,"³ missionaries cultivated Korean leaders and encouraged them to sow the gospel seed themselves. They followed the so-called "Nevius Plan" which proposed "self-propagation, self-government, and self-support." This policy is one of the contributing factors to the spectacular growth of the church in Korea.⁴

Mission work in Korea did not go smoothly. Until the very end of the Pacific War, Japan was trying frantically to maintain control over the Korea Peninsula and Manchuria. Due to the involvement of "Independence Movement," many congregations were closed and pastors were arrested. Many Christians, including 1,461 Presbyterians, 465

¹Allen Clark, 155. The translation of the New Testament in Korean was completed in 1904; the translation of the Old Testament was completed on April 2, 1910. During the first year, 8,000 copies were sold.

²Ick-dal Kim, 162.

³Ellen G. White, *Conflict and Courage* (Washington, DC: Review and Herald, 1970), 271.

⁴Moffett, 59.

Methodists. 57 Roman Catholics and 207 from other denominations were arrested by the end of June 1919.¹ As Japan's crackdown intensified, "many Catholic and virtually all Protestant missionaries left Korea before December 1941. After Pearl Harbor, the compounds and school campuses owned by missionary organizations were commandeered as enemy property."² "Of all the repressive measures taken against Christians, surely the most tragic was the massacre in the village of Cheamni, near Suwon. . . . On April 16, 1919, Japanese soldiers had arrived in the village and ordered all male Christians into the church. When they had gathered, about thirty in all, the soldiers fired on them with rifles and killed the survivors with swords and bayonets. Afterwards the soldiers set fire to the church and left."³ Although the Japanese government continued to oppress the Christian churches and their members, the Christian survivors continued to spread the gospel.

What are the primary factors for the rapid growth in Korean Christianity? Donald Clark indicated three reasons for church growth in Korea: the emphasis on personal evangelism, prayer, and Bible study.⁴

From the early stages of Korean Church history, churches have placed a great emphasis on personal evangelism. Frequent "Revival Meetings" in Korean churches to which all congregations invite their family members, neighbors, friends, and colleagues are not unusual. "Whatever their other callings may be, Korea's Christians are

¹Ibid., 52-53. The number of Presbyterians in jail increased to 3,804 including 134 pastors and elders in less than four months.

²Donald Clark, *Christianity in Modern Korea*, 13.

³Kang, 53-54.

⁴Donald Clark, *Christianity in Modern Korea*, 36-37.

unashamed evangelists and witnesses for Christ.”¹

Pre-dawn prayer meetings in every church every morning since the Korean War, in addition to the strong push for group Bible study, are commonplace in Korean churches.² According to the Korean Overseas Culture and Information Service, “Korea is probably the only country where one finds churches with daily prayer meetings at 4:00 A.M., a fact which demonstrates the ardent enthusiasm of the Korean Protestant community. The Protestant church is the most active religious organization in Korea, and it is also an active social organization.”³

Personal evangelism, Bible study, prayer groups, and revival meetings have resulted in sound church growth and the transformation of a secular society.⁴

Future Tasks of Korean Christianity

According to “The Census of Population and Houses in 2005” done by the Korea National Statistical Office, Protestant members decreased by 144,000 between 1995 and 2005.⁵ Though Protestants anticipated the membership decline, the reality shocked church leaders. Korean church leaders often set goals to increase membership and church buildings but often compromised Christian principles. Church leaders wanted to grow

¹Moffett, 21.

²Arch Campbell, *The Christ of the Korean Heart* (Columbus, OH: Falco Publishers, 1954), 78-79. The writer states, “While the American Church is giving up its mid-week prayer meeting, the Korean Church takes up pre-dawn prayer!”

³The Korean Overseas Culture and Information Service, 438.

⁴Hyun-Mo Lee, 110.

⁵Protestant believers were 8,760,336 (19.7 %) in 1995. In 2005, they were diminished to 8,616,438 (18.3 %).

large churches in order to boast of their numbers and show off extravagant church buildings to impress visitors. Church leaders also are proud of their influence on society and politics, thereby often failing to concentrate on community services.

Another problem with Christianity in Korea is that it has far too often been compromised with shamanism. In its early history Christianity opposed shamanism, but recently Christianity has been accused of becoming *shamanized* and has "compromised" its doctrines to make Korean Christianity "indigenous." However, when Christianity is indistinguishable from indigenous religions, it is no longer Christianity.¹

Recently, Korean Christians began to introduce the gospel to other countries where the gospel had not been preached. Korean Christian organizations began foreign missionary work in 1976. By 1979, there were twenty-one missionary organizations sending out ninety-three Korean missionaries. By 1994, there were 113 missionary organizations and 3,272 Korean missionaries who were working in other countries.²

Korean Christians continue to be influential in the modern state. Donald Clark says that "Korean Christianity today may be described in terms of institutions, trends, and contradictions."³ Korean Christian churches have many critical problems: 1. The obsession with mega churches has been accompanied with the rampant materialism in society. 2. Religious workers have great social authority, but they are often suspected of corruption. 3. Church finances are not transparent. Some pastors hand over their churches to their son or relatives. 4. Preachers lack consistency between their sermons and their

¹Ki Kon Kim, 209, 210.

²Yung Jae Kim, 332, 333.

³Donald Clark, *Christianity in Modern Korea*, 21.

actions. Pastors and leaders show their hypocrisy by enforcing legalism on their congregation without following the same laws in their personal life. Growth will be possible again when the Christian's deeds agree with their words. Korean society waits for the church to recover its piety.

The growth of Christianity in Korea is possible if the churches and leaders make the necessary changes. Pride, corruption, and political power are not part of the gospel package. Hopefully Protestant church leaders will be able to practice what they preach.

Seventh-day Adventist Church in Korea

Beginning of the Seventh-day Adventist Church

Two Presbyterians, Eung-hyun Lee and Heung-jo Shon, departed to Hawaii to find work in the USA. On their way they had Bible studies about the Sabbath day, baptism, and other Seventh-day Adventist doctrines with a Japanese Adventist evangelist, Kunia Hidero, from Japan.¹ Lee and Shon became the first Korean Seventh-day Adventists when they were baptized in 1904. When Heung-jo Shon returned to Korea, he met a national independence fighter, Gi-ban Lim, and taught him the doctrines of Seventh-day Adventism and he also became an Adventist.

Gi-ban Lim began to teach the Bible to his neighbors in Jinnampo, but soon he realized that he lacked Bible knowledge and invited a Japanese evangelist, Kunia Hidero, to give the Bible studies. In August 1904, evangelist Hidero opened evangelistic meetings in Korea, and Pastor F. W. Field, who was in charge of the Adventist mission in Japan held another evangelistic meeting in September. They baptized seventy-one people and

¹Man kyu Oh, *Jaerim Kyohei-Sa* [A History of Seventh-day Adventists] (Seoul, Korea: Korean Publishing House, 1989), 300.

established four churches in Sundol, Kangdaemoroo, Yongdong, and Bamegi in Pyungannam-do, North Korea.¹

As soon as Pastor Field returned to Japan after completing the evangelistic series, he reported in November 1905 to the General Conference of Seventh-day Adventists the good news from Korea. The General Conference dispatched Pastor W. R. Smith from Kansas, as the first missionary to Korea from the United States. Pastor Smith established a Korean Mission Center in Soonan in Pyungannam-do in 1906.

In 1907, another missionary, twenty-three year old Miss Mimi Scharffenburg, went to Korea. Pastor Smith and Miss Scharffenburg established Soonan Uimyung School, the first co-education mission school in Korea with the help of Soonan province church members.²

Dr. Riley Russel, the first medical missionary, went to Korea in 1908 and established a Medical Center. The Korean Mission was separated from the Japan Mission in November of 1908. The first publishing project started in a classroom of the Soonan Uimyung School in 1909. The Mission Center in Korea moved from Soonan to Seoul, opening the mission field nation wide: when it had formerly been restricted to Pyungannam-do.

Under the Rule of Japan

At the Plenary Session on August 5, 1910, the Korean Mission divided the region into four sections, and appointed one foreign missionary couple with a Korean helper for

¹Ibid., 300.

²Seventh-day Adventist Church, "The History of Korean Adventist Church," January 2004, http://www.adventistkr.org/si_intro_pages/c_a.html (21 January 2007).

each region. Geuneuk Lee and Munkuk Jung were ordained as the first Korean pastors at the 5th Plenary Session held April 4-13, 1915.¹ The Korean Mission was promoted to Mission Conference at the 6th Plenary Session in February, 1917.

A theology department for the first institution of Adventist higher education in Korea at Uimyung School was established. The Korean Mission Conference was promoted to Choson Union Mission in March, 1919. By 1929, Seventh-day Adventists operated a training school at Soonan, a publishing house with forty colporteurs, and had 228 mission employees, thirty of whom were foreigners. The mission also had twenty-six churches with 2,128 members, thirty-three schools with 1,781 students, and 126 Sabbath schools with a membership of 6,284.²

“Gyungsung Sanitarium,” which was later renamed Seoul Adventist Hospital, opened in 1936.³ In April, 1941, the *Korean Church Compass*, which had been in publication for twenty-five years, and *Signs of the Times*, which had been in publication for thirty years, were shut down by the Japanese government. The leaders of the Choson Conference (Korean Conference) were arrested and forced to disband their churches on December 28, 1943. Pastor Taehyun Choi, the president of the Korean Conference, was killed by Japanese policemen on June 2, 1943.⁴ All Korean churches were disbanded by the Japanese government on December 27, 1943 “because of their teaching on the Second

¹Man Kyu Oh, 302.

²T. Stanley Soltau, *Korea the Hermit Nation and Its Response to Christianity* (London, UK: World Dominion Press, 1932), 22-23.

³Man Kyu Oh, 303.

⁴Ibid., 305.

Coming.”¹ At that time, there were about one hundred churches and 3,000 church members.

After the restoration of independence from Japan, a national general meeting of all former Seventh-day Adventist church members met on October 18-24, 1945, to reconstruct the churches. Following the October meetings, the Korean Conference treasurer visited King Youngchin in Tokyo, Japan, to request permission to purchase a piece of land of 220,000 *Pyeng* (55,000 square yards) near Gangreung. The King gladly gave his consent and Sahmyook College was reopened.

Adventism and the Korean War under Reconstruction

As soon as the Korean war broke out in 1950, the Korean Conference organized a “Relief Committee” to help war sufferers. Members of the Seoul Adventist Hospital flew to Seungsanpo in Cheju Island during the retreat of January 4, 1951, and treated hundreds of people at no cost.² The Korean Conference opened a branch of the Seoul Adventist Hospital for emergency medical treatment in Pusan, the temporary capital city. This was the beginning of the Pusan Adventist Hospital. On March 9, 1954, the Korean government granted G. H. Rue, president of Seoul Adventist Hospital, national recognition for his various medical activities before and after the Korean War. Dr. Rue was appointed as the physician in charge of the President of Korea. Seoul Adventist Hospital was also designated as a hospital to examine applicants for American Visas by the American Embassy.

The Relief Service Center (*Gu-Ho Bong-Sa-Bu*) of the Korean Adventist Church

¹Allen Clark, 211.

²Man Kyu Oh, 309.

was designated as one of the ten Relief Corps in Korea by a Korean-American agreement in 1958. It had a budget of 111 million *Hwan* (US\$85,380) for relief in 1959, and extended a helping hand to about 80,000 people annually.¹ The Seventh-day Adventist Church membership stood at 32,000 during the 1950s.² On August 15, 1963, the Korean government awarded a medal for public service to Korean Adventist churches, acknowledging their relief activities at the Commemoration Exercise of Independence Day.

Korean churches were growing and were organized into six conferences with 100,000 Sabbath school members, and 30,000 baptized church members in 1965. But by the end of the 1960s, an economic recession hit Korea and the number of conferences were reduced to three. By the end of the 1970s, the Korean Conferences increased from three to five, and Korean churches increased to 526 churches with 28,559 members.³ The Korean Adventist Church celebrated its centennial anniversary in the Olympic Gymnastics Stadium in 2004.

Recent Growth

Korean Adventist churches have continued to develop their medical, education,

¹Ibid., 310.

²Samuel H. Moffett, "Christianity," *The Korean Way* (Seoul, Korea: Christian Literature Society of Korea, 1977), 71. Fourteen Presbyterian bodies with over 2,000,000 constituents; 1 Roman Catholic church 1,100,000; 3 Methodist bodies 550,000; 2 Holiness bodies 275,000; 3 Baptist bodies 100,000; 6 Pentecostal groups 140,000; 1 Anglican Church in Korea 30,000; 1 Seventh-day Adventist body 32,000; and 1 Salvation Army group 56,000.

³Ick-dal Kim, 161.

publishing, food production, welfare, and mission enterprises since 1904.¹ Table 2 shows the various periods of the Korean Seventh-day Adventist Church from the beginning to the present.

Table 2. The Periods of the Korean Seventh-day Adventist Church

PERIOD NAME	YEARS
Pioneer Mission	1904-1919
Growth and Suffering	1919-1945
Reconstruction and Revival	1945-1983
Nurturing and Expansion	1983-Present

God has blessed Korean churches abundantly. According to the 2006 year-end report, 912 worship places, 704 organized churches, and 197,154 church members were active. These churches are led by 885 pastors, 277 colporteurs, and 3,537 other workers in Adventist church institutes. Institutions include one university, one junior college, seven senior high schools, eight junior high schools, ten elementary schools, six hospitals, and a publishing house. There are 651 teachers and professors teaching 14,213 students. All Korean Adventist educational systems are well recognized for their excellent quality of education and their role in Korean society.²

¹Man Kyu Oh, 319.

²The Seventh-day Adventist Korean Union Conference, "Business Statistics of Korean Union Conference," *2007 Hankook Yenhaphei Joosoruik* [2007 Korean Union Conference Addresses] (Seoul, Korea: The Korean Publishing House, 2007), 6. According to the business statistics of March 1, 2007, Korean Union Conference has 5 conferences; 912 worship places; 704 organized churches; 197,154 church members; 885

Thirty-eight Seventh-day Adventist foreign language schools do mission work, serving 295,949 young people by teaching English, Japanese, Chinese, and spreading the gospel. There are 146 doctors and 368 nurses attending to the sick using high quality medical technology and the spirit of Christ's love and sacrifice at the Seoul Adventist Hospital, Seoul Adventist Dental Hospital, Soodong Adventist Sanatorium, and Busan Oriental Hospital, with a combined total of 992 patient beds. In addition, the Korean Conference was entrusted to run two public welfare institutions, two welfare institutions for the elderly, and two sanitariums for the elderly.¹

The Seventh-day Adventist Church is actively contributing to the health and welfare of Korea's citizens. The church is very active in mission work. There are 63,448 church members in the East Central Korean Conference (ECKC), 64,738 in the West Central Korean Conference (WCKC), 26,549 in the Southeast Korean Conference (SEKC), 23,784 in the Middlewest Korean Conference (MWKC), and 17,769 in the Southwest Korean Conference (SWKC). Two-thirds of the church members in Korea live

pastors; 277 colporteurs; 3,537 religious workers; 10 elementary schools; 8 junior high schools; 10 senior high schools; 1 junior college; 1 university; 3 graduate schools; 14,365 students; 651 teachers; 928 school personnel; 2 general hospitals; 1 dental hospital; 2 sanatoriums; 1 oriental hospital; 146 doctors; 368 nurses; 992 patient beds; 1 juridical foundation; 1 school foundation; 2 corporation aggregates; 1 socio-welfare foundation; 1 health counseling center; 1 Madalpy Sahmyook training center; 1 media center; 1 Byulsae Ggot Dol nature investigation hall; 1 research institute for North Korea mission; 1 training center of deer garden; 1 Sahmyook technique school; 1 Sahmyook food corporation; 1 Ponghwa factory of Sahmyook food; 38 foreign language schools; 1 Sahmyook second advent center; 1 Voice of Prophecy; 1 Korean Publishing House (Sijosa); 1 training center of publishing department; 1 laity-businessmen mission association; 1 women association; 1 Jaerim park cemetery; 1 Jaerim newspaper publishing company; 1 counseling center for young people.

¹"4/4 Quarterly Report of 2006," the General Affairs Department of Korean Union Conference of Seventh-day Adventist, Seoul, Korea. Hyun-yeup Park, officer in the Korean Union Conference, telephone and email by author, 28 February 2007.

in provincial capital cities. Baptisms in Korea numbered 7,144 in 2006. The amount of tithe was 49,876,634,529 Won (US\$52,501,700) in 2006. There are 216 churches in the ECKC, 188 in the WCKC, 186 in the SEKC, 164 in the MWKC, and 132 in the SWKC. Since many churches have recently merged, the number of churches is not increasing.

Effects of Secularism and the Present State of the Seventh-day Adventist Church in Korea

After first being introduced on the Korean Peninsula, Christianity spread at an incredible pace. One quarter of the Korean people are now Christians. The Yeoui-do Full Gospel Church in Seoul is one of the biggest churches in the world. Many Korean Christians attend pre-dawn worship services at four or five o'clock in the morning. Korean Christianity has made remarkable progress.

In spite of past developments, Korean society has become very secular. Many people today have little time for religion. Humanism, science, and technology are the dominant forces. Christianity is standing at the crossroads of being relevant or not for the twenty-first century. Korean Christians need to decide whether to rebuild biblical Christianity or to follow humanistic philosophies.

Definition of Secularism

The word secularism comes from the Greek word κοσμικός [kosmikos], which means "belonging to the universe, accommodated to the present state of things, adapted to this world, worldly."¹ This word originated from the time of Aristotle (384-322 B.C.), and used to mean "belonging to the world." The rabbis in Judea adopted this word and used it to mean "applying to the whole world." Early Christianity defined it as "belonging

¹*The New Analytical Greek Lexicon* (1990), s.v. "κοσμικός."

to this world," a contemporary life against God.¹ In the middle of the nineteenth century, George Jacob Holyoake (1817-1906), a revolutionist in England, organized a group based on secularism. He insisted that human reason was everything, and that God was useless.²

Secularization is an opposite concept to spirituality.³ It is in the course of secularization that "sacred things" and religion are replaced by a secular system and social regulations.⁴ One of Satan's most successful temptations is intense worldliness, in which men and women are charmed with the glitter and tinsel of the world.

Secularization in the church has four characteristics:⁵ first, it prevents the hearts and minds of people from having room for heavenly things. Second, it removes Jesus from the view and understanding of men and women. Third, false theories and false gods replace the truth. Fourth, many commit sins in order to gain worldly advantage. Worldliness—secularism—among Christians has kept humanity in this world of sin and sorrow too long and prevented us from entering the heavenly kingdom.⁶

How can we describe secularism in the church? One very obvious sign is that

¹Sung-soo Kwen, *21st Century Theology and Church* (Seoul, Korea: Publishing Dept. of Chongsin University, 1988), 349.

²Jaejoon Kim, "Christianity and Secularism," *Sasang* (Seoul, Korea: The Dept. of Sasang Publication, 1952), 1:23.

³*The Encyclopaedia Britannica* (1911), s.v. "Secular." It also means non-spiritual, having no concern with religious or spiritual matters.

⁴*Doosan World Encyclopedia* (1996), s.v. "Secularization."

⁵White, *Selected Messages*, 1:254-255.

⁶Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1974), 696. She shows four disturbances for delaying of Jesus' Second Coming: unbelief, worldliness, unconsecration, and strife among the Lord's professed people.

many churches have adapted to a very worldly "culture." John F. MacArthur states that "worldliness is the sin of allowing one's appetites, ambitions, or conduct to be fashioned according to earthly values. . . . Yet, today we have the extraordinary spectacle of church programs designed explicitly to cater to fleshly desire, sensual appetites, and human pride. To achieve this worldly appeal, church activities often go beyond the merely frivolous."¹

Today's church growth theories often use concepts associated with secular management theories—strategies for church reconstruction that imitate various business management models—to maximize church growth, which influence the secularization of the church.² Church growth, which is mainly looking for numerical growth, has caused many problems in the church. Ministers concentrate more on increasing the number of church members at the neglect of changing the congregation's lives. Pastoral work which attempts to enlarge a church through mere human power and wisdom often builds growing churches which present a distorted picture of success. Church growth is often seen as largely a quantitative concept. Pastors are often evaluated merely according to quantitative achievements. As a result, many pastors in the ministry either have a feeling of pride or of defeat. These factors can also lead to various forms of secularism in the church.³

Sung-chul Hwang points out three factors that create secularism in the church: the

¹John F. MacArthur, Jr., *Ashamed of the Gospel: When the Church Becomes Like the World* (Wheaton, IL: Crossway Books, 1993), xvii.

²Jae-sung Kim, "Secularization and Church Renewal," December 2005, <http://www.hdjongkyo.co.kr/html/bbs/zboard.php?id=monthly&page=18&sn1=&divpage> (22 April 2007).

³Young-sun Kang, "Salvation from the Secularism," September 1999, http://www.theology.or.kr/technote/read.cgi?board=logos&y_number=2&nnew=2 (22 April 2007).

spirit of achievement, materialism, and consumer demand.¹ One reason that Christianity, when faced with the challenge of secular powers, surrenders to these challenges, is that Christians do not practice what the Bible teaches.

Secularism and the Christian Churches

Christianity today has fallen into a crisis because it has departed from the essence of Christ's teachings. In Korea, church tradition, the authoritative ministry system, an exclusive church concept, numerical growth as the primary church objective, and prayers that often only ask for only material blessings are current problems facing the church. Some ministers flaunt their fame and popularity through eloquent sermons. They run churches only to multiply church members and to enlarge church buildings without being concerned about the spiritual quality of life experienced by their members. Church members choose churches like they would an insurance policy, without regard to religious understanding.

Churches grew originally through evangelism, prayer meetings, revival meetings and social services. The current emphasis upon numerical growth and growing mega-churches has led to three problems: first, it caused the death of small churches. Second, it reduced the member of Christian churches throughout Korea because people flock to the mega-churches. Church leaders have no time and money for evangelism, nor do they get involved and provide funds for social service. Third, this lack of involvement has led to a decline in spirituality. It has become fashionable to attend mega-churches which lack involvement in community services.

¹Sung-chul Hwang, "The Problem of Ministry toward Secularism and Alternative Plan," *Shin Hak Ji Nam* [Theology Compass] (Seoul, Korea: Shinhak Jinam Co., 2000), 23-25.

The Korean Adventist churches are aware of many of these problems. Adventist churches have experienced disunity between leaders and church laity, hostility and disagreement between church members, loss of identity as Adventists, and a decrease of self-sacrifice and evangelism. Secularism in the church has contributed to ruined lives of church members. The church needs to reflect on its mission and put forth a concerted effort to take the gospel of the kingdom to the whole world, as a testimony to all nations. A firm belief in Christ's Coming can rectify the situation.

Summary

Korea is one of the smallest countries in the world. Even though the territory is only 0.07 percent of the world, God has blessed Korea with the gospel, and strengthened the country through difficult times to become a well-developed country.¹

Numerous foreign missionaries lost their lives while sharing the gospel in Korea. Many countries sent missionaries with various resources to aid Korea. But Korea today has become a country capable of dispatching missionaries to the world.

The Koreans are a diligent and pious people, who in spite of the influence of secularism, maintain a spiritual longing. Korean people are self-conscious and often a bit narrow-minded; however when truly converted, Koreans are very devout and have a passion for missions.

¹Korea National Statistical Office, "Korea in the World by Statistics," August 2001, <http://www.nso.go.kr> (21 November 2004). The world total territory is 134,142,300 km² (100 %): the largest territory is that of Russia- 17,075,400 km² (12.7 %); followed by Canada- 9,970,600 km² (7.4 %); USA- 9,629,100 km² (7.2 %); China- 9,598,100 km² (7.2 %); Brazil- 8,547,400 km² (6.4 %); Australia- 7,741,200 km² (5.8 %); India- 3,287,300 km² (2.5 %); Argentina- 2,780,400 km² (2.1 %); 109th South Korea- 99,646 km² (0.07 %).

The Seventh-day Adventist faith is considered by some in Korea to be a heretical sect. Many Korean Christians do not want to associate with Adventists. It is very hard for Adventists to conduct evangelism. Adventist churches are often underappreciated for what they contribute to society. But, many Korean Adventist members are eager to start the second century of mission by evangelizing their communities and the world. They believe the promise that this will be accomplished "not by might nor by power," but by the Spirit of God (Zech 4:6).

CHAPTER 4

A PROGRAM OF CHURCH REVIVAL AND COMMUNITY INVOLVEMENT

Introduction

The Lord Jesus Christ commands his followers—churches and church members—to make disciples of all peoples and all nations (Matt 28:19-20). The Great Commission is a controlling and central command given to the church, and an indispensability to promote and fulfill Jesus' Second Coming.¹

One of the serious crises that the Korean Seventh-day Adventist church is now facing in the twenty-first century is prosperity and a tendency toward secularism. In Genesis 13 the Bible records that Abraham and Lot experienced relationship difficulties as their possessions increased. "In the midst of hardships and trials they had dwelt together in harmony, but in their prosperity there was danger of strife between them."² The tendency today is for Adventist Christians to long to conform to worldly practices and customs rather than imitate the perfect examples of Jesus. "People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark" (Luke 17:27). Ellen G. White declares, "throughout the ages, riches and honor have ever

¹Jesus explains the importance of preaching the gospel to the whole world and that will bring the end of this world. It is His mission to us and essential to His salvation plan: "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matt 24:14 NIV).

²White, *Patriarchs and Prophets*, 132.

been attended with peril to humility and spirituality. It is not the empty cup that we have difficulty in carrying; it is the cup full to the brim that must be carefully balanced.

Affliction and adversity may cause sorrow, but it is prosperity that is most dangerous to spiritual life.”¹

Satan changed his strategy from poverty and scarcity to riches and prosperity to destroy Christians. “Money was power among the foolish of earth, and money was their god; but their very prosperity has destroyed them. They became fools in the eyes of God and His heavenly angels, while men of worldly ambition thought them wise.”²

In this confusing era—a time in which the waves of secularism are overwhelming the entire world including the church—the critical problem is how to establish churches firmly on God’s side and the side of truth. The Bible needs to become the main focus for leaders of the church because God’s will in this world can only be accomplished through His power.

