

Andrews University

Digital Commons @ Andrews University

Professional Dissertations DMin

Graduate Research

2023

Developing Small Group Ministry Based on Spiritual Temperaments in the Olympic Korean Seventh-day Adventist Church in Los Angeles, California

Young Rin Kim
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>



Part of the [Practical Theology Commons](#)

Recommended Citation

Kim, Young Rin, "Developing Small Group Ministry Based on Spiritual Temperaments in the Olympic Korean Seventh-day Adventist Church in Los Angeles, California" (2023). *Professional Dissertations DMin*. 793.

<https://digitalcommons.andrews.edu/dmin/793>

This Dissertation is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Professional Dissertations DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

ABSTRACT

DEVELOPING SMALL GROUP MINISTRY BASED ON
SPIRITUAL TEMPERAMENTS IN THE OLYMPIC
KOREAN SEVENTH-DAY ADVENTIST CHURCH
IN LOS ANGELES, CALIFORNIA

by

Young Rin Kim

Adviser: Jeanette Bryson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Professional Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING SMALL GROUP MINISTRY BASED ON SPIRITUAL
TEMPERAMENTS IN THE OLYMPIC KOREAN SEVENTH-DAY
ADVENTIST CHURCH IN LOS ANGELES, CALIFORNIA

Name of researcher: Young Rin Kim

Name and degree of faculty adviser: Jeanette Bryson, PhD

Date completed: June 25, 2023

Problem

Pastoral observation revealed that members of the Olympic Korean Seventh-day Adventist Church struggle to develop their own spirituality due to a lack of understanding regarding spiritual temperaments. Discerning one's own spiritual temperament or style is needed at both the individual and the church level in order to understand that there are more styles than those in the corporate doctrinal focus reflected in Adventism.

Approaches to relationships with church attendees and responses to church-sponsored activities can be transformed by a better understanding of these temperaments/styles.

Steps must be taken to expand Adventism to accept all different styles. A variety of approaches are required to nurture those who enter the doors of Adventist churches.

Method

Seminars were provided and groups set up in response to an assessment that was developed to help participants explore spiritual temperaments and determine their own spiritual style. Specific spiritual disciplines were recommended based on the results. To maximize the effectiveness of the disciplines, they were then encouraged to practice in their personal life and share in a small group setting composed of people with similar spiritual styles. Participants were given a survey to evaluate the project at the end of the program.

Results

The data show that when one's unique spiritual style is recognized and accepted, it provides them opportunities for spiritual growth. Another critical aspect of spiritual development, according to this study, is assisting individuals in incorporating these practices into their daily lives through seminars and small-group ministry until they are accustomed to them.

Conclusion

This study demonstrated that when diverse approaches to the spirituality of members are properly implemented, they can receive distinct assistance with their spiritual lives and grow spiritually rapidly. This helped demonstrate the need for Adventist churches to adapt to the fact that there are numerous spiritual styles. To effectively assist church members within the churches, our approach must be more diverse rather than a single path. Adventist churches need not give up on what is central to Adventism but must learn to accept all styles of spirituality among its members.

Andrews University
Seventh-day Adventist Theological Seminary

DEVELOPING SMALL GROUP MINISTRY BASED ON
SPIRITUAL TEMPERAMENTS IN THE OLYMPIC
KOREAN SEVENTH-DAY ADVENTIST CHURCH
IN LOS ANGELES, CALIFORNIA

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

by
Young Rin Kim
May 2023

© Copyright by Young Rin Kim 2023
All Rights Reserved

DEVELOPING SMALL GROUP MINISTRY BASED ON
SPIRITUAL TEMPERAMENTS IN THE OLYMPIC
KOREAN SEVENTH-DAY ADVENTIST CHURCH
IN LOS ANGELES, CALIFORNIA

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

by

Young Rin Kim

APPROVAL BY THE COMMITTEE:

Adviser,
Jeanette Bryson

Min Ho Joo

Joseph Kidder

Director of DMin Program
Hyveth Williams

Dean, SDA Theological Seminary
Jiří Moskala

Date approved

TABLE OF CONTENTS

LIST OF TABLES	vii
ACKNOWLEDGMENTS	viii
Chapter	
1. INTRODUCTION	1
Description of the Ministry Context	2
Statement of the Problem.....	3
Statement of the Task.....	4
Delimitation of this Project.....	4
Description of the Research Project.....	5
Definition of Terms.....	5
Summary	5
2. A BIBLICAL FOUNDATION FOR DEVELOPING SMALL GROUP MINISTRY BASED ON SPIRITUAL TEMPERAMENTS	7
Introduction.....	7
Various Aspects of Great Bible Leaders' Spirituality	12
Joseph: Maturing the Intellectual Aspects of Spirituality	13
David: Embracing the Emotional Maturity of Spirituality	13
Josiah: Responding with Action	15
The Spiritual Life of Jesus	16
Gaining Spiritual Depth from Childhood	16
Jesus at the Feast of Tabernacles	17
Jesus: Teaching Spirituality Through Nature	18
The Church in Jerusalem: Spiritual Disciplines in Community	19
Gene Transfer of the Community Spirit	20
Symbol Emerge from Community Practicing Spiritual Disciplines.....	21
The Early Church Community in Jerusalem.....	22
The Early Church Community in Antioch.....	23
Early Churches in Macedonia and Achaia.....	23
Model Suggested for Korean Seventh-day Adventist Church.....	24
Summary	25

3. LITERATURE REVIEW	27
Introduction.....	27
Trends in Christian Churches in Korea.....	27
Trends in the Adventist Community.....	29
Observations of the Trends	31
Spiritual Disciplines as a Purpose.....	32
Definition of Spiritual Disciplines	33
Personalized Spiritual Disciplines	33
Spiritual Temperaments	35
Lowering the Bar	36
Getting Out of the Uniformity	37
Spiritual Temperaments and Spiritual Style	38
Working on Opposite Realms of Temperaments.....	43
Contextualizing for Adventism.....	44
Adapting the Concept of Spiritual Temperaments in an Adventist Setting	45
Custom Practices by the Temperaments	46
Cultural Factors.....	46
Meditation	47
Incense	49
Prayer Meeting in Early Morning	50
Acceptable Spiritual Disciplines in the Korean Adventist Context.....	50
Avoiding Potential Danger When Adapting Cultural Factors	51
Summary	52
4. DESCRIPTION OF THE PROGRAM.....	54
Introduction.....	54
Context of Ministry	54
Small Groups	57
Overview of the Program.....	58
Demographics	58
Recruitment of the Participants.....	59
Protection of Project Participants and Integrity of the Research	59
Chronological Implementation of the Research Process	59
Seminars and Assessment	60
First Seminar Sermon	61
Second Seminar Sermon	61
Third Seminar	61
Assessment and Processing Data	61
Fourth Seminar.....	62
Small Group Meetings	62
Evaluation	63
The Post Program Survey and Processing	63

Quantitative and Qualitative Methods of Evaluation.....	64
Summary	64
5. THE IMPLEMENTATION AND FINDINGS OF THE PROGRAM	66
Introduction.....	66
Advertisement	66
Seminars.....	67
First Seminar: Mary and Martha.....	67
Second Seminar: Love the Lord with Heart, Mind, and Soul.....	68
Third Seminar: Red, Blue, and Green Compass	68
Fourth Seminar.....	68
Fifth Seminar	69
Assessment.....	69
Conducting the Assessment	69
Processing the Completed Assessments	69
Small Group Ministry	70
Group 1: Sensory and Rational Style.....	71
Group 2: Doctrinal Style.....	72
Group 3: Scripture-driven Style.....	73
Group 4: Sharing Style.....	74
Group 5: Ascetic and Enthusiastic Style.....	75
Giving and Processing the Survey	76
Summary	77
6. EVALUATION AND LEARNING	78
Method Used to Evaluate the Intervention	78
Assessment.....	78
Result of the Assessment	78
Observation on the Result of Assessment.....	79
Style of Adventism	80
Color of Adventism.....	80
What Adventist Churches Missed.....	81
Survey	81
Results of Evaluation	82
Qualitative Way of Evaluation.....	82
Evaluation of the Survey.....	82
First Question.....	83
Second Question	83
Third Question	84
Fourth Question	84
Fifth Question	84
Sixth Question.....	85
Seventh Question	85
Eighth Question	85

Ninth Question	86
Tenth Question.....	86
Qualitative Evaluation Narratives	87
Group 1: Sensory and Rational Style.....	87
Group 2: Doctrinal Style.....	88
Group 3: Scripture-driven Style.....	89
Group 4: Sharing Style.....	89
Group 5: Ascetic and Enthusiastic Style.....	89
Conclusion	90
Recommendations	90
Personal Learning	91

Appendix

A. IRB APPROVAL LETTER.....	93
B. CHURCH CONSENT LETTER	95
C. ASSESSMENT FORM.....	97
D. POSTERS	103
E. RESULT NOTICES FOR THE NINE STYLES	106
F. SAMPLE ASSIGNMENT OF MEDITATIVE BIBLE READINGS FOR SENSORY STYLE	118
REFERENCE LIST	120
CURRICULUM VITA	129

LIST OF TABLES

1. Religious Practices American Christians Practice	8
2. Schwarz's Spiritual Styles	31
3. Thomas's Spiritual Temperaments	36
4. Comparing Schwarz's Styles and Thomas' Models	39
5. Chronological Implementation of the Research Process	60
6. List of Small Groups	71
7. Meeting Dates and Attendance Count of Group 1	72
8. Meeting Dates and Attendance Count of Group 2	73
9. Meeting Dates for Group 3 and Attendance Count	74
10. Meeting Dates for Group 4 and Attendance Count	75
11. Meeting Dates for Group 5 and Attendance Count	76
12. Name of Style and Percent Participants Share	79
13. Ten Questions on the Survey	81
14. Results of the Survey Expressed as a Percentile	82

ACKNOWLEDGMENTS

First and foremost, I give all the glory to God, who pushed me into his ministry 22 years ago; because of His leadership over my life and ministry, my ministry journey has been a fascinating one. I am also grateful to Olympic Korean Seventh-day Adventist Church for their assistance and trust. Throughout the past seven years in the church, I was able to try numerous things and repeatedly fail and succeed. Due to the trust and generosity, I was able to grow spiritually and intellectually, and these experiences gave me the assurance and resources I would require for my future ministry.

My cherished wife, Jung Ha Oh, has been an unwavering supporter of this project and my life through her sacrifice. Her kindheartedness is what has made me, my ministry, and my family strong. In addition, my two treasured children, Sungrae and Seoyoon, were the driving force behind every aspect of my life. I would also like to express my gratitude to my parents, Chulho Kim and Kisook Kim, as well as Youngmook Oh and Sookja Kim with the same accent, whose sacrifice provided the foundational sustenance for my life.

I hold Dr. Bryson in the highest regard for her Christlikeness; not only did she guide me to academic success, but she also exemplified the ideal Adventist educator. Her prayers and support gave me hope throughout the journey, as I nearly gave up numerous times. I express my deep appreciation for her compassion and instruction. I am also very grateful to Dr. Joo, who comprehended my Korean context perfectly. He gave me

spiritual and practical advice that proved to be extremely helpful. I am also thankful to Dr. Williams and Dr. Penno for providing me with a second chance to finish this project. I made every effort to accommodate their exceptional generosity.

CHAPTER 1

INTRODUCTION

Foster (2011) makes an excellent observation when he states: “Jesus Christ is alive and here to teach his people himself. His voice is not hard to hear, his vocabulary is not difficult to understand. But learning to listen well and to hear correctly is no small task” (R.J. Foster, 2011, p. 9). Christians desire to grow in Christ because they are aware that Jesus is with them and desires to nurture His people. But we rarely hear of this simple endeavor being carried out with remarkable success.

This project aims to assist church members to grow spiritually in their own spiritual temperament by providing assessment and guidelines on specific spiritual disciplines according to their spiritual styles. It also forms small groups according to the participants’ spiritual temperaments in order to better support the growth for each of these unique groups.

The first chapter provides the foundation and basic structure of the *Small Group Ministry Based on Members Spiritual Style in the Olympic Korean Seventh-day Adventist Church in Los Angeles, California*. This chapter includes the following: description of the ministry context, statement of the problem, the statement of the task, a statement of the delimitation of the study, definition of terms, a description of the project, and a summary.

Description of the Ministry Context

The Olympic Korean Seventh-day Adventist Church located in the Greater Los Angeles area is one mile from the biggest Korean community in the United States known as Koreatown. The Korean population in Los Angeles area is about 326,000 (Center, 2021, April 29). The estimated median household income for Koreans in Los Angeles county is between \$46,000 and \$50,000 (Janet Kang, 2017), whereas the median household income in Los Angeles County is \$66,937 (Reporter, 2021). According to DataUSA (2020), Koreatown's poverty rate at that time was 21.9% while that of Los Angeles County was 14.2% (U. S. C. Bureau, 2021).

The average income of Koreans in this region is between 69 to 75% of the county's average, and the poverty rate is approximately 150% higher than the average. Fifty-nine percent of the Korean population in Los Angeles County identify themselves as part of the labor force, which includes those who are either civilian or military employed, leaving 41% percent of them unemployed. It is estimated that 41% of the population is retired, which is 2.1% higher than the national average. The labor force working in educational services, health care, or social assistance is 26.4% and 9.9% work for manufacturing (Janet Kang, 2017).

The Korean community is an aging one and most residents are economically disadvantaged. Therefore, restrictions exist for them to participate in leisure and hobby activities (Kangjae J Lee, 2011). It appears that it would be an effective outreach for the church to provide this Korean community with leisure or hobby-related programs. This study indicates that these activities and a variety of community activities could provide ways in which the members could reach out if they were to first deepen their spirituality.

The Korean Adventist church had 223 members as of December 2022, with 34 members aged 20 and younger (15.2%), 37 members aged 21 to 40 (16.5%), 57 members aged 41 to 60 (25.5%), 69 members aged 61 to 80 (30.9%), and 26 members aged 81 and older (11.1%) (eadventist.net, 2022). Even though the 61 to 80-year-old age group is the largest one in the church, we can say that the members are quite evenly distributed across all age groups. The average attendance at this church, including children, is between 120 and 150 members. My service with this church has covered more than seven years in two roles. First, as an associate pastor from April 2016 to July 2021 and then as senior pastor beginning in August 2021 until the present. The membership had been stagnant for a long time prior to my arrival and the members felt that they were not ready to reach out to the community. During the previous decades there had only been a few cooking and health classes and Daniel and Revelation seminars.

In studying this particular congregation and its situation, one of the most crucial characteristics is the cultural background of this church. More than 80% of the members are first or second-generation Koreans and the majority of church activities are conducted in the Korean language. Thus, this church continues to be religiously and culturally influenced by both South Korea and the United States. A detailed description of these cultural dynamics is outlined in Chapter 3.

Statement of the Problem

Adventist churches typically tend to overly emphasize the informational aspect of the gospel which leads to an imbalance (Burrill, 1998). Researchers have noted that there are nine distinct spiritual styles (Schwarz, 2009; Thomas, 2000), and surveys show that church members tend to represent all nine of them. However, in an Adventist church

setting only one or two styles were prioritized and fostered while the remaining styles were ignored. Therefore, members whose particular style did not fall within these two, found limited opportunities to develop their spirituality. It seems that the Korean Adventist churches in the United States have paid little attention to this vital factor. This lack of understanding and emphasis is one of the primary reasons why the majority of Adventist churches appear to be unable to assist all of their members in spiritual growth.

Statement of the Task

The tasks of this project are two. The first task was for the participants to gain a deeper understanding of the concept of spiritual style and be better able to identify their own spiritual style through seminars and assessments. Second, members could practice specific spiritual disciplines suited to their spiritual style in a small group. Through this process, members were projected to develop a more intimate relationship with God, be confident in their spiritual life, and show respect for other members with varying spiritual perspectives.

Delimitations of This Project

This project was delimited to attendees of the Olympic Korean Adventist Church 18 years and older who attend the church at least twice a month. Thus, there was no discrimination between church members and non-members of the church, nor between races. All age groups could participate in the program unless they were under 18 years old.

Description of the Research Project

This research project includes a theological foundation, literature review, the development and implementation of an intervention, and an evaluation of the results.

Definition of Terms

Spiritual Colors: The Compass model reflecting the spiritual temperaments/styles based on the Word, World, and Mind, separates the nine into three colors: Red, Blue, and Green, referred to in this document as Spiritual Colors.

Spiritual Disciplines: These disciplines are the practical tools of spiritual development: Prayer, Bible study, and Church Attendance.

Spiritual Temperaments: Natural attributes, sometimes referenced as *styles*, point out the different ways Christians relate to God who created us with a variety of gifts, dispositions, and inclinations.

The Olympic Korean Seventh-day Church is one of the local congregations of the worldwide Seventh-day Adventist Church. It is located in the state of California at 3300 West Adams Boulevard, Los Angeles, CA 90018.

The Seventh-day Adventist Church is a worldwide Protestant church of more than 22 million evangelical Christians (Statistics, 2022) who observe Saturday as the Sabbath and expect the soon coming of Jesus (Seaman, 1998).

Summary

In order to develop a theological foundation on the theme, the topic was studied in both the Bible and the writings of Ellen G. White as described in chapter 2. Current literature pertaining to the topic within the Seventh-day Adventist perspective are presented in chapter 3. In chapter 4, a strategy-based development based on theological

and literature review is presented to help participants understand this topic and encourage them to practice spiritual disciplines. In chapter 5, there is a description of the project as planned and implemented in chapter 4. The data was then collected and analyzed from the assessment and survey and the results evaluated and explained in chapter 6 along with recommendations for future research.

CHAPTER 2

A BIBLICAL FOUNDATION FOR DEVELOPING SMALL GROUP MINISTRY BASED ON SPIRITUAL TEMPERAMENTS

Introduction

The emphasis of the theological foundation is based on the idea of spiritual temperaments. The importance of biblical spirituality is emphasized, and specific examples of biblical heroes were examined to illustrate how they employ spiritual disciplines and their particular temperaments as a means of connecting with God. The process explored the validity of the concept of incorporating a variety of styles of spirituality to enrich a congregation's spiritual experience.

Yancy (2010) pointed out that spiritual disciplines often become a burden for many Christians. Those who claim to be Christians know spending time with God on a regular basis is a crucial aspect to sustain one's spirituality. But through my 20 years of pastoral observation, I can say that just a small percentage of church members seriously devote themselves to spiritual disciplines, the practical tools. LifeWay Research (Lifeway Research, 2013, November 15) conducted a simple survey of 1,086 Canadian Protestant churchgoers. It showed that only 11% of churchgoers personally read the Bible every day, even though 66% of them agreed with the statement "I desire to please and honor Jesus in all that I do." Only 27% read the Bible a few times a week or once a month, while 34% of them said they rarely or never read the Bible. If we go deeper, only 3% of

the members replied they do in-depth Bible study daily, while more than half (53%) rarely or never read the Bible as a spiritual discipline.

Pew Research (2018b) conducted a large survey of the American people in general and showed us the thinking and behavior of religious people. They interviewed 9,942 people and made a distinction between seven different people groups. Three among the seven have large Christian populations (Sunday Stalwarts 93%, God-and-Country 88%, Diversely Devout 69%), and classified “highly religious”. The report describes the three categories as follows: Sunday Stalwarts are religious traditionalists who are actively engaged in their faith, God-and-Country Believers are socially and politically conservative, and Diversely Devout are traditionally religious, but majority also believe in psychics, reincarnation and that spiritual energy can be located in physical objects. But all three of these groups strongly affirmed that they believe in God as described in the Bible (Center, 2018b). Therefore, this survey helps us to see how American Christians practice the spiritual disciplines of weekly church attendance, Bible study and prayer. The results are below in Table 1.

Table 1

Religious Practices American Christians Practice

	Attend religious services weekly	Reading scripture more than once a week	Praying daily
Sunday Stalwarts	82%	73%	84%
God-and-Country Believers	27%	33%	72%
Diversely Devout	12%	27%	58%
Median	40%	44%	71.3%

As we see, the most practiced discipline for the three groups is prayer (71.3%) while reading scripture and attending religious services is about half that amount. The percentage of reading scripture looks similar for both Canadian Christians (38%) and American Christians (44%). Even though American Christians seem to not be as faithful in attending church services regularly (40%), it appears they have a strong habit of praying on a regular basis (71.3%).

It appears that Christians in North America, United States and Canada, attend church and read Bible on an infrequent basis. When we see other research on church attendance among adults in the United States (Center, 2019), it has been declining from 54% to 45% (once a month or more) for the last decade. During that same time, those identifying themselves as Christians declined from 77% to 65%. And when we compare the church attendance (weekly) for Christians between 2008 and 2018 surveys (Center), it is also declined from 45% to 40% during 10 years.

The generation gap in the Christian population in the United States seems more serious (2019). When we compare the Silent Generation (born 1928-1945) to Millennials (1981-1996), there is a big difference. Forty-nine percent of Millennials identified themselves as Christian, while 84% of Silent Generation identified themselves as Christian. We can say that Christianity has lost its attractiveness to younger generations, 76% of Baby Boomer (born 1946-1964) identified themselves with Christianity while 67% of Generation X (1965-1980), said they were of the Christian faith.

Attending church regularly, reading the Bible, and praying regularly are the basis of spiritual disciplines, but church attendance among Christians is declining and not many Christians read the Bible regularly. We see the basics are collapsing. Then

Christian population itself is declining too. White emphasizes the importance of spiritual disciplines:

They do not realize how much is at stake; for the salvation of their own souls and that of others is imperiled. They do not realize that in order to be a savor of life into life they must be under spiritual discipline and training, learning in the school of Christ. Without this spiritual discipline, they become inefficient, ignorant, and undeveloped, and see no necessity for the spiritual training and knowledge which would qualify them to hold positions of influence and usefulness. If they do not consecrate themselves wholly to God, becoming learners in his school, they will do hap-hazard work that will result in injury to the church. (White, 1949, p. 136)

White introduces spiritual disciplines as a solution for what we addressed above.

If spiritual discipline has this significance, it is necessary to look into this theme.