This program proposes some strategies, solutions, and plans to help the Adventist church in Korea to deal with the problem of secularism in the church. Jesus admonished us two things: to be wise and to be pure. “I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves” (Matt 10:16). In order to accomplish this, a plan which is based on strategic principles must be developed. Ray Jutkins states in *Power Direct Marketing* that “strategy equals planning. Strategies are planned actions designed to reach objectives.”³ Aubrey Malphurs emphasizes that a fresh,

¹White, *Prophets and Kings*, 59-60.

²White, *Testimonies for the Church*, 2:42.

³Ray Jutkins, *Power Direct Marketing* (Lincolnwood, IL: NTC Business Books, 2000), 26.

significant strategy can also impact church members and their communities to survive.¹

Strategic thinking and acting are biblical. Many leaders in the Old Testament times thought and acted strategically. Jesus' leadership and ministry were based on a strategy when he chose twelve disciples, trained them, and sent the twelve out to minister (Matt 10:5; Mark 3:14-16; Luke 6:13). The book of Acts shows that the Holy Spirit used Paul and his co-workers strategically to plant churches in Asia Minor throughout their missionary journeys (Acts 13:1-21:26). Paul carefully and strategically selected the cities for his ministry on his missionary journeys.² John D. Robb describes strategy the following way: "Strategizing about the future is an act of faith. Many Christians feel it is presumptuous and unspiritual to carefully plan for the future. That is God's business. But it is clear from Scripture that both God and man have a part in bringing about the future (Prov 16:9). God expects us to use our minds to plan our way in accordance with His revealed word. That's strategy."³

In this chapter a strategic plan will be developed to assist the Korean Adventist Church to divert the secular minds and methods in the church and to shape them

¹Aubrey Malphurs, *Strategy 2000: Churches Making Disciples for the Next Millennium* (Grand Rapids, MI: Kregel Resources, 1996), 29-41. The writer lists ten reasons that strategy is so important to ministry: a strategy accomplishes the mission; facilitates understanding; provides a sense of momentum and progress; conveys a sense of significance; embraces positive change; helps realize a preferred future; enhances ministry success; maximizes ministry energy; properly invests God's resources; and displays what God is blessing.

²Ibid., 64-65. Moses led Israel out of Egypt strategically through the wilderness (Exodus-Deuteronomy), Jethro, Moses' father-in-law counseled strategically (Exod 18), Joshua used military strategy in the defeat of Jericho (Josh 6), and Nehemiah performed God's revitalization project in Jerusalem strategically (Neh 3-6).

³John D. Robb, *Focus! The Power of People Group Thinking* (Monrovia, CA: Missions Advanced Research & Communication Center, 1989), 41.

according to the principles of the Bible, especially those ways demonstrated in the life of Jesus and His teachings.

This program will have four phases: (1) preparation/programming; (2) process; (3) implementation; and (4) evaluation. During the programming steps, a relevant and feasible framework will be identified and prepared. The strategic planning tools for this project are a "Logical Framework Matrix" (also known as a Logframe, or a Project Framework) and a "Gantt Chart." "The Logical Framework Approach is the main tool used for project design during the Identification and Formulation phases of the project cycle."¹ The logframe and Gantt chart present information about key elements of a program in a clear, brief, orderly and systematic way. By using the logical framework, activity and resource schedules are to be developed in the form of an "Activity Schedule with Monthly Activities for the First Year" and a "Activity Schedule for Three-Year Quarterly Activities." Both schedules will be presented in the form of a Gantt Chart.

Rationale for Strategic Planning

When we fail to plan, we are planning to fail. Success in ministry relies upon how much we prepare for it. The development of an effective, biblical strategic plan should be the task of every church leader. It is important in mission work to determine who we are—identity; where we are going—goals; and how we will get there—strategies.²

Aubrey Malphurs suggests that the general, corporate strategy framework includes five specific activities: (1) whom are we trying to reach?—discovering the

¹European Commission, *Project Cycle Management Training Courses Handbook* (Freiburg, Germany: PARTICIP GmbH, 2001), 15.

²Aubrey Malphurs, *Advanced Strategic Planning* (Grand Rapids, MI: Baker Books, 2005), 25.

ministry community, (2) what are we attempting to do for them?—making mature disciples, (3) who will do this for them?—building a dream team, (4) where will this take place?—determining the best setting, and (5) how much will it cost?—raising the necessary finances.¹ It is a prerequisite to discover church members' lifestyles and their identities, and help them understand how to prepare for mission.

Preparing the Church and Church Members

Jesus has called all church members to be sowers of the good seed of the kingdom of God (1 Cor 3:6-9; Ps 126:6; 2 Cor 9:10). He joyfully calls us his fellow workers. When He calls, He provides His workers with power, ability, and success (Luke 9:1; 10:19; Acts 8:13). Jesus wants His workers who have His passion at the center of their life, together and individually, to embrace God's priorities and to express their passion for His children in relevant ways.² Jesus wants His witnesses to be prepared and qualified (Matt 24:45; 2 Tim 2:15).

Most church members want to be involved in the mission of the church. To do this, a "Christian Service Survey" tool will be used to identify the gifts of the church members.³ In my strategy it is important that pastors and leaders get involved in empowering and supervising church members such as a foreman and a captain. Ellen G. White states, "In some respects the pastor occupies a position similar to that of the

¹Ibid., 170.

²Fran Beckett, "Serving the Community," in *Church Leaders Handbook*, ed. Harold Rowdon (London, UK: Paternoster Publishing, 2002), 135.

³See appendix A-3: Christian Service Survey.

foreman of a gang of laboring men or the captain of a ship's crew."¹ When Jesus came to this world, He did not fulfill the plan of salvation by Himself; He chose twelve disciples and they lived together and He entrusted them with His mission. In the same way the pastor needs to empower and motivate His church members to participate in, assist, and work together in special church programs. "The minister should at first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation."²

It is very important to discover the gifts and talents of the church members because the right person in the right place is vital. Kim A. Johnson presents fifteen kinds of spiritual gifts in the church.³ He developed a "Spiritual Gifts Questionnaire," "Spiritual Gifts Scoring Sheets," and a "Spiritual Gift Definition List."⁴ These materials will be used to ascertain the church members' spiritual gifts, interests, and talents.

Thousands of young people who have a passion for the church are willing to be trained. Therefore, the church needs to have a good training program to provide tools for those who show an interest and willingness to become effective lay leaders. The minister needs to educate helpers in every church. "When they are prepared to sustain the ministry by their prayers and labors, greater success will attend his efforts."⁵

The church is the only hope of this secular world. "The local church can change

¹White, *Gospel Workers*, 197.

²Ibid., 196.

³Kim A. Johnson, *Spiritual Body Building Manual* (Silver Spring, MD: Ministerial Association, General Conference of Seventh-day Adventist, 1997), 119-127. He lists them as administration, discernment, encouragement, evangelism, faith, giving, helps, hospitality, intercession, knowledge, leadership, mercy, pastor, teaching, wisdom.

⁴See appendix A-4: Spiritual Gifts Inventory Survey.

⁵White, *Gospel Workers*, 196.

the world. It will change the world as it gains a more realistic and adequate understanding of the task God is calling us to and gets involved in the excitement of reaching the unreached."¹

Spiritual Foundation

God's projects are different from the world's enterprises because they deal with spiritual qualities. Zech 4:6 says, "Not by might nor by power, but by my Spirit." It is imperative to build a strong spiritual foundation for making plans and preparing for God's business. Our management planning needs heavenly guidance because the Holy Spirit will give Christian workers the know how to plan and execute wisely.² "Prayer and faith will do what no power on earth can accomplish."³ On the other side, prayer without developing activities will soon cease.⁴ "Prayer is not a substitute for work," declares Bill Sullivan, "it is the foundation for work."⁵ Leaders should call the church to spiritual renewal and revival. Norma Dearing points out the importance to restore relationships with God, with others, and with ourselves. "He wants us first and foremost to be in a healed relationship with Him."⁶

¹Edward R. Dayton and David A. Fraser, *Planning Strategies for World Evangelism* (Eugene, OR: Wipf and Stock Publishers, 1990), 157.

²White, *The Acts of the Apostles*, 50.

³White, *The Ministry of Healing*, 509.

⁴White, *Steps to Christ*, 70.

⁵Bill M. Sullivan, *Ten Steps to Breaking the 200 Barrier: A Church Growth Strategy* (Kansas City, MO: Beacon Hill Press of Kansas City, 1988), 26.

⁶Norma Dearing, *The Healing Touch* (Grand Rapids, MI: Chosen Books, 2003), 216.

What is the spiritual dimension in the context of this strategy? It is the process of practicing the spiritual disciplines, with the help of the Holy Spirit, such as a prayer-filled, virtuous, spirit-empowered, compassionate, Bible-centered, and sacramental life.¹ This process empowers the believers not only to bear spiritual fruit (Gal 5:22) but also to exercise special gifts to build up churches (1 Cor 12:1-11).²

General Methodology

Logical Framework Analysis

As stated earlier, a Logical Framework (logframe), which looks like a table, is an analytical tool to help improve the quality of objectives-oriented, target group-oriented, and participatory-oriented projects.³ The logframe presents five standard components: the goals, activities, resources, potential problems, and evaluations of a project, thereby encouraging leaders or groups to prepare a strategy in a concise and specific outline. The logframe also has the flexibility of adjusting as circumstances change because it describes a project in a logical way in order to check that it is well designed, described objectively, able to be evaluated, and clearly structured.⁴ When the logframe is used properly, it "helps to make the logical relationships between activities, results, purpose and

¹James Bryan Smith and Lynda L. Graybeal, *A Spiritual Formation Workbook: Small-Group Resources for Nurturing Christian Growth* (New York, NY: HarperCollins Publishers, Inc., 1993), 32-73.

²Ibid., 46-47.

³NORAD's Working Group, *The Logical Framework Approach (LFA): Handbook for Objectives-oriented Project Planning* (Oslo, Norway: Norwegian Agency for Development Co-operation, 1990), 7.

⁴Rudi Maier, *Lesson 13 Logical Framework Matrix and Gantt Chart*, lecture in course. MSSN741 Seminar in Mission Strategy Development, Andrews University, 2005, 1.

objectives more transparent, at least to the informed user.”¹

Table 3 presents the elements of a logical framework matrix outline: the four vertical rows show development objectives (goal), immediate objectives (purpose), outputs (results), and activities and the horizontal columns point to measurable indicators, means of verification, and important assumptions.

Objectives

The objectives have four levels: overall goal, project purposes, outputs (results), and activities. The development objectives should be defined clearly and realistically, and should not be too ambitious because this significantly decreases its contribution to achieving the development objective.² The overall goal is for the ultimate result of a project to explain important, long-term and wider benefits of a group.

The project purpose primarily describes the effect of the project.³ It shows the core problem as well as defines the benefits of the project for the target group participating in the activities.

The output addresses the accomplishments of a program which is specially intended and taken at various stages. The project manager is responsible for the achieved results. The activities describe the basics of a project such as funds, personnel, materials, goods and services. The actual activities produce the expected outputs.

¹European Commission, 21.

²NORAD's Working Group, 64.

³Maier, *Lesson 13 Logical Framework Matrix and Gantt Chart*, 2.

Table 3. The Elements of a Logical Framework Matrix Structure¹

OBJECTIVES	MEASURABLE INDICATORS	MEANS OF VERIFICATION	IMPORTANT ASSUMPTIONS
OVERALL GOAL The higher-level objective towards which the project is expected to contribute (Mention target groups)	Measures (direct or indirect) to verify to what extent the development objective is fulfilled. (Means of verification should be specified)	Sources of information Methods used	Important events, conditions or decisions necessary for sustaining objectives in the long run
PROJECT PURPOSE The effect which is expected to be achieved as the result of the project (Mention target groups)	Measures (direct or indirect) to verify to what extent the immediate objective is fulfilled. (Means of verification should be specified)	Sources of information Methods used	Important events, conditions or decisions outside the control of the project which prevails for the development objective attained
OUTPUTS The results that the project management should be able to guarantee (Mention target groups)	Measures (direct or indirect) to verify to what extent the outputs are produced. (Means of verification should be specified)	Sources of information Methods used	Important events, conditions or decisions outside the control, necessary for the immediate objective
ACTIVITIES The activities that have to be undertaken by the project in order to produce the outputs	INPUTS Goods and services necessary to undertake the activities		Important events, conditions or decisions outside the control of the project management necessary for the production of the outputs

¹NORAD's Working Group, 17; D. McLean, *The Logical Framework in Research Planning and Evaluation* (The Hague, Netherlands: International Service for National Agricultural Research, 1988), 2.

Measurable Indicators

The indicators measure to what extent the objectives have been attained within a specified period of time. Three kinds of measurements can be used: quantitative, qualitative, and behavioral. Multitude, direct or indirect indicators are better than just one.¹

Measurable indicators should specify target groups (for whom), quantity (how much), time frame (by when), set quality (how well) and location (where).²

Means of Verification

Verification is accomplished through surveys and in-depth studies. "The means of verification must be reviewed as to: relevance of the information, accessibility, costs, reliability."³ The verifiable indicators need to be inexpensive, non-time consuming and reliable.

Assumptions

Assumptions of a project are the events, conditions or decisions which are necessary for the project to succeed, but which are often largely or completely beyond the control of the project and must prevail for the objective to be attained.⁴

Such assumptions could be: important events, outside conditions or decisions which sustain the objectives of a project in the long run.⁵

¹NORAD's Working Group, 52.

²European Commission, 29.

³NORAD's Working Group, 76.

⁴Ibid., 106.

⁵Ibid., 17.

Gantt Chart

A Gantt chart, which is an activity schedule that summarizes in a graphic format similar to a bar chart, is a project activity chart that outlines the implementation of a project. The chart presents in a logical format the sequence of the activities and the dependencies between them, outlines management responsibilities, and who completes each activity.¹

The Gantt chart is not only helpful in the planning but also in the monitoring of a project by outlining who is responsible—the person responsible, what has to be done—the milestone description, and when—the lead time, plan date, completion date. Table 4 is an example of a Gantt chart.

The chart depicts the connection of various steps of a project and its processing actions.² The Gantt chart presents information graphically and is used for scheduling activities. It is composed of several lines: activities and sub-activities, scheduling, milestones, and expertise allocation.

Eight steps are needed to prepare an activity schedule for a Gantt chart.³ The first step is to list the main activities that specify the activities in operational detail. The second step breaks down activities into manageable tasks. Sub-activities and tasks help the main activities to be organized and managed easily. Making too many details is often the most common mistake.

¹Maier, *Lesson 13 Logical Framework Matrix and Gantt Chart*, 3.

²Federal Emergency Management Agency, "Gantt Chart," *FEMA Manual 1520.7* (October 8, 1982), 3-4, A-3.

³European Commission, 37-39.

Table 4. An Example of a Gantt Chart

Source: European Commission, 40.

The third step clarifies sequence and dependencies. In this step, the order of activity sequence and the start-up and completion activities should be assigned. The fourth step is to estimate start-up, duration and completion of the activities. A realistic estimate of the duration of each activity builds efficiency and desired results. The fifth step summarizes the scheduling of main activities. The sixth step defines milestones. Milestones which are focused and simple are essential for monitoring a project. The

seventh step defines expertise. The available expertise helps identify the feasibility of an action plan. In the eighth step, tasks and responsibilities should be allocated among the team members according to each member's ability, skills and experience.

A Gantt chart is a useful tool for planning and scheduling when a project's progress should be monitored and approached step-by-step.¹

Description of Mission Strategy

Application of Logical Framework Analysis

Table 5 presents the logical framework matrix for my specific dissertation strategy. The logframe identifies the elements, specific details, and various activities in order to reach the overall goals and project purpose.

Overall Goal

The goal of this project is to increase mission-minded Adventist Churches in Korea. It is hoped that this project, combined with other church programs in Korea, will help achieve this goal.

Project Purpose

The purpose of my program is to help train spiritually growing and community-service-oriented Adventists in the West Central Korean Conference (WCKC). The purpose of this project is to equip the two Adventist churches in that Conference by training and equipping lay church members to become mission-oriented.

¹KIDASA Software, "Gantt Chart," January 2007, <http://www.ganttchart.com> (31 May 2007).

Table 5. Application of Logical Framework Matrix

A Program of Church Revival and Community Involvement

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
GOAL Increasing mission-minded Adventist Churches in Korea.	New lay leadership initiative developed and lay activities for service awakened within the Korean Union Conference by 2011.	The Korean Union Conference (KUC) quarterly and yearly reports.	
PURPOSE To help train spiritually growing and community-service-oriented Adventists in the WCKC.	15% increase of lay members active in lay evangelistic ministry by 2011. 10% increase of young people involved in community project by 2011.	The West Central Korean Conference (WCKC) monthly and quarterly reports.	The plan is supported by the WCKC Committee.
OUTPUTS 1. Church and community survey tools <i>prepared and implemented</i> . 2. Spiritual growth and community service programs <i>developed and institutionalized</i> . 3. Two new lay evangelistic mission teams <i>launched</i> . 4. One new service center <i>established</i> based on holistic principles.	1. Eight survey tools implemented in two churches of WCKC by 2009. 2. Four revival meetings, four seminars, three workshops and four testimony meetings developed by 2011. 3. Two new mission teams launched and activated in one district of WCKC during 2010-2011. 4. One new community service center established and functioning in WCKC by 2011.	1. Three surveys for church, four surveys for community prepared and implemented. 2. Each program planner and quarterly reports. 3. The WCKC quarterly mission reports. 4. The WCKC quarterly and yearly progress reports.	The WCKC will support the project and provide funds and resources. Four churches in one district of WCKC will support and subsidize this program. Majority of the lay leaders and laity willing to adopt and participate in this program. Staffs and participants willing to cooperate.
ACTIVITIES 1. Church and community survey. 1.1 Implement church analysis surveys in two churches of the WCKC 1.2 Administer spiritual gifts inventory in two churches. 1.3 Develop community overview survey in selected communities in one district of the WCKC.	INPUTS (See Activity and Resources Schedules)		Members sense a call to ministry.

Table 5—*continued.*

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
ACTIVITIES			
2. Spiritual growth and community service training programs.			
2.1 Prepare spiritual revival and ministry programs.			
2.2 Implement revival meetings, seminars, and testimony meetings in two churches in the WCKC.			
2.3 Implement community service orientation workshops.			
3. Lay evangelistic mission teams organized.			
3.1 Organize two mission teams in one of the districts in the WCKC.			
3.2 Three evangelism workshops implemented.			
3.3 Launch mission team activities.			
4. One community service center established and functioning.			
4.1 Select one place for service center.			
4.2 Implement service center programs.			
4.2.1 Provide material assistance to community needs.			
4.2.2 Provide educational programs (such as English, calligraphy, music, etc.).			
4.2.3 Provide counseling services and offer religious counseling.			

Outputs

Four outputs of this program will be achieved through eleven strategic activities during 2008-2011.

First, church and community survey tools will be prepared and administered. A church demographic form and a church members' analysis survey are currently available.¹ These tools will help to analyze the skills available among church members and will match them up with the needs in the community. Before the program is launched, a "Christian Service Survey" and a "Spiritual Gifts Inventory Survey" will be administered. These tools will help identify church members' ideal service types and talents.² Community demographic forms and community surveys will identify the urgent community needs and church preference for community service.³

Second, spiritual growth and community service programs will be developed and institutionalized. Four revival meetings, four seminars for spiritual growth, four testimony meetings, and three workshops for community service orientation will be scheduled.⁴ A program associated to the Adventist Training Center in the Korean Union Conference will be prepared for the congregation's spiritual growth and community involvement.⁵

¹See appendix A-1 and A-2.

²See appendix A-3 and A-4.

³See appendix B-1, B-2, B-3, B-4, B-5, and B-7.

⁴See appendix C-1 to C-4. "Four Revival Meetings Programs"; C-5 to C-8. "Four Seminars for Spiritual Growth Programs"; and C-9 to C-11. "Three Workshops for Community Service Orientation."

⁵Sahmyook Jaerim Yeonsoo-won [Adventist Training Center] located in Wonju city, Kangwon-do province, South Korea. This center provides a week-long program of

Third, two new lay evangelistic mission teams will be established within one district of the Western Central Korean Conference. The teams will be trained in three evangelism workshops.¹ These special training programs will be linked to the Madalpy Sahmyook Training Center in the Korean Union Conference.²

Fourth, one new service center based on holistic principles will be established. The community service center will be selected through a community survey. Three programs—a Neighbor to Neighbor program, a Neighborhood School, and a holistic Neighborhood Counseling program—will provide community assistance through the center to the needs of the community members.³

Measurable Indicators

Project Purpose

The goal of this project is to see a fifteen percent increase of lay members active in lay evangelistic ministry by 2011, as well as a ten percent increase of young people involved in community projects by the same time in the West Central Korean Conference.

Outputs

Eight surveys will be conducted in two churches of one district in the WCKC by _____
spiritual growth for laity and pastors bimonthly all around year. Visit website, <http://atc.kuc.or.kr>

¹See appendix C-12 to C-14. "Three Evangelism Workshops."

²Madalpy Sahmyook Sooryen-won [Madalpy Sahmyook Training Center] situated in Kuemsan-gun, Choongnam province, South Korea. This training center runs various camps of education for laity and young people all around year: general training camp; health camp; weekend family camp; cultivating leader camp; winter ski camp; and culture camp. Visit website, www.madalpy.co.kr

³See appendix E. "Community Service Center Planner."

2009 that will help analyze and evaluate the churches and the communities. Four revival meetings, four seminars for spiritual growth, three workshops for community service orientation, and four testimony meetings will be developed by 2011 that will contribute to spiritual growth and participation in outreach work.

Two new mission teams will be launched and activated in one district of the WCKC during 2010-2011 and one new community service center based on holistic principles will be established and functioning in the WCKC by 2011.

Means of Verification

The quarterly and yearly reports of the Korean Union Conference will be the means of verifying progress. These reports and statistics will show how new lay leadership initiatives and lay activities contribute to the community outreach.

The monthly reports of pastor and quarterly reports of the WCKC will help verify a fifteen percent targeted increase of lay members active in lay evangelistic ministries, and ten percent increase of young people's involvement in community project by 2011.¹

Verification will be done through three surveys of the church and five surveys in the community.²

Four revival meeting planners, four seminar planners for spiritual growth, four testimony meeting planners, and three workshop planners for community service

¹See appendix F-5. "The Monthly Pastor's Report Paper"; and F-6. "The Quarterly Church Report Paper."

²Three surveys for the church: see appendix A-2. "Church Members' Analysis Survey"; A-3. "Christian Service Survey"; and A-4. "Spiritual Gifts Inventory Survey." Four surveys for the community: see appendix B-2. "Personal Concerns and Worries Survey"; B-3. "Community Significant Strengths and Urgent Needs Survey"; B-4. "Church Preference and Cognition Survey"; B-5. "Community Service Evaluation Survey"; and B-7. "Seventh-day Adventist Church and Public Awareness Survey."

orientation will be the means to verify the progress of the program.¹ The two evangelistic mission groups will be evaluated quarterly. Quarterly mission reports and yearly progress reports will be sent to the WCKC president.

Periodic evaluations of activities and the results of one service center during the four-year period will help verify the success of the churches' revival and community involvement.

Important Assumptions

The attention of church members in the Seventh-day Adventist Church in Korea needs to be aroused regarding the perils of secularism in the church. The administration of the Seventh-day Adventist Church in Korea needs to be supportive of this program. The Korean Union Conference, the West Central Korean Conference, and the local churches need to support, subsidize, and raise funds to open one service center as well as to lead special meetings, seminars, workshops and witnessing meetings.

The majority of pastors, lay leaders, laity, and service members need to be willing to adopt this strategy. Staffs and participants need to be willing to cooperate to revive the Korean Adventist churches and to be involved in community activities. Above all, the members of the Korean Seventh-day Adventist Church need to sense a call to ministry for a church revival and community involvement.

Implementation of the Strategy

This program has two Gantt charts: "Activity Schedule with Monthly Activities for the First Year," and "Activity Schedule for Three-Year Quarterly Activities." Tables

¹See appendix C-1 to C-4. Four Revival Meetings; C-5 to C-8. Four Seminars for Spiritual Growth; and C-9 to C-11. Three Workshops for Community Service Orientation.

6 and 7 show the two Gantt charts. They have specific activities, timely planned schedules, deadlines and responsible persons and groups. According to the charts, four outputs and eleven activities will be described.

Activity 1: Church and Community Survey

It is absolutely necessary and essential to do marketing surveys in a corporate enterprise. Both discovering the identity of the church and analyzing the community are necessary to know when to proceed with comprehensive strategic planning because timing is closely related to the community circumstances.¹ Discovering the ministry community helps us understand “where the potential attendees are and what their needs are.”² It is vital to know the target group’s values, identity, favorite leisurely activities, age group, and educational level.

This program is able to utilize three surveys for church and church members’ analysis, and five surveys for community overview and service.³ I will choose two churches in one district of the WCKC—one church is small in a rural area, the other church is large in an urban area—and begin to analyze both churches’ demographics, church members’ service attitude, and their spiritual gifts.

¹Fisher Howe, *The Board Member’s Guide to Strategic Planning* (San Francisco, CA: Jossey-Bass Inc., Publishers, 1997), 29-31.

²Linda S. McCoy, *Planting a Garden: Growing the Church beyond Traditional Models* (Nashville, TN: Abingdon Press, 2005), 17.

³See appendix A. Church and Church Members’ Analysis; and appendix B. Community Overview and Service Survey Tools.

Table 6. Activity Schedule with Monthly Activities for the First Year

Activities	First Year (2008)												PA	TA	WC
	1	2	3	4	5	6	7	8	9	10	11	12			
Output 1. Church and community survey tools <i>prepared and implemented</i>															
Activity 1. Church and community survey	1														
1.1 Implement church analysis surveys in two churches of the WCKC													L		
1.2 Administer spiritual gifts inventory in two churches													L		
1.3 Develop community overview survey in selected communities in one district of the WCKC															
Output 2. Spiritual growth and service programs <i>developed and institutionalized</i>															
Activity 2. Spiritual growth and community service training programs															
2.1 Prepare spiritual revival and ministry programs													L		
2.2 Implement revival meetings, seminars, and testimony meetings in two churches													L		
2.3 Implement community service orientation workshops															L
Output 3. Two new lay evangelistic mission teams <i>launched</i>															
Activity 3. Lay evangelistic mission teams organized															
3.1 Organize two mission teams in one of the districts in the WCKC													L		
3.2 Three evangelism workshops implemented															L
3.3 Launch mission team activities															
Output 4. One new service center <i>established based on holistic principles</i>															
Activity 4. One community service center established and functioning															
4.1 Select one place for service center															
4.2 Implement service center programs															
4.2.1 Provide material assistance to community needs															
4.2.2 Provide educational programs (such as English, calligraphy, music, etc.)															
4.2.3 Provide counseling services and offer religious counseling															
Milestones													Keys		
1. Church and spiritual gifts inventory surveys completed													PA = Planning Advisor		
2. Community overview surveys completed													TA = Training Advisor		
3. Spiritual training programs completed													WC = WCKC Committee		
4. Two new lay evangelistic mission teams launched													F = Staff role		
5. One community service center opened													L = Leader role		
													S = Support role		

Table 7. Activity Schedule for Three-Year Quarterly Activities

Activities	2009				2010				2011				PATAWC		
	1	2	3	4	1	2	3	4	1	2	3	4	P	A	WC
Output 1. Church and community survey tools <i>prepared and implemented</i>															
Activity 1. Church and community survey															
1.1 Implement church analysis surveys in two churches of the WCKC															
1.2 Administer spiritual gifts inventory in two churches															
1.3 Develop community overview survey in selected communities in one district of the WCKC															S
Output 2. Spiritual growth and service programs <i>developed and institutionalized</i>															
Activity 2. Spiritual growth and community service training programs															
2.1 Prepare spiritual revival and ministry programs															
2.2 Implement revival meetings, seminars, and testimony meetings in two churches															L
2.3 Implement community service orientation workshops															L
Output 3. Two new lay evangelistic mission teams <i>launched</i>															
Activity 3. Lay evangelistic mission teams organized															
3.1 Organize two mission teams in one of the districts in the WCKC															S
3.2 Three evangelism workshops implemented															L
3.3 Launch mission team activities															S L
Output 4. One new service center <i>established</i> based on holistic principles															
Activity 4. One community service center established and functioning															
4.1 Select one place for service center															L L
4.2 Implement service center programs															L
4.2.1 Provide material assistance to community needs															F
4.2.2 Provide educational programs (such as English, calligraphy, music, etc.)															F
4.2.3 Provide counseling services and offer religious counseling															F
Milestones															
<p>1. Church and spiritual gifts inventory surveys completed</p> <p>2. Community overview surveys completed</p> <p>3. Spiritual training programs completed</p> <p>4. Two new lay evangelistic mission teams launched</p> <p>5. One community service center opened</p>															
<p>Keys</p> <p>PA = Planning Advisor</p> <p>TA = Training Advisor</p> <p>WC = WCKC Committee</p> <p>F = Staff role</p> <p>L = Leader role</p> <p>S = Support role</p>															

Table 8 shows the schedule and its plan. Church members' analysis survey will help understand the congregation's median age group, their educational background, marital status, home ownership, and their occupations. This demographic will show the congregation's hobbies, music preferences, motives to attend church, and their hopes, dreams, and aspirations.

Table 8. Church and Church Members' Analysis Tentative Planner

Name	Survey Title	Target Group	No. of Persons	When	Appendix
Church A (Rural)	<i>Church Members' Analysis Survey</i>	All church members	50	First week of February, 2008	A-2
	<i>Christian Service Survey</i>	Over 12 years old	35	Second week of February, 2008	A-3
	<i>Spiritual Gifts Inventory Survey</i>	Over 12 years old	35	Third week of February, 2008	A-4
Church B (Urban)	<i>Church Members' Analysis Survey</i>	All church members	100	First week of March, 2008	A-2
	<i>Christian Service Survey</i>	Over 12 years old	80	Second week of March, 2008	A-3
	<i>Spiritual Gifts Inventory Survey</i>	Over 12 years old	80	Third week of March, 2008	A-4

"The Christian Service Survey" will indicate the congregation's preference of service at church. The individual's desire for church services and service areas of the church will match their wishes and church needs.

"The Spiritual Gifts Inventory Survey" will confirm the congregation's talents and spiritual gifts. This survey will provide a profitable service area for each congregation and for the church. After finishing the church analysis, I will distribute

community overview and service survey tools in the area of the two selected churches.

Table 9 describes how the community overview surveys and methods will be implemented. To ensure accurate information from surveys, participants of a survey will to be selected randomly. "Sampling is the science of selecting a smaller number of individuals who can accurately represent the entire group."¹

First, I will prepare each community's demographics by using the government's profile of general demographic characteristics for two years prior to the project in Korea. This demographics form will indicate type of neighborhood, kind of local government, total population, median age, marital status, housing tenure, occupation, etc. It will also show where the unreached groups of people live, and their spiritual background.

Second, four surveys—"Personal Concerns and Worries Survey," "Community Significant Strengths and Urgent Needs Survey," "Church Preference and Cognition Survey," and "Community Service Evaluation Survey"—will show personal levels of concern, stress, community's most significant strengths, most urgent needs, church cognition, and community service evaluation. This data will show our churches what and how to prepare for the community services. The needs assessment analysis matrix will help determine community needs, target groups, current services, unmet needs, and help prioritize the implementation of various activities.²

¹Monte Sahlin, *Understanding Your Community, Version 2* (Takoma Park, MD: Columbia Union College, 2004), 130. A guide to determine how many to include in a sample: Total number 100 (sample size 80); 200 (133); 300 (171); 400 (200); 500 (222); 700 (255); 1,000 (286); 3,000 (353); 5,000 (370); and 10,000 or more (400).

²See appendix B-6.

Table 9. Community Overview and Service Analysis Tentative Planner

Community	Survey Title	Target Group	No. of Persons	When	Appendix
A Community (Rural Area)	<i>Personal Concerns and Worries Survey</i>	All	100	1st quarter of 2009	B-2
	<i>Community Significant Strengths and Urgent Needs Survey</i>	Community Leaders	10	1st quarter of 2009	B-3
	<i>Church Preference and Cognition Survey</i>	Adults	80	1st quarter of 2009	B-4
	<i>Community Service Evaluation Survey</i>	Adults	80	1st quarter of 2009	B-5
	<i>Seventh-day Adventist Church and Public Awareness Survey</i>	All	100	3rd quarter of 2009	B-7
B Community (Urban Area)	<i>Personal Concerns and Worries Survey</i>	All	200	2nd quarter of 2009	B-2
	<i>Community Significant Strengths and Urgent Needs Survey</i>	Community Leaders	20	2nd quarter of 2009	B-3
	<i>Church Preference and Cognition Survey</i>	Adults	150	2nd quarter of 2009	B-4
	<i>Community Service Evaluation Survey</i>	Adults	150	2nd quarter of 2009	B-5
	<i>Seventh-day Adventist Church and Public Awareness Survey</i>	All	200	3rd quarter of 2009	B-7

Third, I will implement the Seventh-day Adventist Church's public awareness survey. This survey will show the Adventist Church's present status, her new goal, and the community's hope and ideal. This survey will provide appropriate data and advice for preparing and opening one community service center.

The seven surveys and assessment tools will launch relevant ministries between the church and community. These programs will assist two churches and their

congregations understand the needs in the community and their roles to minister to their neighbors.

Activity 2: Spiritual Growth and Community Service Training Programs

The first step for the spiritual growth and revival of church members is to prepare and implement spiritual revival and ministry programs. These programs will implement four revival meetings, four seminars for spiritual growth, four testimony meetings, and three workshops for community service orientation. Table 10 shows the four different revival meetings planned. The two selected churches, of which one is in a rural area and the other in an urban area, will arrange weekend revival programs during August 2008 through May 2009.

Table 10. Four Revival Meetings Planner for Two Churches in the WCKC

No	Theme	Target Group	When	Appendix
1	Adventist's Identity	All church members	3 rd quarter 2008	C-1
2	Spiritual Revival and Awakening	All church members	4 th quarter 2008	C-2
3	Stewardship Life: Tithe and Offering	All church members	1 st quarter 2009	C-3
4	Jesus' Selfless Life/ His Teachings	All church members	2 nd quarter 2009	C-4

I will choose one district of the WCKC, two churches of one district, and implement revival meetings as planned. The main themes are Adventist's identity, spiritual revival and awakening, stewardship life, and Jesus' selfless life and His teachings. For more details and a tentative program, see appendix C-1 through C-4.

Another step to give rise to spiritual revival is by associating the program with

Sahmyook Jaerim Yeunsoo-won (an Adventist Training Center operated by the Korean Union Conference) program since the center provides one-week spiritual growth activities for pastors, teachers, and laity. This center includes six main themes: the cross, God the Holy Spirit, the doctrine of final events, the sanctuary, the three Angels' Messages, and the gospel and the law. Appendix D-1 and D-2 show the typical schedule, the detailed time table, and the description of a weekly program.

Four seminars for spiritual growth are planned. These include: church leadership, friendship evangelism, last will gifts, and financial planning seminar. Table 11 shows the themes, target groups, and their schedules.

Table 11. Four Seminars Planner for Spiritual Growth

No	Theme	Target Group	When	Appendix
1	Church Leadership	Elders, Group leaders	3 rd quarter 2008	C-5
2	Friendship Evangelism	All church members	4 th quarter 2008	C-6
3	Last Will Gifts	All church members	2 nd quarter 2009	C-7
4	Financial Planning	All church members	2 nd quarter 2009	C-8

These seminars will focus on democratic, effective leadership skills that will help foster church growth and unity; bridging skills and sharing skills for friendship evangelism, which is one of the most reasonable and non-invasive methods to minister. The third seminar in this series will deal with the importance of preparing a last will in accordance with God's plan. And finally, family financial planning for a better life and church mission will be implemented.

Four testimony meetings are planned to encourage workers and Christians to

understand the true meaning of stewardship. Each testimony meeting will share the blessings of honoring God's system and His statutes. Table 12 shows target groups, sub-topics, schedules, and responsible persons for four testimony meetings. See appendix C-15 for a typical testimony meeting program.

Table 12. Four Testimony Meetings Planner

Meeting Plan	D	Materials	Sub-topics	Res. Person
1st Testimony Meeting (2 days) • Target group: Over 50 years old • When: 1 st quarter 2010	1	Testimony -1 Question & Ans.	• Blessings of Stewardship • Use of the Tithe	• Dept. of Stewardship • Pastor
	2	Testimony -2 Revival Sermon	• Blessings of Stewardship • Coworkers with God	
		Resources	• White, <i>Counsels on Stewardship</i> • White, <i>Evangelism</i>	
2nd Testimony Meeting (2 days) • Target group: Elder, Deacon(ess) • When: 2 nd quarter 2010	1	Testimony -1 Group Activity	• Blessings of Stewardship • Message of Malachi	• Dept. of Stewardship • Guest Speaker
	2	Testimony -2 Education	• Blessings of Stewardship • God's Reserve Funds	
		Resources	• White, <i>Introduction for Effective Christian Service</i> • White, <i>Counsels on Stewardship</i>	
3rd Testimony Meeting (2 days) • Target group: Young Adults • When: 2 nd quarter 2010	1	Testimony -1 Group Discussion	• Blessings of Stewardship • Principles of Stewardship	• Dept. of Stewardship • Guest Speaker
	2	Testimony -2 Revival Sermon	• Blessings of Stewardship • Facing Judgment Day	
		Resources	• White, <i>Ministry of Healing</i> • White, <i>Counsels on Stewardship</i>	
4th Testimony Meeting (2 days) • Target group: Teens/Children • When: 2 nd quarter 2010	1	Testimony -1 Group Discussion	• Blessings of Stewardship • Our Talents	• Dept. of Stewardship • Guest Instructor
	2	Testimony -2 Group Activity	• Words to the Youth • Serve God or Mammon	
		Resources	• White, <i>Messages to Young People</i> • White, <i>Counsels on Stewardship</i>	

Three workshops for community service orientation are scheduled to educate church members and service volunteers in their effective roles of service for the community.¹ It is very important to make mature disciples of Jesus. Mature disciples are eager to participate in community ministry and service. The Bible exhorts believers in Christ's body fifty-nine times to minister in some way to one another.²

Table 13 shows three workshop themes, target groups, and schedules. The first workshop of the fund-raising will give the church and church members a vision, enthusiasm, and a plan in order to prepare for efficient service to the community.

Table 13. Three Workshops Planner for Community Service Orientation

No	Theme	Target Group	When	Appendix
1	Fund-Raising	Service center staffs, volunteers	4 th quarter 2008	C-9
2	Community Service Orientation and Strategy	Elders Group leaders Deacon(ess)	1 st quarter 2009	C-10
3	Matching Community Needs	All church members	2 nd quarter 2009	C-11

The second workshop for community service orientation and strategy will cover basic duties for service such as orderliness, courtesy, and discipline. This workshop will teach strategies for small ministries, medium-sized ministries, and large urban ministries. The third workshop about matching community needs will teach a philosophy of community service, community power structures, attitudes and influence.

¹See appendix C-9 to C-11.

²Malphurs, *Advanced Strategic Planning*, 201.

Spiritual growth in the two churches in one district of the WCKC will make rapid progress through spiritual growth and community service training programs which will give church members reaffirmation of Adventist identity, the stewardship life style, and a life like Jesus' selfless life. New lay leadership will be developed and educated in order to give more effective and efficient services to the community. Two churches will grow both spiritually by well-prepared service activities and in community involvement by the churches' service and sacrifice. This will be achieved by studying good methods of grasping community needs and the techniques and strategies of meeting their needs so the church and church members are ready to advance to the communities in holistic programs.

Activity 3: Lay Evangelism Mission Teams Organized

The Christian church has several functions such as "worship, teaching, fellowship, service, and witness; but the prime function of the church . . . is witness."¹ Witnessing is the only activity that should be done on earth. Lay evangelism activities will accomplish Jesus' Great Commission (Matt 24:19-20). Two mission teams will be organized during October 2008 through March 2009: one mission team will be from a rural area, and the other team from an urban area. Table 14 shows how the two mission teams will be organized.

Three evangelism workshops will be prepared for the mission team leaders and members during October 2008 through June 2009. Table 15 shows the main topics, target groups, and schedules.

¹J. Herbert Kane, *The Christian World Mission: Today and Tomorrow* (Grand Rapids, MI: Baker Book House, 1981), 45.

Table 14. Organization Planner for Two Mission Teams

Team	Area	Team numbers	Staffs	Target group	Activities
Lay Mission Team 1	Rural area	10-13	Leader Manager Members	Over 50 years old	<ul style="list-style-type: none"> • Medical services • Community supports
Lay Mission Team 2	Urban area	15-20	Leader Manager Members Volunteers	Young people, Adults, Retired people	<ul style="list-style-type: none"> • Counseling services • Day care ministry • Financial counseling

Table 15. Three Evangelism Workshops Planner

No	Theme	Target group	When	Appendix
1	Lay Evangelism	All church members	4 th quarter 2008	C-12
2	Small Group Leadership	Team leaders Managers	1 st quarter 2009	C-13
3	Mission Activity	All staffs Volunteers	2 nd quarter 2009	C-14

The lay evangelism workshop will provide a biblical method for lay evangelism. Instruction will be given on house-to-house visitation, Christ's methods of labor, principles of teaching, and God's commission to His co-workers. This workshop will provide each team with the opportunity to implement their training in their respective districts of the WCKC.¹

Small group leadership workshops will help the participants understand the culture gap, spiritual resources, and strategies for sowing the word. Each session will

¹See appendix C-12 to C-14.

train the young people to become effective church leaders. The mission activity workshops will cover lay witnessing, planning for evangelism, and the practice of witnessing. This workshop will be planned as an outreach event.

A special program in order to prepare and launch the two new lay evangelistic mission teams will be a joint program at the Madalpy Sahmyook Training Center operated by the Korean Union Conference. This one-week intensive program will provide growth for both lay leaders and evangelistic mission team members by encouraging them to experience and learn the actual ways of evangelism. See appendix D-3 and D-4 for a schedule of training activities.

Two new lay mission teams will prepare a yearly schedule of their mission work. The mission team in the rural area will provide medical services, free repair jobs, and various community support. The team members will visit house to house to provide assistance and to give invitations to the weekend's Bible study.

The mission team in the urban area will provide counseling services for the young people, day care service, education for the children of young working mothers, and supporting programs such as financial and preparation for death counseling, life management skills, interpersonal skills development, well-being seminars, and weekend Bible studies important to retired people in the community.

Two mission teams' activities for the community will give each mission team member the privilege of being God's worker, fulfilling Jesus' commission and having His passion for winning souls.

Activity 4: One Community Service Center Established and Functioning

Missionary work is the reason for the church's existence and can only be accomplished through selfless service. A location for the new community service center

in the WCKC will be analyzed and selected through the community survey tools by June 2009.

A four-year-operation plan for the service center is as follows: year one is the time of planning; year two involves the establishment of the center; and from the third year the community service center will be operational. The new community service center will open and begin its activities with a Neighbor to Neighbor program, a Neighborhood School program, and a holistic Neighborhood Counseling program. A fund-raising program to establish this center will be conducted prior to the establishment of the center. Appendix E-1 to E-12 shows the details of the four-year operation plan, budget plan, fund-raising plan, Neighborhood School plan and holistic counseling program plan.

The First Year: Planning

During the first quarter of 2008, the Preparation Committee will establish a four-year plan to open a community service center. Two church board members in one district of the WCKC will meet together and share this vision and plan for the district to provide community-felt needs and services. The Preparation Committee will be composed of twelve members: one director, one manager, one clerk, and nine members. They will be members of two churches. The preparation committee should include various groups: two pastors, four elders, four deacons and deaconesses, and two lay members. This committee will share the community service center's vision and mission, and design the plan to establish the community service center.

The Preparation Committee will have a plan to visit community leaders: mayor, chamber of community manager, local bankers, principal of the nearest public school, president at the nearest college or university, local judges, welfare office managers,

transportation officers, local health directors, radio executives, editors of local newspaper, and head of council of churches. This interviewing will be taking place during February 2008.

The Preparation Committee will visit other community service institutes: Noksack Gage,¹ Hamgge Saneun Saramdeul [People living together],² and other institutes during April through June 2008. The Preparation Committee will select staff for the community service center: one full-time paid director, two half-time paid staff members, and five part-time volunteers. The Preparation Committee will recruit volunteers for the community service center: twenty gentlemen and forty ladies.³

In the third quarter of 2008, staff members and volunteers will meet together once a month to prepare for the opening of the community service center. They will have one office for their work. They will prepare the presentation content for the first workshop October 8 and 9 in 2008. The staff will prepare three programs: Neighbor to Neighbor, Neighborhood School, and Neighborhood Counseling.

An orientation will be conducted in the first week of September 2008. This orientation will emphasize volunteers' mission and responsibility, the joy and happiness of service, and the attitudes and manners of volunteers. See more details in appendix E-7. The Preparation Committee will recruit 300 supporters for the community service center to provide the community service center with financial support, labor support,

¹An institute for selling and exchange of used materials, in Kwachon city, South Korea.

²An institute of community service, Keumchon-gu, Seoul, South Korea.
www.angell19.or.kr. Telephone, 02-805-7272.

³See appendix E-6. Wanted Form.

professional support, and counseling support.¹

In the last quarter of 2008, I will select the community survey teams: four teams of ten persons each for the rural area and the urban area. The survey teams will execute four surveys: personal concerns and worries survey, community significant strengths and urgent needs survey, church preference and cognition survey, and community service evaluation survey. Table 16 shows the surveys schedule and plan.

Table 16. A Planner for Community Surveys

Area	Survey Title	When	Number of People	Appendix
Rural Area	Personal Concerns and Worries Survey	First week of March 2009	100	B-2
	Community Significant Strengths and Urgent Needs Survey	Second week of March 2009	10 community leaders	B-3
	Church Preference and Cognition Survey	Third week of March 2009	80	B-4
	Community Service Evaluation Survey	Fourth week of March 2009	80	B-5
Urban Area	Personal Concerns and Worries Survey	First week of May 2009	200	B-2
	Community Significant Strengths and Urgent Needs Survey	Second week of May 2009	20 community leaders	B-3
	Church Preference and Cognition Survey	Third week of May 2009	150	B-4
	Community Service Evaluation Survey	Fourth week of May 2009	150	B-5

¹See appendix E-8. Supporter Application Form.

The first workshop for community service orientation will take place October 8 and 9, 2008. This workshop will teach church members and staff members how to fund-raise for the community service center: fund-raising procedures, techniques of fund-raising, and ten special aspects of fund-raising.¹ After the workshop the first fund-raising program will be launched in November and December 2008. The anticipated sum of the first fund-raising will be US\$46,000. See more details in appendix E-3.

The Second Year: Establishment

The four surveys in the rural area will be administered during March 2009. These surveys will help develop community leaders' comprehension of the community needs and concerns and community service evaluation.

The second workshop for community service orientation will take place on March 23 and 24, 2009. Its main topic is community service: orientation and strategy.² This workshop will deal with basic duties for service, strategies for small ministries, medium-sized ministries, and large urban ministries, and strategy for forming a community service team.

The second fund-raising will take place January to March 2009. Staff in the community service center and volunteers will join the fund-raising program. The anticipated sum of the second fund-raising will be US\$36,000.

In the second quarter of 2009, four surveys in the urban area of one district of the WCKC will be administered during May 2009. The first survey team of ten persons will distribute the Personal Concerns and Worries Survey to 200 people of the urban area.

¹See appendix C-9. Fund-Raising Workshop Planner.

²See appendix C-10. Community Service: Orientation and Strategy.

The second survey team will visit twenty community leaders during the second week of May 2009. They will evaluate the community's significant strengths and urgent needs, and request advice from the community leaders. The third survey team will meet 150 people around the community to find out church preference and awareness. This survey will help the church to determine how to reach people who don't attend church. The fourth survey will evaluate community services: childcare, community organizations, cultural programs, crisis intervention, education and literacy, employment and training, family services, health care, information and referral services, legal services, mental health services, public assistance, substance abuse services, schools, and youth activities.¹ The survey will be given to 150 people.

The third workshop for community service orientation will be held May 25 to 27, 2009. The main theme will be satisfying the community's needs and will discuss a philosophy for community service, community power structures, attitudes and influence.

The fund-raising will be finished by the end of June 2009. With community service center funds and survey assessment, the first program offered by the community service center, Neighbor to Neighbor, will open in March 2010. The ten regional posts of one district of the WCKC will gather materials such as clothes, furniture, books, kitchen utensils, electronic home appliances, etc., by receiving donations and materials by telephone appointments or during regular business hours.

The preparation committee of the community service center will purchase or rent a building for the community service center in October 2009. Staff members and volunteers will have regular meetings once a week and prepare to open the center.

¹See appendix B-5. Community Service Evaluation Survey.

The Third Year: Opening

The first program of the community service center, Neighbor to Neighbor, will be opened in March 2010. The Neighbor to Neighbor center will operate on Tuesdays and Thursdays from 10 A.M to 6 P.M. One director, two paid staff members, and sixty volunteers will assist and operate the community service center Monday through Friday.¹

The Neighbor to Neighbor program will use the ideas and experiences of the community services given by Pioneer Memorial Church.² Seventh-day Adventist churches in Korea have a women's service activity group—Dorcas Activity. The existing Dorcas Activity groups solve immediate needs of community members. This revised program will provide an improved plan and strategy for the Dorcas Activity groups.

The director and preparation committee will plan the opening of the second program, the Neighborhood School, between April and June 2010. They will prepare school subjects, hire instructors, develop classroom budgets, and advertise for the Neighborhood School.

The second program of the community service center, Neighborhood School, will be opened in September 2010. The course curriculum will include English conversation classes, English Bible classes, Japanese language classes, calligraphy classes, and cooking classes. The classes will be free of charge. The staff will prepare to open a website (www.neighbors.co.kr). The nine months of operation results of the Neighbor to Neighbor program and three months operation results of Neighborhood School will be evaluated and revised in December 2010.

¹See appendix E-1. Operation Planner for the Community Service Center (2008-2011).

²See appendix D-5. Neighbor to Neighbor Program in Berrien Springs, MI.

The Fourth Year: Advancing

The third program for the community service center, Neighborhood Counseling, will be started in March 2011. During the first and second quarters in 2011, a telephone counseling will operate a 12-hour-toll-free hotline. The Neighborhood Counseling program will be operated two days a week along with Neighbor to Neighbor. The holistic community service center programs—Neighbor to Neighbor, Neighborhood School, and Neighborhood Counseling—will be running regularly from March 2011. The website of the community service center including a toll-free phone will be initiated in June 2011.

The holistic Neighborhood Counseling program will provide telephone counseling, and counseling by visitation. The counseling program will enlarge its counseling specialties annually. Mental-health counseling, marriage and family counseling, school counseling, and vocational counseling will be offered in the future. Further services, such as Child Guidance Clinics, Religious-Social Welfare Agencies, Employment Services, Legal Aid Society, etc. could also be added in the future.

After a thorough evaluation of the community service center, the operation committee could discuss possibilities of opening two new community service centers in the WCKC. Also the Neighborhood Counseling program could be extended to a 24-hour-toll-free hotline and the counseling program can be available five days a week from the third quarter of 2011. The experience gained from operating these centers could also help the staff start cooperating with Adventist hospitals and other welfare centers operated by Korean Union Conference.

These community service center teams could multiply this involvement and short operating community service centers in other districts of the WCKC. Retraining

programs for staffs and volunteers will begin during the fourth quarter 2011.¹

A thorough evaluation in 2010 and 2011 will help determine the success of the program and identity. The director and staff will replan for the success of the community service center. The activities and services of the new community service center will bring church revival and community involvement as well as glory to God.

Evaluation of Project

Importance

Church leaders need to evaluate what happened during the implementation of the programs. Evaluation is very biblical. God gives His seven churches "praises and reproaches" in Rev 2-3, evaluating what they are doing right, and wrong.² "The purpose of evaluation is to increase program effectiveness and aid in future planning."³

People fear evaluation because it can be viewed as a mechanism to place blame. Evaluating performance, not persons is of paramount importance.⁴ "An evaluation will help you determine whether or not you are on course."⁵ It is necessary to discover the results of our labor and evaluate how closely the results match the declared goals, purpose, outputs and activities. The feedback helps to adjust our strategies and methods for more effective and efficient approaches. The greatest purpose of evaluation is to help

¹See appendix E-12. Retraining Planner

²Malphurs, *Advanced Strategic Planning*, 296.