On the other hand, when we look into a specific practice of a spiritual discipline, we can see a different landscape. When we look at the practice of meditation or silent contemplation, these have become a common practice among Christians in the United States. 49% of Evangelical Christians, 40% of Catholics said they meditate once or more weekly (Masci & Hackett, 2018). When these percentages are compared to 10 years ago, there has been a noticeable increase. At that time, 46% of Evangelical Christians, 36% of Catholics marked they meditate at least once a week (Center, 2008, p. 48) The average increase was 3.5 % in 10 years. It shows meditation has become more familiar with Christians and is a growing method for the spiritual disciplines in United States. If the landscape of spiritual disciplines has changed, it is necessary to provide its biblical suggestions and guidelines to the members. But these were not properly addressed or provided. Even Korean missionaries who officially sent by the Christians denominations replied 62.7% of them have not received any training of spiritual discipline (Ku, 2017, p. 359). If so, it is not hard to imagine that the lay members have not had enough chances to get acquainted with it.

Willard explained that spiritual discipline “are designed to help us withdraw from total dependency on the merely human or natural and to depend also on the ultimate reality, which is God and his kingdom” (1998, p. 353) In the Bible, we can find many good examples people who voluntarily devoted themselves to this kind of spiritual activities. They used various practices such as prayer, contemplating Scripture, meditation, talking about the gospel in a small group and even confessing their sins to one another in order to nourish their spirituality. And in most of the cases in the New Testament where they had done that, there were positive outcomes such as revival, radical life change, big number of member increase, and other changes. Those outcomes made good impact on others and on their community. They did not consider spiritual disciplines as their chore or burden.

When we investigate the Bible scenes, we can easily see there are differences between the Bible age and modern era in many aspects. First, we can see the ways spiritual disciplines were practiced had a greater variety than we practice today. Some made spiritual growth through reading the Bible (Josiah), while some included emotional aspects to effectively help in their spiritual journey (David). Some used meditation and contemplation (Isaac and David, for example), and some used symbols and sacraments (worshippers in OT). Nature was also a common way to communicate with God (Abraham, Isaac, Moses, and others).

In other words, we can see a variety of ways great Bible leaders grew their spirituality. But when we look at the modern era, and especially look into Adventist churches, we can say it has much less variety (this topic will be expanded in Chapter 3). In this chapter, will focus on showing the different aspects and pictures of spirituality

introduced in the Bible. This purpose of this research is to look into the lives of various great Bible leaders to see what methodologies helped them to become spiritual giants. Through this process, we can see a bigger picture and better understanding the spiritual journey of believers. This research is going to sort out and categorize their spiritual practices in this and the next chapter. Once we have clear concept on this, we can help Christians to get guidance on their own spiritual journey.

The goal of this study was to help the members easily start their own spiritual journey with custom fitted method guided by a reliable assessment. The purpose was to help them to maintain and deepen their own relationship with God by their own ways of spiritual disciplines. This chapter focuses on the methodologies of spiritual habits Bible characters have practiced. It is important to see the pictures of this process from real examples in the Bible. Once we see it, it can be applied properly and adopted culturally. The purpose of this study is to set up strategy which fits the Korean Adventists in the United States.

Therefore, at the end of this chapter, a model of spiritual disciplines for Korean Adventists in US will be suggested and the model will be developed further in the following chapter. To do this research, Scripture and E. G. White's writing will be the main sources.

Various Aspects of Great Bible Leaders Spirituality

It is not always easy to track in detail how great Bible leaders developed their spirituality because the Bible narratives at times do not focus on this aspect. But we can still get hints from the scenes and explanation from Ellen White's writings. This section will focus on distinctive individuals or groups of people here to see how that looks.

Joseph: Maturing the Intellectual Aspects of Spirituality

It is not uncommon to read of characters in the Bible whose lives and experiences demonstrated various aspects of spirituality. Joseph is one example as described by Ellen White:

How was Joseph enabled to make such a record of firmness of character, uprightness, and wisdom? . . . A pure and simple life had favored the vigorous development of both physical and intellectual powers. Communion with God through His works and the contemplation of the grand truths entrusted to the inheritors of faith had elevated and ennobled his spiritual nature, broadening, and strengthening the mind as no other study could do. Faithful attention to duty in every station, from the lowliest to the most exalted, had been training every power for its highest service. He who lives in accordance with the Creator's will is securing to himself the truest and noblest development of character. (White, 2019, p. 222)

Joseph contemplated on “the grand truth” and had “communion with God through His works,” and he practiced the right things in his mind which was broadened and strengthened by those spiritual disciplines. That was his best “study.” Living a life aligned with God's will is also one of his spiritual disciplines. White expressed that he reached “a record of firmness of character, uprightness and wisdom.”

Joseph was an intellectual person and through his spiritual disciplines his spiritual nature and mind were developed. In his spirituality, the intellectual aspects of his life were emphasized. He told his brothers the truth (dreams in Genesis 37:5-10), even though it was not favorable to them, and correctly interpreted the visions of Pharaoh's cupbearer, baker, and Pharaoh himself (Genesis 40, 41:1-36). Truth was an important theme of his life.

David: Embracing the Emotional Maturity of Spirituality

David was a biblical character who embraced the emotional aspects of His relationship with God. Ellen White (2019) wrote that David used special times to

contemplate and meditate:

His opportunities of contemplation and meditation served to enrich him with that wisdom and piety that made him beloved of God and angels. As he contemplated the perfections of his Creator, clearer conceptions of God opened before his soul. Obscure themes were illuminated, difficulties were made plain, perplexities were harmonized, and each ray of new light called forth fresh bursts of rapture, and sweeter anthems of devotion, to the glory of God and the Redeemer. The love that moved him, the sorrows that beset him, the triumphs that attended him, were all themes for his active thought; and as he beheld the love of God in all the providences of his life, his heart throbbed with more fervent adoration and gratitude, his voice rang out in a richer melody, his harp was swept with more exultant joy; and the shepherd boy proceeded from strength to strength, from knowledge to knowledge; for the Spirit of the Lord was upon him. (White, 2019, p. 641)

Contemplation and meditation were major tools David used to nourish his spirituality. He contemplated the character of God and what makes his spirituality special is he dealt with his emotions well in the process of spiritual disciplines. He used his emotions as one of the ingredients of his spiritual discipline. The emotional outcomes helped him to devote himself to God more fervently in the process. This emotional aspect paints David's spirituality colorful and makes it unique. He becomes a good example of a spiritual master, who naturally involves emotional aspects into the process and gets benefit of it when he practices spiritual disciplines.

Through contemplation he got practical help, his difficulties were overcome and fear was conquered. His heart was filled with fervent adoration and gratitude for his picture of God. At the same time, David reached maturity through practicing spiritual disciplines while he was immersed in the trauma of his emotions. Dealing with his emotions in a positive way was expressed with singing and playing instruments, and he was led "from strength to strength, knowledge to knowledge" by the Holy Spirit through these activities. It is an important thing we can see emotion aspect is one of the important aspects of spiritual disciplines through David's experiences. In his psalms,

therefore, it is not difficult to discover that he included emotional aspects, such as delight (Ps 1), lamentation (Ps 22), fear and trembling (Ps 55), broken heart (Ps 69), anger (Ps 109), thanksgiving (Ps 138), and so on (H. Yoon, 2011).

Josiah: Responding with Action

Then Hilkiah the high priest said to Shaphan the scribe, “I have found the book of the law in the house of the Lord.” And Hilkiah gave the book to Shaphan who read it . . . Moreover, Shaphan the scribe told the king saying, “Hilkiah the priest has given me a book.” And Shaphan read it in the presence of the king. When the king heard the words of the book of the law, he tore his clothes. Then the king commanded Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king’s servant saying, “Go, inquire of the Lord for me and the people and all Judah concerning the words of this book that has been found, for great is the wrath of the Lord that burns against us, because our fathers have not listened to the words of this book, to do according to all that is written concerning us.” (2 Kings 22:8, 10-13, NASV)

Josiah listened to the book from Shaphan, and he realized the current condition of their nation and its departure from God’s will. From this acknowledgement, he started the strong reformation. Josiah tore his cloth when the Scripture was heard, and that was an expression of his repentance (2 Kings 22:19). And this experience expanded to the national level and “all the men of Judah” (2 Kings 23:2) agreed to enter “entered into the covenant” (2 Kgs 23:3).

King Josiah followed a strong reformation. Throughout the kingdom of Judah, from “Geba to Beersheba” (2 Kings 23:8), all the priests and idolatry related objects were eliminated. Josiah listened to the words of the Bible and understood. He followed with action according to the understanding. He responded to the words with passionate action.

The Spiritual Life of Jesus

Gaining Spiritual Depth from Childhood

In one of the chapters in *Desire of Ages*, Ellen G. White (White, 2005b) described the childhood of Jesus with the following words.

Every child may gain knowledge as Jesus did. As we try to become acquainted with our heavenly Father through His word, angels will draw near, our minds will be strengthened, our characters will be elevated and refined. We shall become more like our Saviour. And as we behold the beautiful and grand in nature, our affections go out after God. While the spirit is awed, the soul is invigorated by coming in contact with the Infinite through His works. Communion with God through prayer develops the mental and moral faculties, and the spiritual powers strengthen as we cultivate thoughts upon spiritual things. (White, 2005b, p. 70)

It summarizes what Jesus did to gain knowledge about God as a child. Jesus diligently studied God's words. White emphasized other disciplines Jesus had practiced in the same book:

“His hours of happiness were found when alone with nature and with God... In early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. From these quiet hours He would return to His home to take up His duties again, and to give an example of patient toil.” (p. 89)

He searched the Word of God, prayed, and meditated. There is where his spiritual disciplines were formed in his childhood. Jesus became acquainted with God, His mind was strengthened, and His character was elevated and refined. He gained power to live a disciplined spiritual life in the midst of His daily activities.

He beheld the beauty and grandeur of nature, which led Him to be “in contact with the Infinite.” He was “in communion with God” and read His words in order to “become acquainted with heavenly Father.” Jesus looked to God to deepen the intimacy with Him.

Jesus at the Feast of Tabernacles

In the time of Christ this (pouring of the water in Jerusalem) celebration had become a most impressive ceremony. It took place on the occasion of the Feast of Tabernacles when the people from all the land were assembled at Jerusalem. On each of the seven days of the feast the priests went out with music and the choir of Levites to draw water in a golden vessel from the spring of Siloam. They were followed by multitudes of the worshipers, as many as could get near the stream drinking of it, while the jubilant strains arose, “With joy shall ye draw water out of the wells of salvation.” Isaiah 12:3. Then the water drawn by the priests was borne to the temple amid the sounding of trumpets and the solemn chant, “Our feet shall stand within thy gates, O Jerusalem.” Psalm 122:2. The water was poured out upon the altar of burnt offering, while songs of praise rang out, the multitudes joining in triumphant chorus with musical instruments and deep-toned trumpets:

The Savior made use of this symbolic service to direct the minds of the people to the blessings that He had come to bring them. “In the last day, that great day of the feast,” His voice was heard in tones that rang through the temple courts, “If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.” (White, 2019, p. 41)

Jesus made this pronouncement on the last day, which is seventh day of the Feast of Tabernacles. The ceremony of drawing water from Siloam was repeated every day for seven days. Jesus waited until “the last and most important day of the festival” (Newman, 1993, p. 244) in order to make this spiritual application. It had been performed as a spiritual discipline for them in a collective way during the seven days.

Jesus waited until the last day of the ceremony to use this “symbolic service” to teach the people. He used this religious ceremony effectively and tried to draw the people to Him. He showed he acknowledged participating in sacred ceremonies as one of the spiritual disciplines. Through attending and focusing on the water drawing ceremony, people were getting ready to listen to Jesus. The Bible says, “Some of the people therefore, when they heard these words, were saying, ‘This certainly is the Prophet.’ Others were saying, ‘This is the Christ’” (John 7:40-41, NASB). Through this process, many of them could gain a better understanding of Jesus. Jesus showed us participating in

sacraments is a crucial part of spiritual disciplines.

Jesus: Teaching Spirituality Through Nature

Throughout the life of Christ, there is evidence of His having valued time in nature:

It was under the trees of Eden that the first dwellers on earth had chosen their sanctuary. There Christ had communed with the father of mankind. When banished from Paradise, our first parents still worshiped in the fields and groves, and there Christ met them with the gospel of His grace. It was Christ who spoke with Abraham under the oaks at Mamre; with Isaac as he went out to pray in the fields at the eventide; with Jacob on the hillside at Bethel; with Moses among the mountains of Midian; and with the boy David as he watched his flocks. It was at Christ's direction that for fifteen centuries the Hebrew people had left their homes for one week every year and had dwelt in booths formed from the green branches "of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Leviticus 23:40.

In training His disciples, Jesus chose to withdraw from the confusion of the city to the quiet of the fields and hills, as more in harmony with the lessons of self-abnegation He desired to teach them. And during His ministry He loved to gather the people about Him under the blue heavens, on some grassy hillside, or on the beach beside the lake. Here, surrounded by the works of His own creation, He could turn the thoughts of His hearers from the artificial to the natural. In the growth and development of nature were revealed the principles of His kingdom. As men should lift up their eyes to the hills of God, and behold the wonderful works of His hands, they could learn precious lessons of divine truth. Christ's teaching would be repeated to them in the things of nature. So, it is with all who go into the fields with Christ in their hearts. They will feel themselves surrounded with a holy influence. The things of nature take up the parables of our Lord and repeat His counsels. By communion with God in nature, the mind is uplifted, and the heart finds rest. (White, 2005b, pp. 290-291)

Nature was an important method Christ used to communicate with people throughout the Bible because nature shows the principles of the kingdom of heaven (in parables; lilies and grass; Matt 6:28-30, sowing seeds; Matt 13:3-9, weeds among wheat; Matt 13:24-30, mustard seed; Matt 13:31-32, fig tree; Matt 24:32), growing seeds; Mark 4:26-29 and so on). The hearts of the people were turned from the artificial to the natural. When people looked, they beheld the "wonderful works of His hands," and they learned

“precious lessons of divine truth.” “By communion with God in nature the mind is uplifted, and the heart finds rest.” Jesus taught the beatitudes to the crowds on the mountain (Matt 5:1), prayed in a secluded place while it was still dark outside (Mark 1:35), rested in a secluded place with disciples (Mark 6:31), transfigured in a high mountain in front of three disciples (Matt 17:1), went to the Mountain of Olives to rest (John 8:1), and prayed in Gethsemane with his disciples. We can see here Christ communicates with His people through nature. When we see the nature God made, we are learning the truth. Meditation on nature is one of the main ways of spiritual discipline.

The Church in Jerusalem: Spiritual Disciplines in Community

As they called to remembrance the words that Christ had spoken to them before His death, they understood more fully their meaning. Truths which had passed from their memory were again brought to their minds, and these they repeated to one another. They reproached themselves for their misapprehension of the Savior. Like a procession, scene after scene of His wonderful life passed before them. As they meditated upon His pure, holy life they felt that no toil would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of Christ’s character. (White, 2005a, p. 36)

“They continued to devote themselves to prayer” (Acts 1:14, NASB). The word translated as constantly means “resolute, sometimes obstinate, persistence” (Barrett, 2002, p. 88). It shows the mindset they had to be diligent in prayer. But that was not their only activity for they had done at least three things according to White’s writing.

First, they recalled the words of Christ, and those were “understood more fully.” Second, they repeated the truths to one another. Third, they meditated on Jesus’ life scenes together. This description is comprehensive for they recalled the words of Jesus intellectually (“mind”), they meditated on the life scenes of Jesus which made them fascinated with the “loveliness of Christ,” which was sensory process. This picture is

different than the scenes we investigated above. It shows us that it went beyond the individual to a community. The various activities practiced here can cover many spiritual temperaments because when people got together, they have different spiritual styles.

They were ready to sacrifice for witnessing character of Christ. They were the people who all ran away before the cross because of fear. But they were now ready to sacrifice for Jesus even before they experienced the early rain of Holy Spirit. Through these collective activities, they were ready to receive the Holy Spirit. Before they received the Holy Spirit, they were fascinated by Jesus and ready to witness. So, it was not the pouring out of the Holy Spirit alone which made them change from A to Z. Through practicing proper spiritual disciplines, they reached a certain level of spiritual achievement.

The original meaning of the word “ὁμοθυμαδὸν (homothumadon)” (Acts 1:14; 2:46) is “with one mind or passion” (Fernando, 1998, p. 74), Fernando explains it as “unanimous” (p. 78). Keener (2012, p. 751) added, “indeed, their unity offers an inclusion framing the section regarding their preparation for the outpouring of the spirit” (p. 751).

This passage shows us many different spiritual activities performed in the group, and through those activities, the group experienced meaningful change. Many different ways of spiritual disciplines were practiced here because the group had various spiritual styles.

Gene Transfer of the Community Spirit

This community spirit played a vital role in the early churches. The mission of the apostle Paul, according to Newbigin (1995), was to establish a community of individuals

who confess Jesus as Lord; this was the ultimate goal of his ministry. This is a very convincing argument. Frost and Hirsh (2003) noted that confessing Jesus as Lord involves submitting every aspect of one's life to God, thus constituting a community that shares a common way of life. And Barnabas transplanted the community gene from the Jerusalem church to the Antioch church. By selling his possessions and placing them at the apostles' feet, he attained the pinnacle of community spirit (Acts 4:36-37).

MacArthur (1994) noted that Barnaba was the connecting link between the Jerusalem church and the Antioch church. Paul was intellectually prepared after more than ten years in Tarsus (Kang, 2005), but his official ministry began in Antioch. There, he encountered Christian community for the first time. Then he became a minister who planted the *gene* of the community spirit in the congregations he set up. That was the ultimate goal of his ministry as we mentioned above.

Similar communities were established as Paul spread the gospel to different regions of the world. The gene was successfully transplanted to other churches, as the church in Jerusalem and the church in Macedonia shared many similarities. It is reasonable to assume that the corporal activities described in the preceding paragraph were also shared in other churches. The subsequent paragraphs provided further explanation.

Symbol Emerge from Community Practicing Spiritual Disciplines

As was mentioned earlier, many transformations can be expected as a result of spiritual disciplines as revealed on a personal level. But when spiritual disciplines are practiced within a community, the impact is bigger. In his book, Bolman (2013) shows

how the power of symbol works within a group. He said “an organization’s culture is revealed and communicated through its symbols” (p. 248), and added, “Symbols carry powerful intellectual and emotional messages; they speak to both the mind and the heart” (p. 243).

Bolman and Deal (2014) gave an agreed identity to members and infuses significant meanings into a group. In another book, he implied if it works properly, the members of a group can have a sense of empowerment and pride (2014, p. 181). It is a keen insight and it can be applied to the spiritual journey within groups. These cases can be found in the Bible narratives. When individuals experienced change in their spiritual journey, and when that change expanded to a corporate level, we can find different symbols emerging out of their community.

The Early Church Community in Jerusalem

In Acts 4:34, it states “For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales” (NASB). It reveals the symbol Bolman introduced above. It is a very noticeable phenomenon not only for the members, but also for the people outside. It is not a coincidence that other people paid attention for the Bible says, “Having favor with all the people” (Acts 2:47, NASB).

The Bible says that “the congregation of those who believed were of one heart and soul (Acts 4:32, NASB).” Since it is an internal change, insiders and outsiders were able to observe that “there was no needy person among them.” In this context, a symbol strongly identifies with a group's identity, as Bolman and Deal (2013) told us, and once this happens, a powerful momentum is created within the group.

Through this observation, we could assume, if spiritual disciplines are performed in a right way in a group or community, an unexpected change comes out of it, and that change can create a symbol and become part of the brand of the group.

The Early Church Community in Antioch

The early church in Jerusalem gave generous offerings and they used it for needy people within their own group. But the early church in Antioch used their finances for the Church in Jerusalem (Acts 11:29-30). Very few people in the Antioch Church had come from Jerusalem and most of them were Gentiles. They had not seen or probably visited the people in the Christian community in Jerusalem. Wagner-Smith (2017) contrasted the characteristics between the two churches which were at Jerusalem and Antioch. He emphasized the direction in how they used financial resources. The Jerusalem church utilized the resource inwards, therefore there were no needy people among them. But the Antioch church sent its resources outwards, to the community at Jerusalem.

The Antioch church was the first church in history to use resources to help another Church. In addition to that, the Antioch church was the first church to send out the best leaders (Acts 13:1-3) while the Jerusalem church were sending out members (because of the persecution) and all the leaders stayed (Acts 8:1). These are very symbolic. The church in Jerusalem and the church in Antioch went through similar steps, and as a result of the process of spiritual disciplines, symbols were formed naturally, but some aspects of the symbol were not the same.

Early Churches in Macedonia and Achaia

On Paul's second missionary journey, Paul visited Philippi, Thessalonica and had

stayed in Corinth for one and a half years (Acts 18:11). Later when Paul wants to come back to Jerusalem, the churches in Macedonia and Achaia sent funds to help the poor in Jerusalem (Rom 15:26, NASB). And it was not a small amount, it was a “generous gift” (2 Cor. 8:20), with “rich generosity” (2 Cor 8:2) and was even “beyond their ability (they gave) of their own accord” (2 Cor 8:3). Through these verses we can confirm the symbols inherited from the church in Antioch to churches in Europe. Let’s see Watson’s (Guthrie, 2015) comments.

In Greco-Roman world, giving was the purview of the wealthy, whose giving is attested as largely benefiting fellow elites who had passed a stringent “worthiness” test. In the Jewish world, everyone who could was responsible to aid the poor, and the giving was in proportion to one’s means. Here (in Macedonia) we have people from the Graeco-Roman world acting out of character for their natural heritage, but very much in character with respect to their adopted (i. e., Jewish) heritage. A profound shift had taken place in them. (p. 395)

The Macedonian Christians were “in a great ordeal of affliction” and “deep poverty” (2 Cor 8:2), but apparently, they acted differently from their culture. It tells us there was a radical change placed by the gospel and spiritual journey. In 2 Cor 8:24, Paul generalized the church's participation in the “generous gift” with the second person plural “you.” These symbols strengthened their identity, and the churches could experience oneness with the other churches in need and the church grew stronger in Christ.

Model Suggested for Korean Seventh-day Adventist Churches

What follows are suggested steps of spiritual disciplines for Korean Seventh-Day Adventist Churches. The participants should understand the motivation of spiritual disciplines is God’s love and encouragement and it should not be done by forcing an obligation. Proper consensus needs to be built up before they get into the process. Sermons, Bible study, and counseling will be used to do this groundwork.