³Norman Shawchuck, Philip Kotler, Bruce Wrenn, and Gustave Rath, *Marketing for Congregations: Choosing to Serve People More Effectively* (Nashville, TN: Abingdon Press, 1992), 395.

⁴Dayton and Fraser, 321.

⁵Sullivan, 67.

stimulate the church and its members to grow for the future, grow in relationships with each other, and to mature in personal and spiritual dimensions.¹ Well scheduled and frequent periodic review and evaluations are required for the turbulent nature of nonprofit organizations: all goals and objectives should be reviewed at least semi-annually or quarterly and updated to reflect changing conditions and priorities; progress should be measured; intervening circumstances should be noted; and the annual review has to begin planning for the next year's efforts.²

Regular evaluation is essential for a project to improve and to serve efficiently. Leaders in ministry should design regular evaluation plans, methods and measurements, and should compare them against goals and milestones. A well prepared and regular evaluation results in incremental change and better advancement.³

Evaluation Criteria

Such values as spiritual life strengthened, attendance increased, new members won, new leadership discovered, and lay interest awakened indicate the growth of a program.⁴

¹Alvin J. Lindgren and Norman Shawchuck, *Management for Your Church* (Nashville, TN: Abingdon, 1977), 144-145.

²D. Kerry Laycock, "Strategic Planning and Management by Objectives," in *The Nonprofit Management Handbook: Operating Policies and Procedures*, ed. Tracy Daniel Connors (New York, NY: John Wiley & Sons, Inc., 1993), 187-189.

³Malphurs, *Strategy 2000: Churches Making Disciples for the Next Millennium*, 152-153.

⁴Othniel A. Pendleton, Jr., *New Techniques for Church Fund Raising* (New York, NY: McGraw-Hill Book Company, 1955), 169-172.

Goals Evaluation

The first question in evaluation is: Did we reach our major goals, in addition to our daily, weekly, and quarterly goals? Possible questions are: Is this goal achievable?—Can it be done at all? Is this goal realistic and practical?—Can it be done with the time, energy, and resources which are available? Is this goal measurable?—How will we know we have accomplished the goal?¹

The overall goal of this program is increasing mission-minded Adventist Churches in Korea. Three kinds of surveys will be conducted to evaluate whether goals have been reached: pre-project survey, mid-term evaluation survey, and final evaluation survey. A set of pre-project surveys will be used before starting the program at each church in the rural area and urban area for 50 to 100 church members. A mid-term evaluation survey will be conducted to provide input assessment and revision in the middle of the program. The final evaluation survey will be done to gather feedback after the four-year program is completed.² Table 17 shows the evaluation schedule and methods.

To evaluate the goal of this program, which is increasing mission-minded Adventist Churches in Korea, two measurable indicators will be used to certify the goal. The first is that a new lay leadership initiative will be developed. The second is that lay activities for service will be awakened within the Korean Union Conference by 2011. The monthly reports of two churches in one district of the WCKC by pastors will verify

¹Law, 124.

²See appendix F-1. Pre-Research Survey; F-2. Mid-Term Evaluation Survey; and F-3. Final Evaluation Survey.

whether a new lay leadership initiative is developed or not.¹ New lay activities and leadership effects will be indicated in the information presented in the report's columns: the number of those who are studying the Bible, the number of baptisms, the number of lost church members re-activated, the number of regular church members participating in community services, and the motive of specific activities.

Table 17. Evaluation Planner

No	Name of Evaluation	No. of People	When	Appendix
1	Pre-Project Survey	A church: 50 B church: 100	March 2008 April 2008	F-1
2	Mid-Term Evaluation	A church: 50 B church: 100	November 2009 December 2009	F-2
3	Final Evaluation	A church: 40 B church: 80	December 2011 December 2011	F-3

The quarterly church reports of the WCKC will evaluate the lay activities for services. This report will describe how many lay activities were held and developed, how many laity attend the activities, and the results achieved.²

It is anticipated that the comparative quarterly reports of the WCKC will show a fifteen percent increase of lay members to be active in lay evangelism ministries during 2008 to 2011. A ten percent increase of young people involved in community service projects will be verified through the young people quarterly church reports.

The report papers of revival meetings, seminars, workshops, and testimony

¹See appendix F-5. The Monthly Pastor's Report Paper

²See appendix F-6. The Quarterly Church Report Paper

meetings will show the name of the meetings, when, where, how many members attend the meeting, instructors (or guest speakers), and the special activities.¹

These realistic attitudes are considered: How can we continuously share what we have learned with others? How can we utilize this approach in the future?

Means and Methods of Evaluation

It is important to assess the means and methods of evaluation. Evaluation for everything is not possible. Some evaluation subjects, like spirituality, are difficult to measure growth or decline. How to measure spiritual progress should be determined and Aubrey Malphurs suggests these ministry methods: develop a relationship with a lost person; share a verbal witness with a lost person; attend a worship service; attend a new members' class; join a Sunday school; join a small group. He also suggests indicators to evaluate spiritual progress: the number of baptisms; the number attending small groups; the number of people in worship or Sunday school; professions of faith; percent of attendees in ministry; per capita giving.² Table 18 shows how to evaluate activities and their progress. The Progress Indicator (PI) tells accomplishments of characteristics of maturity.

This entire program will be evaluated by the following means and methods: (1) eight survey tools for verifying preparation of church and community surveys. (2) planners of each revival meeting, workshops, seminars, and testimony meetings will be verifiable means for evaluation. (3) two new mission teams' reports and activities will be a measurable evaluation. (4) one new community service center's weekly reports and its

¹See appendix F-7. Report Paper of Meetings.

²Malphurs, *Advanced Strategic Planning*, 203, 307.

three holistic programs—Neighbor to Neighbor, Neighborhood School, and Neighborhood Counseling—will the verifiable evaluations for the success of this program.¹

Table 18. Progress Indicators (PIs)

Activities (Means)	Characteristics (Ends)	Progress Indicators
Evangelistic or Seeker Service	Conversion	Number of baptisms
Small-group ministry	Community	Number attending small groups
Believer's service (New Community)	Commitment	Number of people in worship or Sunday school
Contribution		
Personal evangelism	Sharing	Professions of faith
Mobilization ministry	Serving	Percent of attenders in ministry
Passing the plate, envelopes, etc.	Supporting	Per capita giving

Source: Malphurs, *Advanced Strategic Planning*, 307.

Stakeholders

Stakeholders, defined as “all those parties who either affect or who are affected by a corporation’s actions, behavior, and policies,”² are individuals or groups who influence managerial behavior and the behavior of organizations. Stakeholders are “part of the working, living culture of civilizations, institutions, and the psyches of individuals,” not

¹See appendix E-13. Neighbor to Neighbor Survey; E-14. Neighborhood School Survey; and E-15. Neighborhood Counseling Survey.

²Ian I. Mitroff, *Stakeholders of the Organizational Mind* (San Francisco, CA: Jossey-Bass Publishers, 1983), 4.

existing by themselves or in isolation from one another.¹ Stakeholders include “suppliers, lenders, alliance partners, local communities, political/advocacy groups or opinion leaders, and government agencies.”²

The evaluation of stakeholders through interviews, surveys, reports, statistics, and discussion techniques provides an objective, impartial, independent, and credible assessment of a project.³ Stakeholders, who have financial and intellectual interest in the results of this program, and who are beneficiaries of this program are the program director, evangelism group members, Dorcas Activity members, church committees and members, and finally church pastors.

Linkage to the Logical Framework Matrix

The quarterly and annual progress reports should match closely the logical framework matrix and its planned results.⁴ The progress reports include costs, activities, results, project purposes, and overall objectives.⁵

Actual input costs should be compared with the financial plan. Data such as budget revision, timely inputs, and donor’s fulfillment of contributions need to be evaluated. Actual schedules and results of the program should be monitored, and compared with the project plan through quantitative and qualitative measure indicators.

¹Ibid., 11.

²Steven F. Walker and Jeffrey W. Marr, *Stakeholder Power: A winning Strategy for Building Stakeholder Commitment and Driving Corporate Growth* (Cambridge, MA: Perseus Publishing, 2001), 24.

³European Commission, 43, 63.

⁴Ibid., 60.

⁵Ibid., 64-66.

Measurable indicators and means of verification for this program, check and show the linkage between the logframe matrix and the actual activities and outputs. This will review program achievements and will help improve the design of future projects.

Summary

A program of church revival and community involvement is prepared for increasing mission-minded Adventist Churches in Korea. This program deals with four outputs and eleven activities to reach the project purpose: to help train spiritually growing and community-service-oriented Adventists in the West Central Korean Conference.

To implement a four-year program, logical framework matrix and two Gantt charts—activity schedule with monthly activities for the first year and activity schedule for three-year quarterly activities—are applied and described in systematic order and clarification.

Eight survey tools, each planner of revival meetings, seminars, workshops, and testimony meetings are provided for the actual achievements. Two new lay mission teams' activity will verify the success of this program, and one new community service center will prove church revival and community involvement through three holistic programs: Neighbor to Neighbor, Neighborhood School, and Neighborhood Counseling.

This four-year community involvement program will testify to the church and church members' growth both in quantity and in quality through activity, service, and love for God and human beings.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

Secularism, which is a philosophy that rejects any form of religious faith and worship in daily life, espouses “a secular mind-set, such as ethical relativism, purposelessness, spiritual alienation, materialism and a self-absorbing individualism.”¹ The Bible clearly explains that “there can be no harmony between the people of God and the world” (Jas 4:4).²

Protestantism in Korea, which experienced a shocking growth rate of 412 percent from the 1960s to the 1970s, has stopped growing and has begun to decline.³ According to a Gallop Korea survey, Protestantism is no longer growing due to: aspirations for worldly blessings, discrepancies between faith and practice, selfishness (egoism)—the

¹J. Andrew Kirk, *What Is Mission: Theological Explorations* (Minneapolis, MN: Fortress Press, 2000), 124.

²White, *Patriarchs and Prophets*, 559.

³Byong-suh Kim, “Modernization and the Explosive Growth and Decline of Korean Protestant Religiosity,” in *Christianity in Korea*, 310. The trend of growth in church membership in South Korea is: 1950- 500,198 members; 1960- 623,072 (24.6 % growth); 1970- 3,192,621 (412.4 %); 1977- 5,501,491 (56.7 %); 1985- 6,489,242 (28.7 %); 1991- 8,037,464 (23.9 %); 1995- 8,760,336 (9.0 %); and 2005- 8,616,438 (-1.6 %).

introduction of secular values, and the loss of strong church leadership.¹

Unfortunately, Seventh-day Adventists in Korea are affected by the spread of secularism and the same desires for worldly blessings, etc as other Korean Protestants and are in need of personal and corporate spiritual revival to present God's call to His unbelieving children through community service involvement.

My temperament type—ESFJ, my spiritual gifts—servanthood and compassion, along with my leadership style—Pleaser, will altogether be effective in the program development and implementation to spark church revival and community involvement in South Korea. My three spiritual ministry mind-sets—a servant of servants ministry, service ministry for the community, and a missionary mind—will model the teachings and examples of Jesus' selfless service and sacrifice for God and man.

It is crucial to design and implement a program of church revival and community involvement to counteract worldliness and secularism in the Adventist church and to increase mission-minded Adventist churches in the West Central Korean Conference. This program prepared eleven strategic activities to train Adventists how to witness for their Lord by serving their communities. Revival meetings, seminars, workshops, and testimony meetings will prepare the Adventist members for spiritual revival. Adventist members will operate a community service center and learn how to function in lay mission teams.

Conclusion

Jesus is coming very soon. This project, when implemented, will encourage

¹Gallop Korea, "2004 Hankookin-ui Jongkyo-wa Jongkyo Uisik," [The religion and its Consciousness of the Korean People] in Gallop Korea Special Release, June 22, 2005.

Adventist church members to participate in personal spiritual revival and learn how to witness to the members of their community following the example of Jesus. Korean Adventists need encouragement to follow Biblical principles rather than seek worldly approval. Jesus taught His disciples to serve their fellowmen and this project will teach Adventists how to reach out to their communities by providing desired services. Community involvement will provide Adventists opportunities to share the good news of salvation.

Recommendations

As I am contemplating the implementation of my project, I would like to make four recommendations to the West Central Korean Conference and to any congregation which could become a potential partner in this venture:

First, I would like to request that the West Central Korean Conference Committee allows two of its churches in one district to participate in the training and a community involvement program. Furthermore, these two churches are requested to make a commitment to be trained in such a ministry outreach work and evangelism.

Second, the two congregations and their boards would need to agree to the establishment of a community service center to meet the physical needs of their communities through three holistic programs: Neighbor to Neighbor Activities, Neighborhood School, and Neighborhood Counseling.

Third, the West Central Korean Conference would allow me to establish this experiment with this holistic integrated approach of evangelism for minimum of four years. It is vital to look at such a shift in ministry from a long-term perspective, because the training for laity and the initiatives of lay leadership this program will take time. See the outline of this program as prepared in the logical framework matrix and Gantt chart.

Finally, after four years the program needs a thorough and objective evaluation. This initiative is not only a pilot project but is also intended to develop new lessons and a shift in emphasis in how ministry is done in Korea. It is vital to see if there are lessons to be learned from the program for the Korean Union Conference so that the project can be replicated in other churches.

Appendix A

Church and Church Members' Analysis

No	Title	Summary	Appendix
1	Church Demographics Form	A form to indicate the congregation's median age, average level of education, percentage of married or single people, jobs, and household income.	A-1
2	Church Members' Analysis Survey	A survey to show church members' demographic	A-2
3	Christian Service Survey	Christian Service Survey indicates each church member's talents, interests, concerns, preferences, and hobbies.	A-3
4	Spiritual Gifts Inventory Survey	The spiritual gifts inventory questionnaire asks 75 questions to evaluate each one's talents.	A-4
5	Spiritual Gifts Scoring Sheet	Answering sheet for spiritual gifts questionnaire	A-5
6	Spiritual Gifts Definition List	Spiritual gifts definition list shows 19 talents in alphabetic order.	A-6

Appendix A-1: Church Demographics Form

1. What is the congregation's median (middle) age in years?
 - a) percent of people under 5 years
 - b) percent of people 18 years and over
 - c) percent of people 65 years and over
2. What is their average level of education?
 - a) percent who have graduated from high school
 - b) percent who have graduated with a bachelor's degree or higher
3. What percentage of the people are married or single?
 - a) percent of married
 - b) percent of single
4. How many persons on average live in each household? _____
5. How many are owner-occupants and renter-occupants?
 - a) percent of owner-occupants
 - b) percent of renter-occupants
6. Are there more women or men? _____
7. What is the median (middle) household income? _____
8. What do the church members do for a living (white or blue collar)?

9. If married, do both work? _____
10. What do most enjoy doing in their spare time? _____
11. What kind of music do most prefer? _____
12. What are our people's preconceptions about church? _____
13. What felt needs bring them to church? _____
14. Deep down, what do they really want out of life and out of the church?

15. What are their hopes, dreams, aspirations? _____
16. What feelings do they experience before, during, and after church?

 -Source: Aubrey Malphurs, *Advanced Strategic Planning*, p. 183.

- Church Analysis Committee -

Date _____

☐ No

Appendix A-2: Church Members' Analysis Survey-Continued

10. What do you enjoy doing in your spare time?

- ☐ Reading ☐ Sports ☐ Fishing
☐ Sleeping ☐ Others: _____

11. What kind of music do you prefer?

- ☐ Classics ☐ Pop ☐ Rock music
☐ Other: _____

12. What do you think about church?

- ☐ Satisfied ☐ Needs to change ☐ No concerns

13. What felt needs bring you to church?

- ☐ Spiritual needs ☐ Material needs ☐ Both

14. Deep down, what do you really want out of life and out of the church?

- ☐ Prayer ☐ Pastor's visitation ☐ Reading the Bible
☐ Other: _____

15. What is your hope, dream, aspiration?

16. What feelings do you experience before, during, and after church?

Before: _____

During: _____

After : _____

Thank you!

Appendix A-3: Christian Service Survey

Date _____

Name _____ Home phone _____

Address _____ Zip _____

Occupation _____ Work phone _____

Indicate choice(s) of service with a number in front of a program interest. No. 1 represents first choice, no. 2 second, and so forth. Place the same number by position and age group.

Program	Position	Age group
_____ Sabbath school	_____ Teacher	_____ Cradle roll
_____ Children's church	_____ Sponsor	_____ Nursery (ages 2, 3)
_____ Training hour	_____ Club director	_____ Beginners (ages 4, 5)
_____ Boys/girls clubs	_____ Helper	_____ Primary (gr. 1-3)
_____ Vacation Bible school	_____ Secretary	_____ Junior (gr. 4-6)
_____ Library	_____ Storyteller	_____ Junior high (gr. 7-8)
_____ Camp	_____ Song leader	_____ High school (gr. 9-12)
_____ Youth group	_____ Pianist	_____ College
	_____ Crafts	_____ Adults
	_____ Other _____	_____ Other _____

Check (✓) other ways you desire to serve

Music	Audiovisuals	Building maintenance
_____ Sing	_____ Projection work	_____ Carpentry
_____ Direct	_____ Tape duplicating	_____ Electrical
_____ Play _____	_____ Radio ministry	_____ Painting
		_____ Plumbing
		_____ Lawn care
		_____ Masonry

Missions	Publicity	Miscellaneous
_____ Write missionaries	_____ Graphics	_____ Usher
_____ Mission team	_____ Journalism	_____ Transportation
	_____ Bulletin board preparation	_____ Arrange flowers
		_____ Cook
		_____ Nursery care

Appendix A-3: Christian Service Survey-Continued

Visitation	Office work	☐ Public speaker
☐ Home visits	☐ Secretary	☐ Social committee
☐ Telephone	☐ Record keeping	☐ Other _____
☐ Read to shut-ins	☐ Mailing	
Hospitality at home	Athletics	
☐ Meals	☐ Recreation director	
☐ Overnight guests	☐ Coach _____	
☐ Youth meetings		
☐ Adult activities		
☐ Swimming pool available		

Hobbies/Special interests _____

Source: Daniel L. Mead and Darrel J. Allen, *Ministry by Objectives*
(Wheaton, IL: Evangelical Teacher Training Association, 1978), p. 57.

Appendix A-4: Spiritual Gifts Inventory Survey

Name _____ Date _____

Place either a 1, 2, 3, 4, or 5 on the line preceding each of the statements. You should answer according to how strongly you identify with that statement for your own life and do what extent it describes you. A "1" means you have very little sense of identification. A "5" means a strong personal identification. The numbers "2," "3," and "4" indicate degrees in between. (Your answers should reflect your life at present, not what you hope for in the future. Be frank and honest with yourself.)

Very little identification 1 2 3 4 5 Strong identification

- _____ 1. I find it fulfilling to lend a hand behind the scenes for God.
- _____ 2. I feel that opening my home to visitors and preparing meals for them is a ministry for me.
- _____ 3. One of my first reactions to someone's need is to pray for them.
- _____ 4. When it comes to meeting people's needs, I am comfortable helping those who are really "down and out."
- _____ 5. People tell me that I am a good communicator.
- _____ 6. I have unusual confidence in God's ability to meet people's needs.
- _____ 7. It is very important to me that people feel appreciated.
- _____ 8. I love to study God's Word very thoroughly and in depth.
- _____ 9. People often seek me out for practical advice and value my perspective.
- _____ 10. I enjoy directing projects and tasks in God's work.
- _____ 11. I find fulfillment in stepping in and organizing projects.
- _____ 12. I find real satisfaction in helping people grow in their spiritual experience.
- _____ 13. I have a burning desire to share the Gospel.
- _____ 14. I feel as though I have a God-given intuition about things.
- _____ 15. I am very frustrated that I can't give a lot more money to the Lord's work.
- _____ 16. Routine tasks such as setting up tables for church potluck, vacuuming rugs, folding bulletins, or cutting out felts, are enjoyable for me.
- _____ 17. I care deeply that everyone feel welcome at church as part of God's family.
- _____ 18. When I pray I hardly notice the passage of time.
- _____ 19. I feel drawn to help people who suffer from additions or emotional problems.
- _____ 20. I am able to share biblical information in such a way that others learn.
- _____ 21. I am often able to help people look beyond current difficulties to see how God can provide.
- _____ 22. I would enjoy sending out thank-you cards to people who have given of themselves in some way for the church.
- _____ 23. I enjoy searching out God's answers to challenging questions.
- _____ 24. People say I have an unusually broad and mature perspective on life.
- _____ 25. I am able to motivate and inspire people to get involved.
- _____ 26. I enjoy planning and strategizing how to accomplish certain goals.
- _____ 27. I think of myself as a "people person" and enjoy nurturing others.

Appendix A-4: Spiritual Gifts Inventory Survey-Continued

- _____ 28. I am able to discover people outside the body of Christ who have an interest in spiritual things.
- _____ 29. I often seem to have a sixth sense about the rightness or wrongness of a certain course of action.
- _____ 30. I feel that God is calling me to sacrifice financially for His cause, regardless of what others may contribute.
- _____ 31. I like providing practical help, working with my hands to get a project done.
- _____ 32. I feel a special burden to help meet the needs of homeless families.
- _____ 33. I have seen God answer my prayers for others, sometimes in rather marked ways.
- _____ 34. I often find myself ministering to people whom others seem to ignore.
- _____ 35. I am often able to help people understand complex spiritual concepts more easily.
- _____ 36. Difficulties only increase my trust in God, not diminish it.
- _____ 37. I find great satisfaction in encouraging people who are hurting.
- _____ 38. People tell me I have unusual insights into Scripture that they find helpful.
- _____ 39. When individuals or groups are faced with several choices, I can often sense which one is best.
- _____ 40. I am comfortable initiating various ideas and proposals.
- _____ 41. I am comfortable with paperwork and details, as long as I can see how it will get us closer to achieving our goal.
- _____ 42. People open up to me easily about their problems, especially spiritual needs.
- _____ 43. Non-Christians respond positively when I talk to them about spiritual matters.
- _____ 44. I am usually able to look beyond the surface to detect people's hidden feelings.
- _____ 45. I receive special fulfillment from knowing that my funds are helping those in need.
- _____ 46. I intentionally look for opportunities to help people around me in little ways that make life easier for them.
- _____ 47. I feel called by God to minister through hospitality.
- _____ 48. I know God has clearly worked through my prayers to help others.
- _____ 49. I have a special desire to help the underdogs of our world.
- _____ 50. I am able to explain to others how the Bible relates to their needs.
- _____ 51. When others feel like giving up, I can still see possibilities with God.
- _____ 52. In church I actively look around for people who seem to be lonely or discouraged.
- _____ 53. People often come to me with their spiritual questions.
- _____ 54. People say that God has given me unusual wisdom and good judgment.
- _____ 55. I can effectively provide leadership in certain area of church life.
- _____ 56. I am able to coordinate the efforts and resources of various people to get a job done.
- _____ 57. I find fulfillment in helping people discover their God-given abilities.
- _____ 58. I find special joy in sharing my testimony for Christ with nonbelievers.
- _____ 59. I am able to sense fairly accurately when someone's words don't match what is in their heart.

Appendix A-4: Spiritual Gifts Inventory Survey-Continued

- _____ 60. I love to give gifts, even if I have to go without myself.
- _____ 61. I enjoy taking care of the little details in the church that others might overlook.
- _____ 62. I desire to help people who go to bed hungry.
- _____ 63. I sense God's presence most deeply through prayer.
- _____ 64. I feel genuine compassion for disadvantaged people that society has cast aside and rejected.
- _____ 65. I gain real fulfillment from sharing insights into God's Word.
- _____ 66. I can maintain an unusual degree of hope even when others around me are terribly discouraged.
- _____ 67. I sense God working through me when my comments and attitude brighten someone else's day.
- _____ 68. I am not at all satisfied with cliché spiritual answers.
- _____ 69. I am able to provide practical guidance so people can make good choices.
- _____ 70. I would rather equip and train others to do a task than do it myself.
- _____ 71. I like to analyze why certain programs aren't working and brainstorm how to fix them.
- _____ 72. It is very satisfying for me to help people become effective in some area of Christian service.
- _____ 73. It is relatively easy for me to turn conversations with non-Christians in a spiritual direction.
- _____ 74. I can usually tell when someone has a "hidden agenda."
- _____ 75. I gladly give away what I can of my own possessions to help those in need.

Please note that this questionnaire does not include the important spiritual gifts of Healing, Craftsmanship, Music, or Prophecy. These gifts are certainly as valuable as any other but can be identified best by means other than a question-and-answer test.

-Source: Kim A. Johnson, *Spiritual Body Building, Manual*, pp. 119-127.

Appendix A-5: Spiritual Gifts Scoring Sheet
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Name _____ Date _____

Transfer your answers from each of the statements on the Spiritual Gifts Questionnaire to this sheet. Then add the numbers across in each row and place the total in the column at the right. After that step, circle your two or three highest scores. This will give you a starting place to discover your spiritual gifts. These gifts will need to be confirmed by others and by your own future ministry experience. (It is often helpful to have a spouse or close friend take the Questionnaire with you in mind. You can then find out whether they see you the way you see yourself.)

	Totals				
Helps	1. ____	16. ____	31. ____	46. ____	61. ____
Hospitality	2. ____	17. ____	32. ____	47. ____	62. ____
Intercession	3. ____	18. ____	33. ____	48. ____	63. ____
Mercy	4. ____	19. ____	34. ____	49. ____	64. ____
Teaching	5. ____	20. ____	35. ____	50. ____	65. ____
Faith	6. ____	21. ____	36. ____	51. ____	66. ____
Encouragement	7. ____	22. ____	37. ____	52. ____	67. ____
Knowledge	8. ____	23. ____	38. ____	53. ____	68. ____
Wisdom	9. ____	24. ____	39. ____	54. ____	69. ____
Leadership	10. ____	25. ____	40. ____	55. ____	70. ____
Administration	11. ____	26. ____	41. ____	56. ____	71. ____
Pastor	12. ____	27. ____	42. ____	57. ____	72. ____
Evangelism	13. ____	28. ____	43. ____	58. ____	73. ____
Discernment	14. ____	29. ____	44. ____	59. ____	74. ____
Giving	15. ____	30. ____	45. ____	60. ____	75. ____

-Source: Kim A. Johnson, *Spiritual Body Building, Manual*, pp. 119-127.

Appendix A-6: Spiritual Gifts Definition List
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(In alphabetic order)

Administration

“The ability to organize and manage, working with and through others to achieve goals.”
(Bill Liversidge, *Principles of Church Growth*, p. 19)

Craftsmanship

“The divine enablement to creatively design and/or construct items to be used for ministry.” (Bruce Bugbee, *What You Do Best in the Body of Christ*, p. 61)

Discernment

The special ability to distinguish spiritually between good and evil, genuine and false.

Encouragement

The special ability to encourage, console, and reassure members of the body of Christ.

Evangelism

“The ability to share the Gospel with unbelievers in such a way that men and women respond and become followers of Jesus Christ.” (Paul Ford, *Discovering Spiritual Gifts*, p. 21D)

Faith

The ability to envision God’s purposes and exhibit unusual confidence in His power to carry them out.

Giving

The special ability to cheerfully give material resources, with unusual personal sacrifice, in Christ’s stead, to those in need.

Healing

“The divine enablement to be God’s channel to restore people to health.” (Bruce Bugbee, *Network*, p. 76)

Helps

The ability to meet the practical, everyday needs of others around you through selfless service and assistance.

Hospitality

Joyfully and cordially meeting people’s physical and emotional needs particularly through food, lodging, and friendliness.

Intercession

The ability to gladly spend extended periods of time in prayer on behalf of others while exhibiting deep confidence in the workings of God.

Appendix A-6: Spiritual Gifts Definition List-Continued

Knowledge

The ability to understand biblical truth with unusual clarity and insight.

Leadership

"The special ability to set goals in accordance with God's purpose for the future and to communicate those goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God." (Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow*, p. 162)

Mercy

"The special God-given ability to feel genuine empathy and compassion for individuals, both Christian and non-Christian, who suffer distressing physical, mental or emotional problems, and to translate that compassion into cheerfully-done deeds that reflect Christ's love." (Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow*, p. 223)

Music

The special ability to glorify God and make Him known through the use of vocal or instrumental music.

Pastor

The special ability to guide, feed, and equip the members of the church in such a way that they develop a mature relationship with God and utilize their spiritual gifts in ministries of love.

Prophecy

The special ability to "receive divine revelations from God to be communicated to men." (Bill Liversidge, *Principles of Church Growth*, p. 20)

Teaching

"The ability to explain clearly and effectively apply the truth of the Word of God." (Leslie B. Flynn, *19 Gifts of the Spirit*, p. 74)

Wisdom

The ability to resolve life's problems and sort out difficult situations through the application of biblical truth.

-Source: Kim A. Johnson, *Spiritual Body Building, Manual*, pp. 119-127.

Appendix B

Community Overview and Service Survey Tools

No	Title	Summary	Appendix
1	Community Demographics Form	It shows the type of neighborhood, mass transit, hospitals, boundaries of the community, total population, marital status, occupation, income, educational background, and spiritual background.	B-1
2	Personal Concerns and Worries Survey	This survey shows personal level of concerns: finances, job, health, smoking, weight, time, stress, marriage, etc.	B-2
3	Community Significant Strengths and Urgent Needs Survey	This survey indicates the community's most significant strengths, most urgent needs, the greatest challenges, and barriers that prevent families from obtaining services.	B-3
4	Church Preference and Cognition Survey	This survey interviews unchurched persons to know their thoughts and to reach people.	B-4
5	Community Service Evaluation Survey	This evaluation survey deals with services in community: childcare, community organizations, cultural programs, crisis intervention, education and literacy, etc.	B-5
6	Needs Assessment Analysis Matrix	This analysis matrix deals with community needs, target group, data, current services, unmet needs, and priorities.	B-6
7	Seventh-day Adventist Church and Public Awareness Survey	The public opinion survey indicates people's impressions, awareness, and images for the SDA Churches. It shows the SDA's activities: health education, ADRA programs, Voice of Prophecy, etc.	B-7

Appendix B-1: Community Demographics Form

I. Community Boundaries and Circumstances

1. Zip Code identification	a) b)
2. Type of neighborhood	☐ Downtown, central business district ☐ Inner city ☐ Inner urban residential ☐ Outer urban residential ☐ Inner suburb ☐ Metropolitan suburb ☐ Fringe suburb ☐ Village at growing edge of the metropolitan area ☐ Small town with a population of 2,500 to 50,000 ☐ Rural village with a population of less than 2,500 ☐ Rural area
3. Kind of local government	
4. Near-by communities	
5. Is there mass transit?	a) Express bus b) Subway c) Regional airport d) Etc.
	a) b) c)
7. What primary health care, mental health and social services exist?	a) Primary health care: b) Mental health: c) Social services:
8. What are the boundaries of the community?	a) North area: b) South area: c) East area: d) West area:

Appendix B-1: Community Demographics Form-Continued

II. Community Demographics Form

• Community Name: _____

• Date : _____

Subject	Number	Percent
1. Total population : ()		
• Male		
• Female		
2. Is the community growing, plateaued, or decreasing in numbers?		
3. Age		
• Under 5 years		
• 6 to 17 years		
• 18 to 64 years		
• 65 years and over		
• Median age (years) :		
4. Relationship		
• Total householder :		
• Married-couple family		
• Female householder		
• Nonfamily households		
• Average household size :		
• Average family size :		
5. Marital Status		
• Never married		
• Married		
• Separated		
• Widowed		
• Divorced		
6. Housing Tenure		
• Owner-occupants		
• Renter-occupants		
7. Occupation		
• Management, professional and related occupations		
• Service occupations		
• Sales and office occupations		
• Farming, fishing, and forestry occupations		
• Construction, extraction, and maintenance occupations		
• Production, transportation, and material moving occupations		

Appendix B-1: Community Demographics Form-Continued

II. Community Demographics Form – continued

Subject	Number	Percent
8. Income in a year		
• Less than \$10,000		
• \$10,000 - \$20,000		
• \$20,000 - \$40,000		
• \$40,000 or more		
• What is the median household income? (\$ _____) ☐ Are they rich? ☐ Middle income? ☐ Poor? ☐ Mixed?		
9. Educational Attainment		
• Less than 9th grade		
• 9th - 12th grade		
• College		
• Bachelor's degree		
• Graduate or professional degree		
10. Schools		
• Preschool or Kindergarten : • Elementary schools (1st to 5th grade) : • Middle schools (6th to 8th grade) : • High schools (9th to 12th grade) : • Vocational schools or other : • Junior college (2-year course) : • University (4-year course) : • Graduate schools : • Do they have active Parents Teachers Associations (PTAs)?		

III. Specific Survey Form

1. If married, do both work?

2. What are the most popular ways of spending spare time?

3. How many people are unchurched?

4. Where do the unreached groups of people live?

5. What are their general preconceptions (or stereotypes) about churches?

Appendix B-1: Community Demographics Form-Continued

6. When and under what circumstances might they visit a church?

7. What are their felt needs, and which would bring them to church and with what expectations?

8. What are their hopes, dreams, and aspirations?

9. What is their spiritual background? Are there any churches or other buildings in the community that reflect the spiritual background of the inhabitants?

10. What is the typical family lifestyle?

-Source: (1) Aubrey Malphurs, *Advanced Strategic Planning*, p. 177.

(2) J. V. Thomas and J. Timothy Ahlen, *One Church, Many
Congregations*, (Nashville, TN: Abingdon Press, 1999), pp. 54-55.

(3) Monte Sahlin, *Understanding Your Community*, p. 31-32.

Appendix B-2: Personal Concerns and Worries Survey

Directions: Below is a list of things that you in our community are concerned about. Please rate your own personal level of concern by circling the number following each topic which best describes your opinion:

- 1 = No concern
- 2 = Some concern
- 3 = Quite a bit of concern
- 4 = A great deal of concern

Finances—making a decent living1 2 3 4

Being successful on my job1 2 3 4

Having good health1 2 3 4

Smoking too much1 2 3 4

My weight1 2 3 4

Time pressures—getting everything done1 2 3 4

Stress—being uptight too much1 2 3 4

Quality of my marriage1 2 3 4

Bringing up my children right1 2 3 4

Peace of mind1 2 3 4

Understanding the meaning of life1 2 3 4

My relationship with God1 2 3 4

In order to computer analyze the demographics in our community, could you please indicate the following information about yourself:

Neighborhood: _____

Gender (circle one): Male Female

Year of Birth: _____

Occupation: _____

Thank you!

-Source: Monte Sahlin, *Understanding Your Community*, 136.

Appendix B-3: Community Significant Strengths and Urgent Needs Survey

1. What categories describe you? (Check all that apply.)

☐ Parent	☐ Clergy	☐ Teacher
☐ Teenager	☐ Child care provider	☐ Health care provider
☐ Grandparent	☐ Business person	☐ Service provider
☐ Other: _____		

2. Please indicate our community's three most significant strengths. (Check only three.)

☐ Religious involvement	☐ Supportive relatives	☐ Recreation
☐ Community group involvement	☐ School involvement	☐ Housing
☐ Employment	☐ Health	☐ Childcare
☐ Neighborhood involvement	☐ Transportation	☐ Safety
☐ Family togetherness	☐ Alcohol-free	☐ Drug-free
☐ Other: _____		

3. In your own words, identify the three most urgent needs in the neighborhood.
 - a) _____
 - b) _____
 - c) _____

4. In which of the following areas do children and families in your community face the greatest challenges? (Check only three.)

☐ Safety	☐ School dropouts	☐ Teen pregnancy
☐ Vocational training	☐ Housing	☐ Child care
☐ Mental health	☐ Employment	☐ Physical health
☐ Child abuse	☐ Illegal drugs	☐ Juvenile delinquency
☐ Alcoholism	☐ Other: _____	

5. Why?

6. Are there any groups you are especially concerned about in our community?

☐ Teenagers	☐ Single parents	☐ Infants
☐ Elderly	☐ People with disabilities	
☐ Other: _____		

7. What do you consider to be the barriers that prevent families from obtaining the services they need? (Check all that apply.)

☐ They are not aware of the services available
☐ The providers are too far away
☐ The providers are not open at good times
☐ The staff do not speak the _____ language
☐ Rules about eligibility exclude people who need services
☐ Staff are rude or not sensitive to the needs of people
☐ Staff do not seek input about improving services
☐ Waiting lists are too long

Appendix B-3: Community Significant Strengths and Needs Survey-Continued

- ☐ Transportation is not available
- ☐ Day care is not available
- ☐ The fees are too high
- ☐ The providers do not provide clear information about services available
- ☐ Other: _____

8. If services and activities were offered in your neighborhood, would you participate?

Yes No

If yes, what services and activities would you like to see offered?

9. What reasons would keep you from participating?

☐ Cost	<i>Follow-up questions:</i>
☐ Transportation	Why?
☐ Child care	Why?
☐ Time	What is the best day and time?
☐ Other	What?

10. What would be the best way to let people know about community service programs in this neighborhood?

☐ Flyers	☐ Word of mouth	☐ Posters
☐ Newspaper stories	☐ Cable TV Public Service Announcements	
☐ Radio Public Service Announcements		

11. When you (and your children) get sick and need medical care, where do you go?

☐ Family doctor	☐ Hospital emergency room
☐ Health clinic	☐ Other

12. Do you have children in school?

If so, what grades are they in?

- ☐ Preschool or Kindergarten
- ☐ Elementary school
- ☐ Middle school
- ☐ Junior High school
- ☐ High school

If so, how often do you visit the school?

- ☐ Never have
- ☐ Once in a while
- ☐ Regularly

If so, what do you think of the way the school is conducted?

Appendix B-3: Community Significant Strengths and Needs Survey-Continued

13. Name three problems or concerns that you feel have an impact on your family.

a) _____

b) _____

c) _____

14. What year were you born? _____

15. What year did you move into this community? _____

16. What are the occupations of the heads of household in your home?

-Source: Monte Sahlin, *Understanding Your Community*, 137-141.

Appendix B-4: Church Preference and Cognition Survey

Directions: Using this survey, interview at least ten unchurched persons in your community. Write down his or her answers in the space provided. (Be aware that most are too polite to give you the unvarnished truth. So, in your unique way, give them permission to do so.)

1. What are your impressions about churches in general (good for the community, waste of time, place to find God, boring, etc.)?

2. When and under what circumstances might you visit a church?

3. What felt needs would cause you to attend a church (desire to know God, good business contacts, meet a spouse, etc.)?

4. Deep down, what do you really want out of life? What are your hopes, dreams, aspirations (to find God, financial stability, friendships, find happiness, etc.)?

5. Is there anything about our church that turns people off?

6. What should we as a church do to reach people who don't attend church?

7. We need your help. Would you attend one of our morning services and critique what we do?

Note: This survey can be used anonymously. Provide a copy (minus question 7) and include a self-addressed, stamped envelope, so that the person can return it by mail.

-Source: Aubrey Malphurs, *Advanced Strategic Planning*, p. 350.

Appendix B-5: Community Service Evaluation Survey

Directions: Hello, would you kindly and honestly evaluate each of the following services in our community. Thank you.

How would you evaluate each of the following services in our community?	Strong	OK	Weak	Don't know
<i>CHILDCARE</i>				
After-school programs				
Before-school programs				
Emergency child care				
Day care centers				
Home day care				
Preschool programs				
Head Start				
<i>COMMUNITY ORGANIZATIONS</i>				
Block clubs				
Chamber of Commerce				
Neighborhood crime watch organizations				
Home ownership initiatives				
Leadership training				
Environmental organizations				
Ethnic organizations				
Civic clubs				
Political parties				
Churches				
Senior citizen organizations				
<i>CULTURAL PROGRAMS</i>				
Music groups (choirs, orchestras, bands, etc.)				
Art classes and organizations				
Exhibits, festivals, museums concerts and special events				
<i>CRISIS INTERVENTION</i>				
Crisis counseling "hot line" or drop-in center				
Domestic violence emergency shelter				
Homeless shelter				
<i>EDUCATION AND LITERACY</i>				
Adult education classes and programs				
GED classes and tutoring programs				
Tutoring and mentoring for at-risk children				
Training in basic skills				

Appendix B-5: Community Service Evaluation Survey-Continued

How would you evaluate each of the following services in our community?	Strong	OK	Weak	Don't know
EMPLOYMENT AND TRAINING				
Job-finding services				
Job training programs				
Career development services				
Unemployment benefits				
FAMILY SERVICES				
Counseling				
Classes on child development and parenting				
Family life education seminars				
Parent support groups/self-help groups				
Parent resource center				
Parent-and-child enrichment activities				
Sex education				
Telephone question-and-answer service for parents				
HEALTH CARE				
Primary health care (clinics, doctor's offices, etc.)				
Preventive screening				
Preventive health education classes				
Prenatal parent education programs				
Early childhood services for families (WIC, etc.)				
INFORMATION AND REFERRAL SERVICES				
Telephone information service				
Outreach workers in the community				
Neighborhood community service centers				
LEGAL SERVICES				
Law enforcement				
Legal aid				
Victim assistance				
MENTAL HEALTH SERVICES				
Anger management programs				
Counseling				
Group therapy				
Family therapy				
Marriage counseling				
Stress management classes				
Community mental health center(s)				
Vocational rehabilitation				
Services for families with special needs children				

Appendix B-5: Community Service Evaluation Survey-Continued

How would you evaluate each of the following services in our community?	Strong	OK	Weak	Don't know
PUBLIC ASSISTANCE				
Temporary Assistance for Needy Families (TANF)				
Food stamps				
Medicare and Medicaid				
Supplementary Security Income (SSI)				
Disability benefits				
Housing subsidies				
Energy assistance				
SUBSTANCE ABUSE SERVICES				
Prevention education activities				
Youth intervention and outreach programs				
Inpatient treatment and rehabilitation				
Outpatient treatment and rehabilitation				
Alcoholics Anonymous and other 12-step groups				
SCHOOLS				
Quality of elementary schools				
Quality of secondary schools				
Preparation for parenthood and family life				
Prevention education classes				
After-school programs				
Programs to prevent high school dropouts				
YOUTH ACTIVITIES				
Sports and recreation				
Arts and crafts				
Performing arts (music, drama, dance, etc.)				
Agriculture				
Hobby clubs				
Outdoor education ("Scouts," etc.)				
Programs for teen parents				
Comments:				

-Source: Monte Sahlin, *Understanding Your Community*, 142-145.

Appendix B-6: Needs Assessment Analysis Matrix

Need	Target Group	Data	Current Services	Unmet Need	Priority

-Source: Monte Sahlin, *Understanding Your Community*, 146.

Appendix B-7: Seventh-day Adventist Church and Public Awareness Survey

Hello, my name is _____. I am working for the West Central Korean Conference (WCKC) Research Services and we are conducting a public opinion survey. May I have a few minutes of your time? (안녕하십니까? 저의 이름은 _____입니다. 저는 한국 재림교회 현황조사에 참여하고 있고 설문조사를 진행하고 있습니다. 잠시 시간을 할애하여 주시면 감사하겠습니다.)

1. Have you ever heard or read about the Seventh-day Adventist church? Yes No
(재림교회에 관하여 듣거나 재림교회 이름을 읽어 보신 적이 있습니까?) (예) (아니오)
If the answer is "No," skip to Question 11.
(대답이 '아니오' 이면 설문 11 번으로 넘어간다.)
If the answer is "Yes," continue with Question 2 and on.
(대답이 '예' 이면 계속 진행한다.)

2. What is the first thing that comes to mind when you hear the name "Seventh-day Adventist"?
('재림교회' 라는 이름을 들으면, 제일 먼저 떠오른 생각은 무엇입니까?)

3. I am going to read a short list of activities provided to the general public sponsored by the Adventist church. Please answer "Yes" if you are familiar with any of the activities and "No" if you don't remember every hearing of the activity. (재림교회가 지원하고 있는 여러 가지 활동들을 나열할 때 들어보신 적이 있으시면 '예' 하시고 들어 보지 못하였으면 '아니오' 라고 답해주세요.)
 - 3-1. Are you acquainted with any of the Adventist community health education programs, such as the "New Start" health renewal plan, or the "Five-day Plan to Stop Smoking"? (재림교회가 전개하고 있는 '뉴스타트' 건강 개혁 프로그램이나 '5일 금연학교' 프로그램을 들어 보신 적이 있나요?)
Yes (예) No (아니오)
 - 3-2. Are you acquainted with Adventist Development and Relief Agency (ADRA)?
('국제 개발 구호 기구' [ADRA]에 대하여 들어보신 적이 있나요?)
Yes (예) No (아니오)
 - 3-3. Are you acquainted with Adventist Community Services?
(재림교회 '지역사회 봉사회'의 활동을 들어보신 적이 있나요?)
Yes (예) No (아니오)
 - 3-4. Are you acquainted with the Adventist radio program Voice of Prophecy?
(재림교회의 라디오 방송인 '예언의 소리' 방송을 들어보신 적이 있나요?)
Yes (예) No (아니오)

Appendix B-7: Seventh-day Adventist Church and Public Awareness Survey-Continued

4. Have you or any of your relatives stayed in an Adventist hospital?

('서울위생병원' 에 본인이나 친척이 치료나, 입원한 적이 있나요?)

Yes (예) No (아니오)

5. I will read a short list of magazines or books published by the Adventist Church. Please answer "Yes" to any of the magazines that you remember having seen or "No" if you have never seen that magazine.

(재림교회가 발행하고 있는 몇 가지 잡지 명과 책을 읽을 때에, 들어 보신 적이나 보신 적이 있으면 '예' 하시고 없으시면 '아니오' 해주세요.)

- 5-1. Have you seen *Signs of the Times*?

('시조' 에 대하여 들어보신 적이 있나요?)

Yes (예) No (아니오)

- 5-2. Have you seen *Home and Health*?

('가정과 건강' 이라는 잡지를 보신 적이 있나요?)

Yes (예) No (아니오)

- 5-3. Have you seen *Today's Faith*?

('오늘의 신앙' 이라는 성경 연구 책자를 보신 적이 있나요?)

Yes (예) No (아니오)

- 5-4. Have you seen *My Bible Friends*?

('나의 성경 친구들' 이라는 어린이 성경 동화책을 보신 적이 있나요?)

Yes (예) No (아니오)

6. Are any of your relatives members of the Seventh-day Adventist Church?

(가족이나 친척 중에 재림교회에 다니는 분이 계십니까?)

Yes (예) No (아니오)

7. Do you know a member of the Adventist Church where you work or in your neighborhood?

(직장이나 이웃에 재림교회에 다니는 사람을 알고 있습니까?)

Yes (예) No (아니오)

8. Have you heard Sahmyook University, Sahmyook Middle and High School, or Sahmyook Elementary School?

(삼육대학교, 삼육 중, 고등학교, 삼육 초등학교에 대하여 들어 본 적이 있습니까?)

Yes (예) No (아니오)

9. Have you ever tried Sahmyook Soy Milk? (삼육두유를 마셔본 적이 있습니까?)

Yes (예) No (아니오)

Appendix B-7: Seventh-day Adventist Church and Public Awareness Survey-Continued

10. Is the Adventist Church active in local community causes in your area?

(재림교회가 지역사회를 위해 적극적으로 활동합니까?)

Yes (예) No (아니오)

11. Have you ever visited an Adventist church? (재림교회를 방문한 적이 있습니까?)

Yes (예) No (아니오)

12. Do members of the Adventist Church live longer than the average person, or do they have about the same average life expectancy, or a shorter life expectancy than the average person? [Circle one answer.] (재림교회 교인들이 일반 사람들보다 더 오래 산다고 생각하십니까? 아니면 일찍 죽는다고 생각하십니까?)

☐ live longer (더 오래 산다) ☐ about the same (똑 같다)

☐ shorter life expectancy (더 일찍 죽는다)

13. Were you born ... [Check one answer.] (당신의 나이는?)

___ before 1946? (1946 년 이전)

___ from 1946 through 1964? (1946-1964 년 사이)

___ or, after 1964? (1964 년 이후)

14. What is your occupation? _____

(당신의 직업은 무엇입니까?)

That completes the survey. Thank you for your time!

(시간을 내 주셔서 감사합니다!)

After hanging up, circle your impression: the person was ... Male Female
(전화를 끊고 난 다음에 남성인지, 여성인지 적는다.) (남성) (여성)

-Source: Monte Sahlin, *Understanding Your Community*, pp. 11-12.

Appendix C

Revival Meetings, Seminars, Workshops, and Testimony Meeting

No.	Theme	When	Appendix
Four Revival Meetings			
1	Adventist's Identity	3 rd quarter, 2008 (2 days)	C-1
2	Spiritual Revival and Awakening	4 th quarter, 2008 (2 days)	C-2
3	Stewardship Life: Tithe and Offering	1 st quarter, 2009 (2 days)	C-3
4	Jesus' Selfless Life and His Teachings	2 nd quarter, 2009 (2 days)	C-4
Four Seminars for Spiritual Growth			
1	Church Leadership	3 rd quarter, 2008 (1 day)	C-5
2	Friendship Evangelism: Evangelism as a Life-style	4 th quarter, 2008 (2 days)	C-6
3	Last Will Gifts	2 nd quarter, 2009 (2 days)	C-7
4	Financial Planning	2 nd quarter, 2009 (3 days)	C-8
Three Workshops for Community Service Orientation			
1	Fund-Raising	4 th quarter, 2008 (2 days)	C-9
2	Community Service: Orientation and Strategy	1 st quarter, 2009 (2 days)	C-10
3	Matching the Community Needs	2 nd quarter, 2009 (3 days)	C-11
Three Evangelism Workshops			
1	Lay Evangelism	4 th quarter, 2008 (3 days)	C-12
2	Small Group Leadership	1 st quarter, 2009 (3 days)	C-13
3	Mission Activity	2 nd quarter, 2009 (2 days)	C-14
A Typical Testimony Meeting Program			C-15

Appendix C-1: 1st Revival Meeting Tentative Program
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Theme	Adventist's Identity	When	3 rd quarter, 2008 (2 days)
Where	Alpha SDA Church	Target Groups	Church Members
Speakers	☐ Guest Speaker: David Kim (Professor at Sahmyook University) ☐ Local Church Pastor: Joseph Lee ☐ Support Pastors: Sinae District Church Pastors		
Sub-topics	☐ Sabbath Keeping and Adventist' Identity" ☐ Preparation for Second Coming and Adventist' Identity ☐ Heralding the Second Advent		
Resources	☐ Man kyu Oh, <i>Jaerim KyoheiSa</i> [A History of Seventh-day Adventists] (Seoul, Korea: Korean Publishing House, 1989) ☐ White, <i>Evangelism</i> , 217-220.		

Day 1: Friday Evening

19:10—19:30	Welcome and Sing Along
19:30—20:40	Sermon Topic 1: "Sabbath Keeping and Adventist' Identity" Speaker: David Kim
20:40—21:00	Closing Hymn and Consecration Prayer

Day 2: Saturday Morning and Afternoon

09:30—10:10	Welcome and Sabbath School Group Discussion: "Second Advent and Adventist' Identity" Leader: Sabbath School Superintendent
10:20—10:50	Lesson Study: "The Remnants and Adventist' Identity" Leader: Group Leaders
11:00—12:10	Sermon Topic 2: "Preparation for Second Coming and Adventist' Identity" Speaker: David Kim
12:10—13:30	Lunch and Rest
13:30—15:00	Sermon Topic 3: "Heralding the Second Advent" Speaker: David Kim Question and Answer: Church Pastor

Appendix C-2: 2nd Revival Meeting Tentative Program

Theme	Spiritual Revival and Awakening	When	4th quarter, 2008 (2 days)
Where	Beta SDA Church	Target Groups	Church Members
Speakers	☐ Guest Speaker: John Nam (Professor at Sahmyook University) ☐ Local Church Pastor: Daniel Oh ☐ Support Pastors: Sinae District Church Pastors		
Sub-topics	☐ What is Spirituality Formation? ☐ Falling of the Latter Rain and Spiritual Revival ☐ The Sanctuary Truth and Spiritual Revival		
Resources	☐ White, <i>Gospel Workers</i> ☐ White, <i>Evangelism</i> , 221-245.		