The participants must be surveyed to explore and identify their spiritual style. Once they get assessed, a seminar needs to be delivered to help them understand their own spiritual personality. To create cooperation in the process, the small groups need to be formed according to their spiritual styles and certain activities set up matched to their style suggested by the pastoral staff. Group work of this type is suitable as it is accepted in the Korean culture.

After a certain duration, evaluation needs to be followed by the pastoral staff to see the effectiveness of the small group ministry based on the different spiritual styles. This survey is explained and developed in chapter 4 and contains questions to assess members who have various spiritual styles. The members need to be encouraged to discover the potential help they can see in their participation with the group and with which other members can agree. Although the future ministry of the group may have different options, the participation in that ministry must be voluntary.

Summary

The suggestion that spiritual temperaments and spiritual disciplines play a significant role in the process of spiritual growth in the Christian life is supported by the biblical stories and characters.

The process of spiritual growth is composed of three steps. First, the view of God a participant has works as a motivation for their own spiritual disciplines. Everyone has his/her own perspective on God, so it is not necessary to encourage participants to all understand God in the same way.

Secondly, spiritual disciplines need to be presented to the members in various ways and not just in one way. As we investigate real biblical examples, the hero or

heroine is seen to have their own particular spiritual temperament or style. When the church presents spiritual disciplines in various ways along with proper assessments, that is the biblical approach. It helps the members to embark on their journey to grow more easily. “Grace is not opposed to effort. It’s opposed to earning. Earning is an attitude. Effort is an action” (Willard, 2006, p. 61). Effort is needed for an individual to recognize their own spiritual temperament and then to understand spiritual disciplines.

Lastly, it is a special blessing we can have a symbol as a result of properly driven spiritual disciplines by the Holy Spirit in a group. Early church communities could discern symbols which naturally came out of the group as they walked through their particular journey. The symbol gave better motivation for all of them to devote themselves to the process on an ongoing basis. They may devote themselves to witnessing as we saw in the recorded events following the receiving of the Holy Spirit.

CHAPTER 3

LITERATURE REVIEW

Introduction

This chapter presents a report of the findings from a literature review conducted to explore sources addressing the underlying issues related to spiritual disciplines and the relationship to spiritual temperaments, the trends within the Korean Christian and Adventist communities. Also included is a review of the literature related to individualized spiritual disciplines (nine spiritual styles) and specific characteristics of each style. The contribution of Korean cultural factors to the application of spiritual disciplines are also included.

Trends in Christian Churches in Korea

According to Pew Research Center (2014, August 12, p. 40), the percentage of South Korea's population of Christianity in 1950 was 8%. It jumped to 18% in 1970 which was a 10% increase in growth in 20 years. It had more than tripled in total population from 1.6 million to 5.7 million. It leaped again to 26% in 1995, which was an 8% growth in 15 years. It was a very rapid growth.

But after this time period it plateaued and reached 28% in 2005 and 29% in 2010, only a 3% difference in another 15 years. But when we see the official report from Census Korea 2017, it shows only 19.7% of them identified themselves as Christians

(2017). Christianity quit growing in South Korea.

When we see age gaps in religious affiliation, it becomes a bigger concern. While 63% of those older than 40 answered they affiliated with a religion only 39% of those younger than 40 answered the same question yes. Only 24% of the younger generation attend religious service weekly while 33% of older generation is doing so according to the Pew Research Center (2018a, p. 67). Gallup Korea shows that only 31% of 20s identified they are religious in 2015, and it was 46% 10 years earlier, that is 15% of loss in 10 years (Borowiec, 2017, May 28). The members of the Korean churches are growing old. The young people are leaving the church in Korea.

In addition, people in Korean society have lost their trust in Christianity. In 2020, the Christian Ethics Movement released the result of their annual survey (S. Yoon, 2020). They asked around 1,000 Korean people which religion is the most reliable one. According to the report, only 18.9% responded Christianity is more reliable than other religions, while 30% of them chose the Catholic and 26.2% of them chose Buddhism. When we go back to the same survey performed in 2009, it was 26.1% for Christianity, 36.2% for Catholicism and 22.0% for Buddhism (Cho, 2009, p. 20).

At that time, Christianity was not ranked at the lowest, but it became the lowest because we lost 7.2% while Buddhism gained 4.2% in 11 years. It is a paradox because Christianity has the largest population (Christianity 19.7%, Buddhism 15.5%, Catholic 7.9%) among religions in South Korea (K. C. Bureau, 2017). It is a trend that has lasted for more than a decade, the growth rate has plateaued, the younger generation is leaving the churches, and people have lost their interest in Christianity.

A prominent Korean theologian, Kim (2013), pointed out the root cause of this

tendency is the failure of the Korean Christian community to help members to have a right understanding of salvation in the perspective of their relationship with God. While the Korean Christian community focused on giving members personal assurance of salvation, the members lost their motivation to live an ethical life. As a result of the gap between salvation and ethics, the disconnection between faith and life became obvious. Kim's argument is possible because the reports show that the failures of ethical life are the major cause of losing liability.

The aforementioned study found that 63% of the people designated they lost their confidence in Christianity because of the ethical failures of the churches and members (S. Yoon, 2020, p. 28). Zylstra (2019) also added that young people lost their interest on Christianity in Korea because public failures happened everywhere in the churches, even many prominent church leaders in Korea who ended up with moral defects. Kim (Zylstra, 2019) added in the same article, "Like young people in America, young people in Korea are looking for more authentic Christianity. They are tired of the Christianity of their parents that is sometimes more of a shell" (p. 11). The Korean Christian community needs to help their members to have a deeper relationship with God and to have a more holistic view on their faith.

Trends in the Adventist Community

Burrill (1998) once pointed out the similar tendency in the Adventist community. He said we have focused too much on teaching information to the members, while we have less time engaging the members in spiritual growth learning experiences. Vis (2015) addressed it in a slightly different way. He observed that this problem originated from the Adventist paradigm on conversion. Adventism considers conversion as informational,

once a person cognitively agrees with the key beliefs of Adventism, it fulfills what the conversion requires in Adventist culture. Through this process, the focus on relationship with God is minimally highlighted. Hirsh (2006) noted, however, conversion in the New Testament refers to a change of paradigm and life course, it is more a relational term rather than a transactional term. Burrill (1998) and Vis (2015) proposed the same methods to resolve the problem. Burrill urged that the Adventist discipleship process must begin with spiritual disciplines. Vis likewise suggested spiritual disciplines as a solution to his church.

Because spiritual disciplines focus more on the relational side of Christian life. Through memorizing Bible verses systemically, Vis discerned that they have overcome many of the previously experienced problems. Holmes (2002) identified “all the spiritual masters say that it (spiritual disciplines) involves a relationship between God and humanity”. And Foster agrees with him too. He explained the core of spiritual disciplines as “to experience a life of relationship and intimacy with God (1988, p. 4).

But we can see this is not only Adventism’s problem. Tozer (2013) also pointed out: “the whole transaction of religious conversion has been made mechanical and spiritless. We have almost forgotten that God is a person and, as such, can be cultivated as any person can” (2013, pp. 12-13). The Western Church reduced Christian faith to the intellectual assimilation of ideas (Hirsch, 2006). Christian community in general is dealing with similar struggles.

We recognized Korean Christian community focuses on assurance of salvation in an unbalanced way, and the Adventist community focuses on doctrines in an unbalanced way as well. Focusing on the assurance of salvation the doctrines are essential, but losing

its balance is our concern. Korean Adventist churches in United States. were influenced by both.

Observations of the Trends

Both trends elevated the demand for relational side of Christian life. We connected the needs to spiritual disciplines above. As discussed, however, spiritual disciplines became a burden for many Christians. Schwarz (2009) adds a fresh perspective to our observation on what we are losing by it. He explained that there are nine distinct spiritual styles (Table 2) along the path to proposing spiritual disciplines in a way that is accessible to every individual in their own way. By this, he attempted to explain why spiritual disciplines had become a burden for Christians, despite their perception that they were an essential part of the Christian journey. In keeping with him, each style offers unique benefits to the individual by providing them with the most suitable spiritual disciplines.

Table 2
Schwarz's Spiritual Styles

1	Sensory Style	6	The ascetic style
2	Rational Style	7	The enthusiastic style
3	Doctrinal Style	8	The mystical style
4	The Scripture-driven style	9	Sacramental style
5	The sharing style		

After witnessing 20 plus years of pastoral experience, the doctrinal style is the most prominent style of Adventism. Adventist churches have emphasized the informational side of the gospel, as stated by Burrill, because "present truths" (the core

beliefs of Adventism) (White, 2005c, p. 457) constitute our major identities, and Adventism tends to view conversion as cognitive agreement with the key beliefs of Adventism as Vis stated. It is clear, therefore, that it is one of our major identities, but it is more important to remember that it is one of many at the same time. Schwarz's proposal effectively discloses Adventist churches' state of affairs that we are emphasizing on only one or two realms. Adventism has the potential to grow into more realms and this effort will lead the church to have bigger capacity to help members to have a more balance and holistic Christian experiences.

Spiritual Disciplines as a Purpose

In the first century and earlier, it was not necessary to give instruction on how to “do” the disciplines of the spiritual life. The Bible called people to such disciplines as fasting, prayer, worship, and celebration but gave almost no instruction about how to do them. The reason for this is easy to see. Those disciplines were so frequently practiced and such a part of the general culture that the “how to” was common knowledge. (Richard J. Foster, 1988, p. 3)

Foster says that spiritual disciplines are *forgotten ways* because Christianity and the members have not been familiar with those for very long. In the early church, they all were familiar with the “forgotten ways. "In the reformation era, the reformers did not reject all the traditions, it was not what “sola scriptura” intended for; “it insisted tradition can be accepted if it can be justified by Scripture” (Budiselić, 2017, p. 69) . Mathison (2001) named what made total disconnection between traditions and church as “solo scriptura” in differentiation with “sola Scriptura” (2001), and that was not the reformers intended for. The majestic reformers tried to go back to early church and patristic tradition from Catholic one. Only radical reformers totally rejected all the traditions.

Sometimes Adventists tend to take their position, but it is important to remember

they insisted simultaneously every individual had the right to interpret scripture as he/she pleased (McGrath, 2012). Adventist Churches need to learn we are also losing some of the precious aspects of relating to God that distinguished the church in the beginning. Therefore, it is important to understand the ways in which one develops a relationship with God and how we can get back to those tools that brought Adventists the message in the beginning in the light of biblical and Adventist theological principles.

Definition of Spiritual Disciplines

Then, what does spiritual disciplines really mean? Kim's (2012, p. 15) statement can be a good answer for this question. "Most scholars agree that believers can attain spiritual growth through the practice of spiritual disciplines" and he added "Spiritual disciplines are exercising that usher one into God's presence, where His life has opportunity to transform our lives." Willard (1988) emphasized more on disciplinary side "The disciplines are activities of mind and body purposefully undertaken, to bring our personality and total being into effective cooperation with the divine order" (1988, p. 68). Spiritual disciplines are tools to help Christians have an understanding of God by prayer, fasting, meditation, and other practices.

Personalized Spiritual Disciplines

Fortunately, many legacies of spiritual disciplines and many resources have introduced to the community resources dealing with them since Foster's (1988) book impacted this area. But we can see that problems still exist in our local churches. We could agree with what Yancy (2010, p. 18) observed. He said that most Christians are not satisfied with their spiritual disciplines. Why are people not satisfied with their spiritual

disciplines even though decent resources have been provided? Thomas (2000) answers the question:

Expecting all Christians to have a certain type of quiet time can wreak havoc in a church or small group. Excited about meaningful (to us) approaches to the Christian life, we sometimes assume that if others do not experience the same thing, something must be wrong with their faith. (2000, p. 17)

He continues that there “was certain parts of me are never touched by a standardized quiet time . . . I also began to realize other people shared my frustration” (pp. 16-17). Even though God created us all differently, we tend to prescribe the same remedy to everyone.

Jesus accepted the worship of Peter’s mother-in-law as she served him, but he refused to force Mary, the sister of Martha, to also worship in that way. Mary was allowed to express her worship in the silence of adoration, not in the hustle and bustle of active service. Good spiritual directors understand that people have different spiritual temperaments, that what feeds one doesn’t feed all. (2000, p. 18)

Lack of understanding on this point, many Christians were forced to follow uniformed way of spiritual disciplines. Quiet time is not a harmful practice at all, it is very helpful practice, but it is important to notice this is not the only allowed and effective way to relate to God on a personal level.

Beyond quiet time, numerous practices were introduced by numerous individuals. Barton (2004) introduced silence and solitude, while Piper (2013) and Mulholland (1985) introduced fasting and Bible reading respectively. And Foster (1988), Whitney (1997) and Willard (1998) identified nearly twenty practices as spiritual disciplines such as Bible meditation, Bible memorization, worship, service to others, journaling among others. This is the core information in this chapter. Thomas (2000) introduced there are nine categorized spiritual temperaments which Christian individuals naturally incline to, and this suggestion is along the same line with Schwarz introduced above. Each

temperament has distinctive characteristics and gives advice for participants to find specific ways of spiritual disciplines which fit him/her.

It is sometimes difficult to accept spiritual diversity among Christian communities. In the Adventist setting, it looks even harder when we implement this concept. But it is important to remember that accepting people as who they are is Jesus' way, because Jesus did that too. "If from the very beginning of the church age, God does not mandate the how of individual worship, why should we?" (Resources, 2021, May 14) It is a very persuasive statement, but the church needs to also admit that it has done this in a similar way.

Spiritual Temperaments

There are differences between spiritual disciplines and spiritual temperaments. As mentioned above, spiritual disciplines are practical tools helping Christians have a deeper understanding of God and interact with God (for instance prayer, fasting, meditation on the Scripture, and other approaches to communication with God). Spiritual temperaments are about the natural attributes. Thomas compared it to personal temperaments test which are composed of four profiles Carl Jung invented and Myers-Briggs developed, and it is known as MBTI (Wikipedia, 2023, March 24).

Those tests are used to find out someone's natural inclination by asking questions, and that help people understand his/her own way of thinking or behaviors. Spiritual temperaments point out different tendencies on how Christians relate to the God who created us with a variety of dispositions and inclination (Thomas, 2000, p. 22). Thomas classified this to "nine types of spiritual temperaments" (Table 3), and called them as "sacred pathways to God" (2000). Schwarz (2009) used different term, "spiritual styles"

in the similar concept and commented this are “the ways in which a believer connects most naturally with God” (2009, p. 12). Therefore, spiritual temperaments can be used for members to find the right spiritual disciplines that fit best.

Table 3

Thomas’s Spiritual Temperaments

1	Naturalist: loving God outdoors
2	Sensates: loving God with the senses
3	Traditionalist: loving God through rituals and symbol
4	Ascetics: loving God in solitude and simplicity
5	Activists: Loving God through Confrontation
6	Caregivers: loving God by loving others
7	Enthusiasts: loving God with mystery and celebration
8	Contemplatives: loving God through adoration
9	Intellectuals: loving God with the Mind

Lowering the Bar

Schwarz (2009) presents an interesting survey on spiritual styles and traditions. Spiritual tradition is the styles linked to a specific denomination or church. According to him, every church or denomination favors one or two spiritual styles. He surveyed over 3,500 people from 71 different denominations, and the survey showed only 20–29% of the members spiritual style has matched to their church’s style of tradition. It is a higher percentage than the average share, which is 11.1% since there are nine spiritual styles. It is two times and higher than the average. But the more important matter is there are still more than 70% of the members who are not matching the church’s emphasis.

Why is this significant? When their spiritual temperament matches the church, they may develop their spirituality within the church, because the programs the church

provides probably work as the proper spiritual discipline for them. But when it ends up not matching, troubles may occur, because there are seldom chances for them to grow within the church. As a result of this, a larger portion of the members (more than three times) can easily experience struggles with nourishing their own spirituality in their local church setting.

The reason this concept caught my attention is my longing to go beyond the usual practice and, as a local church pastor, help them start their own spiritual journey and encounter spiritual disciplines as joyful. Through two decades of ministry experiences, I have witnessed the members struggle with how to nourish their relationship with God, and this has been my personal struggle too.

Getting Out of the Uniformity

After the concept of the “quiet time” was introduced, it became the norm of spiritual disciplines at the personal level. It was introduced as the only way of spiritual discipline other than Bible reading in Korean Adventist community for a long time. *Living life*, a QT magazine published by Duranno introduced the “quiet time” to the protestant churches in Korea and it has made a big impact. The magazine is still very popular since it is first published in 1987 (D. Lee, 2017).

The Adventist churches were influenced by the sensation too, and the church wanted to standardize it in order to promote it. While other Christian denominations in Korea tended to be fascinated with corporal prayer meeting in a Pentecostal way, Adventists strongly resisted it. But quiet time is thoroughly tolerable to Adventists, so it has had a positive influence on the Korean Adventist community, especially for young people for a couple of decades. It has played its role as a spiritual discipline along with

traditional stress on doctrines to add a personal aspect to Adventist culture.

But it became the norm and lost its flexibility (B. Kim, 2020, April 4). Later, meditational Bible reading (reading the Bible and meditating on it) was introduced into Korean Adventist community in late the 90s and the younger generation quickly adopted it as an individual or small group practices. This was on the same line with the quiet time (B. Kim, 2008, February 25). Therefore, Korean Adventist church were not successful in providing diverse way of the disciplines to its members.

It is important to understand every Christian has their own spiritual temperament or personal pathway to God. Once they understand this, we can provide more ways for members to nurture their spirituality and help them to embark on their spiritual journey more easily. Christians consider spiritual disciplines as a burden, not a joyful process, because it became complicated and complex task due to lack of understanding of this. This can be one of major reasons why many Christians are not feeling satisfied with their spiritual life. Helping members to find their own pathways to nourish their relationship with God helps them start their journey to a deeper spirituality. Once they understand what their spiritual temperaments are, we can guide them in easier ways. Once they experience a different level of personal spirituality, it can be a big motivation for them to continue in that path.

Spiritual Temperaments and Spiritual Style

Schwarz (2009) and Thomas (2000) both introduced nine categories of spiritual styles or temperaments, but there are slight differences. Schwarz described them as your antenna to God, and Thomas called them your sacred pathway to God. It is better to understand when it is categorized by one concept. In Table 4 below, Schwarz's model

composes the main column and Thomas model is sorted by it. A detailed description of each follows.

Table 4

Comparing Schwarz's Styles and Thomas Models

	Schwarz's model	Thomas model
1	The Sensory Style	Naturalists, Sensates
2	The Rational Style	Intellectuals
3	The Doctrinal Style	Intellectuals
4	The Scripture-driven style	None
5	The sharing style	Caregivers
6	The ascetic style	Ascetics
7	The enthusiastic style	Enthusiasts
8	The mystical style	Contemplatives
9	The Sacramental style	None
10	None	Activists

1. The Sensory Style: Enjoying the works of God.

For this group of believers, faith is experienced and expressed through the senses. They feel it easier to pray when they are holding something in their hands. They prefer worship experiences using all five senses, and they go against “heavy headed” faith. They can virtually move into a biblical setting and attend to the sight, sound, and smells of a story. They like to ask how they felt when they do Bible study. They can see God’s handwriting from beauty which are beauty of nature, and beauty created by human being. In the Thomas model, Naturalist and Sensates are comparable with this style. Naturalists meet God through nature, which is God’s masterpiece, and Sensates meet God through beauty also human’s masterpiece through their senses.

2. The Rational Style: Understanding the nature of God.

This group do not see faith and thinking as opposites. They do not take things for granted, rather it strives for explanation, they apply logic in their approach to God. Only when these explanations are adequate, does faith have a firm foundation (2009, pp. 98, 99). They demonstrate an unprejudiced relationship to science; they include science into their conception of God. In the model of Thomas, it is somewhat comparable to Intellectuals, but it resembles the Doctrinal style more.

3. The Doctrinal Style: Thinking correctly about God.

This group believes that truth is the highest value. This style focuses primarily on the doctrine that has been revealed through the Bible as a whole. They like the systematic approach and enjoy establishing doctrinal boundaries. They seek objectivity and aim to purge the Christian faith of any sentimentality and syncretism and have a pessimistic view of supernatural occurrences. Adventism is more favor to this style. In the Thomas model, intellectuals are a similar group. They are likely to be studying theology. Faith is something to be understood as much as experienced (Thomas, p. 30).

4. The Scripture-driven Style: Applying the Word of God

This group of believers emphasize embracing and applying the Word of God. It draws its spiritual energy from that source. They anticipate that the Holy Spirit will use the Word of God to minister to a particular person in a particular situation. Their passion is for hermeneutics; they seek biblical principles to apply them to their life. In the Thomas model there is no comparable style.

5. The Sharing Style: Passing on the grace of God.

They aren't focused on Christian insiders. When unreached individuals encounter

God's love, they feel especially close to God. They desire ardently that God's ministry appears in the lives of others, and they want to give everything what they have to God. They are not interested in theoretical knowledge and their most effective way of learning is simply by doing. In the Thomas model, Caregivers is the most comparable with this style.

6. The Ascetic Style: Developing discipline for God.

These individuals do not show any appreciation for externals, symbols are unnecessary to their religion and church tradition is not so important for them. Through the ascetic practices they hope to learn. They don't need anything other than God and Spirit. They place a high value on simplicity of faith, they endeavor to attain the essence of the faith. They think worldly pleasure can be external obstacles to their faith, and this goes hand in hand with preparing us to live a sacrificial life. A diminishing emphasis on externals corresponds with growing emphasis on interior values or on the factors that ultimately matter. In the Thomas model, it is very similar to Ascetics. Thomas (2000) adds "The ascetic temperament gravitates toward solitude, austerity, simplicity, and deep commitment" (2000, p. 108).

7. The Enthusiastic Style: Celebrating the power of God.

They are receptive to the supernatural and their goal is to encounter the power of God. The God who refuses to act, He is not God at all. They thrive on visions and extraordinary experiences more and more (2009, p. 137). They worship God with loudness, their music, preaching, and prayers are all not quite. In the Thomas model, it is expressed in the same word, Enthusiasts. He chose to describe them, with "mystery, celebration, and supernatural event" (2000, p. 164).