Day 1: Friday Evening

18:50—19:00	Welcome and Sing Along
19:00—20:10	Sermon Topic 1: "What is Spirituality Formation?" Speaker: John Nam
20:10—20:30	Closing Hymn and Consecration Prayer

Day 2: Saturday Morning and Afternoon

09:30—10:10	Welcome and Sabbath School Group Discussion: "Ways of Spiritual Revival" Leader: Sabbath School Superintendent
10:20—10:50	Lesson Study: "Falling of the Latter Rain and Spiritual Revival" Leader: Group Leaders
11:00—12:10	Sermon Topic 2: "Unity in Diversity and Spiritual Revival" Speaker: John Nam
12:10—13:30	Lunch and Rest
13:30—15:00	Sermon Topic 3: "The Sanctuary Truth and Spiritual Revival" Speaker: John Nam Question and Answer: Church Pastor

Appendix C-3: 3rd Revival Meeting Tentative Program

Theme	Stewardship Life: Tithe and Offering	When	1st quarter, 2009 (2 days)
Where	Gamma SDA Church	Target Groups	Church Members
Speakers	☐ Guest Speaker: Jonathan Kim (Dean of Stewardship Dept. of WCKC) ☐ Local Church Pastor: Philip Choi ☐ Support Pastors: Sinae District Church Pastors		
Sub-topics	☐ Pre-biblical History: Old Testament Tithing ☐ Post-biblical Tithing ☐ The Message of Christian Stewardship		
Resources	☐ George W. Harrison, <i>Church Fund Raising</i> (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1964), 26-41. ☐ White, <i>Evangelism</i> , 249-254.		

Day 1: Friday Evening

19:10—19:30	Welcome and Sing Along
19:30—20:40	Sermon Topic 1: "Pre-biblical History: Old Testament Tithing"
Speaker: Jonathan Kim
20:40—21:00	Closing Hymn and Consecration Prayer

Day 2: Saturday Morning and Afternoon

09:30—10:10	Welcome and Sabbath School
Group Discussion: "Patriarchs, Jesus' Example and Tithe"
Leader: Sabbath School Superintendent
10:20—10:50	Lesson Study: "Post-biblical Tithing"
Leader: Group Leaders
11:00—12:10	Sermon Topic 2: "Tithing Resurrected"
Speaker: Jonathan Kim
12:10—13:30	Lunch and Rest
13:30—15:00	Sermon Topic 3: "The Message of Christian Stewardship"
Speaker: Jonathan Kim
Question and Answer: Church Pastor

Appendix C-4: 4th Revival Meeting Tentative Program
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Theme	Jesus' Selfless Life and His Teachings	When	2nd quarter, 2009 (2 days)
Where	Delta SDA Church	Target Groups	Church Members
Speakers	☐ Guest Speaker: Samuel Hong (Dean of Minister Dept. of KUC) ☐ Local Church Pastor: Enoch Choi ☐ Support Pastors: Sinae District Church Pastors		
Sub-topics	☐ Jesus as a Life-Giver ☐ Jesus and Sacrifice ☐ Presenting Health and Christian Standards		
Resources	☐ White, <i>The Desire of Ages</i> ☐ White, <i>Evangelism</i> , 260-272.		

Day 1: Friday Evening

19:10—19:30	Welcome and Sing Along
19:30—20:40	Sermon Topic 1: "Jesus as a Life-Giver" Speaker: Samuel Hong
20:40—21:00	Closing Hymn and Consecration Prayer

Day 2: Saturday Morning and Afternoon

09:30—10:10	Welcome and Sabbath School Group Discussion: "Jesus' Mind Set and His Examples" Leader: Sabbath School Superintendent
10:20—10:50	Lesson Study: "Jesus and Sacrifice" Leader: Group Leaders
11:00—12:10	Sermon Topic 2: "A Servant of Servants" Speaker: Samuel Hong
12:10—13:30	Lunch and Rest
13:30—15:00	Sermon Topic 3: "Presenting Health and Christian Standards" Speaker: Samuel Hong Question and Answer: Church Pastor

Appendix C-5: 1st Seminar Tentative Program

Theme	Church Leadership	When	3rd quarter, 2008 (1 day)
Where	Alpha SDA Church	Target Groups	Elders, Deacons, Deaconesses
Instructors	☐ Guest Instructor: Paul Hong (President of KUC) ☐ Local Church Pastor: Joseph Lee ☐ Support Instructors: Sinae District Church Pastors		
Sub-topics	☐ Democratic Leadership ☐ The Leadership Function ☐ Pastor as a Leader		
Resources	☐ Samuel Jonathan Schreiner, <i>An Introduction to the Art of Leadership of community Service Organizations</i> (New York, NY: Vantage Press, 1970) ☐ White, <i>Gospel Workers</i> , 111-180. ☐ Myron Rush, <i>The New Leader</i> (Wheaton, IL: Victor Books, 1987) ☐ Warren Bennis, <i>On Becoming a Leader</i> (Wilmington, MA: Addison-Wesley Publishing Company, 1989), 113-141.		

Day 1: 3rd quarter, 2008

09:00—09:40	Registration and Opening Worship
09:40—10:50	Lecture 1: Qualities of an Effective Leader ☐ Care about people ☐ Have strong personal convictions that guide their lives ☐ Know how to train people to do what they do ☐ Know when to cut the cord and let people lead on their own
11:10—12:20	Lecture 2: Democratic Leadership
12:20—13:30	Lunch and Rest
13:30—14:40	Lecture 3: Art of Motivating Others ☐ Defining Motivation ☐ Principles of Motivation ☐ Climate for Motivation
14:50—15:40	Lecture 4: Leadership Function. Elements of Administration-Planning, Organizing, Staffing, Supervising, Coordinating, Communicating, Interpreting, Deciding, Financing, Controlling
15:50—17:00	Lecture 5: Steps to Leadership ☐ Reflection, Resolution, Perspective, Point of view, Tests ☐ Strategic Thinking ☐ Synthesis of full self-expression=Leadership
17:00—18:00	Group Discussion: Leadership and Church Growth

Appendix C-6: 2nd Seminar Tentative Program

Theme	Friendship Evangelism: Evangelism as a Lifestyle	When	4th quarter, 2008 (2 days)
Where	Beta SDA Church	Target Groups	Church Members
Instructors	☐ Guest Instructor: Benjamin Cho (Dean of Ministry Dept. of WCKC) ☐ Local Church Pastor: Philip Choi ☐ Support Instructors: Sinae District Church Pastors		
Sub-topics	☐ Basics of Friendship evangelism ☐ Bridging Skills ☐ Sharing Skills		
Resources	☐ Monte C. Sahlin, <i>Friendship Evangelism Seminar</i> (Siloam Springs, AR: Concerned Communications, 1988) vol. 1 and 2 ☐ Dick Innes, <i>I Hate Witnessing: A Handbook for Effective Christian Communication</i> (Upland, CA: Acts Communications, 1995), p. 128. ☐ Jack Hyles, <i>Hyles Visitation Manual</i> (Hammond, IN: Hyles-Anderson Publishers, 1975)		

Day 1:

- 14:00—15:00 Registration and Opening Worship
- 15:00—18:00 **Unit 1:** Overview of the seminar (3 hrs)
 Introductions, video, share research on how people become Christians, Mini-lecture, Question & answer time, Bible study, Summary of the basics of Friendship evangelism, Closing ritual
- 16:00—19:00 Supper and Rest
- 19:00—21:00 Group Discussion: Meeting People Where they are
☐ People come to Christ: because of needs, through friends
☐ How do people join the church? Relatives & friends-57%, pastor-20%, Evangelistic Crusade-10%, Programs-8%

Day 2:

- 09:00—12:00 **Unit 2:** Being skills (2 hrs) - Overview, self-image exercise, circles of friendship, mini-lecture
- 12:00—13:30 Lunch and Rest
- 13:45—18:00 **Unit 3:** Bridging Skills (4¼ hrs) - Lecture on identifying needs, overview of skills, feeling check, story listening
- 18:00—19:00 Supper and Rest
- 19:00—22:00 **Unit 4:** Sharing Skills (3 hrs) - Listening for readiness, two approaches to presenting Christ, dealing with resistance, case study

Appendix C-7: 3rd Seminar Tentative Program
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Theme	Last Will Gifts	When	2nd quarter, 2009 (2 days)
Where	Garnmar SDA Church	Target Groups	Church Members
Instructors	☐ Guest Instructor: Jonathan Kim (Dean of Treasury Dept. of WCKC) ☐ Local Church Pastor: Daniel Oh ☐ Support Instructors: Sinae District Church Pastors		
Sub-topics	☐ Planning Last Will ☐ Personal Questionnaire ☐ Wills and Legacies		
Resources	☐ Daniel Sitarz, <i>Prepare Your Own Lastwill and Testament without a Lawyer</i> (Carbondale, IL: Nova Publishing Company, 1988) ☐ White, <i>Counsels on Stewardship</i> , pp. 323-335.		

Day 1:

13:00—14:00	Registration and Opening Worship
14:00—16:00	Lesson 1: Life and Death
	Lesson 2: Why do You Need a Will
16:30—18:00	Lesson 3: Planning Your Will
18:30—19:00	Supper and Rest
19:00—21:00	Lesson 4: Personal Questionnaire
	Lesson 5: Sample Will Causes

Day 2:

09:00—11:00	Lesson 6: Preparing Your Will
	Lesson 7: Signing, Changing Your Will
11:30—12:30	Lesson 8: A "Living" Will
12:30—14:00	Lunch and Rest
14:00—17:00	Wills and Legacies
	☐ Preparation for Death
	☐ Stewardship a Personal Responsibility
	☐ Shifting Responsibility to Others
17:00—19:00	Supper and Rest
19:00—21:00	Discussion with fellow participants in the seminar

Appendix C-8: 4th Seminar Tentative Program

Theme	Financial Planning	When	2nd quarter, 2009 (3 days)
Where	Delta SDA Church	Target Groups	Church Members
Sub-topics	☐ Personal and Family Financial Planning ☐ Saving and Investing Financial Resources ☐ Practical Exercise I, II		
Instructors	☐ Guest Instructors: Jacob Sohn (Dean of Treasury Dept. of KUC) Jonathan Kim (Dean of Treasury Dept. of WCKC) ☐ Support Instructors: Sinae District Church Pastors		
Resources	☐ Robert F. Carbone ed. <i>Personal and Family Financial Planning</i> (Washington, DC: American Council of Life Insurance, 1983) ☐ Dorlene V. Shane, <i>Be Your Own Financial Planner</i> (New York, John Wiley & Sons, Inc., 1987) ☐ White, <i>Counsels on Stewardship</i>		

Day 1:

13:00—14:00	Registration and Opening Worship
14:00—14:50	Introduction
15:00—18:00	Session 1: Orientation to Personal and Family Financial Planning (3 hrs)
18:00—19:00	Supper and Rest
19:00—20:30	Session 2: A Personal and Family Financial Plan (1½ hrs)

Day 2:

08:00—09:30	Session 3: Obtaining Financial Resources (1½ hrs)
09:50—12:50	Session 4: Spending and Borrowing Financial Resources (3 hrs)
12:50—14:00	Lunch and Rest
14:00—17:30	Session 5: Saving and Investing Financial Resources (3 hrs)
17:30—19:00	Supper and Rest
19:00—21:00	Practical Exercise I

Day 3:

08:00—11:00	Session 6: Protecting and Sharing Financial Resources (3 hrs)
11:20—12:50	Session 7: Infusing Financial Planning into the Secondary School Curriculum (1½ hrs)
12:50—14:00	Lunch and Rest
14:00—15:30	Practical Exercise II
15:50—18:00	Exercise Reports and Discussion, Conclusion

Appendix C-9: 1st Workshop Tentative Program

Theme	Fund-Raising	When	4th quarter, 2009 (2 days)
Where	Gamma SDA Church	Target Groups	Fund-Raising Team Church Members
Instructors	☐ Guest Instructor: Dean of Business Dept. of Sahmyook University ☐ Church Pastor: Philip Choi ☐ Support Instructors: Sinae District Church Pastors		
Sub-topics	☐ Fund-Raising Procedures ☐ Techniques of fund-raising ☐ Ten steps to victory		
Resources	☐ George A. Brakeley, Jr., <i>Tested Ways to Successful Fund Raising</i> (New York, NY: Amacom, 1980), 42-53. ☐ Daniel Lynn Conrad, <i>Techniques of Fund-raising</i> (Secaucus, NJ: Lyle Stuart, Inc., 1974) ☐ Harold J. Seymour, <i>Designs for Fund-Raising: Principles, Patterns, Techniques</i> (Farmington Hills, MI: The Taft Group, 1999), 131-170. ☐ White, <i>Evangelism</i> , 85-90.		

Day 1:

14:00—15:00	Registration and Opening Worship
15:00—17:00	Lecture 1: What is Fund-raising?
17:00—19:00	Supper and Rest
19:00—21:00	Lecture 2: Procedures- Planning and Scheduling, the Pivotal role of institution leadership, Recruiting Campaign leadership, Public relations, Prospect research, Prospect list development,

Day 2:

09:00—10:40	Lecture 3: Techniques of fund-raising- Where is the fun in fund-raising? Stalking the big gift, Survival in the direct mail jungle, Why you should not try to get foundation grants, Down the campaign trail, How much will this trip cost you?
11:00—12:30	Lecture 4: Ten Special Aspects of Fund-Raising- Special presentations, Bequest programs, National health agencies, National causes generally, Alumni funds,
12:30—14:00	Lunch and Rest
14:00—15:30	Group Discussion: Remnant's Mission and Service, Challenge to Evangelism
16:00—18:00	Group Activities: Personal Work and Message Triumphant

Appendix C-10: 2nd Workshop Tentative Program

Theme	Community Service: Orientation and Strategy	When	1st quarter, 2009 (2 days)
Where	Delta SDA Church	Target Groups	Church Members Staff of community center
Instructors	☐ Guest Instructors: Helen Kim (Professor of Sahmyook Uni.) ☐ Local Church Pastor: Daniel Oh ☐ Support Instructors: Sinae District Church Pastors		
Sub-topics	☐ Basic Duties for Service ☐ Strategy for making Community Service Team ☐ Neighborhood Evangelism		
Resources	☐ Ellen G. White, <i>Welfare Ministry</i> (Washington, DC: Review and Herald Publishing Association, 1952) ☐ Stuart Tyner, V. Bailey Gillespie, and David Wood, <i>Summer Ministries: How to Revolutionize Your Town with Targeted, Project Evangelism</i> (Riverside, CA: Hancock Center Publications, 1997) ☐ Rice Research Associates, <i>The Inductees Handbook</i> (Chicago, IL: Rice Research Associates, 1951), 41-45.		

Day 1:

- 14:00—15:00 Registration and Opening Worship
- 15:00—17:30 Basic Duties for Service: Orderliness, Courtesy and Discipline,
Guard Duty, Kitchen Police, Charge of Quarters
- 17:30—19:00 Supper and Rest
- 19:00—21:00 Neighborhood Evangelism:
☐ Kindness the Key to Hearts
☐ How to Visit and What to Do
☐ Effectiveness of Visitation Evangelism
☐ Organizing the Church for Welfare Ministry

Day 2:

- 09:00—12:00 Strategy for Small Ministries: A Hundred Projects- Adopt A
Friend, Adopt a Grandparent, Baby-sitting Co-op, Bandage Rolling,
Beach Days, Big Brothers, Big Sisters, Bread Baking Bash,
Christian Coming-out, Church Car Pools, Church Pantry, Church
Video Library, Cleanup, Clothing Collections, Computer Class,
Convalescent Home Ministry, Crafts/Arts Show, A Cup of Cool
Water in His Name, Cycling Club, Drama Group, Fourth of July
Parties, Free Car Wash, Friendship Boxes, Gardens and Gleaners,

Appendix C-10: 2nd Workshop Tentative Program -Continued

Graffiti Squads, Granny's Place, H.O.P. Club, Hospital Visitations, Joint Projects, Labor Day, Letters, Low Rider Club, Map Prayer-tour, Military Ministry, Ministry to the Retarded, Mural Painting, New Mothers, Paint Houses, Pathfinder Barbecues, Peer-counseling Hotline, Polaroid Photos, Prayer Breakfast, Prison Ministry, Puppet Ministry, Rake and Run, Recreation Room, Recycle a Wreck, Officer., Toy Collection, Trash Bash, Tutoring Ministry, Vegetarian Cooking Feasts, Vacation Bible School, Water-skiing with Needy Kids, Welcoming the Handicapped, Windshield Witnessing, Wisdom Gathering, Young & Wise Banquet, Youth Employment Day, Limo Service (Source: Stuart Tyner, V. Bailey Gillespie, and David Wood, *Summer Ministries: How to Revolutionize Your Town with Targeted, Project Evangelism* (Riverside, CA: Hancock Center Publications, 1997), 28-33.

12:00—13:00

Lunch and Rest

13:00—14:00

Strategy for making Community Service Team: An Action Sequence- Build a Strategic Team, Take Community Inventory, Recommendations From the City (Talk to Public Officials), Create a Specific Strategy, Work on the Details, Financial Needs, Recruiting Helpers (pp. 38-40).

14:20—16:00

Strategy for Medium-sized Summer Ministry: Community Service, Hot Soup Kitchens, Mission Trips, Parents' Night Out, Vacation Bible School, Children's Choir, Outdoor Drama, Summertime Christmas, Repair Shops

□ 11 More Ideas: "Big Brother/Big Sister" Program, Hotline, Mobile Medical/Dental Clinics, Prison Ministry, Support Groups, Support for Pregnant Women, Tutoring Program, Youth Employment, Apprenticeship Program, Field Trips

16:20—18:00

Strategy for Large Urban Summer Ministries: Mega-Projects: Rescue Centers, Green Machines, Hoist-a-House, Brush Days, Mission Trips

□ An Inner-city Mega-project: Urban Embrace- The Team, Setting Goals, The Target Audience, Symposium, Ministries

Appendix C-11: 3rd Workshop Tentative Program

Theme	Matching the Community Needs	When	2nd quarter, 2009 (3 days)
Where	Alpha SDA Church	Target Groups	Elders, Deacons, Deaconesses
Instructors	☐ Guest Instructors: Dean of Aids and Service Dept. of WCKC Dean of Aids and Service Dept. of KUC ☐ Survey Counselors: Sinae District Church Pastors		
Sub-topics	☐ Interpreting Community ☐ Community Surveys ☐ Positioning the Church for Mission ☐ Community Power Structures		
Resources	☐ Richard Peace, <i>Witness</i> (Grand Rapids, MI: Zondervan Publishing House, 1971), pp. 37-50. ☐ Samuel Jonathan Schreiner, <i>An Introduction to the Art of Leadership of community Service Organizations</i> (New York, NY: Vantage Press, 1970), pp. 102-110. ☐ Monte Sahlin, <i>Understanding Your Community, Version 2</i> (Takoma Park, MD: Columbia Union College, 2004)		

Day 1:

- 13:30—14:30 **Registration and Opening Worship**
- 14:30—16:00 **Lecture 1: Interpreting Community**
☐ Community facts, How to determine community service,
Community relationships, A philosophy for community service,
The institutional image
- 16:30—18:00 **Lecture 2: Positioning the Church for Mission**
- 18:00—19:00 **Supper and Rest**
- 19:00—21:00 **Lecture 3: Community Power Structures, Attitudes and Influence**

Day 2:

- 09:00—13:00 Community Survey Activity I: 4 hrs.
Group A: Alpha SDA Church Community
☐ Community Profile
☐ Community Overview and Windshield
☐ Community Concerns and Worries
Group B: Beta SDA Church Community
☐ Community Services and Activities
☐ Community Service Evaluation

Appendix C-11: 3rd Workshop Tentative Program -Continued

- 13:00—14:00 Lunch and Rest
- 14:00—18:00 Community Survey Activity II: 4 hrs.
- Group C: Gamma SDA Church Community
- ☐Community Profile
- ☐Community Overview and Windshield
- ☐Community Concerns and Worries
- Group D: Delta SDA Church Community
- ☐Community Services and Activities
- ☐Community Service Evaluation
- ☐Neighborhood Felt-need and Service

Day 3:

- 09:00—10:30 **Lecture 4:** Conducting a Needs Assessment
- 11:00—12:30 **Lecture 5:** Community Systems
- 12:30—14:00 Lunch and Rest
- Group Activities
- ☐Group Reports
- ☐Needs Assessment Analysis Matrix
- ☐Community Survey Assessment
- 17:00—18:00 Suggestions for future community workshops

Appendix C-12: 1st Workshop Tentative Program
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Theme	Lay Evangelism	When	4ht quarter, 2008 (3 days)
Where	Delta SDA Church	Target Groups	Church Members
Instructors	☐ Guest Instructor: Dean of Lay Training Center of KUC ☐ Supporting Instructors: Sinae District church pastors		
Sub-topics	☐ House to House visiting ☐ Principles on Teaching ☐ Teaching Sound Doctrine		
Resources	☐ Rose E. Boose, <i>Lay Evangelism Course</i> , Ellen G. White Research Center, Andrews University ☐ W. D. Regester, <i>Lay Evangelism</i> , Ellen G. White Research Center, Andrews University ☐ T. J. Kroeger, <i>Lay Evangelism Method</i> , Ellen G. White Research Center, Andrews University		

Day 1:

14:00—15:00	Registration and Opening Worship
15:00—16:30	Lesson 1: Preparation for Service
	Lesson 2: House to House visiting
16:50—18:00	Lesson 3: Christ's Method of Labor
	Lesson 4: God's Revelation to Man
18:00—19:00	Supper and Rest
19:00—21:00	Lesson 5: Reading the Bible with Others I
	Lesson 6: Reading the Bible with Others II

Day 2:

09:00—10:30	Lesson 7: Reading the Bible with Others III
	Lesson 8: Some Principles on Teaching
10:50—12:30	Lesson 9: Co-workers with God
	Lesson 10: Meeting the first Appointment
12:30—14:00	Lunch and Rest
14:00—15:30	Lesson 11: Teaching Sound Doctrine
	Lesson 12: Review of the Previous Lessons
16:50—18:00	Lay Evangelism Team Group Works

Appendix C-12: 1st Workshop Tentative Program -Continued

Day 3:

09:00—12:00	Lay Evangelism Team Activities I
	☐ Alpha SDA Church Area: 2 Teams
	☐ Beta SDA Church Area: 1 Team
	☐ Gamma SDA Church Area: 1 Team
	☐ Delta SDA Church Area: 1 Team
12:00—14:00	Lunch and Rest
14:00—18:00	Lay Evangelism Team Activities II

Appendix C-13: 2nd Workshop Tentative Program

Theme	Small Group Leadership	When	1 st quarter, 2009 (3 days)
Where	Alpha SDA Church	Target Groups	Church Members
Instructors	☐ Guest Instructor: Hosea Park (Dean of Ministry Dept. of KUC Joel Yang (Pastor at Toigyewon SDA Church) ☐ Supporting Instructors: Sinae District Church pastors		
Sub-topics	☐ Culture Gap ☐ Spiritual Resources ☐ Finding Common Ground		
Resources	☐ Jim Petersen, <i>Living Proof</i> (Colorado Springs, CO: NavPress, 1991) ☐ K.C. Hinckley, <i>Living Proof: A Small Group Discussion Guide</i> (Colorado Springs, CO: NavPress, 1992) included Leader's Guide and two video tapes ☐ Richard Peace, <i>Witness</i> (Grand Rapids, MI: Zondervan Publishing House, 1971), pp. 141-162.		

Day 1:

14:00—15:00	Registration and Opening Worship
15:00—17:30	Session 1: The Culture Gap Session Regular Schedule:
17:30—19:00	Supper and Rest
19:00—21:30	Session 2: Our Spiritual Resources

Day 2:

09:00—10:30	Session 3: Mini-Decisions
10:40—12:30	Session 4: Finding Common Ground
12:30—14:00	Lunch and Rest
14:00—15:50	Session 5: Being a Good Testimony
16:00—17:30	Session 6: Can We Please Everyone?
17:30—19:00	Supper and Rest
19:00—21:00	Session 7: Strategies for Sowing the Word ☐ Sowing Strategies ☐ Principles of Raising the Flag ☐ Action Steps ☐ Mini Bible Study

Appendix C-13: 2nd Workshop Tentative Program -Continued

Day 3:

09:00—10:30	Session 8: Time and Teamwork
☐ Clarifying our priorities
☐ Integrating evangelism into the activities of our lives
☐ Teaming up with other believers whose gifts complement ours
10:40—12:30	Session 9: Guiding Through the Scriptures
☐ Choosing what to study
☐ Establishing a nonthreatening, nonreligious atmosphere
☐ Avoiding Christian jargon
12:30—14:00	Lunch and Rest
14:00—15:50	Session 10: Sparking Interest With Questions
☐ Why asking is better than telling an unbeliever
☐ How to ask good questions so that the unbeliever can discover the Bible for himself or herself
☐ How to handle the unbeliever's questions in a way that maintains an atmosphere of safety and honesty
☐ Answering Questions: Acceptance, Discernment, Writing down questions, Taking questions in sequence, Sticking to the Bible
16:00—18:00	Session 11: Making the Decision
☐ Explore the role of emotion, and will in a healthy conversion
☐ See how to recognize which of these three is at work by the questions a person asks
☐ Learn when and how to give your testimony
☐ Discover the most effective use of a tract
☐ Consider when to push for a decision and when to back off
18:00—19:00	Supper and Rest
19:00—21:00	Session 12: Launching the New Believer
☐ Consider when to cut a new believer off from former associates, and when to leave those relationships intact
☐ Observe how to integrate the new believer into a vibrant community of believers for growth
☐ Discover how to promote multiplication through the new believer's network of relationships
☐ Summarize our strategy for reaching the lost

Appendix C-14: 3rd Workshop Tentative Program

Theme	Mission Activity	When	2 nd quarter, 2009 (2 days)
Where	Gamma SDA Church	Target Groups	Church Members
Instructors	☐ Guest Instructors: Joel Park (Dean of Media Center) Micah Kim (Dean of Youth Dept. of KUC) ☐ Supporting Instructors: Sinae District Church pasotors.		
Sub-topics	☐ Plan for Evangelism ☐ Jesus, the Communicator ☐ Planning an Outreach Evening		
Resources	☐ Richard Peace, <i>Witness</i> (Grand Rapids, MI: Zondervan Publishing House, 1971), pp. 18, 26-28, 49, 85-96, 119. ☐ Dick Innes, <i>I Hate Witnessing: A Handbook for Effective Christian Communication</i> (Upland, CA: Acts Communications, 1995), pp. 167-183.		

Day 1:

- 14:00—15:00 Registration and Opening Worship
- 15:00—17:30 **Lesson 1:** A Plan for Evangelism:
- ☐ Phase 1: Preparation- Training group
- ☐ Phase 2: Proclamation- Outreach groups, Series of Evangelistic Meetings
- ☐ Phase 3: Preservation-Follow-up Groups
- 17:30—19:00 Supper and Rest
- 19:00—21:00 **Lesson 2:** Lay witnesses on Lay Ministries

Day 2:

- 09:00—10:30 Group Exercises
- ☐ Phase 1: Getting to Know One Another (30 min):
1. Facts about yourself:
2. Facts about your interests:
3. Facts about your experience of God.
- ☐ Phase 2: The Lecture (15 min)
- ☐ Phase 3: Evangelism and Me (45 min)
- 10:50—12:30 **Lesson 3:** Jesus, the Communicator
- 12:30—14:00 Lunch and Rest
- 14:00—16:10 **Lesson 4:** Loving and Understanding People
- 16:20—17:30 **Lesson 5:** The Practice of Witness: Individual & Group witness
- 17:30—18:30 Supper and Rest
- 18:30—21:00 Planning an Outreach Evening

Appendix C-15: A Typical Testimony Meeting Program

Day 1: Friday Evening

19:10—19:30	Welcome and Sing Along
19:30—20:40	Testimony 1: "Blessings of Stewardship"
	Speaker: Church member (50-60 years old)
20:40—21:00	Question and Answer

Day 2: Saturday Morning

09:20—09:30	Welcome and Sabbath School
09:30—10:20	Testimony 2: "Blessings of Stewardship"
	Speaker: Church member (60-70 years old)
10:20—10:50	Lesson Study
11:00—12:10	Revival Sermon: "Coworkers with God"
	Speaker: Church pastor

Appendix D

Adventist Training Center Madalpy Sahmyook Training Center Neighbor to Neighbor Program

No.	Title	Appendix
Adventist Training Center		
1	A Typical Schedule of Adventist Training Center	D-1
2	Training Schedule in Korean	D-2
Madalpy Sahmyook Training Center		
1	A Typical Schedule of Madalpy Sahmyook Training Center	D-3
2	The Schedule of Madalpy Sahmyook Training Center in Korean	D-4
Neighbor to Neighbor Program in Berrien Springs, MI		D-5

Appendix D-1: A Typical Schedule of Adventist Training Center
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Day 1: Sunday

17:00—18:00	Supper
18:00—19:00	Opening Worship: speaker- Dean of the Training Center
19:00—20:30	Orientation and Getting-Well time
20:30—21:30	Group Activity
21:30—	Go to bed

Day 2 to Day 5: Monday through Thursday

05:00—05:30	Getting-up and Washing one's face
05:30—06:50	Dawn Worship: Pastor Kwang-ui Hong (Dean of the Center)
06:50—08:00	Meditation of the Word and Prayer time I
08:00—09:00	Breakfast
09:00—09:30	Morning Exercise
09:30—10:50	Morning Lecture: Pastor Kwang-soo Chun
10:50—13:00	Meditation of the Word and Prayer time II
13:00—14:00	Lunch
14:00—15:00	Field Work: Gardening
15:00—17:00	Meditation of the Word and Prayer time III
17:00—18:00	Supper
18:00—18:30	Watching Video
18:30—19:30	Evening Lecture: Pastor Jung-mo Ku
19:30—21:30	Meditation of the Word and Prayer time IV
21:30—	Go to bed

Day 6: Friday

05:00—05:30	Getting-up and Washing one's face
05:30—06:50	Dawn Worship: Pastor Kwang-ui Hong (Dean of the Center)
06:50—08:00	Meditation of the Word and Prayer time I
08:00—09:00	Breakfast
09:00—09:30	Morning Exercise
09:30—10:50	Morning Lecture: Pastor Kwang-soo Chun
10:50—13:00	Meditation of the Word and Prayer time II
13:00—14:00	Lunch
14:00—15:00	Field Work: Gardening

Appendix D-1: A Typical Schedule of Adventist Training Center-Continued

15:00—17:00	Meditation of the Word and Prayer time III
17:00—18:00	Supper
18:00—18:30	Watching Video
18:30—19:30	Evening Lecture: Pastor Jung-mo Ku
19:30—21:30	Group Activity
21:30—	Go to bed

Day 7: Saturday

05:00—05:30	Getting-up and Washing one's face
05:30—06:50	Dawn Worship: Pastor Kwang-ui Hong (Dean of the Center)
06:50—08:00	Meditation of the Word and Prayer time I
08:00—09:00	No Breakfast
09:00—10:50	Sabbath School
10:50—12:20	Worship Service: Pastor Jung-mo Ku
12:20—14:00	Lunch
14:00—17:00	Writing Devotional Letter and Staying with Nature
17:00—18:00	Supper
18:00—18:30	Watching Video
18:30—19:30	Cross Ceremony
19:30—21:30	Prayer Time
21:30—	Go to bed

Day 8: Sunday

05:00—05:30	Getting-up and Washing one's face
05:30—06:50	Devotional Worship: Pastor Kwang-ui Hong (Dean of the Center)
06:50—08:00	Cleaning
08:00—09:00	Breakfast
09:00—Going	Home

Appendix D-2: Training Schedule in Korean

- Main theme: The Doctrine of Holy Spirit

- When: June 24-July 1, 2006

요일 시간	24(일)	25(월)	26(화)	27(수)	28(목)	29(금)	30(안)	1(일)	
AM 5:00	환 영 합 니 다 ! 등 록	기 상							
5:30		새 벽 말 씀							헌신예배 홍광의 목사
6:50		홍광의 목사							
8:00		말씀 명상과 기도 훈련(기도실)							청 소
8:30		(회개 목록, 회개 기도)							
9:00		아 침 식 사					금 식	아침식사	
9:30									
10:50		웰빙 스트레칭					안 식 일 학 교		
12:00		오 전 강 의							
PM 1:00		전광수 목사							
2:00		말씀 명상과 기도 훈련(기도실)					설교예배 구점모 목사	속 히 본 향 으 로 . . .	
3:30		(명상 노트, 명상 시)							
5:00		점 심 시 간					점심시간		
6:00		노작 활동					헌신 편지 및 천연제와 함께		
6:30		말씀 명상과 기도 훈련 (기도실)							
7:00	저 녁 식 사								
7:50	개회예배 홍광의 목사	영 상 물							
8:30		저녁 말씀 구점모 목사					십자가 예식		
9:30	O.T. 및 소개	말씀 명상과 기도 훈련 (기도실)				조별 활동	기도실		
		조별활동							
	취 침								

Appendix D-3: A Typical Schedule of Madalpy Sahmyook Training Center

Day 1:

09:00—	Start from School
12:00—13:00	Lunch
13:00—15:00	Welcome and Registration/ Opening Ceremony/ Orientation/ Arrangement of Rooms
15:00—16:30	Training for Community Adaptation
16:30—18:00	Training for Cultivating Cooperation
18:00—19:00	Supper
19:00—20:00	Free Time
20:00—21:30	One Choice of Mountain Climbing at Night, Education for Preventing from Sexual Violence, or Education from Internet Addiction
21:30—22:00	Time for Meditation/ Roll Call
22:00—	Go to bed

Day 2:

06:00—07:30	Getting Up/ Exercise
07:30—09:00	Breakfast
09:00—12:00	Work-Study Program: Golf and Archery
12:00—13:30	Lunch
13:30—18:00	Challege Time: Downhill Competition & Rafting
18:00—19:00	Supper
19:00—20:00	Free Time
20:00—21:30	Celebration Night: Talents Contest/ Camp Fire/ Time for Pledge
21:30—22:00	Time for Meditation/ Roll Call
22:00—	Go to bed

Day 3:

06:00—07:30	Getting Up/ Exercise
07:30—09:00	Breakfast
09:00—11:30	Drawing the Memory: One Choice of Nature Walk, Rolling Paper, or Happy Field Day
11:30—12:00	Journal Experience/ Cleaning & Arranging
12:00—13:30	Closing Ceremony/ Lunch/ Go home

Appendix D-4: The Schedule of Madalpy Sahmyook Training Center in Korean

기본 수련 일정표

<2박 3일>

시간	제 1 일	제 2 일	제 3 일
06:30~07:00		기상/ 아침체조	06:30~07:00 기상/ 아침체조
07:00~08:00			07:00~08:00
08:00~09:00		아침식사	08:00~09:00 아침식사
09:00~10:00	학교 출발		09:00~10:00 추억그리기(택1)
10:00~11:00		체험활동 교무 교원	10:00~11:00 1. 숲속체험 2. 정글바위벽 3. 열대우림하
11:00~12:00			11:00~12:00 소감문작성/숙소정리
12:00~13:00	점심식사(도시락)	점심식사	12:00~13:00 퇴소식/ 점심식사
13:00~14:00	수련원 도착/입소식		13:00~14:00 추억을 간직하고
14:00~15:00	생활안내/숙소배정	도전 한미당	14:00~15:00 기타 프로그램
15:00~16:00	공동체 적응 훈련 (정지작업 및 방법)	절간	15:00~16:00
16:00~17:00	협동 배양 훈련	레프팅	16:00~17:00
17:00~18:00	(단체중년기, 협동재가자기 놀)		17:00~18:00
18:00~19:00	저녁식사	저녁식사	18:00~19:00
19:00~20:00	자유시간	자유시간	19:00~20:00
20:00~21:00	■ 야간 산책 및 달력훈련 ■ 성폭력 예방 교육 ■ 인터넷 중독 예방 교육 - 택 1 -	축제의 밤 장카자강, 캠프파이어 다짐의 시간	20:00~21:00 준비물
21:00~22:00	명상의 시간/ 점호	명상의 시간/ 점호	21:00~22:00 학교 : 교과(1,2,3,4,5,6,7,8,9,10,11,12) 개인 : 도시락, 물, 음료 (제육볶음, 세면도구, 빗자루, 손 수건, 수건세탁, 화장실, 샤워실, 수건, 수건, 화장실, 샤워실)
22:00~23:00			22:00~23:00
23:00~24:00	꿈의 나라로...	꿈의 나라로...	23:00~24:00

※ 좀 더 나은 수련을 위해 교육 프로그램 및 교육 시간을 조절 할 수 있습니다

마 달 피 삼 육 청 소 년 수 려 원

Appendix D-5. Neighbor to Neighbor Program in Berrien Springs, MI
NEIGHBOR TO NEIGHBOR
1. Location and Manager:

- a. Address: 9147 US 31 N, P.O. Box 46, Berrien Springs, MI 49103
- b. Telephone: 269) 471-7411 Fax: 269) 417-7431
 Email: acs_n2n@misda.org
 Website: NeighborToneighborOnline.org
- c. Thrift Store Manager: Laura Meyer
- d. Coordinator: Lucy Caesar
- e. Board Chair: Dr. Reger C. Smith

2. Kinds of Programs
a. Family Emergency Assistance Program

free food, clothing, furniture, small appliances, household items, baby items.

b. Thrift Store

Tuesday: 10am – 6pm

Thursday: 10am – 8pm

c. ADRA Partnership

donate clothing in many countries

Questions:
1. How many volunteers are involved?

- All together: 60-70 people
- Gentleman: 8-10 people
- Ladies: 50-60 people

2. How many are paid staffs?

- Ladies: 3 ladies- 1 full time, 2 half time, janitor
- Gentlemen:

3. Is this program sponsored by PMC?

PMC, Village founding churches, supporting churches: Eau Claire, Stevensville, Chickaming, Berrien Springs Spanish

4. The schedule of staff and volunteers on Tuesday and Thursday

- Arriving time at the office: 9 am
- Morning worship? Tuesday and Wednesday, 9:15
- Meeting? As needed
- How many hours do they work? 2-40 hours per week
- About their lunch? Bring your own lunch
- Quarterly potlucks

Appendix D-5: Neighbor to Neighbor Program in Berrien Springs, MI-Continued**5. Finances: Annual Finance Plan**

- a) Building rent or owned? Owned
- b) Electricity
- c) Insurance
- d) Gas
- e) Water
- f) Running fee
- g) Advertisement
- h) Etc.

6. Salary for paid staffs

- a) How many? Full time Executive Director
Part time Family services coordinator, Assistant, Janitor
- b) How much?

7. Income from Thrift Store

- a) a month?
- b) a year total?

8. How many families did you support in a year? 1,000 +/-**9. How many people use Thrift Store and other programs?****10. What is your future plan or vision?**

To increase the programs we offer to include: counseling; money management; health, wellness and nutrition; Bible classes; parenting classes; stress management.

11. Give some advice to plant a new community service center in South Korea.

Appendix E

Community Service Center Planner

No	Title	Appendix
1	Operation Planner for the Community Service Center (2008-2011)	E-1
2	Budget for the Community Service Center	E-2
3	Fund-Raising Planner	E-3
4	Neighborhood School Planner	E-4
5	Neighborhood Counseling Program Planner	E-5
6	Wanted Form	E-6
7	Volunteer Orientation Planner	E-7
8	Supporter Application Form	E-8
9	Neighborhood School Application Form	E-9
10	Neighbor to Neighbor Report Form	E-10
11	Neighborhood School Report Form	E-11
12	Retraining Planner	E-12
13	Evaluation Survey Tools	
	• Neighbor to Neighbor Survey	E-13
	• Neighborhood School Survey	E-14
	• Neighborhood Counseling Survey	E-15

Appendix E-1: Operation Planner for the Community Service Center

1. First Year: Planning

Quarters	Activities	Responsible Person
1 st Quarter	<ul style="list-style-type: none"> • Setting a four-year plan • Composing preparation committee: two churches in one district of the WCKC 1 director, 1 manager, 1 clerk, 9 members (pastors-2, elders-4, deacon(ess)-4, laity-2) • Setting and sharing community service center's vision and mission in two churches • Interviewing community leaders: mayor, chamber of commerce manager, local banker, principal of public school, president of nearest college, local judge, welfare office, transportation official, health director, radio executive, editor of local newspaper, council of churches 	
2 nd Quarter	<ul style="list-style-type: none"> • Visiting other service centers: Noksaek Gage (used materials distributors), Hamgge Saneun Saramdeul [People living together] (www.angel119.or.kr, Keumchon-gu, Seoul, South Korea, telephone 02-805-7272) • Selection of staffs: 1 director, 2 paid staff, 5 volunteers • Announcing recruit of volunteers: men (20 persons), women (40 persons) 	
3 rd Quarter	<ul style="list-style-type: none"> • Plan for regular meeting: staffs and volunteers • Preparation of 1st workshop: October 8-9, 2008 • Preparation of one office and telephone • Plan for 3 neighborhood programs: "Neighbor to Neighbor" "Neighborhood School" "Neighborhood Counseling" • Volunteers orientation: first week of September, 2008 • Recruit for supporters: 300 members 	
4 th Quarter	<ul style="list-style-type: none"> • Composing community survey teams: 4 teams each 10 persons • 1st Workshop: October 8-9, 2008 topic: Fund-Raising • 1st fund-raising: Nov-Dec, 2008 	

Appendix E-1: Operation Planner for the Community Service Center -*Continued*

2. Second Year: Establishment

Quarters	Activities	Res. Person
1 st Quarter	<ul style="list-style-type: none"> • Operation of 4 surveys in rural area: <ol style="list-style-type: none"> 1) personal concerns and worries survey: 100 people 2) community significant strengths and urgent needs survey: 10 community leaders 3) church preference and cognition survey: 80 people 4) community service evaluation survey: 80 people • 2nd workshop: March 23-24, 2009 topic: Community Service: Orientation and Strategy • 2nd fund-raising: January-March, 2009 	
2 nd Quarter	<ul style="list-style-type: none"> • Operation of 4 surveys in urban area: <ol style="list-style-type: none"> 1) personal concerns and worries survey: 200 people 2) community significant strengths and urgent needs survey: 20 community leaders 3) church preference and cognition survey: 150 people 4) community service evaluation survey: 150 people • 3rd workshop: May 25-27, 2009 topic: Matching the Community Needs • Settlement of accounts of fund-raising 	
3 rd Quarter	<ul style="list-style-type: none"> • Surveys assessment • Preparation of "Neighbor to Neighbor" program: Composing of regional places for gathering materials Beginning for gathering donation and materials 	
4 th Quarter	<ul style="list-style-type: none"> • Renting or buying community service center • Staff regular meetings: once a week 	

Appendix E-1: Operation Planner for the Community Service Center -Continued

3. Third Year: Opening

Quarters	Activities	Res. Person
1 st Quarter	<ul style="list-style-type: none"> Opening 1st program: "Neighbor to Neighbor," March 2010 Tuesday and Thursday open Volunteers working: Mon, Wednesday Preparation for "Neighborhood School" 	
2 nd Quarter	<ul style="list-style-type: none"> Advertize "Neighborhood School": advertisement and enrollment Preparation for "Neighborhood School" subjects Survey of "Neighbor to Neighbor" 	
3 rd Quarter	<ul style="list-style-type: none"> Opening 2nd program: "Neighborhood School," September, 2010 English conversation class Japanese class Calligraphy class Cooking class English Bible class 	
4 th Quarter	<ul style="list-style-type: none"> Preparation of website: www.neighbors.com Evaluation: "Neighbor to Neighbor" and "Neighborhood School" 	

4. Fourth Year: Advancing

Quarters	Activities	Res. Person
1 st Quarter	<ul style="list-style-type: none"> Opening 3rd program: "Neighborhood Counseling" March 2011 12 hours hot-line 2 days operation system: Tuesday and Thursday 	
2 nd Quarter	<ul style="list-style-type: none"> Operation of 3 kinds of holistic neighborhood programs: 1st program: "Neighbor to Neighbor" 2nd program: "Neighborhood School" 3rd program: "Neighborhood Counseling" Operating website: www.neighbors.com 	
3 rd Quarter	<ul style="list-style-type: none"> Preparation for 2nd, 3rd community service centers in the WCKC "Neighborhood Counseling" 24 hours hot-line "Neighborhood Counseling" 5 days operation Operating a program linking to hospitals and welfare centers 	
4 th Quarter	<ul style="list-style-type: none"> Operation of dream team for 2nd, 3rd community service centers Retraining program: staffs, volunteers, service men and women Evaluation: 4-year-program evaluation and replanning 	

Appendix E-2: Budget for the Community Service Center

Budget Details	Community Service Center Budget				Total
	2008	2009	2010	2011	
Building Rent (\$300 each month)		\$900	\$3,600	\$3,600	\$8,100
Paid Staffs (3 Persons: 1 full-\$500, 2 half-\$250)	\$6,000	\$12,000	\$12,000	\$12,000	\$42,000
Office Supplies	\$500	\$1,000	\$700	\$300	\$2,500
Operational Expenses (\$300 each month)		\$1,800	\$3,600	\$3,600	\$9,000
Insurance		\$300	\$300	\$300	\$900
Advertising		\$2,000	\$300	\$300	\$2,600
Emergency Fund		\$500	\$500	\$500	\$1,500
Preparation Fee	\$1,000				\$1,000
Sub-total	\$7,500	\$18,500	\$21,000	\$20,600	\$67,600
Total	\$67,600				

Appendix E-3: Fund-Raising Planner

Fund-Raising Activities	2008	2009	Total
North-Pacific Division Fund	\$3,000	\$2,000	\$5,000
Donation	\$5,000	\$3,000	\$8,000
Membership Donation	\$3,000	\$3,000	\$6,000
Government Support	\$5,000	\$5,000	\$10,000
Nationwide Fund-Raising Program	\$20,000	\$10,000	\$30,000
Korean Union Conference Support	\$10,000	\$10,000	\$20,000
General Conference Project			
Last Will Support			
Neighbor to Neighbor Program Income (\$500 each month in 2010 and 2011)			\$12,000
Sub-total	\$46,000	\$33,000	\$91,000
Total	\$79,000		

Appendix E-4: Neighborhood School Planner
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- The first session begin: First week of September 2010
- The first session period: September to December 2010 (Three months)

Name of Class	Class Time	Instructor	Number of Students	Classroom
English Conversation Class	<ul style="list-style-type: none"> • Tuesday 3-5 pm • Thursday 3-5 pm 	Moses Primo	20	Room 1
English Bible Study Class	<ul style="list-style-type: none"> • Tuesday 10-12 am • Thursday 10-12 am 	John Chung	15	Room 1
Japanese Language Class	<ul style="list-style-type: none"> • Tuesday 7-8 pm • Thursday 7-8 pm 	Bong Jang	20	Room 1
Calligraphy Class	<ul style="list-style-type: none"> • Tuesday 1-3 pm 	Jang Chung	20	Room 1
Cooking Class	<ul style="list-style-type: none"> • Thursday 2-4 pm 	Soon Lee	40	Kitchen

Appendix E-5: Neighborhood Counseling Planner

I. Counseling Program in Residence

Counseling Programs	Year 2010	Year 2011
Telephone Counseling	☐ Establish 12-hour-toll-free Telephone Service ☐ Employ Counseling Specialist ☐ Collect Volunteers: Four churches involved ☐ Preparing Website	☐ Establish 24-hour-toll-free Telephone Service ☐ Employ Counseling Specialist ☐ Volunteers Education Program ☐ Running Website
Visitation Counseling	☐ Counseling with appointment ☐ Commission Program: Sinae District church pastors as Counselors -Alpha Church -Beta Church -Gamma Church -Delta Church ☐ Employ Counseling Specialist	☐ Counseling with appointment ☐ Commission Program: Sinae District church pastors as Counselors -Alpha Church -Beta Church -Gamma Church -Delta Church ☐ Employ Counseling Specialist
Neighborhood Counseling Center	☐ Every Tuesday, Thursday (2 days) ☐ Specialties in Counseling -Mental-Health Counseling -Marriage and Family Counseling -School Counseling -Vocational Counseling ☐ Prepare a Program linking to Hospitals, Welfare Centers	☐ Monday through Friday (5 days) ☐ Specialties in Counseling -Mental-Health Counseling -Marriage and Family Counseling -School Counseling -Vocational Counseling ☐ Running a Program linking to Hospitals and Welfare Centers

Appendix E-5: Neighborhood Counseling Planner -Continued

II. The Linking Program

- ☐ Hopeline Young People Counseling Center
www.hopeline.co.kr
- ☐ Counseling Center for Family Violence
www.hopeline.co.kr

III. Specialties in Counseling

1. Mental-Health Counseling
 - 1) Addictions Counseling
 - 2) Health Counseling
 - 3) Obsessive-Compulsive Disorder
 - 4) Phobias and Other Panic Victims
 - 5) Counseling HIV+/AIDS Patients
 - 6) Personality Disorders
 - 7) Aging and Later Life
 - 8) Death and Dying
2. Marriage and Family Counseling
 - 1) Family Dynamics
 - 2) Marriage and Marital Counseling
3. Student Development Practice in Higher Education
4. School Counseling
 - 1) Teaching Children Self-Control through Counseling
 - 2) Counseling Adolescents
 - 3) Counseling College Students
5. Vocational Counseling
6. Other anticipated services:
Public health nurse, Child welfare (Child Guidance, Child Abuse, Public child welfare services, Minority Groups, Retirement and Preparation, Single Parents, Sex Counseling, Transportation for the elderly and the poor, Unmarried Mothers, Crisis Intervention, Employment Service, Family Service Association, Goodwill Industries, Legal Aid Society, Old-Age Assistance, Planned Parenthood, Public Health Nursing Service

-Source: Marcus D. Bryant and Charles F. Kemp, *The Church and Community Resources* (St. Louis, MO: The Bethany Press, 1977), pp. 44-82.

-Source: Nicholas A. Vacc and Larry C. Loesch, *A Professional Orientation to Counseling* (Levittown, PA: Accelerated Development, 1994), 2-4.

-Source: Judah L. Ronch ed., *The Counseling Sourcebook: A Practical Reference on Contemporary Issues* (New York, NY: The Crossroad Publishing Company, 1994)

Appendix E-5: Neighborhood Counseling Planner -Continued

IV. A Two-year Program of Counselor Education

1. First-year Preparation
 - 1) Didactic Instruction, 2) Practicum
2. Second-year Preparation
 - 1) Didactic Instruction, 2) Practicum

-Source: David Donald Malcolm, "A Two-year Program of Counselor Education," Gail F. Farwell ed., *The Counselor's Handbook* (New York, NY: Intext Educational Publishers, 1974), 109-117.

V. Phases of the Counseling Relationship

Phase	Relationship (Description)	Thherapeutic Goals for the Relationship
Phase I Initial contact	-Acquaintances -Testing	1. Saying hello 2. Encouraging self-disclosure 3. Initial transference and resistance issues
Phase II Commitment	Teacher/student -Negotiating	1. Assessment 2. Treatment planning
Phase III Intimacy	Conspirators	1. Identification of continuing transference issues 2. Therapist self-disclosure
Phase IV Untying	-Coworkers -Confronting	1. Encouraging client independence 2. Relating "here and now" relationship to treatment goals 3. Resolution of transference
Phase V Termination		1. Saying goodbye 2. Resolving unfinished business

-Source: Mark E. Young, *Counseling Methods and Techniques: An Eclectic Approach* (New York, NY: Macmillan Publishing Company, 1992), 27.

VI. Pastoral ministry in the community of faith

1. Pastoral ministry
2. Pastoral care
3. Pastoral counseling

Appendix E-6: Wanted Form

WANTED!

- ☐ Wanted for Community Service Center Volunteers!
- ☐ Do you want Joy and Satisfaction in your life?
- ☐ Come and Join the blessings of service for Community and God!