8. The Mystical Style: Resting in the presence of God.

They attempt to grasp the gospel in a subjective manner, focusing on the question “What is happening in me?” They desire to encounter God in their hearts while closing their mouths and eyes. They experience it very quietly and can sometimes be remarkably rational and sober. They do not want to be irrational, but trans-rational – more than rational (Schwarz, 2009, p. 137). They favor a relational understanding to gospel and are seeking intimacy with God. This group is not exactly comparable to the Thomas (2000) model. Contemplatives are relatively comparable. He explains it like this. “Christian contemplation has less to do with mystical experience than it has to do with adoration” (2000, p. 192).

9. Sacramental Style: Expressing the incarnation of God.

They enjoy expressing spiritual realities in physical ways. Symbols, rites, and architecture are important ways they experience God through. For them liturgy is proper praise and worship of God for them. They employ candles and incense in their spiritual practices, and someone can find the worship is aesthetically vibrant (clergy’s stoles and chasubles, as well as icons, mosaics, and stained glasses). They include sermon in their worship, but when they do not have to have a sermon. The sermon is only one of many ways to deliver the truth (Schwarz, 2009, p. 142). There is none in Thomas’ typology comparable to this style.

10. Other categories in Thomas book: Activist

“They are spiritually nourished through the confrontation and activism” (Thomas, p. 133). “Their great purity of heart maintained in them by obedience, fraternal charity, self-sacrifice and perfect abandonment to God’s will in all that they do and suffer” (2000,

p. 136). They serve God by doing what is right in a straightforward manner. There is none in Schwarz's typology comparable to this temperament.

Working on Opposite Realms of Temperaments

Schwarz (2009) expanded this concept to the next level and it illuminates spiritual growth in a different way. He introduced the compass model and placed nine spiritual styles evenly (Figure 1). In this graph, each style has two opposite styles on the other side. Calling them styles rather than temperaments because in this level it needs to be expanded out to natural aspects of spiritual temperaments. Once their temperament is found and they are familiar with it, the person needs to embark on the journey toward the other end.



Figure 1. Spiritual style compass.

There is a tendency that once a Christian experiences or comes to know God in a particular sphere of the compass, the natural response is to stay in that comfort zone where they met God in their own way. Individuals become attached to a certain realm and begin to feel it is essential to their spiritual life.

This attachment can easily lead to the outer part of the circle in their realm, extremism. Then people are more likely to insist their way is the right one and may criticize others because they find it difficult to empathize with them. Schwarz (2009) denotes the peril of the sensory style is hedonism, rational style's is intellectualism, doctrinal style's is dogmatism, and it continues to every style. But what the compass as a whole reveals to us is opposite, my style is only one of nine. It is not promoting extreme tendency towards my end at all, instead it is promoting harmony, embracing the differences towards the center of compass. He added "only through this constantly moving pendulum (between opposites in the circle) we can finally expect to achieve spiritual balance" (Schwarz, 2009, p. 53).

Another crucial reason to be aware of this is to overcome negativities of one's spiritual style. The opposite styles reveal underdeveloped aspects of his or her spirituality. Through this process, individuals are forced to confront the other side of spirituality. Participants can attain a more balanced spiritual life through confronting this reality, and it is part of a process to get balanced spirituality mentioned above.

Contextualizing for Adventism

When they finished the second step above (stage 2), still there is one more crucial step for Adventists. That is expanding every member's realm of spirituality to a doctrinal one which is the color of Adventism (stage 3). This is significant because it is the only way Adventist members can completely appreciate and enjoy the legacy and benefits of Adventism. But Adventism is prone to giving pressure to members to do this from the beginning. It is neither the correct nor efficient approach. Johnstone (2009) advises that "having confident in your own native style and feeling connected to God prior to your

mutual mentoring session (expanding to other realm) is very important” (2009, p. 57).

Johnstone continues. “As your spiritual muscles are stretched through interaction with other styles, you could at times come to doubt your relationship with God” (p. 57). He is talking about the hardship when a person try to expand his/her realm of spirituality. He even advises to go back to the “native style” to reaffirm it when you are frustrated through the process. However, we never consider this aspect when leading our members to the realm of Adventism regardless of considering members’ native style. We need to help the members to focus on their native realm of spirituality to make it easier in the beginning. Members will receive spiritual energy and impetus when this process is conducted appropriately. Then they need to be encouraged to stage 2 and then stage 3.

Adapting Concept of Spiritual Temperaments in an Adventist Setting

Among nine temperaments Schwarz and Thomas introduced, there are some point Adventists hard to tolerate and those are enthusiastic and mystical styles. The term “mystic” itself gives pagan impression to Korean Adventists, but since it is somewhat comparable to contemplatives in Thomas model, it is better to use “contemplative style” than “mystic style.” For enthusiastic style, there are many components hard to tolerate for Adventists. Even Thomas warned and advised about this, “supernatural experiences can all too easily degenerate into chaos... suggest that this is precisely why the church must teach about legitimate and biblically ordained experiences of the supernatural” (2000, p. 164). The leaders must provide safe guidelines to members because it is also not right ignoring all supernatural aspects in Christian journey, and it is also necessary to make sure their practices sober and conscious ones (White, 2005c). *28 Fundamental Beliefs* clearly said “Christian spirituality is thus not a flight into a world of fantasy and

mysticism” (Ministerial Association, 2005, p. 156). To nourish members who has this temperament, leaders can make intercessory prayer group or promote their expectation on God’s special providence for everyday life in a positive way. Or when they notice God’s intervention, they can give more accent on celebration.

Custom Practices by the Temperaments

Personalized practices for each temperament in the Korean Adventist context needs to be suggested to participants to enable each person to benefit. But for this chapter, we need to focus on the foundations. In later chapters, practical procedures will be introduced.

Cultural Factors

Since this project is focused on the Korean church context, it is meaningful to investigate cultural factors because it is something carved into the Korean’s life and worldview. Some of our history helps us to answer the questions. Why do we hold the current position and understanding on certain Spiritual disciplines? What are the cultural traditions beneficial to certain forms of the disciplines? And we need to clarify the real meaning of some practices to avoid potential danger.

Moon (Joo, 2015, June 21) once insisted, “In order to contextualize Christianity in Korea which has a Buddhism background, we need to understand Buddhism.” I concur with him. I am a second-generation Adventist, but when I visit any Buddhist temple in Korea, I feel at ease because Buddhism is ingrained in the local culture.

For more than 1,000 years of the Korean history Buddhism was the state religion. It can be considered Korea and Buddhism was one body during that time (C. Yi, 2004, p.

199). And Namsun Choi who lived in early 20th century perceived if someone does not have knowledge on Buddhism he/she cannot understand the culture of Joseon (the last dynast of Korea which had existed more than 500 years) (J. Kim, 2010, p. 79)

But the missionaries who introduced Christianity into Korea (including H. G. Underwood (Shin, 1998), I. L. Bishop etc.) held very negative views of Buddhism (Griffis, 1912). They considered Buddhism as atheism or superstition. According to Newbigin (1995), this is the defining characteristic of nineteen century mission history. And early Christians in Korea who were taught by them hold similar perspectives on Buddhism (C. Yi, p. 221). Among this culture, some of cultural elements can contribute to the Christian practice of spiritual disciplines.

Meditation

One of the key cultural factors that can contribute to spiritual disciplines is meditation. This aspect has been overlooked by Korean Christians who upon concluding that meditation is of pagan origin due to similarities in posture and usage with Buddhism, treated meditation itself in the same manner. But it is not the right approach; this aspect needs to be carefully observed and then adapted in the right manner, with making sure with what the boundary is. Then Korean Adventists can practice meditation in a safe manner and get benefits from it as White described below.

Merely to hear or to read the word is not enough. He who desires to be profited by the Scriptures must meditate upon the truth that has been presented to him... God bids us fill the mind with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption. Then clearer and still clearer will be our perception of truth, higher, holier, our desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of

holy thought will be transformed by communion with God through the study of Scriptures. (White, 2002, pp. 59-60)

1. Posture of Meditation

Basically Christian meditation gives little attention on body (Moon, 2008, p. 223) but Foster suggested a good posture for meditation in his book (Richard J. Foster, 1988). Although other scholars criticized Foster for being influenced by Eastern religions (Yungen, 2008), he attempted to establish a biblical framework for meditation (Vine, 2014). The suggestion is sitting on a chair comfortably with correctly positioned back and both feet flat on the floor, and placing hands on the knees with palms up, and he recommended closing the eyes sometimes. Hanh (1991, p. 17) suggested the same kind of posture for Buddhist meditation.

He recommended sitting on a cushion or a chair with feet flat on the floor for meditator's convenience, allowing back to be straight, and placing hands on the laps, and keeping one's eyes half closed. Even contemplative prayer suggests similar posture. "It is to sit still, to sit straight with your backbone comfortable, to close your eyes or lower them toward the ground . . . and to place your hands in a natural or meaningful position in your lap" (Kwon, 2011, p. 316).

2. Goal of Meditation

As Moon (2008, p. 220) stated, the idea behind Christian meditation is different from that of Buddhist meditation. Both have maintained long traditions of meditation. He differentiated Christian meditation and Zen (one of the major streams of Buddhism in Korea, Japan, China and Vietnam (Bodiford, 2023, March 21) meditation by body posture and breathing. Zen meditation involves body actively by posture and breathing practice while Christian meditation has little attention paid to the body.

Foster (1988) also makes a distinction between Christian meditation and Eastern meditation. “Eastern meditation is an attempt to empty the mind; and Christian meditation is an attempt to fill the mind” (1988, p. 20). This is an excellent distinction. In addition to that Christian meditation basically involves usage of the words of God anyhow and it contains the form of reading (Moon, 2008). But we can find similar practice with Buddhism meditation has been developed in church history (Syriac church in 1 AD) even though the two had not been influenced by each other (Nagler, 2003). Also, in the Roman Catholic tradition, imageless meditation or silent contemplation is not uncommon even though that was not been main stream (Moon, 2008). Contemplative prayer strongly involves apophatic the (emptying) aspect in its history. Therefore, it is difficult to assert that imageless meditation or meditation for emptying mind is a product of Eastern religion regardless of its biblical validity. But Adventist church does not accept these streams, therefore, the validity of various forms of meditation were examined from a biblical perspective on subsequent pages.

Incense

Buddhism and Shamanism both use incense in their worship, but this was completely eliminated in the Korean church setting. But in the bible, incense was commonly used in the sanctuary (Exodus 30:36). Other denominations still use incense. “There is little Eastern Orthodox corporate worship without incense. While some Lutheran and Episcopal churches might employ incense” (Thomas, 2000, p. 69). If it is helpful for some Christians, there is no reason to ban this practice.

Prayer Meeting in Early Morning

Prayer meeting in the early morning is a unique form of worship that can be found in Korea. This form of worship started in 1905 by Pastor Sunjoo Kil in Korean church history. Kil had practiced this before he became a Christian when he was a monk of Sundo (one of the streams of Buddhism) (Studies, 2011).

This form of Early Morning Prayer can be found in Taoism and Shamanism. It is not hard to see common Korean house wives practiced this every morning to pray Chunjishinmyung (gods of heaven and earth) (Contributor, 2023) and for the fortune of family members (T. Yi, 1995, p. 98). This prayer meeting had a big role to the great awaking in Pyongyang in 1907. This movement made a big contribution to the success of Korean Christianity.

Still, this heritage has powerfully persisted in the Christian community. At 5:30 am, Sep. 1, 2015, 25,000 people gathered in a stadium to pray, For the past 35 years, the Myungsung church in Seoul has presided over this particular gathering (Y. Lee, 2015). This is a good glimpse of the phenomena still actively performed in Korea. It is one example of how cultural factors can contribute positively to the Korean Christian community when applied to the practice of spiritual disciplines.

Acceptable Spiritual Disciplines in the Korean Adventist Context

There is also a need to define spiritual disciplines in general because the term *spiritual discipline* has been used with different meanings and various practices. When Finley (2012, August 16) explained the meaning of spiritual formation in his article in *Adventist Review*, he referred two practical practices as the methods, which are “meditating upon God’s word, and seeing him in prayer”.

These can be accepted without doubt. Likewise, it is important to reexamine the terms because Korea has many influences from Buddhism and Confucianism. For more than one thousand years, Buddhism had been the state religion of Korea (Naver, 2005), and after that, Confucianism became the state religion for five hundred years (Contributor, 2023). Therefore, Buddhism and Confucianism are a big part of the Korean culture, and especially Buddhism, which has a rich heritage of spiritual practices. Some of the practices are similar to Christian practices. Therefore, we need to define the terms in order to avoid incorrect approaches.

Avoiding Potential Danger When Adapting Cultural Factors

Christianity is not the only sect using this term, meditation. Eastern religions put a strong focus on this practice; therefore, we need to distinguish these two. Vine (2014) succinctly stated its history well. There are two streams: one is to achieve an ordinary state of consciousness (OSC), and the other is to achieve an altered state of consciousness (ASC).

Many Eastern religions teach that the source of salvation is found through gaining enlightenment, and it comes through altered forms of consciousness (Groothuis, 2004). In history, some Christians have strived to achieve the same state through similar practices with the Eastern Religions which are breathing and mantra (repeating words). Thomas Merton (1915-1968) was a prominent figure among them. His book, *Contemplative Prayer* (1971), which introduced this practice, is considered as a landmark writing of modern Christian spirituality, it is mentioned as imageless meditation in previous pages. But Yungen warned that this tendency can be connected to the New Age movement through (Yungen, 2008).

Therefore, providing biblical guidelines on this is essential. Seventh-day Adventist Theological Seminary confirmed that Adventist church rejects “altered state of consciousness” which is seeking to experience God through emptying one’s mind or any usage of mantras (Seminary, 2011, p. 8). Finley (2012, August 16) narrowed down the concept of meditation in a way acceptable to Adventism. “The significant factor in both the biblical and Ellen White’s counsel is that meditation is always rooted in God’s word, His work, and His ways, and anchored in His character, majesty, love and power.” He included not only God’s word, but also His work, ways, characters, and power as sources of meditation, also rooted in White’s stance (White, 1889).

There are reasonable and practical guidelines on meditation in the Adventist context when we implement already existing methods in the cultural background into practice. It is important to eliminate pagan attributes and aspect from the tool, but also it is important not to abandon the tool itself because of the negative aspects. Since Korean Christianity has confronted Buddhism and Shamanism for a long time, there is a strong tendency to stigmatize everything that is related to Buddhism and Shamanism even a little. Through that process we might lose a big portion of cultural legacies. Meditation is one of them.

Summary

This purpose of this chapter is to help Korean Adventists to create their own road map on their spiritual journey in a safe and effective way. As we reviewed some of the subjects above, there is a strong need for Korean Adventists. Adventists need to be aware that a standardized and uniformed way of doing spiritual disciplines by the church can block the experiencing of spirituality for many Christians in general. Adventists strong

emphasis on doctrinal truth is important and a beneficial heritage, but Adventists should also note that that is one of many styles.

Once a member experiences success in building up their own spiritual depth, it is easier to expand their spirituality to others and finally to the doctrinal realm. This may be the right steps for members. At the same time, cultural taboos also hinder them from embarking on their own journey to get a deeper relationship with God in the Korean context.

The Western church's hostility of Buddhism, Confucianism, and Shamanism resulted in taking a crucial way of spiritual discipline which are important Christian heritages away from Korean Christians. Korean Christians can utilize spiritual disciplines effectively and reap benefits from cultural heritages by correctly comprehending its historical context and sorting its methods. God created us all differently, therefore there is no need for uniformity in nourishing our relationship with God if the members are guided with Biblical guidelines. He wants to meet his people in our own secret place (Ps 91:1, NIV). Therefore, it is meaningful to give chances to members understand their spiritual temperaments and provide various ways of the discipline as a resource. If leaders can help members go through this process properly, they can grow spiritually and will be motivated to grow more.

We have laid the groundwork of spiritual disciplines in chapter 3 and in chapter 4 the specific methodologies will be outlined to help Korean Adventist to develop spiritual disciplines on both a personal and a corporate level.

CHAPTER 4

DESCRIPTION OF THE PROGRAM

Introduction

The purpose of this study was to evaluate the spiritual growth of participants in the Olympic Korean Seventh-day Adventist Church through the small group ministry that was formed based on their spiritual style by enabling them to comprehend and apply biblical and theological counsels. The preceding chapters demonstrated the necessity of applying diverse approaches to the spiritual styles of church members. On the basis of these principles this project seeks to apply different spiritual approaches of church members through small group ministry.

This chapter begins with a concise summary of the ministry context relevant to this research project. It will then discuss the biblical and Adventist theological basis for applying spiritual disciplines in accordance with a particular member's spiritual style. This chapter will also review the current literature on the theme as well as the development of the program.

Context of Ministry

Culturally and emotionally, the Olympic Korean Seventh-day Adventist Church is situated between the United States and South Korea, with a greater emphasis on the latter (K. C. Kim, Hurh, & Kim, 1993). They have fond memories of interacting with American

Adventist missionaries, and many of them attended educational institutions (colleges, universities, etc.) established by the missionaries.

Moreover, more than 80 % of Olympic Korean Adventist church members were foreign-born, particularly from Korea; many of them still use Korean news platforms to obtain information about Korea and the United States and they remain more interested in Korean politics than American politics (W. L. Yoonchul Shin & F. Lim, personal communication, February 04, 2023). Socially, the Olympic Korean Adventist Church leans more toward Korean society than American society, despite the fact that their physical location is in the United States. Religiously, they position themselves as acceptable to Adventist churches in the United States.

This church benefited from its proximity to the largest Korean population in the United States, located in Los Angeles. When immigrants from Korea arrived in the United States, they were able to easily access this church due to its location. This has contributed to the natural expansion of this church.

During the last decade, however, the total number of Korean immigrants in the United States decreased for the first time in history by more than 10 percent (Cecilia Esterline, 2022), while the total number of immigrants in the United States increased. In the past seven years, very few new immigrants attended the Olympic Korean Church, with the exception of a few students. This situation was seen in the decline of natural church growth.

New growth possibilities were needed, but the church was not equipped for outreach. During this time, a long-time division issue rose into focus and was resolved (Frank Lim, 2023, January 21). This left the church open to focus on spiritual growth.

The members gathered anew and expressed a willingness to grow spiritually. This created a fertile soil for growth.

According to my pastoral observation, this church has good working resources, and a greater portion of its members are motivated. In recent years they have begun to work diligently in the various church-sponsored ministries, such as women's ministry, community service, etc. However, there was criticism between ministry groups, particularly among leaders who were passionate about their particular ministries. The differences appeared to be based on personal preferences. The differences in the gifts of the leaders created the desire to develop this project.

Let me give my personal experience. As a second-generation Adventist who received an Adventist education from middle school through college in Korea, it was difficult to maintain my faith in Adventist culture due to my own green spirituality (Sensory and Rational styles). Red spirituality (Doctrinal and Scripture-driven Styles) is the Adventist color of spirituality. The transition from “one color to another” has been a lengthy journey. Schwarz (2009) explains that green spirituality relates God’s revelation in creation which can be perceived by the five senses, and is therefore more closely associated with God, while red spirituality focuses on the salvation revelation revealed in the written words, and is therefore more closely associated with Jesus and blue spirituality focuses on personal encounter with God, and is therefore more closely associated with the Holy Spirit (primarily Enthusiastic and Contemplative styles). And three colors represent each of the nine spiritual styles.

My faith was strengthened not through Bible study, but through other activities, such as exploring scientific approaches, singing praises, and meditating the Bible, among

others. Mine was a personal journey that has minimally been by the churches. Numerous members have struggled with the same issue over the course of more than two decades of pastoral ministry. This was also a major factor in the decision to conduct research and learn how best to implement this project.

Small Groups

Small group ministry was adapted to increase the efficacy of applying spiritual disciplines because it is the most effective tool for gaining skills and emotional support at the same time. It enables group momentum on learning experiences when composed of individuals with similar tendencies in an accepting and encouraging environment (Kerri, 2016). The duration of the small group was based on Schwarz's (2009) proposal of 28 days in order to get acquainted with the spiritual style of a person. An extra week was added to help the participants get acquainted with the newly introduced benefits of small groups.

This project implemented a small group ministry strategy in an effort to maximize the quality of spiritual style training. There are two distinct types of small groups, according to Gladen (2011): small groups and specialty groups. Small groups function similarly to a small church, so this includes the majority aspects of a church, such as fellowship, discipleship, ministry, evangelism, and worship.

However, the specialty group is strategic. These individuals gather around a specific interest or ministry. This project's small group strategy is the latter; instead of all five aspects, only the fellowship aspect was adapted here. It was anticipated that this method would be utilized as *collective intelligence*. Since they share a similar or identical spirituality, they can not only assist others but also guide them along the same path.

Overview of the Program

The purpose of this study was to assist the Olympic Korean Seventh-day Adventist church members to experience spiritual growth by identifying their spiritual temperaments and practicing specific spiritual disciplines fitted to their temperaments in both an individual and group setting.

The participants were asked to participate in the following activities below.

1. Attend four seminars designed to explain the concepts of spiritual temperaments and how to apply them practically to personal life and small group settings.
2. Assessment to discern their spiritual temperaments
3. Meet once a week for five weeks in a small group session.
4. Practice specific methods of spiritual disciplines in personal and group settings.
5. Survey to evaluate the effectiveness of this program.

Demographics

The demographics of the subjects of this study are the following:

1. Aged 18 or older.
2. Attendees of the Olympic Korean Adventist church who regularly attend the Olympic Korean Adventist Church (more than twice a month).
3. Willing to participate voluntarily to this project.

This project was exempted from IRB review (Appendix A). Because it is considered a regular church activity (small group ministry), participants were not required to submit a consent form, and their participation was voluntary. Due to the fact that this is a small group ministry within a church setting, no other restrictions were necessary based on socioeconomic status, health condition, race, etc.

Recruitment of the Participants

In order to recruit participants on a voluntary basis, the program was announced during church services and personally in the following ways.

1. Regular announcements during Sabbath worship.
2. Posters and worship program announcements.
3. Delivery of series of sermons on the topic.
4. Individual recommendations by pastoral team.

Protection of Project Participants and Integrity of the Research

Although this research does not contain any sensitive aspects, the matter of a subject's privacy was considered to be important.

1. The assessment was collected securely and processed confidentially and kept in a locked cabinet in the lead pastor's office.
2. The survey was conducted after the implementation of small group ministry and was collected securely by pastoral staff to maintain the integrity of the research.
3. The information regarding the spiritual style of the participants was confidential and it has not been shared. Only members of the same small group may be able to perceive one another's spiritual style.
4. To maintain the confidentiality of the spiritual styles assessment results, each participant received a hardcopy in a sealed envelope.

Chronological Implementation of the Research Process

Table 5 below outlines the chronological implementation of the research process.

Table 5

Chronological Implementation of the Research Process

Title	Description	Date
1 st Seminar	Sabbath worship sermon 1	07/17/2021
2 nd Seminar	Sabbath worship sermon 2	01/18/2022
3 rd Seminar	Seminar 1 for the participants	01/14/2023
Assessment	Assessment to discern participants' spiritual style	01/14/2023
Processing Data	Processing the assessment data	In between
Result delivery	Result with detailed description on the style	01/21/2023
4 th Seminar	Seminar 2 for the participants	02/04/2023
Group Session 1	Week 1, Small group meeting for each group	02/11/2023
Group Session 2	Week 2, Small group meeting for each group	It varies.
Group Session 3	Week 3, Small group meeting for each group	It varies.
Group Session 4	Week 4, Small group meeting for each group	It varies.
Group Session 5	Week 5, Small group meeting for each group	It varies.
Evaluation	10 questionnaires survey	03/18/2023
Processing Data	Processing the survey data	Until 03/31/2023

Seminars and Assessment

Four seminars were scheduled throughout the program. Two types of seminars were available. The first type introduced the concept of spiritual temperaments and emphasized their significance to the entire congregation. It was delivered in the form of a sermon. The second seminar type introduced the specifics of each of the nine spiritual

styles, and practical applications of this concept were presented in seminar format to the participants.

First Seminar Sermon

It was the first time this theme of spiritual temperaments was introduced in general to the church members with supporting biblical examples. The goal of this seminar was to show the biblical validity of spiritual styles. The example of Jesus was introduced to show how He strongly supported a person's individual spiritual style.

Second Seminar Sermon

The topic of spiritual temperaments was explained to the church members. It showed that each individual seeks different aspects of God, including His truthfulness, goodness, and beauty. This unique pursuit of God is the color of an individual's spirituality.

Third Seminar

At 2:00 pm on 01/14/23, participants who wished to attend this program voluntarily gathered in a designated area. Details of the spiritual temperaments were explained for one hour. Each of the nine compass realms were covered in a seminar format.

Assessment and Processing Data

On the same day, 01/14/2023, immediately following Seminar 3, participants were given the assessment, which they filled out on-site. Participants were encouraged to ask any questions during and following the collection. On the same day, participants

submitted their completed evaluation forms. The evaluation forms were both in Korean and English (see Appendix C).

The completed assessments were studied, analyzed, and the participants categorized according to their style. Four principles were developed based on the numerous factors that influence the decision-making process which were adapted from Schwarz book (2009). These principles were applied and are listed below.

1. In the majority of the time the participant's spiritual style was determined by their highest score with a consideration of their other scores.

2. When more than two factors had similar scores the dominant style was determined by comparing the scores of adjacent factors.

3. When the scores of adjacent factors were also similar the factors of two principles on opposite sides of the compass were compared. When the scores on the opposite were lower that was considered as potentially someone's dominant temperament.

4. When the numerous factors above were similar the participants were considered to have exhibited dual dominant styles.

Fourth Seminar

Before the fourth seminar, the results were distributed individually and delivered in sealed envelopes. This last seminar provided additional depth with specific case studies. It was the first time the participants had identified what their spiritual style was.

Small Group Meetings

The first small group meeting gathered right after the fourth seminar. All the

groups determined a specific date and time when their groups would meet. During the second small group members agreed to follow certain types of everyday tasks proposed and discussed by the group. During the third to the fifth small group meetings, each group met weekly. Stories from each of the members on how they had performed the everyday spiritual tasks were shared and all impressions, thoughts, feelings, opinions, and questions were discussed.

Evaluation

The data were collected and evaluated in a quantitative way and in order to enhance the evaluation the qualitative method was also used as complementary research tool.

The Post Program Survey and Processing

On the next Sabbath morning the post-program survey was distributed to all the participants to see the effectiveness of this program. The evaluation was composed of 10 simple questions so that participants could easily express their opinion. The evaluations were conducted anonymously. The filled-out sheets were collected in an open space and kept confidential by the pastoral team.

To maintain the program's integrity, the information was gathered and processed by two pastoral team members of the Olympic Korean Adventist Church, excluding the lead pastor. The data was compiled and converted to a percentage scale in order for the result to be displayed clearly.

Quantitative and Qualitative Methods of Evaluation

The survey data was presented to demonstrate the program's efficacy through quantitative evaluation, which was the primary method of evaluation for this program. A comprehensive picture of the project was portrayed whether or not there were favored responses. Notes were taken of the participant's responses during small group sessions and these statements, regardless of whether they were favorable or unfavorable to the project, were used to portray a comprehensive picture of the project. The qualitative evaluations were used in order to complement the primary quantitative method.

Summary

This chapter provided an outline of the development of the program and the description of the intervention. A concise ministry context relevant to the purpose of this project began to emerge. Narratives on development intervention became apparent. These built explicitly upon the theological foundation outlined in chapter 2 and the practical overview of current literature presented in chapter 3. A plan of intervention began to arise in a chronological way. And the narrative details regarding the description of the intervention were followed.

The majority of the data collected during the study was quantitative in nature, reflecting the objective perspective on implementing new methodology according to the participants' spiritual style in a personal and corporate (small group) setting. However, qualitative evaluation was implemented as a supplement to reflect the subjective perspective of the participants' experiences and progress.

Having discussed the research development and description of intervention, the next chapter will provide the record of the implementation narratives.

CHAPTER 5

THE IMPLEMENTATION AND FINDINGS

OF THE PROGRAM

Introduction

This chapter deals with the detailed implementation of the program described in the previous chapter and outlines the findings.

Advertisement

The announcement began on 11/19/2022 and continued every Saturday until the final survey was distributed on 3/18/2023. In addition, it was announced from the pulpit along with the other church remarks prior to the start of worship every Saturday. In addition, there was another emphasis on the theme during the sermons delivered on the following dates: 12/10/2023, 12/17/2022, 01/07/2023, 01/21/2023, and 02/11/2023 this was a total of five times the researcher emphasized the significance of this program and encouraged the church members to participate in it from the pulpit.

From 11/18/2023 to 03/18/2023, the dates and times for this program were printed on the worship programs, along with the schedule for each small group session. It had been announced to the two group chats in which the majority of church members attended from 11/18/2023 to 03/18/2023. The first group had 66 members, while the second had 39. A total of 12 posters were posted. Six were posted on the gate, 2 on the

bulletin board, and 4 in the cafeteria from 12/03/2022 to 02/11/2023. A copy of the posters was attached in Appendix D.

Seminars

The purpose of the seminars was to introduce the fundamental concept to the church members and attendees in general, but in particular, the seminar attendees. There were two types of seminars and four planned seminars. Because most church members and visitors only attend during Sabbath worship, the first two were developed as sermons. The second was a seminar for participants. Through the last two seminars, deeper content was presented.

First Seminar: Mary and Martha

The first seminar was held in the sanctuary of the Olympic Korean Adventist Church on 07/17/2021 at 11:30 a.m. during worship. The service in the main sanctuary of the church was attended by 96 individuals. It was necessary because church members were unfamiliar with the concept. "Antenna to God" was the title of a sermon and introduced the fundamental concept of spiritual temperaments.

The sermon text was the story of Mary and Martha (Luke 10:38-42). The message derived from the text in accordance with the meaning of the story. Jesus did not compel Maria to worship in the same manner as Martha, nor did he compel Martha to worship in the same manner as Mary, He simply accepted their distinct styles of worship. With the support of Jesus, Mary was able to cultivate her spirituality. Mary went on to anoint Jesus prior to his crucifixion with one pound of purified nard (Matt 26:6-13; John 12:1-11). Jesus accepts us as we are, and it is imperative that he supports our efforts to connect

with God in our own manner.

Second Seminar: Love the Lord with Heart, Mind and Soul

The second seminar took place on 01/18/2022 at 11:30 a.m. in the main sanctuary of Olympic Korean Adventist Church during worship time, and 117 individuals attended the church. The primary text for this sermon was Mark 12:29 -30: “the foremost is, hear Israel! The Lord is our God, the Lord is one. And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength” (NASB). People seek God in three distinct ways: one group pursues the truthfulness of God (mind), another group seeks the goodness of God (heart), and the third group strives for the beauty of God (soul). The appeal of this sermon centered on embracing spiritual diversity; therefore, the "my way is the only way" perspective is not biblical.

Third Seminar: Red, Blue, and Green Compass

This seminar was conducted at 2:00 p. m. on 01/14/2023 in the English ministry room in the second building, and 48 participants attended this seminar. This seminar introduced the compass of spiritual styles, reviewed key points from previous seminars, and explained the concept of the three colors of spirituality within the compass. Each color (red, blue, and green) was described in detail. The red color represents Jesus and has a strong emphasis on the written word, while the blue color emphasizes religious experiences on a personal level and Holy Spirit, and the green color emphasizes God, and the spirituality of creation and Christian apologetic.

Fourth Seminar

This seminar was held on 02/04/2023 at 2:00 p.m. in the sanctuary of Olympic

Korean Adventist Church, with 40 attendees. The distribution of assessment results occurred prior to the seminar. On the paper, each participant's individual spiritual style was stated in detail. In this seminar, the distinguishing characteristics of each spiritual style of the compass were discussed in depth. The seminar was structured around the surveys, which aided the seminar. It was the first seminar after the participants learned their spiritual styles, and their interest in the seminar increased.

Fifth Seminar

Those who entered the program after the previous seminar attended a special seminar. This seminar was held on 02/11/23 at 4:30 p. m. for six individuals. Only three of the styles to which they are subject were discussed in detail: Sharing, Contemplative and Ascetic. Additionally, four personal seminars were conducted for those who were unable to attend the earlier seminars.

Assessment

Conducting the Assessment

Immediately after the third seminar held on 01/14/2023, the surveys were conducted at 3 p.m. in the English ministry room. The participants were surveyed using a form created by the researcher with contributions from Schwarz (2009) and Thomas (2000). The researcher was present in the room to answer the questions of the participants. On the day of the assessment, 42 individuals filled out the surveys and additional participants were added until the first small group meeting on 02/11/2023. The form used for the assessment is attached as Appendix C.

Processing the Completed Assessments

The results were carefully reviewed and processed in accordance with the four principles provided in chapter 4. Due to the complexity of classification, the researcher completed the entire procedure and categorized those into nine spiritual styles.

Adapted from the two books (Schwarz, Thomas), the researcher produced two-page result summaries for each of the nine spiritual styles. The first section is comprised of the general characteristics of each style with a detailed explanation. The second section is comprised of the weaknesses of each style. A compass of the nine spiritual styles was constructed with an illustration in color. Each notice of results is included in Appendix E.

The researcher personally distributed the results of the assessment by 02/11/2023 to 57 individuals in a sealed envelope. Chapter 6 provides a comprehensive breakdown of the outcomes.

Small Group Ministry

After the seminars and assessment were done, groups were formed according to the results of the assessment and started to have regular meetings for five weeks. The researcher was the leader of each group because the groups required assistance and observation.

Some styles were combined because in order to form a small group, at least three individuals were required to make a small group (Manskar, 2016). In addition, there was a domain with no subject participant (Sacramental style), and a single subject (Contemplative style) who chose to join the Sensory style group based on their other scores. Table 6 shows the list of small groups and how the styles combined or separated.

Table 6

List of Small Groups

Group Name (Combined or Solo)
Group 1 - Sensory and Rational style (Combined)
Group 2 - Doctrinal style (Solo)
Group 3 - Scripture-driven style (Solo)
Group 4 - Sharing style (Solo)
Group 5 - Ascetic and Enthusiastic style (Combined)

Group 1: Sensory and Rational Style

This green colored group met via Zoom every Monday at 8 p.m., excluding the initial meeting. The first meeting was conducted on 02/04/2023 at 3:00 p.m. in the sanctuary of the Olympic Korean Adventist Church, immediately following seminar 4. Following a review of the characteristics of the temperaments, both the participants and the researcher agreed to daily spiritual disciplines consisting of the following activities and times.

1. For the Sensory style, the leader selected a passage from the Bible and instructed the participants on how to meditate on it on a weekly basis with questions. Before the meditation, it was suggested to pray briefly and sing or listen to a devotional song. The specifics of the suggested activity are included in Appendix F.

2. For the Rational style, two suggestions were made. First was a prayer walk, which consisted of a minimum of thirty minutes of walking in nature or a neighborhood while conversing with God or meditating on His creation. The second activity was

reading a Christian book on science or Christian apologetics for 30 minutes was suggested.

3. All participants were obligated to post two or three sentences of feedback regarding the daily spiritual discipline on the KakaoTalk (a mobile messaging app used by the majority of Koreans (Contributors, 2023, March 23). Table 7 shows meeting date for Group 1 and attendance count.

Table 7

Meeting Dates and Attendance Count of Group 1

Meeting Date	Counts of Attendees
02/04/2023	7
02/13/2023	5
02/20/2023	4
03/06/2023	3
03/13/2023	4

Group 2: Doctrinal Style

Group 2 met every Saturday at 3 p.m. in Room 2 on the church's ground floor. After an overview of the characteristics of the temperaments, both the participants and the researcher agreed to engage in the following daily spiritual practices.

1. Participants read the theme paragraphs of 28 Fundamental Beliefs of Seventh-day Adventist Church (Adventists, 2020) and looked up the corresponding Bible verses daily.

2. Participants were encouraged to provide two or three sentences of feedback on the KakaoTalk group chat for Group 2 regarding the activities they acknowledged or realized.

Table 8 shows the meeting date and attendance for Group 2.

Table 8

Meeting Dates and Attendance Count of Group 2

Meeting Date	Counts of Attendees
02/04/2023	6
02/11/2023	3
02/18/2023	2
03/04/2023	3
03/11/2023	3

Group 3: Scripture-driven Style

Except for the first meeting, Group 3 met every Saturday at 2 p.m. in Classroom 3 on the ground floor of the Olympic Korean SDA Church. The first meeting was held immediately after seminar 4 in the church sanctuary. After reviewing characteristics of the temperaments, both the participants and the researcher agreed to the following daily spiritual disciplines.

1. They agreed to read one chapter from the book of Matthew every day, excluding Saturdays, and select a verse that imparts new information or a message to the reader.

2. All participants were encouraged to post their chosen Bible verse and a prayer based on the text in two or three sentences on the KakaoTalk group chat for Group 3. The objective of this activity was to establish a connection between the text and the participants' lives.

Table 9 shows the meeting date for Group 3 and attendance count.

Table 9

Meeting Dates for Group 3 and Attendance Count

Meeting Date	Counts of Attendees
02/04/2023	7
02/11/2023	12
02/18/2023	11
03/04/2023	10
03/11/2023	11

Group 4: Sharing Style

This Group 4 met every Sunday at 4 p.m. in the choir room on the ground level of the church. The first meeting was held immediately after the seminar 4 at the sanctuary of the church. After reviewing characteristics of the temperaments, both the participants and the researcher agree to the following daily spiritual disciplines.

1. They agreed to call or visit those in need of emotional and physical assistance within the church or community, and then to pray with them over the phone or in person.

2. It was suggested that all participants share who they spoke with and what they did in the Group 4 KakaoTalk group chat. See the meeting dates on Table 10.

Table 10

Meeting Dates for Group 4 and Attendance Count

Meeting Date	Counts of Attendees
02/04/2023	5
02/12/2023	5
02/19/2023	4
03/05/2023	7
03/12/2023	6

Group 5: Ascetic and Enthusiastic Style

Except for the first meeting, Group 5 met every Sunday at 1:00 p.m. in the pastor's office on the second floor of the Olympic Korean SDA Church. The first meeting was held at the church immediately following the fourth seminar. After going over the characteristics of the temperaments during the first session, both the participants and the researcher agreed to the following daily spiritual disciplines.

1. They were instructed to have three daily activities. First, sing at least three hymns or gospels in praise. Second, they should pray aloud. Thirdly, they were to create a list of their prayers so that they can determine how many were answered.

2. Everyone was encouraged to share prayer requests and lists of answered prayers. See the meeting dates on Table 11.

Table 11

Meeting Dates for Group 5 and Attendance Count

Meeting Date	Counts of Attendees
02/04/2023	4
02/12/2023	3
02/19/2023	4
03/05/2023	3
03/12/2023	4

Giving and Processing the Survey

The post-program survey was conducted with the participants who attended small group sessions. The survey was composed of 10 questions which are presented in chapter 6 with detailed evaluations. Thirty-three participants submitted the surveys. The survey documents were distributed on 03/18/2023 and collected anonymously in a basket in the church lobby for all the participants. Two designated individuals oversaw the collection.

To preserve the integrity of this research, two designated personnel initially

processed the data, and the researcher then converted the processed data to a percentage scale so that the result could be clearly displayed. The result of the survey will be presented in chapter 6.

There were two primary data sets to be processed in this research. The first was the assessment used to determine the spiritual styles of the participants, and the second was the post-program survey. The assessment data were presented to illustrate the proportion of the participants spiritual styles within the church. Through this data, we were able to determine the percentage of participants whose spiritual style matched that of Adventists (doctrinal style), as well as the percentage of participants whose spiritual orientation did not match. This then demonstrated the need for the program.

The data from the post-program survey were the primary source of evaluation that demonstrated the effectiveness of this program. Chapter 6 gives a detailed evaluation.

In addition, statements in the small groups were also gathered regardless of whether they were favorable or unfavorable to the project. These were utilized to portray a comprehensive picture of the project.

Summary

In this chapter, there is a presentation of the structured description of the program and its implementation. This research was conducted in accordance with the intervention plan described in chapter 4. The following is an evaluation of the collected and processed data in chapter 6 to demonstrate the efficacy of this study.

CHAPTER 6

EVALUATION AND LEARNING

Evaluation was primarily quantitative in nature. In order to accomplish this, two data sets had to be analyzed: first, the assessment of participants' spiritual orientation, and second, the results of a 10-question survey. In addition, qualitative methods were employed to provide a complete picture of the program, and both positive and negative participant comments were included.

Method Used to Evaluate the Intervention

Quantitative evaluation was the primary method, but qualitative evaluation was added as a supplement. There were two major data sets that required evaluation processing. First, an assessment was conducted to determine the spiritual styles of the participants, and second, a post-program survey was conducted to evaluate the efficacy of this research. In addition, qualitative statements made by participants during small group sessions were included as supplementary data. This chapter evaluated the intervention using these three sources.

Assessment

Result of the Assessment

On this section, the assessment was analyzed. Table 12 depicts the percentage of each realm held by participants.

Table 12

Name of Style and Percent Participants Share

Name of Style	Counts of Participants	Participants Share
The Sensory Style	9	14.5%
The Rational Style	4	6.5%
The Doctrinal Style	13	21.0%
The Scripture-driven style	17	27.4%
The Sharing style	9	14.5%
The Ascetic style	1	1.6%
The Enthusiastic style	7	11.3%
The Contemplative style	1	3.2%
The Sacramental style	0	0%
Identified with two styles	4	
Total	57	100%

Observation on the Result of Assessment

Schwarz conducted a massive survey, interviewing over 3,500 people from 62 different countries and 71 different denominations (2009). The results indicated that there are a few values to observe. First, all nine spiritual styles were identified regardless of denominations. Second, the dominant style of each denomination had a higher percentage than any other style, ranging from 20% to 29%, which was twice or three times the average, but the majority of members had a different style than that of the denomination.

A similar landscape was observed based on the outcome.

Style of Adventism

The style with the largest proportion was Scripture-driven, at 27.4%, and the second largest was Doctrinal, at 21.0%. These are the only two styles with a share greater than 20%. Doctrinal style is one of the major styles of the Olympic Korean Seventh-day Adventist Church, as anticipated, because this is one of the representatives two styles of Adventism.

Color of Adventism

In addition, doctrinal and Scripture-driven styles are two of the most prominent red styles. And the proportion of these two hues reached nearly 50 percent. This color represents Adventism. According to Schwarz (2009), the color red emphasizes the revelation of salvation. It means, “the Word is seen as the center of everything, in this color faith is primarily understood as standing firm, as a solid standpoint which has reliable, trustworthy foundation” (Schwarz, 2009, p. 22). His explanation accurately reflects how Adventists communicate. The official website of the Seventh-day Adventist church introduced Adventists with this phrase. “Seventh-day Adventists are a global family of Christians who hold the Bible as the ultimate authority” (Adventist?, 2023). It is a well-known statement among Adventists and exemplifies the distinctive characteristics of Adventism. Therefore, the assessment result indicates that Olympic Korean Seventh-day Adventist Church exemplifies Adventist church characteristics precisely.

What Adventist Churches Missed

Almost half of the volume was comprised of two styles, but this was not the focus of the research. What about the other half of the population? The first half had good soil for growth, while the second half did not. This is one of the contributions made by this study; it demonstrates what the Olympic Korean Seventh-day Adventist Church has overlooked for so long. Identifying this point is the initial step in the process.

Survey

The details of the survey questionnaires are below in Table 13.

Table 13

Ten Questions on the Survey

Through the seminars and small group activities I was able to...	
1	gain a deeper understanding of my faith's characteristics.
2	gain greater understanding of the specific practices I needed to implement for my spiritual development.
3	identify the benefits and advantages of my faith.
4	identify shortcomings and weakness of my faith.
5	gain a deeper understanding of other Christians with diverse spiritual styles.
6	practice spiritual discipline on a more consistent basis.
7	attend worship services and other regular church activities more frequently.
8	have a larger church family with whom I could share my spiritual struggles and concerns.
9	develop a greater desire to explore the styles with which I am not comfortable.
10	have a greater desire to expand my faith into various color of spirituality.

Results of Evaluation

Qualitative Way of Evaluation

Evaluation of the Survey

According to the survey results, this program had a significant impact on the participants and was generally very successful. The overall satisfaction with the program is 81% (Strongly agree and very agree), increasing to 96% when "Moderately agree" is added, whereas the number of negative responses is only 4% (Slightly agree and disagree). The results of the survey are detailed in Table 14.