"He who gives himself with his alms feeds three, himself, his hungering neighbor,
and Me!" - Ellen G. White, *Thoughts from the Mount of Blessing*, 73.

- ☐ Volunteers of Ladies: 40 Persons
- ☐ Volunteers of Gentlemen: 20 Persons
- ☐ Send us your application: u2john@hanmail.net
- ☐ Contact Us: 02) 337-6063

ALPHA Community Service Center
100-1 Changjun-dong, Mapo-gu, Seoul, 131-240, South Korea
☎ 02) 337-6063 E-mail: u2john@hanmail.net

Appendix E-7: Volunteer Orientation Planner

Theme	Volunteer Orientation	When	First week of September 2008 (1 day)
Where	Alpha SDA Church	Target Groups	All volunteers
Instructors	☐ Guest Instructor: James Hwang (President of WCKC) Philip Park (Elder at Uljin SDA Church) ☐ Supporting Instructors: Sinae District Church pastors		
Sub-topics	☐ Biblical Backgrounds of Christian Voluntarism ☐ The Power of Doing Good ☐ Training Volunteers		
Resources	☐ Marlene Wilson ed. <i>Volunteer Orientation and Training</i> (Loveland, CO: Group Publishing, Inc., 2004) ☐ Bill Hybels, <i>The Volunteer Revolution</i> (Grand Rapids, MI: Zondervan, 2004) ☐ William H. Brackney, <i>Christian Voluntarism</i> (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997)		

Day 1: The first week of September 2008

14:00—15:00	Registration and Opening Worship
15:00—17:30	Lecture 1: Biblical Backgrounds of Christian Voluntarism Group Discussion 1: Interviewing Prospective Volunteers
17:30—19:00	Supper and Rest
19:00—20:30	Lecture 2: Servanthood-The Great Gamble Group Discussion 2: Deciding Where Volunteers Can Serve in Your Church ☐ Designing Job Descriptions that Work ☐ How to Energize your Volunteer Ministry ☐ Creating a Volunteer-friendly Church Culture ☐ Two Dozen Tips for Trainers
20:40—21:30	Lecture 3: Nine strategic steps that let you deliver on-target training sessions-every time

Appendix E-8: Supporter Application Form

Supporter of Neighbor to Neighbor Application

Date _____

Name in Full _____

Home phone _____

Work phone _____

Address _____ Zip _____

Occupation _____

Hobbies _____

Area of Supports

1. Financial Support

- ☐ Once for all : How much _____
- ☐ Once a year : How much _____
- ☐ Once a month: How much _____
- ☐ Once a week : How much _____
- ☐ Others : How much _____

2. Labor or Talent Support

- ☐ Once for all : When and What kinds of Job _____
- ☐ Once a year : When and What kinds of Job _____
- ☐ Once a month : When and What kinds of Job _____
- ☐ Once a week : When and What kinds of Job _____
- ☐ Others : When and What kinds of Job _____

3. Counseling Support

☐ Financial Counseling	☐ Job Counseling
☐ Family Counseling	☐ School Counseling
☐ Other Counseling	

4. Material Support

☐ Food, cans, bread	☐ Clothes, shoes
☐ Furniture	☐ Electronics
☐ Others	

ALPHA Community Service Center

100-1 Changjun-dong, Mapo-gu, Seoul, 131-240, South Korea

☎ 02) 337-6063

E-mail: u2john@hanmail.net

Appendix E-9: Neighborhood School Application Form

Application for Neighborhood School

Date _____

Name in Full _____

Home phone _____ E-mail _____

Address _____ Zip _____

Occupation _____ Work phone _____

Educational Background _____

Which classes are you interested in?

✓	Name of Class	Class Time	Instructor	No. of Students	Classroom
	English Conversation Class	• Tue, 3-5 pm • Thu, 3-5 pm	Moses Primo	20	Room 1
	English Bible Study Class	• Tue, 10-12 am • Thu, 10-12 am	John Chung	15	Room 1
	Japanese Language Class	• Tue, 7-8 pm • Thu, 7-8 pm	Bong Jang	20	Room 1
	Calligraphy Class	• Tue, 1-3 pm	Jang Chung	20	Room 1
	Cooking Class	• Thu, 2-4 pm	Soon Lee	40	Kitchen

Would you recommend other classes? _____

ALPHA Neighborhood School

100-1 Changjun-dong, Mapo-gu, Seoul, 131-240, South Korea

☎ 02) 337-6063

E-mail: u2john@hanmail.net

Appendix E-10: Neighbor to Neighbor Report Form
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Weekly Report Form of Alpha Neighbor to Neighbor

Date _____

	Tuesday	Thursday	Total
Number of Staff	() people Name: _____	() people Name: _____	() people
Number of Customers	() people	() people	() people
Number of Volunteers	() people Name: _____	() people Name: _____	() people
New Donations			
Income in total			
Special Concerns			
Comments			

Appendix E-11: Neighborhood School Report Form

The Neighborhood School Weekly Report

Date _____

Name of Class	Class Time	Instructor	No. of Students		Classroom
			Tue	Thu	
English Conversation Class	• Tue, 3-5 pm • Thu, 3-5 pm	Moses Primo			Room 1
English Bible Study Class	• Tue, 10-12 am • Thu, 10-12 am	John Chung			Room 1
Japanese Language Class	• Tue, 7-8 pm • Thu, 7-8 pm	Bong Jang			Room 1
Calligraphy Class	• Tue, 1-3 pm	Jang Chung			Room 1
Cooking Class	• Thu, 2-4 pm	Soon Lee			Kitchen

Write the enrolled students' name:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.
- 12.
- 13.
- 14.
- 15.
- 16.
- 17.
- 18.
- 19.
- 20.

Appendix E-12: Retraining Planner
--

Theme	Community Service Center: A Holistic Program for People	When	4th quarter, 2011 (2 days)
Where	Mapo SDA Church	Target Groups	Staff, Volunteers, Church members
Instructors	☐ Guest Instructors: Matthew Um (President of ECKC) ☐ Local Church Pastor: Daniel Oh ☐ Support Instructors: Sinae District Church Pastors		
Sub-topics	☐ The Functions of Leadership ☐ Designing the Training Group ☐ The Bridge: An Assertive Outreach Program in an Urban Setting		
Resources	☐ Leorand I. Stein, and Mary Ann Test eds. <i>The Training in Community Living Model: A Decade of Experience</i> (San Francisco, CA: Jossey-Bass Inc., Publishers, 1985) ☐ Adult Education Association, <i>Training Group Leaders</i> (Nashville, TN: The Service Department, General Board of Education of the Methodist church, 1955) ☐ Pierre Casse, <i>Training for the Multicultural Manager</i> (Washington, DC: The Society for Intercultural Education, Training and Research, 1982)		

Day 1:

14:00—15:00	Registration and Opening Worship
15:00—17:30	Lecture 1. The Functions of Leadership Workshop 1. Participative Management: Who wants to participate?
17:30—19:00	Supper and Rest
19:00—21:00	Lecture 2. The Evolution of the Training in Community Living Model ☐ The Long-Term Treatment in a Community Support Program ☐ Rural Community Support Programs ☐ The Bridge: An Assertive Outreach Program in an Urban Setting

Day 2:

09:00—12:00	Lecture 3. Participative Management: Who wants to participate? Group Discussion
12:00—14:00	Lunch and Rest
14:00—17:00	Workshop 2. The Role of the Trainer and the Training Process Group Reports: Measuring Leadership Performance

Appendix E-13: Neighbor to Neighbor (NtoN) Survey

Date _____

• Are you _____?

☐ Staff of NtoN☐ Customer☐ Community neighbor☐ Other

1. How often do you visit the Neighbor to Neighbor program?

☐ Twice a week☐ Once a week☐ Once a month☐ Other: _____

2. What do you think about the materials (clothes, furniture, electronic equipments, etc)?

☐ Excellent☐ Good☐ Not so bad☐ No use

3. Are the staff and volunteers kind and helpful?

☐ Yes☐ No

4. Are the business days (Tuesday and Thursday) and business hours (10 A.M. -6 P.M.) convenient?

☐ Yes☐ No

Any comments: _____

5. How did you get to know the Neighbor to Neighbor program?

☐ By friend☐ Advertisement☐ By accident☐ Other: _____

6. Are there any other materials needed?

Lists: 1) _____ 2) _____ 3) _____

7. Is the price reasonable?

☐ Cheap☐ Reasonable☐ Expensive

8. Are you interested in any volunteering jobs in the Neighbor to Neighbor program?

☐ Yes☐ No

What kind of volunteer? _____

9. Is the Neighbor to Neighbor program useful in the community?

☐ Yes☐ No

10. What is your suggestion to the Neighbor to Neighbor program?

Thank you.

Appendix E-14: Neighborhood School (NS) Survey

Date _____

• Are you _____?

- ☐ Staff or teacher of NS
☐ Community neighbor

- ☐ Student
☐ Other

1. Are you satisfied with the Neighborhood School program?

- ☐ Yes ☐ No

2. How many classes are you enrolled in?

☐ English Conversation class	☐ English Bible class
☐ Japanese language class	☐ Calligraphy
☐ Cooking class	

3. What other subjects do you like to join?

1) _____ 2) _____ 3) _____

4. Are the teachers kind and enthusiastic?

- ☐ Yes ☐ No

5. How did you get to know this Neighborhood School program?

- ☐ By friend ☐ Advertisement ☐ By accident
☐ Other: _____

6. Do you like the time schedule?

- ☐ Yes ☐ No

Comments: _____

7. Is the Neighborhood School program useful in the community?

- ☐ Yes ☐ No

8. Are you planning to join the classes next term?

☐ English Conversation class	☐ English Bible class
☐ Japanese language class	☐ Calligraphy
☐ Cooking class	

9. Are you interested in volunteering jobs?

☐ Teaching job	☐ Substitute teacher
☐ Helper	☐ Other: _____

10. What is your suggestion to the Neighborhood School?

Thank you!

Appendix E-15: Neighborhood Counseling (NC) Survey

Date _____

• Are you _____?

☐ Staff of NC☐ Customer☐ Community neighbor☐ Other

1. How often do you visit the Neighborhood Counseling?

☐ Twice a week☐ Once a week☐ Once a month☐ Other: _____

2. What do you think about the Counseling service?

☐ Excellent☐ Good☐ Not so bad☐ Bad

3. Are the staff, counselor, and volunteers kind and helpful?

☐ Yes☐ No

4. Are the business days (Tuesday and Thursday) and business hours (10 A.M.-6 P.M.) convenient?

☐ Yes☐ No

Any comments: _____

5. How did you get to know the Neighborhood Counseling program?

☐ By friend☐ Advertisement☐ By accident☐ Other: _____

6. Are there any other services needed?

Lists: 1) _____ 2) _____ 3) _____

7. Is the counseling room clean and neat?

☐ Very satisfied☐ Good☐ Not so bad☐ Bad

8. Are you interested in any volunteering jobs in the Neighborhood Counseling?

☐ Yes☐ No

What kind of volunteer? _____

9. Is the Neighborhood Counseling useful in the community?

☐ Yes☐ No

10. What is your suggestion to the Neighborhood Counseling?

Thank you.

Appendix F

**Evaluation Survey Tools,
Report Papers: Pastor, Church, and Meetings**

No	Title	Appendix
Evaluation Survey Tools		
1	Pre-Project Survey	F-1
2	Mid-Term Evaluation	F-2
3	Final Evaluation	F-3
4	Pre-planning Checklists	F-4
Report Papers: Pastor, Church, and Meetings		
1	The Monthly Pastor's Report Paper	F-5
2	The Quarterly Church Report Paper	F-6
3	Report Paper of Meetings	F-7

Appendix F-1: Pre-Project Survey

Date: _____

1. Gender (성별)	
☐ Male (남)	☐ Female (여)
2. Church Position (교회직분)	
☐ Layperson (평신도)	☐ Young adults (청장년, 25-45 세)
☐ Elder, Deacon, Deaconess (장로, 남, 여 집사)	☐ Pastor (목사)
3. Years of Adventist (신앙생활정도)	
☐ Below 1 year (1 년 이하)	☐ 1-2 years (1 년 이상~2 년)
☐ 3-9 years (3~9 년)	☐ 10 years or more (10 년 이상)

I. About the program (Program 에 대하여)

1. Is this program of "church revival and community involvement" the most necessary topic to Adventists?

(재림교인에게 가장 필요한 주제에 대한 프로그램인가?)

☐ Yes (예) ☐ No (아니요)

2. Are the goals and purposes realistic? ☐ Yes (예) ☐ No (아니요)

(실현 가능한 목표인가?)

If not, which one needs to change: _____

(아니었다면, 어느 목표가 변경되어야 하는가?)

3. Are the strategies set appropriate for the goal?

(목표에 맞게 전략은 맞게 구성되었는가?)

☐ Yes (예) ☐ No (아니요)

4. Are the anticipated outputs set available? ☐ Yes (예) ☐ No (아니요)

(예상되는 결과들은 알맞게 설정되었는가?)

5. Are the activities realistic and practical? ☐ Yes (예) ☐ No (아니요)

(Activities 는 실현 가능하며 실제적으로 구성되었는가?)

6. Are measurable indicators reasonable? ☐ Yes (예) ☐ No (아니요)

(평가 계획은 합리적인가?)

7. Are there any activities to remove? _____

(제거되어야 할 활동계획이 있는가?)

8. Are there any activities to revise? _____

(수정되어야 할 활동계획이 있는가?)

Appendix F-1: Pre-Research Survey-Continued

II. About private life of faith (개인 신앙생활에 대하여)

1. How many times do you go to church?
(일주일에 교회 가는 횟수는?)
☐ Tues evening ☐ Vesper ☐ Sabbath day ☐ Dawn prayer meeting
 (화요일 저녁) (금요일 저녁) (안식일 예배) (새벽기도회)
2. Do you attend Weekly Bible Study group?
(구역반 예배에 꼭 참석하는가?) ☐ Yes (예) ☐ No (아니요)
3. How many times a week do you read the Bible?
(1 주일에 성경 읽는 시간은 얼마나 되나요?)
☐ Everyday ☐ About 5 days ☐ 2-3 days ☐ Below 1 day
 (매일) (주 5 회) (주 2-3 회) (주 1 회 이하)
4. How many times a week do you read EGW's writings?
(1 주일에 “예언의 신” 읽는 시간은 얼마나 되나요?)
☐ Everyday ☐ About 5 days ☐ 2-3 days ☐ Below 1 day
 (매일) (주 5 회) (주 2-3 회) (주 1 회 이하)
5. How often do you usually have home morning or evening worship?
(조식 가정예배는 드리십니까?)
☐ Everyday ☐ 3-5 times ☐ 1 time ☐ Never
 (매일 드린다) (주 3~5 회) (주 1 회) (전혀 안드림)
6. Do you give tithe to God?
(십일금을 하나님께 드리십니까?)
☐ Absolutely (정확하게 정직하게 드린다) ☐ Almost absolutely (정직한 편이다)
☐ A little (조금만 드린다) ☐ Never (전혀 드리지 못한다)
7. Do you give combined budget, church growth, and offering for service?
How much percentage of your income?
(월정헌금, 교회성장헌금, 도르가 헌금(봉사헌금)을 드리십니까? 수입에 약 %
입니까?)
☐ Yes (예) : _____ % ☐ No (아니요)
8. How many hours do you spend for evangelism in a week?
(전도에 바치는 시간은 일주일에 얼마나 되나요?)
☐ 10 hrs more ☐ 5 hrs ☐ 2-3 hrs ☐ Below 1 hour
 (주 10 시간 이상) (주 5 시간) (주 2-3 시간) (주 1 시간 이하)

Appendix F-1: Pre-Research Survey-Continued

9. How many hours do you spend for community service in a week?

(지역 봉사활동에 바치는 시간은 일주일 중 얼마나 되나요?)

- ☐ 10 hrs more ☐ 5 hrs ☐ 2-3 hrs ☐ Below 1 hour
 (주 10 시간 이상) (주 5 시간) (주 2-3 시간) (주 1 시간 이하)

10. How many hours do you watch television in a day?

(하루에 텔레비전 시청하는 시간은 얼마인가요?)

- ☐ 3 hrs more ☐ 2-1 hrs ☐ Below 1 hour ☐ Never
 (3 시간 이상) (2-1 시간) (1 시간 이하) (시청 안함)

11. How many hours a day do you spend playing games and surfing the Internet?

(하루에 몇 시간을 인터넷 게임이나 surfing 에 사용합니까?)

- ☐ 3 hrs more ☐ 2-1 hrs ☐ Below 1 hour ☐ Never
 (3 시간 이상) (2-1 시간) (1 시간 이하) (사용 안함)

12. Do you participate in special gospel works? If yes, what type?

(기타 선교를 위해 특별히 활동 하는 분야가 있습니까? 있다면 그 활동 분야는?)

- ☐ Yes (예) ☐ No (아니요)

What gospel work? (활동): _____

Thank you!

Appendix F-2: Mid-Term Evaluation
--

Please help us as a mission strategy team by evaluating the following areas:

1. Are Goal, Purpose, and Outputs manifest? Are they practical?

- ☐ Poor
- ☐ Below average
- ☐ Average
- ☐ Above average
- ☐ Excellent

2. Was the preparation thorough?

- ☐ Poor
- ☐ Below average
- ☐ Average
- ☐ Above average
- ☐ Excellent

3. Were proper strategies established according to Goal, Purpose, and Outputs?

- ☐ Poor
- ☐ Below average
- ☐ Average
- ☐ Above average
- ☐ Excellent

4. Is there enough communication between the operation team of mission strategy and congregation?

- ☐ Poor
- ☐ Below average
- ☐ Average
- ☐ Above average
- ☐ Excellent

5. Are the planned strategies carried out according to the operation plan?

- ☐ Poor
- ☐ Below average
- ☐ Average
- ☐ Above average
- ☐ Excellent

6. Are there any side effects or unpredicted problems when activities are applied?

Appendix F-2: Mid-Term Evaluation Survey -Continued

7. Indicate the activities which are progressing well?

8. What are the activities to be revised or abolished?

9. What are your reactions to the mission fields?

10. What do you think of the outputs after the mission strategies were performed according to the plan and time?

Thank you!

Appendix F-3: Final Evaluation

Date: _____

1. Gender (성별)	
☐ Male (남)	☐ Female (여)
2. Church Position (교회직분)	
☐ Layperson (평신도)	☐ Young adults (청장년, 25-45 세)
☐ Elder, Deacon, Deaconess (장로, 남, 여 집사)	☐ Pastor (목사)
3. Years of Adventist (신앙생활정도)	
☐ Below 1 year (1 년 이하)	☐ 1-2 years (1 년 이상~2 년)
☐ 3-9 years (3~9 년)	☐ 10 years or more (10 년 이상)
4. Did you participate in the "Pre-Research Survey"?	
☐ Yes (예)	☐ No (아니요)

I. About the program (Program 에 대하여)

1. Was this program of "church revival and community involvement" really the goals the Adventists wanted?
(재림교인에게 가장 필요한 주제에 대한 프로그램인가?)
☐ Yes (예) ☐ No (아니요)
2. Did the goal have the desired outputs? ☐ Yes (예) ☐ No (아니요)
(실현 가능한 목표인가?)
If not, which output was not achieved? _____
(아니었다면, 어떤 결과가 성취되지 못했는가?)
3. Are the strategies set appropriate for the goal?
(목표에 맞게 전략은 맞게 구성되었는가?)
☐ Yes (예) ☐ No (아니요)
4. Are the anticipated outputs set available? ☐ Yes (예) ☐ No (아니요)
(예상되는 결과들은 알맞게 설정되었는가?)
5. Is there a possibility that we could still reach the goal if we gave it more time and more energy? ☐ Yes (예) ☐ No (아니요)
(만일 시간과 에너지를 더 투자할 수 있다면 도달할 수 있는 목표인가?)
6. Are measurable indicators reasonable? ☐ Yes (예) ☐ No (아니요)
(평가 계획은 합리적인가?)
7. Are there any activities to remove? _____
(제거되어야 할 활동계획이 있는가?)

Appendix F-3: Final Evaluation Survey -Continued

8. Are there any activities to revise? _____
(수정되어야 할 활동계획이 있는가?)

II. About private life of faith (개인 신앙생활에 대하여)

1. How many times do you go to church?
(일주일에 교회 가는 횟수는?)
☐ Tues evening ☐ Vesper ☐ Sabbath day ☐ Dawn prayer meeting
 (화요일 저녁) (금요일 저녁) (안식일 예배) (새벽기도회)
2. Do you attend Weekly Bible Study group?
(구역반 예배에 꼭 참석하는가?) ☐ Yes (예) ☐ No (아니요)
3. How many times a week do you read the Bible?
(1 주일에 성경 읽는 시간은 얼마나 되나요?)
☐ Everyday ☐ About 5 days ☐ 2-3 days ☐ Below 1 day
 (매일) (주 5 회) (주 2-3 회) (주 1 회 이하)
4. How many times a week do you read EGW's writings?
(1 주일에 “예언의 신” 읽는 시간은 얼마나 되나요?)
☐ Everyday ☐ About 5 days ☐ 2-3 days ☐ Below 1 day
 (매일) (주 5 회) (주 2-3 회) (주 1 회 이하)
5. How often do you usually have home morning or evening worship?
(조식 가정예배는 드리십니까?)
☐ Everyday ☐ 3-5 times ☐ 1 time ☐ Never
 (매일 드린다) (주 3~5 회) (주 1 회) (전혀 안드림)
6. Do you give tithe to God?
(십일금을 하나님께 드리십니까?)
☐ Absolutely (정확하게 정직하게 드린다)
☐ Almost absolutely (정직한 편이다)
☐ A little (조금만 드린다) ☐ Never (전혀 드리지 못한다)

Appendix F-3: Final Evaluation Survey -Continued

7. Do you give combined budget, church growth, and offering for service?

How much percentage of your income?

(월정헌금, 교회성장헌금, 도르가 헌금(봉사헌금)을 드리십니까? 수입에
약 % 입니까?)

☐ Yes (예) : _____ % ☐ No (아니요)

8. How many hours do you spend for evangelism in a week?

(전도에 바치는 시간은 일주일에 얼마나 되나요?)

☐ 10 hrs more ☐ 5 hrs ☐ 2-3 hrs ☐ Below 1 hour
(주 10 시간 이상) (주 5 시간) (주 2-3 시간) (주 1 시간 이하)

9. How many hours do you spend for community service in a week?

(지역 봉사활동에 바치는 시간은 일주일 중 얼마나 되나요?)

☐ 10 hrs more ☐ 5 hrs ☐ 2-3 hrs ☐ Below 1 hour
(주 10 시간 이상) (주 5 시간) (주 2-3 시간) (주 1 시간 이하)

10. How many hours do you watch television in a day?

(하루에 텔레비전 시청하는 시간은 얼마인가요?)

☐ 3 hrs more ☐ 2-1 hrs ☐ Below 1 hour ☐ Never
(3 시간 이상) (2-1 시간) (1 시간 이하) (시청 안함)

11. How many hours a day do you spend playing games and surfing the Internet?

(하루에 몇 시간을 인터넷 게임이나 surfing 에 사용합니까?)

☐ 3 hrs more ☐ 2-1 hrs ☐ Below 1 hour ☐ Never
(3 시간 이상) (2-1 시간) (1 시간 이하) (사용 안함)

12. Do you participate in special gospel works? If yes, what type?

(기타 선교를 위해 특별히 활동 하는 분야가 있습니까? 있다면 그 활동 분야는?)

☐ Yes (예) ☐ No (아니요)

What gospel work? (활동): _____

13. Does this program enrich your faith for God and mission work?

(이 프로그램이 당신의 신앙생활과 복음활동에 영향을 미쳤습니까?)

☐ Yes (예) ☐ No (아니요)

Thank you!

Appendix F-4: Pre-planning Checklists

Using the scale of 1 to 7, rate how well you believe your ministry is prepared to think and act strategically. Circle the appropriate number under questions one through four (1 indicates strongly against, 7 strongly for, and 3 or 4 not sure).

1. Is your church ready for strategic planning?

1	2	3	4	5	6	7
---	---	---	---	---	---	---

Comments:

2. Is this ministry willing to take the necessary time to do strategic planning?

1	2	3	4	5	6	7
---	---	---	---	---	---	---

Comments:

3. Is the church willing to spend the necessary funds to think and act strategically?

1	2	3	4	5	6	7
---	---	---	---	---	---	---

Comments:

4. Is this organization willing to meet in the best possible place to accomplish its planning?

1	2	3	4	5	6	7
---	---	---	---	---	---	---

Comments:

5. Which of the strategic thinking process tools would help you in your ministry? Which ones will you try? Which will you not attempt? Why?

6. Do you believe that you would be wise to enlist the help of a consultant in the planning process? Why or why not? If your answer is no and the reason is that you cannot afford one, do you believe that you can afford not to use one?

7. If you desire to begin the strategic planning process, what kind of commitment are you willing to make to the process? What are you willing to do or set aside to see it done well?

< 2월 27일 >

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1. 환경지각 및 토지이용계획은 방위, 환경지형과 행사를 기록한다.
2. 해당일 화회 참석 행차에 사용된 경비 경수종은 원발보고서에 첨부하여 보고하고, 원 지를 교수한다. 해당 일에 교수로 해당년도 직정금액은 교정비만에 기록한다.
3. 개인 소용 차량(모터차량)은 화회 활동에 참여하여 보충금과 유류비를 보조한다.
4. 상설교수는 정유 해마다 상설은 기록한 경우는 포함하지 않는다.
5. 교도사 방위를 상설 공무원 정유적으로 하고 있는 자만을 기록한다.
6. 교원예배수는 1명이라도 1세대로 한다.
7. 특별세월과 재한 직원은 동결면이나 뒷면에 기록한다.
8. 이 보고서는 매일 18일 안에 화회에 도착하도록 작성자의 화회장에 보내다.

연구장 뒀인

14:21 11 21 21

교회 종합 기말보고

... and of

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[illegible]

서중한합회 신구부

Appendix F-7: Report Paper of Meetings

Report of ()

Date: _____

Reporter: _____

Title of Meeting					
When					
Where					
Instructors					
No. of Attendants	Period	Total	Adults	Young People	Children
	Day 1				
	Day 2				
	Day 3				
Special Activities					

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