Table 14

Results of the Survey Expressed as a Percentile

Number	Answer				
	5	4	3	2	1
	Strongly Agree	Very Agree	Moderately Agree	Slightly Agree	Disagree
1	52%	36%	12%	0%	0%
2	36%	48%	6%	9%	0%
3	55%	33%	12%	0%	0%
4	58%	27%	12%	3%	0%
5	55%	27%	12%	3%	3%
6	33%	39%	24%	3%	0%
7	39%	33%	24%	3%	0%
8	30%	30%	30%	6%	3%
9	61%	27%	9%	3%	0%
10	58%	33%	6%	3%	0%
Overall	48%	33%	15%	3%	1%

First Question

Question: Through this program, I was able to gain a deeper understanding of my faith's characteristics.

The percentage of respondents who strongly agreed with this question was 52%, those who very agreed with it was 36%, and the total number of positive responses was 88%; it turned out that this program assisted the participants in comprehending the distinctive contours of their spirituality. 0% of respondents were unfavorable (include slightly agree). The response was overwhelmingly positive, and this task was essential to the research. It turned out that this program greatly assisted the participants in comprehending their spirituality.

Second Question

Question: Through this program, I was able to gain greater understanding of the specific practices I needed to implement for my spiritual development.

The proportion of respondents who strongly agreed with this statement was 36%, those who agreed somewhat was 48%, and the total number of affirmative responses was 84%; it was discovered that this program helped members to develop their own spiritual discipline. Only 15% of respondents provided negative feedback (include slightly agree). It turned out that this really helped participants determine which spiritual discipline works best for them. Since this was one of the primary motivations for this research and found to be extremely significant.

Third Question

Question: Through this program, I was able to identify the benefits and advantages of my faith.

The proportion of respondents who strongly agreed with this question was 55%, the proportion of respondents who very agreed was 33%, and the total number of positive responses was 88%; it turned out that this program was very effective at assisting members to recognize the positive aspects of their spiritual style. 0% of respondents gave a negative response (include slightly agree).

Fourth Question

Question: Through this program, I was able to identify shortcomings and weakness of my faith.

The percentage of respondents who strongly agreed with this question was 58%, and those who very agreed was 27%, and the total number of positive responses was also 85%; it was discovered that this program greatly assisted participants in recognizing the flaws in their spirituality. Only 3% of respondents provided negative feedback (including slightly agree). When they recognize their spirituality's frailty, they are better able to perceive the strength of those on the opposite side of the compass whom they find disturbing, because those individuals possess the strengths on their weaknesses (Schwarz, 2009). This aspect is remarkably helpful for achieving spiritual balance.

Fifth Question

Question: Through this program, I was able to gain a deeper understanding of other Christians with diverse spiritual styles.

The percentage of respondents who strongly agreed with this question was 55%, those who very agreed was 27%, and the total number of positive responses was 82% (Strongly agree and very agree); it was discovered that this program helped members understand that everyone has his or her own color of spirituality, one of nine. Only 6% of respondents provided negative feedback (include slightly agree).

Sixth Question

Question: Through this program, I was able to practice spiritual discipline on a more consistent basis.

There were 72% positive responses (Strongly agree and very agree) and 3% negative responses (Slightly agree and disagree). Even though the positive number was lower than other responses, it was discovered that providing participants with specific methods of discipline suited to their spiritual style helped them practice it more than before.

Seventh Question

Question: Through this program, I was able to attend worship services and other regular church activities more frequently.

The percentage of respondents who strongly agreed with this question was 39%, the percentage who agreed strongly was 33%, and the total number of positive responses was 72%. Only 3% of respondents responded negatively (Slightly agree and disagree). It turned out that this program encouraged participants to attend worship more frequently.

Eighth Question

Question: Through this program, I was able to have a larger church family with

whom I could share my spiritual struggles and concerns.

The proportion of respondents who strongly agreed with this question was 30%, the proportion who very agreed was 30%, and the total number of positive responses was 60% (Strongly agree and very agree), while 6% responded negatively (Slightly agree and disagree). Even though this question got the fewest affirmative responses, it turned out that the program was a success in terms of the participants' ability to form deeper relationships with more church members.

Ninth Question

Question: Through this program, I was able to develop a greater desire to explore the styles with which I am not comfortable.

The percentage of respondents who strongly agreed with this statement was 61%, the highest score, those who very agreed was 27%, and the total number of positive responses was 88% (Strongly agree and very agree), while only 3% of respondents responded negatively (Slightly agree and disagree). This statement received the highest percentage of strong agreement. It turned out that this program inspired participants to become acquainted with styles with which they felt uncomfortable. Through this exploration, participants can grow their desire to be spiritually balanced, which is a remarkable outcome given that it is one of the most difficult tasks on this topic.

Tenth Question

Question: Through this program, I was able to have a greater desire to expand my faith into various color of spirituality.

The percentage of respondents who strongly agreed with this statement was 58%,

those who very agreed was 33%, and the total number of positive responses was 91% (Strongly agree and very agree), which is the highest positive score, while 3% responded negatively (Slightly agree and disagree). This is similar to question 9, but instead of focusing on the opposite side of the compass, this question focuses on other styles in general. It was discovered that participants were highly motivated to explore the other spiritual realms.

Qualitative Evaluation Narratives

The following were noted comments made by participants during small group sessions.

Group 1: Sensory and Rational Style

This green color group relates to God's revelation in creation, whereas the red color of Adventism does not correspond. Many of them readily emphasized the fact and shared their struggles and hardships when they were treated as "Gentiles" in the Adventist community because their spirituality is of a different hue. A woman admitted that other churchgoers believed her to be a secular Christian. This is the cultural landscape these individuals face within the Adventist faith. Within the group, they emphasized each other hugely.

One participant stated that he felt immersed in a biblical scene for the first time after completing the suggested daily activities. After a few days of practice, he felt immersed in the scene in which Maria anointed Jesus. Initially, it was challenging to adhere to the leader's instructions. Eventually, however, he felt as though he saw Jesus' expression and the hostile environment. After that, he had similar experiences while

completing subsequent assignments. According to him, it was an enlightening experience when he meditated in this manner on the Words of God.

While she was singing a gospel song about Jesus' crucifixion, the other participant vividly imagined Jesus' crucifixion. One elderly woman described her longstanding experiences during prayer walks, admitting that this is how she meets God in nature, especially when she discovers the beauty of creation. This beauty of nature prompted her to contemplate the divine beauty. It was such an amazing experience to meet the Creator God who made this beautiful creature. In her case, beauty connects the creation directly to God. A young adult informed us that he met God during choir practice. He conducts the church choir, and when he witnessed a member become absorbed in a song, he experienced God. These were all good illustrations of how Sensory and Rational styles meet God.

Group 2: Doctrinal Style

This style matches the color of Adventism; consequently, their participation was poor. This group's participation in this project was the lowest. During a small group session, one of the group members questioned: Why do we try to explore other colors or styles if Adventism's color is red, and its doctrinal style is distinctive? It was an extremely doctrinal question. When it was stated that each individual has their own spiritual realm, what is meant is that a person can easily ignite his or her spirituality in that realm and then spread it to other realms. Many of them struggled to ignite their spirituality in the Adventist church because it was not their native soil. Then it was understood, and others followed suit.

Group 3: Scripture-driven Style

This group was one of two groups that continue to engage in this activity on the messenger app (as of April 11). One of the participants remarked that this daily activity encouraged group participation. The individual stated that the comments posted by other members have such a positive impact on her life. A lady commented that she not only reads, but also writes, which provides her with additional benefits, and that she is constantly reminded of others' comments and prayers throughout the day because everyone in the group posts them at different times.

Group 4: Sharing Style

This group was one of two groups that continue to engage in this activity on the messenger app (as of April 11). First of all, they were astonished to discover that nearly all members of the community service department have the same sharing style. When assisting a homeless person on the street, a church elder said he saw God through the eyes of the individual. The other member stated that her spirituality was heightened daily by the postings of other members. A deaconess stated that she could comprehend why other individuals had less or no interest in their ministries that offer classes for table tennis, auto harp, guitar, etc., as her complaints had been addressed by this program.

Group 5: Ascetic and Enthusiastic Style

They were comforted by the recognition of their spiritual style by the pastor and the church.

Conclusion

The conclusion includes the following two main points:

1. The assessment results showed there were more people in other spiritual styles than that designated as Adventism's style. This is asking the Adventist churches to embrace the somewhat excluded member because they have a different spiritual style by accepting them as they are and providing proper way of spiritual discipline.

2. The survey results showed the theme of this research on spiritual styles really helped the participants to grow in many ways. It demonstrated that discerning one's own spiritual style really helps to grow spiritually. In addition, the process helps them to practice their own spiritual disciplines. And that also positively affects the participant's level of receptivity for others who are different, and this effected the participants involvement in church activities; for instance, worship, koinonia (fellowship), and so on, and motivates them for spiritual growth as well. This domino effect started from discerning one's spirituality and giving understanding on this theme. That is perhaps the most significant finding of this research.

Recommendations

During implementation, there were numerous positive outcomes, but there are still areas for improvement. The following are three recommendations:

1. The primary objective of this project was to assist the participant in adapting to their own spiritual style(s), but the second stage will involve exploring other realms that do not belong to the participant. There are numerous ways to broaden one's spiritual styles. Schwarz referred to it as second-level development.

2. Since it is not a phenomenon limited to a single church, but rather a

phenomenon of the Adventist global church, more research is required. The population and sample size of the assessment must be expanded to the conference, union, or division levels so that the entire landscape of Adventism can be more clearly seen and understood. Once the problem has been identified, we can begin searching for the most inclusive solution(s).

3. Various forms of spiritual discipline must be developed for each spiritual orientation. Additionally, it must be validated and standardized for each spiritual style from an Adventist perspective. This allows the Adventist churches throughout the world to easily implement this program in their churches. Pastors and church leaders are not conversant with all spiritual styles, so they are limited in their ability to facilitate it. Consequently, this standardized program can have a significant impact on the global spirituality level.

Personal Learning

The following three points summarize the personal learning aspects of this study:

1. The power of academic research became more apparent. Somewhat dimly existing questions came to have distinctive figures and foggy circumstances became clear, and this was kind of magical experience to me. Through academic research, I was able to identify the fundamental issues and necessary course of action, and through the assessment and survey, many things became tangible.

2. This research impacted on my spirituality as well. Through this journey, I can say that my personal spiritual life improved. My perspective on seeing others who have a different spirituality was also transformed in a positive way. I believe I have become more receptive to others as a result of this research project.

3. This research showed me that I may possess a positive tenacity that propels others forward. It significantly expanded the line of limitation and did let me know what is meant by a breakthrough. It was a personally transformative experience in this regard.

APPENDIX A

IRB APPROVAL LETTER

November 1, 2022

Young Rin Kim
Tel. 626-703-7063
Email: pastor@myolympicchurch.com

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 22-143 **Application Type:** Original **Dept.:** Doctor of Ministry
Review Category: Exempt **Action Taken:** Approved **Advisor:** David Penno
Title: Developing small group ministry based on members' spiritual temperaments in the Olympic Korean Seventh-day Adventist Church.

Your IRB application for approval of research involving human subjects entitled: *"Developing small group ministry based on members' spiritual temperaments in the Olympic Korean Seventh-day Adventist Church"* IRB protocol # 22-143 has been evaluated and determined Exempt from IRB review under regulation CFR 46.104 (2)(i): Research that include survey procedures and in which information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subject. You may now proceed with your research.

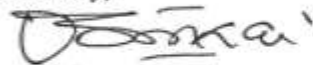
Please note that any future changes made to the study design and/or informed consent form require prior approval from the IRB before such changes can be implemented. In case you need to make changes please use the attached report form.

While there appears to be no more than minimum risks with your study, should an incidence occur that results in a research-related adverse reaction and or physical injury, this must be reported immediately in writing to the IRB. Any research-related physical injury must also be reported immediately to the University Physician, Dr. Katherine, by calling (269) 473-2222.

We ask that you reference the protocol number in any future correspondence regarding this study for easy retrieval of information.

Best wishes in your research.

Sincerely,



Mordekai Ongo, PhD.
Research Integrity and Compliance Officer

Institutional Review Board – 8488 E Campus Circle Dr Room 234 - Berrien Springs, MI 49104-0355
Tel: (269) 471-6361 E-mail: irb@andrews.edu

APPENDIX B

CHURCH CONSENT LETTER



Enoch Lee
Associate Pastor
planetenoch@gmail.com

October 1, 2022

To: Institutional Review Board,

Dear officer,

We kindly let you know Olympic Korean Church board approved this project, "Developing small group ministry based on members' spiritual temperaments in the Olympic Korean Seventh-Day Adventist Church" on July 16, 2022 (Item number - 220731). Lead pastor of Olympic Korean Seventh-Day Adventist church, pastor Young Rin Kim would lead this project. We understand that it is part of his doctoral project and would fully support the project because we think it is beneficial to this church.

Sincerely,

Associate Pastor Enoch Lee
Olympic Korean Seventh-Day Adventist Church

3300 W. Adams Blvd.
Los Angeles, CA 90018
(323)733-6260

APPENDIX C

ASSESSMENT FORM

Assessment for Color of Spirituality

Name: _____

Spirituality through Sensory	Always	Sometimes	Never
For me, the beauty of nature and/or art help with my faith. 나의 신앙은 자연의 아름다움 혹은 예술적인 아름다움에서 큰 유익을 얻는다.	5	4	3 2 1
Others would say that I am very preceptive to what is happening around me. 나는 주변에서 어떤 일들이 일어나고 있는지에 대해 민감하게 인식하는 편이다.	5	4	3 2 1
For me, growth in faith includes growing in my ability to enjoy God's creation more fully. 하나님이 만드신 자연에서 보여지는 하나님의 모습을 발견하는 일이 나의 영적 성장에 중요한 요소이다.	5	4	3 2 1
For me, physical pleasure can be a great way to experience God's love. 나는 내 삶에서 느끼는 다양한 기쁨들이 하나님의 사랑을 경험하는 중요한 방법 중 하나라고 생각한다.	5	4	3 2 1
Many things that have a high spiritual impact on me are viewed by other believers as <i>worldly</i> . 나에게 영적인 영향을 미치는 많은 것들을 때때로 다른 교우들은 영적이지 않는 것으로 여긴다.	5	4	3 2 1
I frequently perceive God's presence in the <i>everyday</i> aspects of life where other people see nothing spiritual. 나는 다른 사람들이 그렇게 느끼지 못하는 "매일의 평범한 일들" 속에서 하나님의 임재를 자주 경험한다.	5	4	3 2 1
I would really enjoy using drawing exercises, icons, or music playing in the background to improve my prayer life. 나는 성경의 장면을 그림, 글쓰기 등의 다양한 활동을 통해 표현할 때 영적인 감동을 받는다	5	4	3 2 1
I experience God more through music or praises than the sermon or messages. 나는 기존의 예배보다 찬양예배에서 더욱 하나님을 경험한다	5	4	3 2 1
Sub Total	_____		
Rational Spirituality			
In my view, the study of science can be a wonderful way to learn more about God. 과학을 공부하는 것은 하나님에 대해 더 많이 배우는데 멋진 방법이 될 수 있다.	5	4	3 2 1
People would say that I love the Lord with my mind. 사람들은 나에게 나는 지성적으로 하나님을 사랑하는 사람이라고 말한다.	5	4	3 2 1
I am curious to find truth wherever it may appear. 나는 진리의 조각들이 어떤 곳에서 발견되든 그것을 찾고 싶은 마음이 있다.	5	4	3 2 1
Intellectually learning something new about God is a deep spiritual experience for me. 하나님에 대해 지성적으로 무언가 새로운 사실을 배우는 것이 나에게 큰 영적 경험이 된다	5	4	3 2 1
I consider it positive to have a critical mindset toward spiritual question. 우리가 영적인 질문들에 대답할 때, 비판적인 입장을 유지하는 것은 필요한 일이라 생각한다.	5	4	3 2 1
I am skeptical toward a faith that constantly offers "easy solutions". 나는 신앙이 우리 삶에 "손쉬운 해결책"들만을 계속 제공한다고 믿지 않는다.	5	4	3 2 1
It is important for my faith that my mind is regularly stimulated. 나의 지성이 정기적으로 자극을 받는 것은 내 믿음 생활에 중요한 요소가 된다.	5	4	3 2 1
Hardly anything nurtures my faith more than several hours of uninterrupted study or reflection time. 몇 시간 동안 방해받지 않고 성경을 연구하고 거기에 대해 생각하는 것 만큼 내 신앙을 자라게 하는 것은 없다.	5	4	3 2 1
Sub Total	_____		
Doctrinal Spirituality			
A theological system that reflects God's truth helps me in my spiritual life. 하나님의 진리를 내게 비춰주는 교리적인 공부가 내 신앙에 도움을 준다.	5	4	3 2 1
I believe that wrong teachings are one of the greatest dangers to the church.	5	4	3 2 1

나는 교회의 가장 큰 위함요소 중 하나가 잘못된 가르침들이라고 믿는다					
The accuracy of our stated beliefs is of utmost importance to me.	5	4	3	2	1
내가 무엇을 믿고 있는지에 대해 정확히 아는 것이 내게는 굉장히 중요하다.					
I would prefer to be seen as somewhat “judgmental” than as someone who compromises the truth.	5	4	3	2	1
진리에 대해 양보하기 보다는 차라리 “비판적”이라는 소리를 듣는 편이 낫다.					
It is important for me to keep the biblical message pure.	5	4	3	2	1
성경의 기별을 그 뜻 그대로 온전히 간직하는 것이 내게는 중요하다.					
It is important to me that my faith does not depend on momentary feelings.					
나는 교회가 감정과 신앙체험에 너무 주력하면 안된다고 생각하며 바른 교리를 정립하는 것이 훨씬 더 중요하다 생각한다.	5	4	3	2	1
I feel close to God when I sense that God’s truth is being communicated in an uncompromising manner.	5	4	3	2	1
하나님의 진리가 타협이나 왜곡없이 나에게 온전히 전달될 때 나는 하나님을 더욱 가깝게 느낀다.					
Feeling secure in my beliefs is very important to me.	5	4	3	2	1
내가 믿는 진리들 안에서 안정감을 느끼는 것이 내게는 중요한 일이다					
Sub Total					
Scripture-driven Spirituality					
Scripture is a filter through which I assess all of my opinions.	5	4	3	2	1
성경은 내가 가진 여러 의견들을 올바르게 걸러주는 필터가 된다.					
I am constantly asking how the Word of God applies to my daily life.	5	4	3	2	1
성경은 내가 가진 여러 의견들을 올바르게 걸러주는 필터가 된다.					
When God’s Word is proclaimed, I feel very close to Him.	5	4	3	2	1
하나님의 말씀이 전파될 때 나는 하나님과 가까이 있음을 느낀다.					
My personal Bible study is focused on personal life transformation.	5	4	3	2	1
나의 개인적인 성경공부는 내 삶에 변화를 가져오는 것에 초점이 맞춰져 있다.					
For me, the Bible is a great way to connect with Christ.	5	4	3	2	1
나에게 있어 성경은 그리스도와 연결되는 최고의 방편이 된다.					
Throughout the day, Scripture verses often come to my mind.	5	4	3	2	1
하루를 살아가면서 자주 어떤 성경절들이 내 마음에 떠오를 때가 있다.					
I strongly sense God’s presence when applying His Word.	5	4	3	2	1
나는 하나님의 말씀을 내 삶에 적용할 때 하나님의 임재를 강하게 느낀다.					
My daily decisions are strongly influenced by biblical concepts.	5	4	3	2	1
나는 내가 이해한 성경의 원칙들에 따라 내 삶의 중요한 선택들에 대해 결정을 내리며 살아간다.					
Sub Total					
Sharing Spirituality					
I strongly sense God’s presence whenever I pass on the grace of God to others.	5	4	3	2	1
나는 하나님께서 내게 주신 은혜를 다른 사람들과 나눌 때 하나님의 임재를 강하게 느낀다.					
My prayer life is characterized by intercession for people who have not yet experienced God’s love.	5	4	3	2	1
내 기도 생활에는 아직 하나님의 사랑을 경험하지 못한 사람들을 위한 기도가 중요한 부분을 차지한다.					
It saddens me when church traditions create a barrier to those outside the church.	5	4	3	2	1
나는 교회의 전통이 교회 밖에 있는 사람들에게 높은 담장을 만드는 모습을 볼 때 아주 슬프다.					
It is of utmost importance to me that people outside the church are a major focus of Christian activity.	5	4	3	2	1
교회 활동들이 초점을 맞춰야 하는 최고 중요한 것은 교회 밖에 있는 사람들이다.					
I feel God’s presence most strongly when I am sitting quietly by the bed of someone who is lonely or ill or when I am taking a meal to someone in need.	5	4	3	2	1
나는 외로운 사람이나 환자의 침상 옆에 말 없이 앉아 있을 때, 배고픈 사람에게 식사를 제공할 때 하나님의 임재를 강하게 느낀다					

One of my greatest desires is to respond to the hurts and needs of unchurched people. 내가 가진 가장 큰 소원 중 하나는 상처받고 소외된 사람들의 필요를 채워주는 일이다	5	4	3	2	1
I believe that the Christian faith comes alive primarily in giving away what you have received. 나는 우리가 받은 것들을 다른 사람들과 나눌 때 그리스도인의 믿음이 살아난다고 믿는다.	5	4	3	2	1
The words <i>service</i> and <i>compassion</i> are very appealing to me. 나는 “봉사, 긍휼” 같은 단어에 매우 호감을 느낀다.	5	4	3	2	1
Sub Total _____					

Ascetic Spirituality

I feel close to God when I am alone and there is nothing to distract me from focusing on his presence. 하나님의 임재에 집중하지 못하도록 나를 방해하는 것들 없이 조용한 곳에 혼자 있을 때 나는 하나님을 가까이 경험한다.	5	4	3	2	1
For me, freedom from worldly things is an important sign of spiritual maturity. 나는 세상적인 일들로부터 멀어지는 것이 영적인 성숙의 중요한 척도가 된다고 생각한다.	5	4	3	2	1
I believe that a Christian's life should be sacrificial. 나는 그리스도인의 삶은 희생적인 것이어야 한다고 믿는다.	5	4	3	2	1
Purity and holiness are important values for me. 나에게 있어서 순결함과 거룩함은 신앙의 중요한 가치가 된다.	5	4	3	2	1
It is important for me that Christians do not conform to the world. 나는 그리스도인들이 세상을 따르지 않는 것이 중요하다고 생각한다.	5	4	3	2	1
The words <i>silence</i> , <i>solitude</i> , and <i>discipline</i> are very appealing to me. 나는 ‘침묵, 고독, 훈련’ 같은 단어에 매우 호감을 느낀다.	5	4	3	2	1
As a part of my Christian testimony, I deliberately try to adopt a simple lifestyle. 나는 단순한 삶의 방식을 선택하며 사는 것이 그리스도인이 가져야 하는 삶의 방식이라 생각한다.	5	4	3	2	1
Taking an overnight retreat by myself at a monastery when I could spend large amounts of time alone in a small room, praying, studying God's Word, and fasting for one or more days are all activities I would enjoy. 하룻밤 기도원의 작은 방을 찾아 기도하며 홀로 많은 시간을 보내는 것, 혹은 하루나 그 이상 금식하는 것이 내게는 즐거운 활동들이다.	5	4	3	2	1
Sub Total _____					

Enthusiastic Spirituality

For me, being excited about God is an important aspect of the Christian faith. 하나님에 대한 기대감으로 마음을 가득 채우는 것이 신앙에 중요한 요소라 생각한다.	5	4	3	2	1
I seek to experience more and more of God's power in my life. 나는 하나님의 능력을 삶에서 더욱 많이 경험하기 위해 노력한다.	5	4	3	2	1
I believe that whenever Christians come together for worship, the presence of God should be strongly felt. 나는 그리스도인들이 예배를 위해서 모일 때, 하나님이 임재를 강하게 느껴야 한다고 믿는다.	5	4	3	2	1
It is important for my faith to have my prayer requests answered somehow. 내 신앙에 있어서 기도의 응답을 받는 것은 굉장히 중요한 요소이다.	5	4	3	2	1
I would rather be called a <i>fanatic</i> for my trust in God's power than be seen as boring. 하나님의 능력을 경험하기 위해서라면 따분한 모습으로 신앙을 하는 것보다는 “광신자”라고 불리는 편이 낫다.	5	4	3	2	1
For me, it is important to feel the presence of God. 나에게는 하나님의 임재를 경험하고 실감하는 것이 중요하다.	5	4	3	2	1
I believe our worship service should be livelier and more enthusiastic. 나는 우리가 드리는 예배가 더욱 생동감이 넘쳐야 한다고 생각한다.	5	4	3	2	1

The words <i>celebration</i> and <i>joy</i> are very appealing to me. “축제, 기쁨” 같은 단어가 마음에 강하게 와 닿는다.	5	4	3	2	1
Sub Total					

Contemplative Spirituality

My faith is very receptive to personal revelation from God. 하나님에 대한 기대감으로 마음을 가득 채우는 것이 신앙에 중요한 요소라 생각한다.	5	4	3	2	1
I would rather be alone with God contemplating his love than participating in a formal liturgy or being distracted by a walk outside. 나는 격식을 갖춘 예배에 참석하거나 산만하게 야외를 걷기 보다는 조용한 곳에 하나님과 단들이 남아 그분의 사랑을 묵상하고 싶다.	5	4	3	2	1
The goal of my Christian pilgrimage is to develop intimate companionship with God. 그리스도인의 삶의 목적은 하나님과의 동행을 더 완전히 이루어 가는 것이라 믿는다.	5	4	3	2	1
I really enjoy having thirty minutes of uninterrupted time each day to sit in quiet prayer or “hold hands” with God or writing love letters to him and enjoying his presence. 하루 30분 정도 방해 받지 않고 조용히 앉아 하나님께 기도하는 것, 혹은 그분께 사랑의 편지를 쓰는 것, 혹은 그분의 임재를 누리는 것이 내게는 정말 즐거운 일이다.	5	4	3	2	1
I am convinced that without deep personal experiences faith cannot be fully expressed 나는 깊은 개인적인 경험이 배제된 그리스도인의 믿음은 충분한 것이 아니라고 생각한다.	5	4	3	2	1
Silence is very helpful to me in seeking the face of God. 침묵은 내가 하나님의 임재를 실감하는 데 있어 매우 중요한 요소이다.	5	4	3	2	1
The words <i>lover</i> , <i>intimacy</i> and <i>heart</i> are very appealing to me. “친밀함, 마음이 통함” 같은 말이 마음에 강하게 와 닿는다.	5	4	3	2	1
The most difficult time in my faith is when I cannot feel God’s presence within me. 내 신앙에 가장 어려운 시기는 내 안에 하나님의 임재가 느껴지지 않을 때다.	5	4	3	2	1
Sub Total					

Sacramental Spirituality

For me it is important that faith is expressed in visible, physical form. 나는 믿음이라는 추상적인 것이 눈에 보이는 어떤 상징 혹은 형식으로 표현될 때 즐겁다.	5	4	3	2	1
Traditions and ceremonies are very helpful for my spiritual development. 나는 종교적 상징들과 예식들에 참여하기를 좋아하며 그것들을 즐긴다.	5	4	3	2	1
I feel closest to God when I am participating in a familiar form of worship that has memories dating back to my childhood. 나는 어린시절 추억이 살아나는 예배 형태에서 하나님을 가까이 경험한다.	5	4	3	2	1
I like developing religious symbols that I can place in my car, home, or office. 나는 내 방이나 차 안에 하나님을 생각나게 하는 어떤 상징을 놓아 두는 것을 좋아한다.	5	4	3	2	1
I experience Christian rituals as life-altering encounters with God. 나는 종교적인 의식들이 그리스도인의 삶을 바꾸는 중요한 도구가 된다고 믿는다.	5	4	3	2	1
To be able to pray every day at a set time is spiritually appealing to me. 매일 정해진 시간에 기도를 하는 것은 매력적인 신앙적인 활동이다.	5	4	3	2	1
누군가 쓴 기도문 혹은 나만의 기도문을 만들어 기도할 때 마다 사용하는 것이 내 기도생활에 큰 도움을 준다.	5	4	3	2	1
Places of worship that radiate awe and majesty are very appealing to me. 경외심과 위엄을 느끼게 만드는 예배당이 하나님께 예배하는데 큰 도움이 된다.	5	4	3	2	1
Sub Total					

My High Score	
1st Place	
2nd Place	
3rd Place	

APPENDIX D

POSTERS



**LET'S FIND YOUR COLOR
OF SPIRITUALITY TO
FIND RIGHT REMEDY
FOR YOUR UNFULFILLED
SPIRITUALITY!**

**Chapel (English Ministry)
2pm, 14th of January, 2023**

This unique small group ministry helps you discover your own color of spirituality, so you can comprehend your own path to God and cultivate it within groups filled with "people of the same color"!

**PASTOR@MYOLYMPICCHURCH.COM
OLYMPIC KOREAN SDA CHURCH**



JAN.

14

small groups
grow spiritually.

이 특별한 소그룹 사역에 참여하셔서
내가 가진 영성의 색깔을 찾아봅시다.
이 여정이 내가 가진 영적 불만족에
좋은 해답을 제공해 줄 것입니다.

2023년 1월 12일 토요일 오후 2시
EM 예배실

이 프로그램을 통해 여러분은 내가 가진 영성에 대해 깊은 이해를 가지게 될 것이며, 그리고 그것은 여러분 만의 특별한 경건의 시간을 개발하도록 이끌어 줄 것입니다. 같은 영성의 색깔을 가진 소그룹원들과 함께 하는 시간은 더 깊이 이해하고 함께 돕는 아름다운 시간이 될 것임을 확신합니다.

PASTOR@MYOLYMPICCHURCH.COM

OLYMPIC KOREAN SEVENTH-DAY CHURCH

APPENDIX E

RESULT NOTICES FOR THE NINE STYLES

1. Sensory Style

Remarks	<ol style="list-style-type: none"> 1. Spirituality is most naturally revealed through mental activities (such as inquiry and reflection). 2. A substantial amount of faith is realized through the mental process. <ul style="list-style-type: none"> - Their spirituality is heavily influenced by science and reason. 3. There is no bias against science; rather, it is a means of approaching God. <ul style="list-style-type: none"> - Not only are you very interested in science, but also in humanities and other worldly studies, and I see God's hand in these fields. 4. When you understand something about faith thoroughly, you feel closer to God. <ul style="list-style-type: none"> - Those who fall into this category approach God with a logical mindset. - The intention of their faith is to comprehend God. 5. These verses are their favorite. <ul style="list-style-type: none"> - "You shall love the Lord your God with all your mind" (Luke 10:27) - "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect." (Romans 12:2) - "The LORD founded the earth by wisdom, He established the heavens by understanding." (Proverbs 3:19)
Perils	<ol style="list-style-type: none"> 1. There is a possibility of accepting only what can be rationally or scientifically explained and demonstrated. <ul style="list-style-type: none"> - The ability to enjoy God's creation can result in a dependency on the external. - When someone indulge in this, he/she is unable to experience God through something not beautiful. - They may be tempted more strongly than other style to worship creation rather than the Creator. - There exists the possibility of conflating the aesthetic experience with God. 2. In the eyes of other Christians, these people may appear "worldly." 3. There is a possibility that satisfying one's senses can be confused with spiritual life. 4. They must be acquainted with the notion of "spirituality from above." <ul style="list-style-type: none"> - It is essential to remember that God is corporeal and incarnate, but transcendent and not limited by human capacities. - God's revelation and words must be emphasized, as well as the intellectual and doctrinal aspects of faith. - It is essential to recognize that the purpose of the Christian life is not to satisfy oneself, but to serve others, which requires self-sacrifice. - It can be difficult to experience God through service; faith in action can be a weakness of these individuals. - It is necessary to practice God's moral standard and love our neighbor in daily life. 5. My feeling and thoughts about God must be supported by the words of God.

2. Rational Style

Remarks	<ol style="list-style-type: none"> 1. These individuals naturally perceive God through their five senses and express their faith through these channels. <ul style="list-style-type: none"> - Not only do these individuals appreciate beauty, but they can also discern God's handwriting in it. - They are seeking beauty in nature, music, and art, and they naturally associate beauty with God. - For them it would be ungrateful (and consequently sin) not to fully appreciate what God has given us. - They adhere to a form of spirituality that places a strong emphasis on creation. - It is a bodily and somatic spirituality. 2. These individuals are dissatisfied with religious activities that are only spiritual or rational and wish to express them as tangible or visible objects. <ul style="list-style-type: none"> - Example) The Quilt Ministry A mom was informed his son had fallen life-threateningly ill. Participants assembled, brought a specially prepared quilt, and tied a knot in it. The individuals maintained a respectful distance until it was their turn to pray and tie their knots. After countless individuals had prayed, the mother was given the quilt. On the way back home, she wrapped herself in the quilt, and upon arriving at the hospital, she wrapped her son in it. - These individuals do not believe that the quilt has special healing power, but the knots become tangible symbol of their prayers. 3. These individuals can virtually move into a biblical setting and attend to the sights, sounds, and smells of a story by the questions below. <ul style="list-style-type: none"> - How did the old father's arms feel when he wrapped them around the prodigal son? - What did the fish and bread that Jesus multiplied to feed the five thousand taste like? - They do not explain in sophisticated and doctrinal terms, they want to express Jesus they have dined, laughed, sweated, wept, and celebrated with. These are more appealing to them. - By employing this method, readers of a biblical narrative become literal participants in the story. 4. They enjoy expressing internal religious matters externally. <ul style="list-style-type: none"> - External expressions are deemed indispensable. 5. These verses their favorite. <ul style="list-style-type: none"> - "What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life" (1 Jn 1:1) - The heavens tell of the glory of God; And their expanse declares the work of His hands. (Ps 19:1)
---------	---

Perils	<ol style="list-style-type: none"> 1. Their appreciation of the beautiful can lead to a preoccupation with the beautiful. <ul style="list-style-type: none"> - The ability to enjoy God's creation can result in a dependency on the external. - When someone indulge in this, he/she is unable to experience God through something not beautiful. - They may be tempted more strongly than other style to worship creation rather than the Creator. - There exists the possibility of conflating the aesthetic experience with God. 2. In the eyes of other Christians, these people may appear "worldly." 3. There is a possibility that satisfying one's senses can be confused with spiritual life. 4. They must be acquainted with the notion of "spirituality from above." <ul style="list-style-type: none"> - It is essential to remember that God is corporeal and incarnate, but transcendent and not limited by human capacities. - God's revelation and words must be emphasized, as well as the intellectual and doctrinal aspects of faith. - It is essential to recognize that the purpose of the Christian life is not to satisfy oneself, but to serve others, which requires self-sacrifice. - It can be difficult to experience God through service; faith in action can be a weakness of these individuals. - It is necessary to practice God's moral standard and love our neighbor in daily life. 5. My feeling and thoughts about God must be supported by the words of God.
--------	---

3. Doctrinal Style

Remarks	<ol style="list-style-type: none"> 1. You would like to establish a doctrine as a system that is revealed in the Bible as a whole, not just in a single verse. 2. Objective interpretation of the Bible is important. <ul style="list-style-type: none"> - The pursuit of something that is not influenced by human experience or emotion, viewed as objective. 3. Emotions are unimportant and even detrimental. <ul style="list-style-type: none"> - Instead of ignoring how you feels, pursue what is correct. 4. Instead of relying on God's supernatural works, you believe that we should be able to believe the Bible without miraculous evidence. <ul style="list-style-type: none"> - External expressions are deemed indispensable. 5. Recognize the Bible and the Holy Spirit as almost the same entity. 6. These verses their favorite. <ul style="list-style-type: none"> - "See to it that there is no one who takes you captive through philosophy and empty deception in accordance with human tradition, in accordance with the elementary principles of the world, rather than in accordance with Christ." (Col 2:8)
Perils	<ol style="list-style-type: none"> 1. According to statistics, the weakest aspect of a church with strong doctrinal spirituality is often the "love relationship" between the members. 2. Faith can be limited to an intellectual agreement to with a doctrine. <ul style="list-style-type: none"> - Faith also includes living by God's moral standards and loving one's neighbor. - Personal interactions with God can be a secondary concern in life. 3. There is a tendency to be skeptical of faith in action. <ul style="list-style-type: none"> - You may be immersed in faith only with your mind, but weak in religious activities such as assisting the needy. - Attempts to view faith solely as "standing and understanding" and to place an emphasis on "practicing faith in hands" can be perceived negatively. 4. There may be weaknesses in your personal religious experience or in your daily walk with God. <ul style="list-style-type: none"> - There is a tendency to disregard God's ability to operate outside the realm of personal experience or reason. - Comparatively, prayer may be given less importance. - It can be detrimental to personally meditate on and apply the Word arbitrarily. 5. The expression of faith can be to point out the faults of others. <ul style="list-style-type: none"> - Faith also includes living by God's moral standards and loving one's neighbor.

4. Scripture-driven Style

Remarks	<ol style="list-style-type: none"> 1. They consider, speak, and pray with the Bible. <ul style="list-style-type: none"> - I have a tendency to evaluate every aspect of my life based on Bible verses and to attempt to make decisions based on these verses. 2. For them, the Bible is a filter for my subjective opinions and those of others. We accept the result filtered through the Bible as the objective opinion of God. <ul style="list-style-type: none"> - Therefore, the Bible serves as a determining factor in everyday life. 3. I am extremely curious about the original meaning of the Bible's text. <ul style="list-style-type: none"> - I do not read the Bible to discover what God is saying to me; rather, I attempt to hear God's word through it by studying and exploring the given text to determine what it means. - I believe that the Bible was not written for the people thousands of years ago but was written for me today. 4. Enjoys providing precise definitions of words and concepts when studying Bible and communicate it. <ul style="list-style-type: none"> - Because significant messages are communicated through carefully chosen words. - Because it is necessary to correctly regulate the words in order to comprehend the Bible's original meaning. 5. I attempt to incorporate this message into my daily life. <ul style="list-style-type: none"> - I am eager to apply what I have learned in my daily life. - Application is a significant topic for me. 6. There is a strong belief that the Holy Spirit will bring the Word of God to a specific person in a specific circumstance and guide that person in a specific way. 7. These verses their favorite. <ul style="list-style-type: none"> - "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms, hymns, and spiritual songs, singing with thankfulness in your hearts to God." (Col 3:16)
Perils	<ol style="list-style-type: none"> 1. Christ is not ink and paper. It is essential to remember that the Bible does not speak to me, but Christ does. <ul style="list-style-type: none"> - When I read the Bible, I must keep in mind that it is Christ who speaks to me through the Holy Spirit. 2. There is a tendency to believe that the Bible is the only way to communicate with God. <ul style="list-style-type: none"> - In terms of sharing personal communion with God, effort is required. 3. It is necessary to make an effort to meet God through other hands-on activities in addition to intellectual pursuits. <ul style="list-style-type: none"> - You must also work toward meeting God through religious ceremony or gaining a personal, intimate relationship with God. - To meet God, you also need the service of hands to help and serve the needy. 4. An exaggerated view of speech can also manifest as a propensity to disregard physical expressions. <ul style="list-style-type: none"> - Then there is the possibility of demeaning religious ceremonies. - There is a possibility that emotional influence will only be accepted negatively.

5. Sharing Style

Remarks	<ol style="list-style-type: none"> Experience God through sharing God's love with others <ul style="list-style-type: none"> When non-Christian experience God's love, they feel a special intimacy with God. It has the advantage of focusing on people outside the church rather than people inside the church. <ul style="list-style-type: none"> They hope that the history of God will appear not only in my life, but in the lives of everyone. Therefore, they seek innovative methods of spreading the gospel. You think the essence of Christian faith is to express one's faith through the act of sharing it. <ul style="list-style-type: none"> Because your faith has been confirmed in the field of evangelism, you work with passion. I believe that the Bible was not written for the people thousands of years ago but was written for me today. If the style of sharing is Scripture-centered, then the manner in which the gospel is proclaimed is Word-centered, and those who lean towards the ascetic style, on the other hand, place a greater emphasis on sacrificial living. <ul style="list-style-type: none"> Because significant messages are communicated through carefully chosen words. Because it is necessary to correctly regulate the words in order to comprehend the Bible's original meaning. You strongly agree with Emil Brunner's statement below. <ul style="list-style-type: none"> "The church exist by mission as fire exists by burning." Application is a significant topic for me. Not all individuals with a sharing style actively spread the gospel. <ul style="list-style-type: none"> Even if they aren't on the front lines, many people demonstrate their love through their daily actions. Even if they do not evangelize through words, they evangelize with a loving heart.
Perils	<ol style="list-style-type: none"> They are generally indifferent to Christian traditions and ceremonies. <ul style="list-style-type: none"> Consequently, there is a tendency to comprehend the culture of nonbelievers but not the culture of other Christians. There may be a tendency to view church traditions or administrations negatively or as something that needs to be fought and destroyed. In your preoccupation with the importance of "salvation of souls," you tend to overlook Christianity's numerous other advantages. <ul style="list-style-type: none"> There is tendency being unable to participated in these things followed. Experiencing God while enjoying God's creation, being interested in God's intellectual revelation, enjoying the benefits of rich Christian tradition through active participation in ceremonies, The purpose of the gospel is to save the soul, but we need to remember that there is also the spiritual growth of Christians.

6. Ascetic Style

Remarks	<ol style="list-style-type: none"> 1. You don't focus too much on external things. <ul style="list-style-type: none"> - Focus on your inner life and values. 2. You place significance on the transformation and holiness of life. <ul style="list-style-type: none"> - Faith likes to assert that it is a Christ-like process of transformation. - I yearn to live a life of sacrifice. 3. I attempt to rid myself of external things that detract from my faith. <ul style="list-style-type: none"> - I attempt to eliminate incidental things in order to concentrate on the essence. 4. You may have a negative attitude towards the pleasures that are commonly experienced in social life. <ul style="list-style-type: none"> - About being wealthy and greedy for an abundance of food... 5. Place high value on spiritual disciplines or training. <ul style="list-style-type: none"> - Live while training to be independent of worldly things. - These individuals have the courage to live differently from the rest of humanity. 6. These are individuals who can garner the world's attention and respect at the same time due to their uniqueness.
Perils	<ol style="list-style-type: none"> 1. There is a tendency to lack empathy for religious sacraments and symbols. <ul style="list-style-type: none"> - It is unsettling to acknowledge the tendency for external symbols to replace internal reality. 2. It may lack experiencing God through the beauty of God's creation or appreciating and rejoicing in the beauty God has bestowed. 3. It is important to remember that Jesus did not spend three and a half years in the wilderness fasting, but only 40 days. <ul style="list-style-type: none"> - We need to remember that the Lord exists even in the land of milk and honey. - It is important to remember that the desire for physical and mental satisfaction is not always negative. 4. There is a risk of bringing unwarranted difficulty upon oneself. <ul style="list-style-type: none"> - Inability to distinguish between sacrifice and faith can lead to needless hardships. - You must strive to avoid such tribulations. - If you define the purpose of faith is to sacrifice and train oneself to obey oneself, then the aspect of faith that involves experiencing God through joy and emotion may be diminished.

7. Enthusiastic Style

Remarks	<ol style="list-style-type: none"> 1. You are very interested in my experiencing the power of God. <ul style="list-style-type: none"> - They have the great advantage of trusting and relying on God's ability. - Their interest is in "God in Action." - The perception that God is alive and active in this world is unmistakable. - Consequently, the experience of faith plays a significant role in your faith. 2. My life is marked by a craving for "more". <ul style="list-style-type: none"> - They have an insatiable desire for more love, more power, and more Holy Spirit. - They experience God's power more than others, but there is no rule that says, "enough is enough." - Therefore, experiencing the supernatural history of God is not at all burdensome. 3. This is not a quiet style. <ul style="list-style-type: none"> - You enjoy praying and praising passionately. - The style of those who equate spirituality with silence is difficult to accept. 4. You are also very interested in comprehending Satan and determining his role in your life. 5. Those inclined toward ascetic style share the value of "holiness." People with a disposition toward contemplative style will attempt to incorporate silence into their color.
Perils	<ol style="list-style-type: none"> 1. It should be noted that there is a danger of being caught up in the attitude of faith that 'what is rational is not spiritual'. <ul style="list-style-type: none"> - It should be remembered that interest and preoccupation with experience can lead to being overly tolerant of unbiblical customs. - This orientation can be considered "subjective" or "emotional" when viewed from the opposite styles. 2. Remember that a rational and doctrinal approach to faith may be lacking. <ul style="list-style-type: none"> - You must keep in mind that the aspect of meeting God in the rational realm, such as Bible study, may be lacking. - Even if this aspect does not align with your preferences, you must remember that it is essential to maintain your faith so that it does not appear fanatical or heretical. - You must keep in mind that fellowship with other church members who have doctrinal or rational style is a highly effective means of addressing this issue.

8. Contemplative Style

Remarks	<ol style="list-style-type: none"> There is a strong tendency to understand the gospel subjectively. <ul style="list-style-type: none"> “What is going on inside of me?” is the focus of your beliefs. These are individuals who close their mouths and eyes and seek God in their hearts. Understands belief as inherently mystical. You perceive faith as something beyond what one can comprehend. You do not believe it is appropriate to define the gospel as logic or doctrine, because the gospel transcends human reason and doctrine. You do not seek irrationality but pursue more than rational things. You do not seek excitement or enthusiasm, nor do I seek miracles. I prefer to comprehend the gospel from a relational standpoint. <ul style="list-style-type: none"> Seeking unity with God without needing external evidence. Doctrine and logical approach do not play important roles in this realm. Nevertheless, I do not hold a negative view of the traditional system and doctrines of the church, and I agree with them. However, adhering to Words, doctrines, and rules is not what they desire. There is a tendency, leaning toward the enthusiastic style, to emphasize God-given gifts and God's work. Favorite verse. <ul style="list-style-type: none"> “One who dwells in the shelter of the Most High will lodge in the shadow of the Almighty.” (Psalm 91/1)
Perils	<ol style="list-style-type: none"> There is a tendency not to respect the logical explanation of the gospel. <ul style="list-style-type: none"> This tendency often manifests itself in a disrespect for doctrinal statements. There is also a tendency to dislike things that can be explained logically. You must recognize and be careful that your faith can lean towards the pursuit of mystery in relationship with God. The attention of the contemplative style is toward one's inner self. <ul style="list-style-type: none"> “What is going on inside of me?” is the focus of your beliefs. Then you can confuse your religious feelings with God. The belief that you recognize within yourself can be the highest standard by which all others are evaluated. As a result, there is a risk of losing the ability to see things objectively.

9. Sacramental Style

Remarks	<ol style="list-style-type: none"> 1. You appreciate the religious symbols and tradition. <ul style="list-style-type: none"> - They think externals are nothing more than reflections of internal core values, sacraments and symbols are playing important roles in their spirituality. 2. It is natural to express their spirituality through a connection between sensory perception and spiritual reality. <ul style="list-style-type: none"> - In all areas of life, spiritual mysteries shall find a physical expression, and the physical expressions are not limited to sacraments only. 3. Your spirituality located in between green and blue. <ul style="list-style-type: none"> - The blue aspects (pursuit for God's transcendental power and mystery) and the green aspects (sensory and physical expression of God) are combined in this spirituality. 4. Liturgy takes place in heaven, and within a worship service we become part of the heavenly dimension. <ul style="list-style-type: none"> - It is natural for them to use the physical world to express nonphysical, spiritual truth. - You describe liturgy is a window of heaven. 5. It is incarnational. <ul style="list-style-type: none"> - It is natural for them to use the physical world to express nonphysical, spiritual truth.
Perils	<ol style="list-style-type: none"> 1. There even without participating in the ceremony voluntarily, it can be considered that religious duty is fulfilled only by participating in the ceremony. 2. The attribution of a magical aura to the sacraments is the greater peril. 3. Insensitivity toward outsiders. <ul style="list-style-type: none"> - The believers are so focused on their own forms and traditions that the needs of unchurched people are no longer perceived.

10. The compass of 9 spiritual styles.

The compass below has been included in all result notices for all 9 styles.



APPENDIX F

SAMPLE ASSIGNMENT OF MEDITATIVE BIBLE READINGS FOR SENSORY STYLE

1. Follow the direction suggested below and start with a simple prayer before you start every day.
2. Bible text: Luke 7:36-50; John 12:1-8
3. (Monday)
 - Read the texts carefully and repeat it at least three times and summarize it in your language.
4. (Tuesday)
 - Draw a simple picture based on the Bible story to see the whole picture of the scene.
 - Do not try to draw a good drawing.
 - This activity helps you visualize the scene.
5. (Wednesday)
 - Imagine the face expression of each character in the story.
 - List up some of the characters in the story and state their feeling and emotions in the story as much as you can.
6. (Thursday)
 - Consider yourself as the woman in the story.
 - State the story in her perspective and include visual, auditive and olfactory aspects into your statement.
7. (Friday)
 - When Jesus talked to the woman and said to her, “Your sins have been forgiven.”
 - Imagine Jesus’ voice when he spoke to her.
 - Imagine how she felt after she listened to Jesus’ voice.
8. State what you gained through this activity during this week and post those on the KakaoTalk group chat.

REFERENCE LIST

REFERENCE LIST

- Academy of Korean Studies. (2011). *Encyclopedia of Korean culture*. Retrieved from <http://encykorea.aks.ac.kr/Contents/Item/E0008542>
- Barrett, C. K. (2002). *Acts of the Apostles: A shorter commentary*. London, England: Bloomsbury.
- Barton, R. H. (2004). *Invitation to solitude and silence: Experiencing God's transforming presence*. Downer's Grove, IL: InterVarsity Press.
- Bodiford, W. M. (2023, March 21). Zen Buddhism. In *Encyclopedia Britannica*. Retrieved from Zen | History, Doctrines, Practices, & Facts | Britannica
- Bolman, L. G., & Deal, T. E. (2013). *Reframing organizations: Artistry, choice, and leadership* (5th ed.). San Francisco, CA: Jossey-Bass.
- Bolman, L. G., & Deal, T. E. (2014). *How great leaders think: The art of reframing*. Hoboken, NJ: John Wiley & Sons.
- Borowiec, S. (Producer). (2017, May 28). Why young South Koreans are turning away from religion. Retrieved from <https://www.aljazeera.com/features/2017/5/28/why-young-south-koreans-are-turning-away-from-religion>
- Budiselić, E. (2017). Lessons from the early church for today's evangelical Christianity. *Kairos - Evangelical Journal of Theology*, 11.
- Burrill, R. (1998). *Recovering an Adventist approach to the life and mission of the local church*. Fallbrook, CA: Hart Research Center.
- Cho, J. (2009). Survey result of social reliability to Christian churches in Korea, 2009. Retrieved from <https://cemk.org/resource/2499/>
- Chunjishinmyung and Ilwolsungshin. (2023). In *Wikipedia*. Retrieved from https://ko.wikipedia.org/w/index.php?title=%EC%9D%BC%EC%9B%94%EC%84%B1%EC%8B%A0%EA%B3%BC_%EC%B2%9C%EC%A7%80%EC%8B%A0%EB%AA%85&oldid=34385699

- Confucianism in Korea. (2023). In *Wikipedia*. Retrieved from https://ko.wikipedia.org/w/index.php?title=%ED%95%9C%EA%B5%AD%EC%9D%98_%EC%9C%A0%EA%B5%90&oldid=34943987
- Connor, P. (2014, August 12). *6 facts about South Korea's growing Christian population*. Retrieved from <https://www.pewresearch.org/fact-tank/2014/08/12/6-facts-about-christianity-in-south-korea/>
- DataUSA. (2020). LA City (Central/Koreatown) PUMA, CA. Retrieved from https://datausa.io/profile/geo/la-city-centralkoreatown-puma-ca?pums5RacesPyramid=pums5Race6&race-income-income_geo=incomeRace4&sexAgeRacePoverty=raceOption
- eadventist.net. (2022). *Olympic Korean SDA Church members*. Retrieved from https://www.eadventist.net/en/reports/members_by_church
- Esterline, C. (2022). Korean immigrants in the United States. *Migration Information Source*. Retrieved from <https://www.migrationpolicy.org/article/korean-immigrants-united-states#:~:text=Immigrants%20from%20the%20Korean%20peninsula%2C%20who%20come%20overwhelmingly%20from%20South,fifth%20largest%20group%20from%20Asia>
- Fernando, A. (1998). *The NIV application commentary: Acts*. Grand Rapids, MI: Zondervan.
- Finley, M. (2012, August 16). Biblical spirituality: Rediscovering our biblical roots, or embracing the east? *Adventist Review*. Retrieved from <http://archives.adventistreview.org/article/5615/archives/issue-2012-1523/biblical-spirituality>
- Foster, R. J. (1988). *Celebration of discipline: The path to spiritual growth*. San Francisco, IL: Harper & Row.
- Foster, R. J. (2011). *Sanctuary of the soul: Journey into meditative prayer*. Downer's Grove, IL: InterVarsity Press.
- Frost, M., & Hirsch, A. (2003). *The shaping of things to come: Innovation and mission for the 21st-century church*. Peabody, MA: Hendrickson.
- General Conference of Seventh-day Adventists. (2020). Official beliefs of the Seventh-day Adventist Church. Retrieved from <https://www.adventist.org/beliefs>
- General Conference of Seventh-day Adventists. (2022). Seventh-day Adventist World Church Statistics 2021. Retrieved from <https://www.adventist.org/statistics/>

- General Conference of Seventh-day Adventists. (2023). Who are Seventh-day Adventists? Retrieved from <https://www.adventist.org/who-are-seventh-day-adventists/>
- Gladden, S. (2011). *Small groups with purpose: How to create healthy communities*. Grand Rapids, MI: Baker Books.
- Griffis, W. E. (1912). *A modern pioneer in Korea: The life story of Henry G. Appenzeller*. Chicago, IL: Revell.
- Groothuis, D. (2004). Dangerous meditations: What harm is there in achieving a higher state of consciousness through meditation? *Christianity Today*, 48 (11), 78. Retrieved from <https://ezproxy.andrews.edu/login?URL=https://search.ebscohost.com/login.aspx?direct=true&db=edsgao&AN=edsgcl.124135925&site=eds-live>
- Guthrie, G. H. (2015). *2 Corinthians*. Grand Rapids, MI: Baker Academic.
- Hanh, T. N. (1991). *Peace is every step*. New York, NY: Bantam Books.
- Hirsch, A. (2006). *The forgotten ways: Reactivating the missional church*. Grand Rapids, MI: Brazos Press.
- Holmes, U. T., III. (2002). *A history of Christian spirituality: An analytical introduction*. New York, NY: Church Publishing.
- Johnstone, A. (2009). *How to embrace the 3 colors of your spirituality in your world: Implementation guide for "Passionate spirituality:"* St. Charles, IL: ChurchSmart Resources.
- Joo, J. (2015, June 21). Father Merton's understanding on spirituality will nourish Korean people's spirituality. *Korean Catholic Times*, A21.
- KakaoTalk. (2023, March 23). In *Wikipedia*. Retrieved from <https://en.wikipedia.org/w/index.php?title=KakaoTalk&oldid=1146641791>
- Kang, D. (2005). *The charis Bible commentary* (vol. 13). Seoul, Korea: Kidok Chihyesa.
- Kang, S. J., and Shin, S. (2017). *Industry, employment and income*. Retrieved from <https://kacla.org/industry-employment-and-income/>
- Keener, C. S. (2012). *Acts I, I*. Grand Rapids, MI: Baker Academic.
- Kerri, H. (2016). *Leading a group: A practical and comprehensive handbook* (6th ed.). Maroubra, Australia: Kerri Hamer.

- Kim, B. (2008, February 25). *Programs used in the seminar for AY leaders*. Retrieved from <https://adventist.or.kr/app/view.php?id=News&category=1&no=3674&keyword=%B8%BB%BE%B8%B9%AC%BB%F3>
- Kim, B. (2020, April 4). *Special address by the president of the Korean Union Conference*. Retrieved from <https://adventist.or.kr/app/view.php?id=News&category=1&no=9714&keyword=%B8%BB%BE%B8%B9%AC%BB%F3>
- Kim, J. (2010). Buddhism as a Korean Culture. *Korean Journal of Religious Study*, 60, 61–87.
- Kim, J. S. (2012). *Developing a discipleship ministry for Seventh-day Adventist churches in the West Central Korean Conference* (Unpublished doctoral dissertation). Andrews University, Berrien Springs, MI.
- Kim, K. C., Hurh, W. M., & Kim, S. (1993). Generation differences in Korean immigrants' life conditions in the United States. *Sociological Perspectives*, 36(3), 257-270. doi:10.2307/1389245
- Kim, S. (2013). *Justification and sanctification: What is justification, and what is sanctification?* Seoul, Korea: Duranno.
- Korea Census Bureau. (2017). *List of Religious Population*. Retrieved from https://kosis.kr/statHtml/statHtml.do?orgId=101&tblId=DT_1PM1502
- Ku, S. M. (2017). Actual condition and substitute of spiritual discipline for the Korean missionary. *Korea Reformed Theology*, 56, 339–382.
- Kwon, M. (2011). An interspiritual dialogue between Buddhist meditation and Christian meditation. *Theology and Praxis*, 29, 293–328.
- Lee, D. (Producer). (2017). Living Life magazine brought QT sensation in Korea to celebrate its 30th anniversary. Retrieved from <https://www.christiantoday.co.kr/news/296615>
- Lee, K. J., Dunlap, R., & Scott, D. (2011). Korean American males' serious leisure experience and their perception of different play styles. *Leisure Sciences*, 33, 290-308. doi:10.1080/01490400.2011.582826
- Lee, Y. (Producer). (2015). 25,000 people attended Early Morning Prayer Meeting. Retrieved from <http://news.kmib.co.kr/article/view.asp?arcid=0923225744&code=23111111&cp=nv>
- Lifeway Research. (2013, November 15). Bible engagement in churchgoers' hearts, not always practiced. Retrieved from <https://research.lifeway.com/2013/11/15/bible-engagement-in-churchgoers-hearts-not-always-practiced-2/>

- Lim, F. (2023, January 21). *Long-time division issue in Olympic Korean SDA Church/Interviewer: Y. R. Kim.*
- MacArthur, J. (1994). *The MacArthur New Testament commentary, Acts 1-12*. Chicago, IL: Moody.
- Manskar, S. W. (2016). *Small group ministries : Christian formation through mutual accountability*. Nashville, TN: Cokesbury.
- Masci, D., & Hackett, C. (2018). Meditation is common across many religious groups in the U.S. Retrieved from <https://www.pewresearch.org/fact-tank/2018/01/02/meditation-is-common-across-many-religious-groups-in-the-u-s/>
- Mathison, K. A. (2001). *The shape of sola scriptura*. Moscow, ID: Canon Press.
- McGrath, A. E. (2012). *Reformation thought: An introduction* (4th ed.). Malden, MA: Blackwell.
- Merton, T. (1971). *Contemplative prayer*. Garden City, NY: Image Books.
- Ministerial Association of the General Conference of Seventh-day Adventists. (2005). *Seventh-day Adventists believe: A biblical exposition of fundamental doctrines* (2nd ed.). Nampa, ID: Pacific Preas.
- Moon, Y. S. (2008). Christian Zen—What Christians learns from Buddhist meditation? *Journal of Korean Seon Study*, 21, 215–235.
- Mulholland, M. R., Jr. (1985). *Shaped by the word : The power of Scripture in spiritual formation*. Nashville, TN: Upper Room.
- Myers-Briggs Type Indicator. (2023, March 24). In *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Myers%E2%80%93Briggs_Type_Indicator
- Nagler, M. (2003). Words and the mind: Thoughts on an ancient and a contemporary technique of meditation. *Religion East and West*, 3, 79–90.
- Naver, E. (2005). *History of Korean Buddihism. Buddihism in Korea*. Retrieved from <https://terms.naver.com/entry.naver?docId=1786442&cid=49221&categoryId=49221&expCategoryId=49221>
- Newbigin, L. (1995). *The open secret: An introduction to the theology of mission*. Grand Rapids, MI: Eerdmans.
- Newman, B. M., & Stine, P. C. (1993). *A handbook on the Gospel of John*. New York, NY: United Bible Societies.

- Pew Research Center. (2008). *U.S. religious landscape survey: Religious beliefs* Pew Research Center. [pewresearch.org/religion/2008/06/01/us-religious-landscape-survey-resources/](https://www.pewresearch.org/religion/2008/06/01/us-religious-landscape-survey-resources/)
- Pew Research Center. (2018a). *The age gap in religion around the world*. Retrieved from <https://www.pewresearch.org/religion/2018/06/13/the-age-gap-in-religion-around-the-world/>
- Pew Research Center. (2018b). *The religious typology: A new way to categorize americans by religion*. Retrieved from <https://www.pewresearch.org/religion/2018/08/29/the-religious-typology/>
- Pew Research Center. (2019). *In U.S., decline of Christianity continues at rapid pace: An update on America's changing religious landscape*. Retrieved from <https://www.pewresearch.org/religion/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>
- Pew Research Center. (2021, April 29). *Top 10 U.S. metropolitan areas by Korean population, 2019*. Retrieved from <https://www.pewresearch.org/social-trends/chart/top-10-u-s-metropolitan-areas-by-korean-population-2019/>
- Piper, J. (2013). *A hunger for God: Desiring God through fasting and prayer*. Wheaton, IL: Crossway Books.
- Reporter, C. (2021). Los Angeles CCD, Los Angeles County, CA. Retrieved from <https://censusreporter.org/profiles/06000US0603791750-los-angeles-ccd-los-angeles-county-ca/>
- Resources, H. (Producer). (2021, May 14). 9 ways to connect with God. Retrieved from https://youtu.be/ssD_lvQ-Ycc
- Schwarz, C. A. (2009). *The 3 colors of your spirituality*. St. Charles, IL: ChurchSmart Resources.
- Seaman, J. G. (1998). *Who are the Seventh-day Adventists?: (A brief look at their history, beliefs, people, church, and mission)*. Hagerstown, MD: Review & Herald.
- Seventh-day Adventist Theological Seminary. (2011). *A Statement on Biblical Spirituality*. Berrien Springs, MI: Author.
- Shin, K. (1998). Missional strategy of Korean Christianity in late nineteenth century. *Christianity and History of Korea*, (9), 85–115.
- Thomas, G. (2000). *Sacred pathways: Discover your soul's path to God*. Grand Rapids, MI: Zondervan.

- Tozer, A. W. (2013). *The pursuit of God*. Chicago, IL: Moody.
- United States Census Bureau. (2021). *Poverty, all people in Los Angeles County, California, 2021*. Retrieved from <https://data.census.gov/all?q=los+angeles+county,+poverty+rate>
- Vine, C. (2014). *Applying the biblical practice of meditation among Adventist Frontier Mission employees* (Unpublished doctoral dissertation). Andrews University, Berrien Springs, MI.
- Vis, D. (2015). We need to change our paradigm to revive our church. *The Korean Adventist Church Compass for the churches in U.S.* Los Angeles, CA: Korean Adventist Press.
- Wagner-Smith, A. (2017, April 30–May 5). *Transformational leadership and organic systems thinking*. Lectures presented for the class CHMN 713, Andrews University, Berrien Springs, MI.
- White, E. G. (1889). *Testimonies for the church* (vol. 5). Nampa, ID: Pacific Press.
- White, E. G. (1949). *Christian education*. General Conference, Department of Education.
- White, E. G. (2002). *Christ's object lessons*: Review & Herald.
- White, E. G. (2005a). *The acts of the apostles*. Nampa, ID: Pacific Press.
- White, E. G. (2005b). *The desire of ages*. Nampa, ID: Pacific Press.
- White, E. G. (2005c). *The great controversy*. Nampa, ID: Pacific Press.
- White, E. G. (2019). *Patriarchs and prophets*. Nampa, ID: Pacific Press.
- Whitney, D. S. (1997). *Spiritual disciplines for the Christian life*. Colorado Springs, CO: NavPress.
- Willard, D. (1988). *The spirit of the disciplines: Understanding how God changes lives*. Grand Rapids, MI: Zondervan.
- Willard, D. (1998). *The divine conspiracy: Rediscovering our hidden life in God*. San Francisco, CA: Harper.
- Willard, D. (2006). *The great omission: Reclaiming Jesus' essential teachings on discipleship* (1st ed.). San Francisco, CA: Harper.
- Yancey, P. (2010). *Prayer: Does it make any difference?* Grand Rapids, MI: Zondervan.

- Yi, C. (2004). Confliction and harmony: History of relationship between Buddhism and Christianity in Korea. *Religious Education*, 19, 197–222.
- Yi, T. (1995). *Study on early Korean church history*. Seoul, Korea: Institute of Korean church history.
- Yoon, H. (2011). Structure and flow of the Book of Psalms. *Forum Biblicum*, 10, 73–84.
- Yoon, S. (2020). *2020 Survey result of social reliability to Christian churches in Korea*. Retrieved from <https://cemk.org/resource/15704/>
- Yungen, R. (2008). *A time of departing: How ancient mystical practices are uniting Christians with the world's religions* (2nd ed.). Silverton, OR: Lighthouse Trails.
- Zylstra, S. (2019). Why Christianity quit growing in Korea. Retrieved from <https://www.thegospelcoalition.org/article/christianity-quit-growing-korea/>

CURRICULUM VITA

CURRICULUM VITA

Name: Young Rin Kim

Birthdate: January 03, 1976

Family: wife: Jungha Oh; children: Sungrae and Seoyoon

Education:

2023-Present Doctor of Ministry in Missional Church Cohort, Andrews University, Seventh-day Adventist Seminary

2011 Master of Divinity Equivalency, Andrews University, Seventh-day Adventist Seminary

Ordained:

2008 Korean Union Conference

Experience:

2016-Present Pastor of the Olympic Korean Seventh-day Adventist Church (Los Angeles, CA)

2011-2015 Pastor of the Minneapolis Korean Seventh-day Adventist Church (Minneapolis, MN)

2006-2008 Pastor of the Dongbaek Seventh-day Adventist Church (Yongin, Korea)

2007-2008 Director of the Dongback Welfare Center for Children in Need (Yongin, Korea)

2003-2006 Associate chaplain at Sahmyook University (Seoul, Korea)

2003-2006 Adjunct professor of Sahmyook University (Seoul, Korea)